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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 59.—April, 1837.

I.—*Description of the Khunds or Kundhas. By Mr. W. BROWN, of the General Baptist Mission, Orissa.*

[The accompanying paper has been forwarded to us by an enterprising correspondent, who has been induced, for religious and educational purposes, to visit the late scene of distressing war—the country of the Khunds. The people, habits, and customs which he describes are such as to awaken feelings of sorrowful interest in every generous mind. We hope that a feeling deep and abiding will be excited in the breasts of Christians, not only for this but for the whole of the hill tribes of India, forming, as they do, (though scattered far and wide,) a distinct and far less superstitious race than they of the lowlands;—possessed as they are both of superior mental and physical energy. If brought under the civilizing influence of education, and the softening and elevating influence of Christianity, they would make the best subjects and the most manly and devoted Christians in India. In our estimation there is a mournful interest attached to the whole of these tribes, in the supposition that they are the aborigines of the soil, driven by the founders of the Hindu dynasty into the wilds and fastnesses of their native land, where for ages, in the rudest and most degraded state, they have contended with poverty, disease, and oppression. This,—coupled with the recollection, that the truth of the Gospel found protectors and an asylum in the hills of Switzerland, Scotland and Wales, when the lowlands were inundated with error,—should stimulate us to an effort to give to these wandering tribes the blessings of life; for here, too, the Gospel may find a refuge in the day of trial. The Government would act both wisely and humanely in at once attempting to introduce the blessings of civilized life amongst these deluded people. It would be far more *economical* than providing the sinews of war—far more *humane* than allowing the elements of strife to exist, always ready to burst forth, spreading on every hand desolation and death. We are confident the friends of Missions will do their part, and, as in every other instance, will lead the way and smoothen the path for the arts, sciences, &c. of civilized lands. We are aware that it is the province of Christianity to discover and first occupy fields fitted for the exercise of philanthropy. May she avail herself of the *only* opportunity in which boasting infidelity has had the chance of competition. Let her awake and carry the Gospel to the hills of India. We tender our best thanks to Mr. Brown for his valuable paper, affording as it does sources of amusement, instruction, and Christian feeling. We hope that he and other of our friends will not forget us and our readers in their excursions.—ED.]

To the Editors of the Calcutta Christian Observer.

SIRS,

I was lately induced to take a journey into the mountainous district inhabited by the singular people who are described in this paper. The object of that journey was to ascertain whether they spoke the Oriyá language or not, and whether this hitherto unknown region might not be brought within the operation of our Mission.

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Various and contradictory accounts had been given by persons returning from the field. I therefore determined, some time in January, to set off and explore what is here called the country above the ghâts. This country, which up to the present time has had no particular designation, being, till the Ghumsora disturbance, entirely unknown to Europeans, has lately, for convenience' sake, been denominated by some Khundistân, or the place or country of the Khunds. That part of it which has been traversed by the Company's troops during the late disturbance, was a kind of dependency upon the Rájá of Ghumsora, although, as is usually the case amongst savages, his power was exceedingly limited.

The condition of the people with regard to civilization is the lowest almost which can be imagined, with the single exception that they are not cannibals. The appearance of many of the people is wretched at first sight; but, like many other objects, this, when it becomes common, ceases to strike you. Several of their chiefs are spoken of as powerful and fine-looking men. The only chief of much note whom I saw, was a man who, unhappily, had influence enough to rouse the people of the hills to join in the insurrection. Some of the leaders, who were native Kbunds, (whom I saw,) verified the description; but it appeared more suited to the assassin's than the soldier's character. Like most savages, they destroy without mercy: neither age, sex, guilt or innocence is spared. They war to exterminate, not subdue; for revenge, and not honor. Many instances of their cruel and blood-thirsty disposition have occurred during the late contest. One instance as an example may be noticed. A *dhabu* was returning with some other servants from a tank at a distance, but unfortunately staying behind, was attacked and cut to pieces, though an unarmed man.

The country we are describing is a mountainous region: its elevation is, on an average, from two to three thousand feet above the level of the sea. The cold is sometimes considerable, and the heat also often very extreme. The transition from heat to cold is often very quick; and ice, a thing unknown in the lowlands of Orissa, is commonly found here. Were this country reclaimed from the wilderness, and conveniences made for the habitation of civilized man, an agreeable change, if not a perfect sanatorium, might be presented to the scorched inhabitants of the plains. Where this wretched race now wander from hill to hill, and from glen to glen—where the barbarous Khund now ranges wrecklessly the mountain and valley, with the murderous war-axe and deadly arrow, we trust that cities may yet arise, and villages "with their teeming population," not only busy with the arts which minister to the comfort and moral cultivation of life, but we hope also that here the praises of the Redeemer will be sung, and that these hills and valleys, now consigned to Satan's bondage, will one day re-echo the sound of the Gospel. The country has now been opened, let the friends of the Redeemer be awake. Here are fresh calls for renewed exertions in the Missionary field, let the Missionary of the Cross enter.

There appears to be a distinction of some sort approximating to caste, though it is different altogether in its arrangement to the caste amongst the Hindus of the plains. The Khunds are an original people,—I suspect much more ancient than their neighbors of the lowlands, who having continued from age to age without intercourse, shut up within their native hills, have remained without progress in civilization. Whilst in the hills I met with a young man, rather an intelligent person, and obtained from him some information relative to the habits of the people. There appears to be about five distinctions or castes amongst them. The orthography of the names by which the castes are distinguish-

ed, I am compelled of course to form in the best manner I can from the sounds given me by the natives. The Sándi appears, from many circumstances, to be the principal caste. They will not eat from the hands of any other caste, although, as will be seen, several castes will eat from their hands. The principal employment of this caste is to prepare the arrack, an intoxicating liquor—a thing held in high estimation amongst the Khunds as well as amongst other savage tribes. They extract also a liquor from the wild palm tree. The Gaundi, or Gaoná, are persons engaged in buying and selling, and are in fact the merchants of the country. The terms buying and selling perhaps hardly apply: barter is usually the only method of trading, for the use of money, though it may not be entirely unknown, yet it is certainly not used as a circulating medium in the common transactions of life amongst these people. Their habits are so simple and their wants so few, that any enlarged scheme of business requiring a medium, such as silver or gold, seems quite unnecessary. The Kandos are another class of persons, which may be denominated a caste: they appear to be the proper military tribe; they carry the war-axe and the bow, and shoot an arrow to a nicety, as many a sad instance can testify:—we will give one. A young officer during the late campaign received an arrow from a Khund on a neighboring hill in his powder horn: it passed through one side, penetrating the powder, and slightly forced out the part of the horn near the body, giving the sensation of a blow on the side. Thus he was, by the intervention of the powder horn, providentially and almost miraculously saved from death. The Dúna are weavers or persons who work in various ways in the preparation of cloth. The cotton tree grows in these hills; but whether the Dúna prepare their own cotton thread from this tree or not, I do not know;—some suppose they obtain it from below.

The last distinction of much note I have been able to discover, is the Panna caste, supposed to be a degenerate race of Hindus from the plains, who have obtained a footing here. They are husbandmen, laborers, men of business, who I suppose without a conscience make themselves useful in any way to others for purposes of profit, and are always ready to join in a speculation without regard to its moral quality. These are the detested wretches who deal in the infamous traffic of human sacrifices, hereafter to be described.

I am far from thinking that these distinctions are always observed by the different grades: as in other parts of this peninsula, and more especially in Europe, men often follow their own inclinations and circumstances in the choice of avocations, but I believe the distinctions are commonly kept up here. Some of these castes will eat with some others, but some will not. The military tribe will eat from the hands of all others excepting the Pannas. The Kundá will take nothing in the shape of prepared food from the Panna. The Panna, less scrupulous, will take any thing he can find from any caste. The Gaundi, it is said, eats from none but his own caste. The principal castes eat animal food, such as sheep, goats, &c., but reject cows as food; but the Panna eats these also—indeed any thing usually eaten by man. In the article of drinking no nice distinctions or scruples disturb their choice: they drink any thing,—the stronger, the better. A nation of drunkards, they are addicted to many of the vices attendant on drunkenness. An anecdote or two will serve as a specimen of the general character of all the castes amongst the Khunds. A young man going up to a tent was offered some spirits, first of one sort, then another, all of which he drank off without hesitation. Several sorts of liquor were then mixed together with some ketchup: still he showed no repugnance, but drank all up, with the utmost glee. I

saw an officer pour the remains of a bottle of brandy into the mouth of one of these unscrupulous people, and it was difficult to say which manifested the most satisfaction, the Khund or the officer. A gentleman expressed a desire that I should see Rám Makiká*, one of the Khund chiefs, but he observed that it is difficult to find him sober. This chief's maxim is, "As much as I may find, so much I will drink, and more if I can."

On the subject of religion their minds appear to be exceedingly contracted. Some images were taken by individuals connected with the army and shown to me, but I doubt whether they were not images of the low country. The figure of the elephant is seen in some of their villages, but whether as an ornament or as an object of worship, I am quite unable to say.

Of their mythology, if any really exists, we have no means of knowing at present, and the history of bygone ages who can tell? How many ages have witnessed them inhabiting these hills and valleys who can find out? No monuments, no mouldering columns of antiquity are here to record the acts, or even preserve the memory of the names of the *illustrious dead*. Their traditions extend only to a few vague notions, as improbable as they are surprising. They appear to consider the earth a deity, whom they sometimes call *Deirne*, or some such a name; and they pay a kind of adoration to the sky and elements. They appear to be confused and indefinite in all their ideas on religion, and show in all they say, how much they need divine guidance. One sad thing is now *quite certain*; that is, *that human sacrifices are numerous amongst them*; they are offered particularly at a yearly festival held about the season that the cotton tree comes into bloom, or about the full moon in January.

A number of villages associated together, as will be hereafter explained, uniting in these infernal festivals: each in rotation produces a victim once a year for sacrifice. One intended victim, rescued during the march of the army, I have now staying with me at Berhampur. The victim to be sacrificed may be a child or grown up person; it is supposed to be increased in value with its age. For this cause they are sometimes kept many years; if children, they are allowed to play with other children, and have irons placed on them *only* when a disposition is manifested to run away. These miserable creatures are thus kept with a full knowledge of their fate. The person staying with me, rescued by Captain Miller, was a prisoner a year; and, horrible to tell, was sold by his own parents for a small sum †. They are brought out as they are wanted for sacrifice. These horrible and infernal ceremonies are variously described, but never having witnessed any of them myself, I transcribe a paragraph in a paper furnished by a gentleman connected with the service.

"The *Meria pijá*, or human sacrifices, takes place in succession once every year amongst the confederate *Mútás*. The victims are brought from the low countries, or from some other distant part, and sold to the *Mútás*, where the sacrifices are performed. This cruel ceremony is thus performed. When the appointed day arrives, the Khunds assemble from all parts of the country, dressed in their finery, some with bears' skins thrown over their shoulders, others with the tails of peacocks flowing behind them, and the long-winding feather of the jungle cock waving on their heads. Thus decked out, they dance, leap and rejoice, beating drums and playing on an instrument not unlike in sound to the Highland pipe. Soon after noon the Jani, or presiding priest, with the aid of his assistants, fastens the unfortunate victim to a post which has been firmly fixed in the ground, and there, standing erect, the person suffers the cruel

* Corrupted into Mooleka. † About four rupees.

torture (humanity shudders at the recital) of having the flesh cut from his bones in small pieces by the knives of the savage crowd who rush upon him and contend with each other for a portion. Great value is attached to the first morsel cut from the victim's body, for it is supposed to possess greater virtues, and a proportionate eagerness is evinced to acquire it; but considerable danger to the person of the operator attends the feat, for it happens also that equal virtues are attributed to the flesh of the fortunate holder of the first slice. To guard against so disagreeable an appropriation, a village will perhaps depute one of its number to endeavour to secure the much-desired object, and they accordingly arm him with a knife (*mereri*); they also tie clothes round him, and, holding on by the ends, at the appointed signal rush with three or four thousand more at the miserable sacrifice,—when, if the man should be successful in his aim, they exert their utmost efforts to drag him off from the crowd. Should he escape unhurt, the whole town turn their faces to their homes; for in order to secure its full efficacy, they must deposit in the fields before the day has passed, the charm they have so cruelly won."

The intention of these infernal rites, it is said, is to propitiate the earth and make it fruitful. How horrible the scenes here presented, so long practised almost within sight of the European station, and yet none knew it till the recent insurrection. At Guddapur another and equally cruel sacrifice frequently precedes the former already described. A trench is dug seven feet long, over which a human being is suspended alive, tied by the neck and heels by cords fastened to stakes at each end of the trench; so that, to prevent strangulation, the miserable being holds himself up by the hands on each side of this grave. The monster acting as priest comes, and with an axe inflicts six cuts from the back of the neck to the heels at equal distances, repeating the numbers, one, two, &c. &c. as he proceeds; and lastly, he decapitates the wretched being, whose mangled body is then suffered to drop into the grave, and is covered with earth by the multitude. Several persons intended as victims have been rescued besides the one now with me. There are several children at Chutterpur plucked as brands from the burning. They are now under the protection of Mr. Stevenson. May they return again another day to these "hills of darkness" and teach these wretched savages the way of eternal life!

The origin of these horrible sacrifices is said to be founded in the following tradition. At the time, say they, that our fathers, a *thousand generations* ago, first settled in these mountains, they had just come from a mountain in the south called Dodah. They were led by a Ráni called *Attah**. When, she being leader, (they go on to say) we first arrived in these parts, the earth was unstable and sunk under our feet, and thus was unsuited for the habitations of man. All things were then without order. *Attah*, however, either by accident or design, cut her finger, and the blood falling upon the ground, it not only became firm and fruitful, but also desirable as a place to dwell in. *Attah*, seeing the efficacy of human blood, insisted upon being sacrificed herself. Hence, say these people, we attach such value to human sacrifices, the blood of which falling upon the earth causes such benefits. Some time after her death, *Attah* appeared to some of the people, and complained of being alone in the other world, and requested that a man might be sent her for company, whereupon several human sacrifices were offered, and the practice has continued ever since. It is said that these people are in the utmost terror lest the Government should interfere to prevent human sacrifices, supposing that from hence the earth would again become

* This word in the Khund language signifies grandmother.

unfruitful, unstable, and sink under them. When one of the chiefs is ill, something must be done in the way of sacrifice to save him. In such a case, if it is not the usual time of sacrifice, it is thought sufficient to cut off the hair of one of the victims designed for future sacrifice and bury it, but the person himself may be kept till the yearly sacrifice. It is difficult to say what relation to money the value of a victim bears, as the price is almost always paid in kind. Of the frequency of these sacrifices there can be no doubt. Capt. Miller, of the 43rd N. I, rescued about twelve victims in one district alone, and he tells me that several people have informed him that forty or fifty sacrifices had been witnessed by each of these individuals. Will this infernal practice be allowed to go on? Surely it cannot be said that the Government have no right to interfere. The Government have interfered, and have hung many of the Khund principal men by sentences of courts-martial for taking up arms. Surely it is as just to punish for abduction and murder as for rebellion. Shall *satis* be prevented and the infernal *Meria pújá* be allowed?

The country of the Khunds lies between the ghâts which form the extreme boundary south-west of Orissa; the valley of the Mahá Naddi is to the north, and Khemedi to the south. This country extends, perhaps, from 18° to 21° latitude north, and from 82° to 85° longitude east. It will be perceived that the country itself is not large. It embraces beautiful scenery, hill and valley, covered with small light jungle intermixed with the palm, the dumma and other trees rising in profusion. The loftiest hill which I ascended, is said to be about four thousand feet above the level of the sea. Having no instrument myself, I depend upon the statements of others for the height of these mountains. In ascending I passed through thick clouds and became completely wet. When I arrived at the summit just before sun-rise, the surrounding scenery was interesting and even magnificent. The deep valleys were partly covered by the clouds rolling in thick volume beneath. The sun had by this time risen, and, shining in his splendour, presented the azure vault of heaven in beautiful perspective, the clouds being all below, covering the plains and bases of the mountains with the appearance of white foam. The declivity of the hill, only broken by an unfrequented path, was inexpressibly wild. At the foot of this pass lie the ruins of several villages lately burned. The insurrection was as yet hardly suppressed: murders had been here very numerous, and but as of yesterday. Any solitary piece of jungle or thicket might conceal an enemy with the deadly axe and poisoned arrow. The wild cries of the beasts and birds inhabiting this desolate place, all conspired to give solemnity to the scene around. In descending the other side of the mountain, I was completely wet again by the clouds lingering at the bottom; but in the midst of this wild place a delightful sensation was excited by the sound of the British drum in the neighboring camp, which announced that we were approaching the habitation of civilized man, and those too of my own language and country.

The hills, as distinguished from the lower grounds above the ghâts, are, as far as I can discover, uninhabited by man. There the tiger and bear reign without control. They, however, often invade the territories of their lowland neighbors, and, as some other Highlanders are said to have done, sometimes levy contributions of sheep, goats, &c.; and sometimes the straying child, and the lonely and benighted traveller have been taken off by them;—but this is not a very frequent occurrence. This part of the country is seen at present to disadvantage. The destructive ravages of war are still visible: the towns are destroyed, and the inhabitants either dead or fled to the woods. This gives the whole a desolate appearance, but the terrible devastation of war extends only to those dis-

tricts which took a decided part against the Government, and which are generally immediately above the ghâts; they will long remember the consequences of this insurrection. Not only are the habitations of man destroyed, but the harvest of last year, and all the stores for the future have shared the same fate. It is hoped the Government, having chastised them as rebellious subjects, will now pity their helpless state and relieve them.

The method of building amongst the Khunds is different to any thing I have ever before seen in any part of Hindustân. They build and cultivate between the hills, leaving these to the bears and tigers. A particular valley is selected by a society of Khunds where they dwell together. It is not their custom to build a considerable town: they prefer a number of small villages at a distance from each other, and often in sight of each other. These conjointly form properly one community, called by the natives a *mâtâ*. Here, inclosed from all the world, they live and die: ages and ages pass away in silence, and leave not a trace behind. Here they increase and decrease, war and make peace, alike unknowing and unknown. What is beyond the neighboring mountain they know not, nor desire to know. All the world to them is included in the space inclosed by the adjacent hills, and, like the savages of the American desert, they appear to hold little intercourse with any but their own tribe. Why it is that they prefer building a number of small villages instead of one considerable town, it is difficult to say: safety would seem to intimate the latter. Perhaps custom alone is the reason which can be assigned. Forty or fifty seems to be about the number of houses in each village, which bears a particular designation or name. One uniform plan for building appears to prevail, which plan all must follow. The village consists of one street only, either two straight lines, or two segments of a circle, or two crescents facing each other. The two ends are commonly closed by some kind of door or gate peculiar to the country. Sometimes the whole is surrounded by a bambu fence or stockade; thus the people sleep as secure as savages usually sleep. The houses of the Khunds are as uniform as their towns. One uniform plan obtains amongst them: like the cells of a beehive, the one is the facsimile of the other. The patrician and plebeian—if such distinction indeed exists amongst them—are lodged the same. They eat, drink, sleep, and perform all the duties of life in precisely the same sort of habitation. Even the ancient leveller might here feel satisfied: every man appears in similar apparel; eats the same kind of food; drinks the same sort of drink; sleeps on the same kind of bed, and pursues similar amusements. Every thing shows the primitive state of society. As each house constitutes a part of the side of the same street, there is a front door leading into the street at the village, and a back door leading to the outside; but in some few cases the back door is omitted, leaving only the one leading into the street, as noticed before. This, I believe, is the only variation I have observed in the manner of constructing houses amongst the Khunds. There is a room in which the family sit and eat, which, being pretty large, is frequently also occupied as a store, consisting of baskets of grain and such sort of vegetables as the country affords. The other room, much smaller, is occupied as a sleeping room: this room is much more retired than the room first mentioned. The whole is built with wood, unlike the houses of the people of the plains who build with mud. These houses must be dreadfully hot during the hot season. It is not very easy to conceive how human beings can, in such a country as this, and in such places as these, avoid suffocation. They might be tolerable in the cold season, but how they exist during the hot months is to us, though I

suppose not so to them, the greatest difficulty. Their houses are sufficiently large to admit many persons, and high enough for any man to stand in very comfortably.

Respecting their *domestic habits* little can be known at present, although perhaps as much as is really known of the secret and retired habits of the people of many other parts of this great country. Like other savage nations, they eat apart from the women. The men perform the labors of the field, and the women the work of the house, as in most other parts. The dress of the Khund is similar to that of other people of this country, and appears to be well suited to the climate. The women wear nearly the same clothes as the men, but somewhat differently put on. They add a peculiar kind of necklace made of wood usually dyed red. The body is to a great extent exposed, but the frequency of the sight takes off from the mind any unpleasant effect. They are said to go with their necks uncovered till they are married, and have children.

The people are usually of the same size as other people about these parts. Some of the men are fine powerful-looking persons, and some of the women are good-looking, and would be more decidedly so if they were well-dressed. The men allow their hair to grow long; they then bind it up into a large knot, and fasten it to the front or side of the head with a small comb or iron hair pin. The hair also in many cases appears to be dyed with a sort of black color, which makes it shine like jet. The ornaments they wear, both men and women, are of the simplest kind, made either of iron, or of some sort of bone exceedingly hard; some are also made of wood dyed by a simple preparation of their own. They have no gold or silver, and they have no need of it in the common concerns of life: nor would he be the best friend to them who should introduce it amongst them, giving them avarice for generosity, and luxury for simplicity of life.

The qualities which apply to most uncivilized nations apply also to these people,—such as hospitality and a certain kind of confidence when a pledge is given; and in certain cases there is a degree of honesty in their transactions; but there is also consummate cruelty in war, taking no prisoners, because sparing none in the hour of combat. They use consummate art and treachery in compassing the destruction of an intended victim. They are patient in fatigue, persevering in difficulties. They pursue their object with unrelenting hatred, inviolable secrecy, and with almost certain success. The escape of Dara Bisaye marks strangely the character of these people. “Give up, say the Government, Dara Bisaye and the other leaders, and your villages will cease to burn, and yourselves and your helpless wives and children will cease to suffer.” It is impossible to suppose that Dara Bisaye could have escaped without the connivance of the suffering people. The leaders of the insurrection that were lately taken by surprise is a circumstance which strongly marks the horror the people have of a violation of hospitality, and it shows to what extremes they were driven before they would even connive at the delivering up of any of their chiefs.

The unfortunate chiefs lately taken and hanged were not exactly betrayed after all by the people who had given them refuge. On the approach of the detachment these men were left behind, the place itself being deserted. They were induced by some circumstance to go to another place where no pledge had been given them, and by these people they were pointed out to the military and thus were taken. One only of the leaders appeared with a straw in his mouth—a sign of deep supplication; the others shewed no fear: indeed there was a sullen sort of daring manifested at the place of execution by most of these unfortunate men.

The country is capable of much improvement by the application of labor. The valleys are rich, the trees and plants, springing spontaneously, are such as will support life, at least for a time. The palm tree, as before intimated, supplies the people with an intoxicating liquor. The top of this tree growing wild supplies a kind of vegetable, something like a cabbage, and the bark, when properly pounded, supplies a sort of flour, from which is made a cake eaten by the natives: this, when cut and dried, will keep for a year. I have preserved a cake made of this bark—it is not very unpleasant, but is not equal to bread made of wheat or even rice. Rice grows here in abundance; and amongst roots, the yam is in great perfection. I have no doubt but most of the English plants and vegetables would flourish here. The soil is thought in many places to be peculiarly suited to the growth of potatoes, but nothing nearer to the potatoe than the yam is found here at present.

The mountain torrents are pretty numerous, and might, by the application of machinery, be made to irrigate the ground. By forming tanks and applying what the Oriyas call *bengulas* (simple machines for throwing up water into *nallas* made for the purpose), the water which now uselessly traverses the desert might thus, by a little industry, be made to fertilize these plains, and cause the wilderness to smile as the fruitful garden. Add to this the moral cultivation of civilized man, and, more than all, give to the people the enlightening influence of the Gospel, and then how happy will be these lands, till now unknown, and opened now to our view only by the operation of hostile armies, and the desolating hand of war.

War is a trade that these people engage in amongst themselves. I have before noticed that a number of villages situated in the same valley are connected with regard to their political and social relations: these are sometimes brought into a hostile relation with another glen or *mútd*. The seeds of contention are as numerous here as in any other country; but what have principally presented themselves as subjects of angry dispute, are questions of boundary. These *mútds* or collection of villages are distinguished by a particular name, and the people under their own leaders obtain a distinct social relation with peculiar interests and vested rights, and are distinct from every other tribe. Each of these separate communities are expected to keep within their own limits, and not to encroach upon the boundaries of their neighbors. A misunderstanding on these subjects leads to terrible results and a great loss of life. The Collector has settled some questions of this kind, which, if adhered to, will be productive of good. Seven or ten years have sometimes been wasted in these disputes, and the fatal bow and hatchet has often been the sad arbiter of these boundary quarrels. Their instruments of war may be noticed. They are the small hatchet, the bow and arrow,—the arrow is sometimes poisoned; fire-arms are, I believe, very unfrequent, but they know the use of the match-lock. They are, as we have seen, pretty good marksmen, and do terrible execution with the war-hatchet in the moment of excitement and at close quarters. There are no details, however, of battles fought or fields lost or won. The laurels have faded on the brow as soon as placed there: for here is no "storied urn, no animated bust," or minstrel, or grave historian, or eloquent orator to perpetuate beyond the passing moment the bravery of the soldier, the glory of victory, or the disgrace of defeat. Discipline or science is hardly to be expected amongst these rude soldiers of the mountains. Like the contentions of the ancients, their fights are *frays*, not *battles*; and perhaps, like the feats of Homer's heroes, the whole may consist of a multitude of single combats, in which they murder each other without mercy. An affray of this kind lately took place: several men were destroyed. When we consider that

these disputes are local and few men engaged, the number in the ratio of the slain was very large, perhaps exceeding some of the battles in modern Europe.

I have made a few inquiries respecting the *government* of this singular people: it appears to be exceedingly simple, but adapted to their wants and circumstances. It has been observed that several villages are situated near each other, and are politically connected. Each of these villages has a man chosen* from amongst the rest to bear a kind of rule as head of the village community. There is a person styled *Málika*, who bears a sort of sway, and connects the different villages of the same *mútá*, so that they sustain one social relation. These gentlemen are not always the most respectable for sobriety. *Rám Málika* above mentioned is an instance. This person is personally known to several of the Madras army, and has rendered some little service to the Company's cause, no doubt from the purest motives. The *Rájá* of *Ghumsora* was, nominally at least, the superior lord of this part of *Khundistán*, who had a representative not always the most obedient, whose title was *Dora Bisaye*. If report does not belie them, these people of the mountains used to show their loyalty and attachment to their liege lord by robbing the train of the *Rájá* of such shining baubles as they could find. They seldom paid him tribute—never in a regular way. An occasional present would sometimes be given, but this usually when a quarrel existed amongst themselves to propitiate him and make him one of a party. The *Ghumsora Rájá*, like other eastern princes, was in the habit of “visiting his people.” He usually paid a visit to the hills once a year. It was on these occasions that the *Khunds* are said to have robbed the *Rájá's* train. The government of this people is very primitive,—something like the system adopted by king *Alfred*. The word *Málika* signifies one responsible, in whose charge are others. The defect appears to be that the power or inclination, or both, is often wanting to enforce the penalties of the law. There are, no doubt, some common laws or usages amongst them, for how could a community be held together without. Still it is the strongest arm bears rule, and force is often the arbiter of right and wrong. Our intercourse with the *Khunds* is so recent, and the medium of communication so imperfect, that much, very much is still in uncertainty. The statesman, the naturalist and the Christian missionary will find hereafter many sources of information not yet opened, and much to correct of the opinions already formed.

Poligamy appears to be practised to some extent amongst the *Khunds*. A man seeks a wife by a present at the hands of her parents, or the parents on each side settle the whole business. Sometimes a valuable consideration is given, such as a cow or some other valuable article, but in some cases nothing is given to the parents, and the presents are simply gifts given by the bridegroom to the bride. The form of marriage is represented as exceedingly simple. After matters are finally settled and the ceremony is to be performed, a person is selected, who in the presence of the young woman's mother as a witness, places a string or thread round the necks of the young people, and pronounces them lawfully married. I have been told since leaving the hills that an hereditary order of priests exists amongst the *Khunds*, and that they are very shy of the *sáhíbs*, and with reason, as they, no doubt, are the principal supporters of the horrible human sacrifices above described. The general impression is, that there are no priests excepting persons temporarily chosen for a particular occasion.

* Some say the office is hereditary.

Adultery is said to be unknown ; and if a case occurred, it would instantly involve the death of the guilty parties. It is remarkable that no temple is found through all this country, and, unlike the people of the plains, who dedicate the largest and most substantial building in the town to idolatry, there is here no building dedicated to the service of any deity. Thus it has been usual to describe this country as " a land without temples or priests."

Whatever ceremonies are performed take place in the open air amongst the assembled multitudes. The places of sacrifice before described are solitary and retired spots,—sometimes amidst dense jungle. They are so dreaded as never to be visited on common occasions. The ghosts of the sacrificed victims are supposed to haunt these places like fairies in German romance. Thus every district has, like the haunted banks of the Rhine, its sprites and demons watching over mankind for evil or good.

The character of the people has been before hinted at. It is variously described. Some say the Khunds are remarkable for honesty ; others, again, say that they are arrant thieves. Perhaps these different reports applying to the people in different points of view, or to different persons, may all be true. They are not remarkably honest, if the story of their robbing the Glumsora Rájá be true. Amongst such a people, Robin Hood's maxim is sure to prevail—

The good old rule, the simple plan,
That he should take who has the power,
And he should keep who can.

The law of theft, as explained to me, is this. If you find a man actually stealing in your house, you may kill him ; but if the things are actually taken away and the thief is discovered, the crime only involves restitution, which is made by selling or otherwise disposing of the offender's property. This business is settled at a village council, which appears to be the only court of judicature known here.

The custom of burning the dead prevails to a great extent, few being buried, excepting infants or sacrificed victims. They are very tenacious of carrying away the dead. Whilst engaged with our troops during the late disturbance, they always, if possible, carried away their dead companions.

The Khund language is different to any of the surrounding dialects. It is not possible to say much about it. It is not Oriyá, Talinga, or Hindustáni, or any thing like these languages. *It is entirely unwritten, not a letter, not a character representing sound is amongst them :* every thing is therefore trusted to the vague and uncertain reports of memory. The proclamations of Government during the insurrection written in the Oriyá character, but in the Khund language, when read to them, appeared to be pretty well understood.

A circumstance occurred during my stay in the hills which illustrates the primitive character of these people. The Collector very kindly took me to see a part of the country where the ravages of war had not reached. I here saw the people in their natural state, unsuspecting of Europeans, for they had continued quiet during the insurrection. Whilst there, we heard a considerable altercation amongst the people of the village ; and on inquiry into the cause of the dispute, we found it was respecting offering a goat to the Collector. They said it was a shame for the Rájá of the country—meaning the Collector—to pay them a visit and not to offer him a goat. That a goat ought to be furnished, all agreed ; but how and when to furnish the goat, was not so easily settled. After leaving the place the people came running after us, and we found the matter had

been settled. The goat was brought and laid at the great man's feet. Being refused, it was again brought in the evening to the tent, but what was its fate ultimately I know not. There was not a thought of presenting silver or gold, but simply the fruits of their flocks.

The birds are the same generally in these mountains as in the surrounding plains. The parrot is much smaller than that I have usually seen. The peacock is rather large. Tigers, leopards, panthers and bears are numerous. One instance of the boldness of these creatures may not be amiss. Two goats were sleeping within the limits of one of the camps; it was not later than seven in the evening, and they were both taken away.

Several kinds of musical instruments are found here. There is an instrument made of reed or bambu, and something in the shape of the harp, upon which it is said the natives play with considerable effect. I heard an attempt made to play upon one of them, but the noise was not agreeable. They have also the native drum or tomtom, a kind of martial music with them as with us: a gong was also used by the leaders of the insurrection to call the people together on an emergency. They are now nearly all dead: some have fallen in battle; others, more unfortunate, have fallen by the hands of the executioner. Dora Bisaye, so often mentioned of late, is still at large, if not *already* destroyed by tigers or famine. Bahúbalindra, corrupted by us into Babalunder and Bobalunder, another chief, was a man who obtained distinction by murder and treachery. A person being obnoxious to the Ghumsora Rájá, he was asked to take him off; upon this, going into the hills where the obnoxious person lived, in search of his victim, he attached himself to him and served him six months, still like a true savage concealing his purpose and waiting an opportunity to effect his object. At length, being alone with his victim, he struck off his head, and taking it all streaming with blood to the Rájá, he received as a reward the sounding title abovenamed, the meaning of which is, *king of great strength*. He was hanged at Nuaguam. Baliyar Singh, a man of Gullery, who headed the party that murdered the two young officers, Broomley and Gibbon, was executed at his native town. These with a few more persons from the Ghumsora people induced the miserable savages before described to take up arms against the British Government. Nothing but the most shameless misrepresentation, as it respects the real power of the Company, could ever have induced these people to try so dangerous and, as it has turned out for them, fatal an experiment. The commencement of hostilities with the Khunds was the unprovoked attack upon the party escorting the Rájá's family. Previous to this they always had been treated as a neutral people. It is remarkable that the leaders before mentioned, and who excited the Khunds to insurrection, were not themselves Khunds but *Oriyás*. The aggression was their own, but they have paid awfully dear for their interference in the Ghumsora affair, and the severe chastisement they have received will not soon be forgotten; and this generation I should think must pass away ere we see another Khund war, or before the British troops will have again to ascend the gháts to quell an insurrection.

W. BROWN.

II.—*The Result of Missionary labor and the present state of religious feeling in Calcutta.*

A knowledge of the state of Missions in any country must always be interesting to the Christian; but, in his eagerness to look abroad and become acquainted with what is being done in distant lands, he frequently overlooks the state of Christianity and the effects of Missionary efforts in his own sphere. When he hears of the conversion of some, and the anxious inquiries of others, from a distance, his soul is refreshed, and his hopes of the speedy triumph of the Cross are invigorated; while things of the same kind may be taking place around him without his being particularly affected by them. If the same individual were placed amidst those scenes, the descriptions of which had given him so much delight, he would soon find that he had formed too high an estimate of what he had heard, or at least, that a nearer view would diminish the soul-stirring influence which distance inspired. This disproportion between the reality and the expectations which those at a distance form of the results of Missionary efforts is often complained of; nor is it not unfrequently insinuated, in a manner too plain not to be mistaken that the narrator either designedly or fanatically oversteps the boundaries of truth and sobriety. We shall not attempt to refute so ungenerous a suspicion; and it would lead us too far from our present purpose to inquire into those principles, inseparable from humanity, which lead a man whose whole heart is deeply interested in the subject to take rather an exaggerated view of what he hears and reads. Some persons when they hear that a Missionary is settled in a district, and visited by a few of the heathen, seem to think that his work is in a great measure accomplished; that Christians will rise around him, as quickly as the tender grass in spring. But if after a few years they hear that none profess the name of Christ, that no church has been formed, they are exceedingly disappointed, and too frequently evince signs of unwarrantable impatience. It never seems to enter into the calculation of such persons how much time and strength must be spent in becoming acquainted with the habits and customs of the people,—how much labor is requisite to root up the weeds of superstition, and prepare the mind for the seed of life,—or the great prejudices that must be overcome ere the Gospel can obtain *even a hearing*. All this must be done, and to accomplish it requires time, faith and patience. These important positions in the fortress of Hinduism have been in some degree taken and carried in Calcutta and its vicinity: we therefore look on the present as a very important crisis in the history of Indian Missions,—a crisis brought about by a great variety of

means, and which should be regarded as an intimation of Providence to Christians, to take possession of the land and bring it under subjection to the cross of Christ. That we do not overrate the amount of what has been done will, we presume, be evident from the following description of the state of opinion and feeling in this city.

I. Many and diverse are the means which the spirit of God employs to promote the kingdom of Jesus in the world. By a patient examination of the history of the church, both ancient and modern, we shall find that these means are apportioned to the peculiar circumstances, the character and knowledge of the people who are to be brought under its influence. And while we strenuously maintain the pre-eminence of directly preaching the Gospel to the heathen, in compliance with the positive command of our Lord, we still believe that there are other subsidiary means, indirect indeed, but exceedingly important to bring sinners to Christ. One of those means which has been extensively useful in this country, is the *diffusion of sound knowledge based upon Christian principles*. Unlike the doctrines of men's devising, our faith has nothing to fear from all the light that human science or discovery can collect around it. It says not to superstition, 'Thou art my mother; or to ignorance, 'Thou art my sister and my brother. The deeper the researches of men have been into the mysteries of nature, and the more extensively they have become acquainted with her hidden operations, the more clearly has it become evident that the God of Nature is the God of the Bible; that he who created the heavens and the earth, is the same who spoke in olden times to the Fathers by the Prophets, and has spoken to us in these latter times by his Son. Accordingly we find that wherever Christianity has been properly understood and felt, there knowledge of every description has increased and triumphed. But although the word of God and the laws of nature are not opposed to each other, yet a knowledge of those laws and the principles by which they are regulated, strongly tends to overthrow the doctrines of false systems; hence the education of the youth of this country has been well employed to destroy the foundations of the false and degrading faith of their fathers. Although the system of education generally adopted is not such as we can cordially approve, yet we rejoice to know, that, defective as it is, it helps to detect the falsehood of Hinduism, and in some instances it has done more: it has led some of the native youth to inquire after truth, until they have come to a knowledge of it as it is in Christ Jesus; so that these schools have in some instances promoted that cause which they are intended to exclude. They have brought men to inquire, and this inquiry has led some to believe the Gospel. We have

abundant cause for thankfulness that He in whose hands are the hearts of all men, has thus made the very wrath and opposition of men to praise him. For out of the very schools founded on infidel principles, some have escaped its entanglements and embraced the Gospel of Jesus. We do not thank the upholders of such a system; nay, we owe them no thanks; for the result in these instances is contrary to their wishes and efforts. We know that no effort to efface a sense of religion from the soul of man will succeed; the infidel may succeed in emancipating the mind from the trammels of Hinduism; he may succeed in throwing the mind of the youth of this country into a state of agitation and doubt as to religion; but it is a state of anxiety and uneasiness in which the mind cannot rest long—it will, like Noah's dove, be looking for a place to rest upon. There are in Calcutta many schools of this description containing a large number of youths. This is a most important part of the community, who are to form the leading men of a future generation: they have been drawn into the gulf of doubt and scepticism, and may be soon hurried into the ocean of Atheism; it remains with the followers of Jesus to deliver them from so awful a doom. It requires zeal, energy and devotedness on the part of Christians to give a right direction to the unsettled minds of these youths, to lead them to the Lamb of God that taketh away the sin of the world. There are at present also in operation a large number of schools conducted on Christian principles, where the native youth are made acquainted with the truths of the Bible, taught to fear God and serve him according to its principles. There are several schools of this description in Calcutta attended by a considerable number of Native youth. These read the word of God and hear it expounded: the darkness of superstition in their minds is not excluded by the no less fatal darkness of scepticism and doubt; but the perversity of their nature and the absurdity of the religion of their fathers are exposed by the light of the Gospel of truth. With the leading and important doctrines of the Bible they are familiar, and we have every reason to believe that such a flood of Gospel light cannot be cast upon the youthful mind with faith and prayer without redounding to the glory of God. By means of these schools a vast amount of scriptural as well as scientific knowledge is spread among the people; for those who have been taught in our Missionary schools are well acquainted with the way of salvation. They know the declarations of Jesus Christ, that they must be born again,—that without holiness it is impossible to see God; if therefore they do not embrace the Gospel in love, it is not because they are ignorant, but because their hearts are hardened in sin

Thus we see that a large number of those who will be looked up to as the most enlightened of their countrymen, and considered as the leaders of public opinion, have their minds imbued with scriptural knowledge. It would be contrary to every principle of right reasoning, to the dictates of faith, and to our belief in the truth of God's promises to suppose that all this knowledge will not be made to tell on a future generation. Indeed it has had its influence already in the direct conversion of individuals, but more particularly in improving the morals, destroying superstition, and elevating the character of many. And if the influence of God's Spirit be poured forth (for that, after all, is the only efficient agent), they are in a measure prepared, so far as their knowledge is concerned, to instruct others. We thus see that there is an intellectual machinery extensively at work, consisting of two great parts in the education of youth. The one designed to raise the intellectual standard at the expense of all religion (which cannot succeed); the other embracing in its benevolence the intellectual progress, the moral improvement, and the eternal welfare of the people. Let us pray that the Spirit of God may preside over this machinery to frustrate the design of the one, and promote the intention of the other, so that both may have the tendency to bring men under the sway of Jesus.

II. If we look into the state of public opinion and contrast it with what it was while the country was yet under the uncontrolled sway of the prince of darkness, we cannot fail to see the pleasing change that has taken place. Still the general run of sentiment on the most important of all subjects, either among natives or others, is not what we would wish, for go where we may, we shall have abundant cause to utter the complaint, and say with the Psalmist, (if we experience the same tender regard for the souls of men as he felt,) "Rivers of water run down mine eyes because the people keep not thy commandments!" A careful and serious examination into the state of the public mind of Calcutta at the present moment, must lead us to the conclusion, that there are principles at work which cannot be repressed, principles which must display themselves in a more decided and public manner, and which, when directed by the power of God, and urged on by the labors of his servants, will terminate in the renovation of the people and conversion of souls. As the followers of the peaceful Jesus, we ought to be, and are, the friends of peace and quietness. But we ought not, and we do not, love the stillness of spiritual death, the quietness of indifference. It is our aim to arouse, and we hope will always be our pleasure, to disturb the peace of the self-righteous, and to break the slumbers of superstition. Let us but get the public mind in India aroused to attend to the Gospel mes-

sage, to examine its claims on their attention—yea, if you please, to oppose it manfully, and then a great end is attained. It is in the calm and still atmosphere that pestilence and death hold their reign ;—the lightning and the tempest may appear dreadful, but they purify the air and render it healthy. The work of drawing the attention of the people has commenced. The Hindus are beginning to feel the absurdity of their religion. They do more : they examine into the claims of Jesus, and the authority of the Bible, and inquire into the reasons it has for asserting that it alone reveals the way, the truth and the life. This is a feeling so general and so frequently met with by those who are well acquainted with the natives, that it is quite superfluous to enter into particulars. The time was when the Missionary thought it important to note in his journal, and acquaint his friends, that some Bengálí had asked for a tract, inquired into its doctrines and stated his objections : but they are now things so general and frequent, that few think them important enough to notice. But we may be asked, are all those inquirers sincere ? Do they all embrace the Gospel ? We answer, No : many of them are not ; many oppose it to the utmost of their power ; and we rejoice in their opposition, not indeed, for its own sake, but because it proves that they are becoming alive to their spiritual interests,—that they are acquainted with the subject ; for the very arguments which they use to oppose the Bible, and the drift of their reasonings, show that they are acquainted with it. They shew that the sword of the Spirit has at least touched the natural conscience and offended the carnal man. This we consider a great step gained, for the Gospel, when once attended to, although opposed, will and must finally triumph. There are few instances of sinners, who know little of the Bible, being brought to Jesus without feeling, in the first stages of their conviction, some degree of repugnance, and evincing some opposition to the humiliating doctrines of the Gospel. If this statement be correct,—and we think it would not be difficult to shew its correctness from the nature of the case and from the Bible, as well as from the recorded experience of individuals,—it furnishes us with a principle by which we may estimate the value, and guess at the result of the spirit of inquiry which is abroad at present. The word of God has been spread abroad. The people receive it and reflect upon its contents. It has aroused their prejudices—it has offended their pride, and in some instances excited their opposition. These are the effects, as already stated, which it often has had on individuals who have afterwards loved and obeyed the Gospel of Jesus. When we see the same indications in a whole body of people, may we not expect that they will be followed by the same effects ? Have

we not reason to hope that the truth which has begun to destroy the prejudices of ages, will hold on its way till it has brought the heathen under subjection to the laws of Jesus? The Hindu does not now dread the frown of his spiritual guide: he will dare to argue with and oppose the Bráhmán, and will not be convinced by his mere authority, or his religious character; he looks for arguments. Nay, he will even oppose him openly and in public. We may give an instance of this which came lately under our own notice. A Missionary was preaching to a crowded congregation: after the service an individual objected to something he had stated, and endeavoured to justify the claims of superiority and sanctity which the Bráhmáns arrogate to themselves. The subject was immediately taken up by one of his own countrymen, a Hindu of an inferior caste, who ably refuted his arguments and defended the Missionary's position. This was a strong proof of his superiority to prejudice, and shewed that he could think for himself and oppose even the Bráhmáns rather than give his sanction to error. Be it recollected that a Hindu is, above all others, under the sway of priestly domination, and it is not many years since such a thing was unheard of. When we see a Hindu so bold as to oppose his Bráhmán, especially on religious subjects, we may be certain that his mind has been much exercised by liberal principles. We do not mention this anecdote as any thing remarkable: it is, on the other hand, very general, the Missionary meets with similar cases every day.

Such is the rapid progress made in knowledge, and such are the changes of public opinion, that few of those resident in and about Calcutta will defend all the doctrines of Hinduism, or maintain its superiority over Christianity. The utmost they will venture to assert is, that Christianity may be good for Christians, and Hinduism good for them. Thus by their own confession placing Christianity on an equal footing with their own faith. Nay more than this has been effected. Such has been the effect of the light of truth, that few are to be met with who will defend Hinduism in its grossest and most detestable form. The Missionary meets few Hindus who will defend their faith in its practical results, or maintain its most absurd and debasing doctrines. They are ashamed of those doctrines and actions in which but a few years ago they gloried.

III. Another encouraging fact is, that a large amount of divine truth has been spread abroad. Many copies of the Scriptures have been distributed, and a still larger number of tracts. The press has thus been made a powerful engine in destroying the kingdom of darkness, by spreading the knowledge of Christ. These Scriptures and tracts have been received and read with avidity: they find their way where the preacher could never ap-

proach, and their influence is seen and felt. They have been read, their doctrines have been examined; and such is the result, that the people generally acknowledge the truth of what is asserted in them, and say that they are good.

The people, therefore, as a body, are not ignorant of what Christianity is. They know its prominent and peculiar doctrines. They are acquainted with the purity of its morality, the divine mission and character of its author; and if they continue to be idolaters, it is not because they know not that idolatry is condemned, or because they know not the way of salvation—(we assert this of the people in and about Calcutta)—and if they continue to reject the way of salvation, it is not because of their ignorance, but because of their wickedness. Considering the amount of knowledge and information concerning Christ which this people possess, we have reason to believe that a great deal has been done. The people are brought to that state of mind which is generally the precursor of a great change: they hold that the superstition of ages had upon their minds is giving way. And from what we know of the state of feeling, and the general knowledge that is spread abroad, we have not the least hesitation in asserting, that the heathen about this city are as well, if not better, acquainted with the doctrines of the Bible, than the people of many a district of highly favored and christianized Europe. Thus a great and most important work has been accomplished—a work which will show itself on a large scale when the influence of the Spirit shall be poured forth.

Another great and encouraging sign of the times is the increased attention that is paid to the preaching of the cross of Christ. This we consider the most encouraging of all we have yet mentioned, for, through the blessing of God, it will prove the salvation of this people.

Faith cometh by hearing, but if the people will not listen to the Gospel message, how can they know it; and if they know it not, how can they believe? So that the first and most important point that the servant of Christ has to labor after, is to obtain a hearing. Many of our brethren who endured the heat and burthen of the day and have gone to their rest, labored long for the attainment of this object; and many a time did they return with a heavy heart on account of the indifference and inattention of the people, and because there were few or none to listen to the Gospel message. My friends, this is a case that agonizes the spirit of a minister far beyond what any one who has not experienced it can conceive. But, blessed be God, we are delivered from such heart-rending scenes. Our places of worship are well attended, sometimes crowded: the people listen with attention, and often appear to be impressed.

They often retire with such feelings, and the following evening return to the same place to hear the same doctrines; thus shewing that they are interested in the subject. The Gospel is preached at present every day in Calcutta, and on some days in several places. The audiences are large, attentive, and appear to be interested. Is not this a great step gained? Is it not an indispensable link in that chain by which men must be brought to Christ? Let the prayers of Christians accompany the preaching of the Gospel, that those who appear to hear with such attention may feel its power. Another interesting fact we may mention in connection with preaching: it is this,—The people and the missionary, after preaching and on other occasions, often hold interesting and friendly discussions on religious subjects. These discussions, when well conducted, are of the greatest importance. At such times many a stronghold of superstition is attacked and demolished, many an important doctrine is explained, and the people often go away edified and instructed. This is the doing of the Lord, and we will rejoice. Some may say that all this is of little importance, and the work yet remains undone. Is it, we would ask, of little importance that the Gospel is preached to sinners? Is it nothing that sinners listen to it, and must feel it in their consciences, however they may continue to resist its power? Is it nothing that the word of God is disseminated, men read it, and are acquainted with the oracles of life which must make them wise unto salvation? If all this be nothing, we would ask, what then is the great talisman, the all-important something that is required? We shall be told, doubtless, that it is the influence of God's Spirit, and we acknowledge he is the great and only efficient agent. But how are his influences to be exerted? How is he to convert the soul without the preaching, the reading, or the knowledge of the Gospel? Without the intervention of these preliminary and absolutely indispensable steps, have we any reason to expect the influence of the Spirit? Without them is there any evidence that God ever converted the soul? Has he ever promised to do so? The path of duty is the way where blessings are found. We may tarry long in it, and our patience and faith may be tried; but in it we must wait, and pray and labor; for out of it the influences of the Spirit are not exerted,—at least he has not told us so; and it is daring presumption to teach what he has not declared in his word.

This short sketch may give some idea of the prospects of Missions in this city. The state of things indicates the dawning of the glorious day of the Redeemer, as is apparent in the state of public opinion—in the destruction of prejudice and superstition—in the agitation of public sentiment—in the general knowledge of the way of salvation—in the distribution of Bibles

and tracts—in the diffusion of a sound education—in the regular preaching of the Gospel to the heathen in their own tongue—and in the attention with which it is listened to. And here let us stop for a moment, and inquire, Does not all this furnish cause for rejoicing and gratitude? Should we not rejoice that we thus see an amount of Gospel principle at work that will break through every barrier which Satan and his emissaries can interpose to its progress? Here we perceive a leaven which is fermenting and putting in motion the whole mind of Calcutta, and must shortly leaven the whole lump. Here we might stop and inquire of the infidel, what more does he require from the cause of Missions? Beyond the moral and intellectual improvement (the first fruits of which we now see) he cannot go. He has no right to ask for more, for he believes no more can be effected. Yea, he has no right to inquire into what we believe the most important of all—the conversion of the soul to God; for in that doctrine he does not believe. But, blessed be our Saviour God, more can be stated:—souls have been converted, and brought into the kingdom of God's dear Son; sinners have renounced their idols and their sins, and embraced the name of Christ; several Christian churches have been formed, and we trust will be enabled to walk worthy of their high calling. God has thus given testimony to the word of his grace by already pouring down the influences of his Spirit. Let us pray that he may come down like rain upon the mown grass, that the desert and the solitary place may rejoice.

V. We may mention another encouraging feature of the signs of the times—that Christians, and particularly Missionaries, begin to feel more deeply the necessity of the influences of God's Spirit. The state of Missions in this country has of late come frequently under the consideration of the Missionaries, &c. in Calcutta. It has been made a subject of serious deliberation, of thought, and of earnest prayer. If there is any error in their operations, or the plans they pursue, this shows a desire to correct it: if there are any means which have not yet been tried, and which are likely to promote the cause, this shows a willingness to try it. They are willing to be assisted by the counsel and prayers of their brethren. They are desirous to see the path of duty, and do the will of God. The result of such deliberations has been of great good. They have diffused a greater feeling of the insufficiency of human efforts—a greater degree of humble dependance upon God for the influence of his Spirit. And may we not expect a blessing upon such a state of feeling? O may it increase till both the followers of Christ in this city, and those who preach to the heathen, shall feel that all their dependance, all their hope for success, is in God; and then, doubtless, our God shall appear and bless the work of our hands. The work of our hands will be bless.

J. C.

III.—*Protracted Religious Meetings.*

To the Editors of the *Calcutta Christian Observer.*

GENTLEMEN,

Many of your readers have doubtless read accounts of the protracted religious meetings which are frequently held by all denominations of Evangelical Christians in America, and have probably been led either to approve or despise them, as they have been correctly depicted by a candid observer, or shamefully caricatured by a smart but profane spectator. To persons desirous of forming a correct opinion on the subject, perhaps the following extract from a letter written by an intelligent lady who left India for the United States three years ago, may be satisfactory and interesting. She writes as follows:—

“ You have probably frequently read of the protracted meetings which are so common in America. We have lately had an opportunity of attending two, one in Dover, and the other in Portsmouth. The former continued upwards of a fortnight, but we came away in the midst of it, and therefore cannot say so much about it as of the latter.

“ I will, however, attempt to give you an account of the meeting in Portsmouth, Maine, though it will be impossible, I fear, to give you an adequate description in writing. It was held in the Baptist Meeting House. Elder Marks is the stated minister there. This house was the first place of worship, we were informed, that was erected in the populous town of Portsmouth. It was built upwards of one hundred years ago, and often preached in by the good, revered, and successful Whitfield. The meeting commenced on the first day of April, and day after day increased so much in interest, that instead of staying only four days as we purposed, we were constrained to remain till the 16th. The usual method of conducting the meeting was, to have two or three hours in the forenoon spent in conference and prayer; preaching and exhortation in the afternoon; preaching again in the early part of the evening, and at the close of the sermon, a prayer-meeting was announced; then the benediction was given, and all who wished retired, but the largest proportion of the congregation usually remained. The front pews were then vacated; earnest exhortations given to those who were concerned for their soul's salvation, and invitations for them to come forward for prayers, to the anxious seats. By this means the front seats were vacated, one for the females on one side of the aisle, and another for the males on the other. The members of the church, most of them I should say, seemed to throw their whole souls into the work; they arranged their domestic concerns so as to attend the meetings as much as possible; previous to their commencement, they had endeavoured to prepare their hearts so that they might be ready to help forward the work with all their might; three or four ministers from out of town had been invited to assist brother Marks, while some of the ministers in the town occasionally came in, and many Christians of different denominations, and a great deal of union and good feeling seemed to prevail. The meetings commonly continued till nearly 11 o'clock, and I believe it was often after 11 before we left the chapel. Indeed so late did we disperse, and so great was the excitement produced, that I think we did not go to sleep till nearly 1 o'clock during the fifteen days that we were in the place. I wrote an account, while there, of the meeting for one day, and perhaps cannot do better than to copy it.

“ Yesterday after having a late breakfast and family prayers, we went to meeting. It commenced at 10 o'clock. There were four ministers present, Messrs. Marks, Cilley, Noyes and Sutton, who sat under the pulpit. They prayed and exhorted, and gave liberty to all present, male and

female, to do the same. I suppose there were 50 or 60 persons present, mostly, if not all, converted characters, and much the largest proportion females; several of them were in the bloom of life, and had experienced the power of religion within a few days. It was animating to see these one after the other rise, and tell what the Lord had done for their souls; express their determination henceforth to serve Him; and request the prayers of their older brethren and sisters that they might be enabled so to do, &c. &c., while older Christians told something of their experience in the ways of God; some praised him for the spirit of revival, others exhorted the converts, expressed their concern for perishing sinners, &c. At intervals some brother or sister would strike up a tune to some appropriate hymn. In short, there were few persons in the meeting but had something to say; some only a few words, others more. There was nothing like coldness or formality. About 12 o'clock the meeting was closed; at half-past two the people again assembled. I think there were twice the number that were present in the morning. Meeting commenced with singing, then a prayer was offered, after which Mr. Marks preached; at the close of the sermon his remarks were taken up by another minister, and a short exhortation given. It was about four o'clock when we dispersed. At half-past seven a third meeting commenced: perhaps a thousand people might be present. Mr. Sutton preached; the audience was attentive, and many looked very solemn. After the sermon and prayer, the benediction was pronounced, though previously it had been given out that there would be a prayer-meeting, and all that pleased were invited to stop. I think about half the congregation complied with the invitation; and being re-seated, brother Marks addressed them feelingly and affectionately on the worth of the soul, the importance of improving the present opportunity to seek its salvation, &c.; and then desired all who felt they were sinners and needed pardon, or all who did not feel but wished to feel, or all who had once experienced religion and had backslidden, but now wished to return, to manifest it by rising up; a few arose; they were then asked to come forward to the anxious seats, if they wanted the prayers of the congregation. Two or three moved forward of their own accord, while others hesitated, and perhaps would not have felt sufficient courage to have left their pews, had not some of the Christian friends spoken to them, and accompanied them to the specified seats; there were seven females and two males came forward, and perhaps more than as many, male and female, under deep convictions who did not come forward. Two of the females who came to the anxious seats professed to have experienced the power of religion some years ago, but had wandered into forbidden paths, and now professed penitence and a desire to return to their father's house. They had been forward before. The other five were young females who, I believe, had never had convictions till within a few days. The males were young, and their convictions but of recent date; one of them, I think about twenty years of age, had presented himself once or twice before, but could not be persuaded to kneel, because he said it would do no good. However, as he went into the front pew last evening, he with a firm and solemn countenance exclaimed, 'I turn my back upon the world; vain world, I bid you adieu: your pleasures I will pursue no longer.' He then knelt down, and so did all the others, while five or six of the brethren in succession prayed very earnestly. The mourners sent up such strong cries and tears and groans, so that they might be heard, probably, in any part of the large meeting house. Before they arose from their knees, one of the backsliders professed to find pardon and comfort, and broke out in vocal prayer and praise to God. The young man also, who spoke as he went into the pew, found peace, and arose and glorified God before all the people. We were then dismissed and desired to retire,

it was late, but the people moved off very reluctantly, especially the poor mourners, and several young converts who had experienced the power of religion during this protracted meeting. Their smiling countenances indicated the love that was glowing in their hearts; but the mourners—Oh! what agony was depicted on some of their faces! One young woman in particular, whose hand I took, trembled like a leaf, and her burden seemed greater than she could bear.

“Some evenings fourteen or fifteen used to come forward for prayers, and sometimes not more than four or five. It was wonderful some evenings to see young ladies come into the assembly ornamented with jewels, artificial flowers, curls, &c. and appearing in all ‘the pride of life,’ and before meeting was over, perhaps the tears would begin to flow, and the look of deep distress to pervade the countenance, and the next evening would witness their presence with their gay attire exchanged for something more simple and becoming worms of earth, and with an anxious look and humble demeanour.

“This is a faint specimen of the meeting; though this account is as far back as the ninth day, and it continued to increase in interest up to the day we left, which was on the sixteenth. Previous to our departure, between thirty and forty had become hopeful converts; nineteen had been baptized, seventeen of whom were led into the watery grave by Mr. Sutton.

“The meeting was not closed when we left, though the morning meeting had been dispensed with. The brethren thought they should keep them up while appearances were thus favorable.”

Every one who feels the value of the human soul, and the unspeakable importance of its salvation, must lament the indifference to the conversion of others which in general so lamentably characterizes the professors of religion in India, even when truly converted; and any efforts which shall have the effect of exciting private Christians to the diligent discharge of their duties towards their neighbors, or the unregenerate members of the congregations which they attend, seem to be peculiarly worthy of attention and adoption by the members of the Christian Church in this country.

Were the excitement produced at these meetings only temporary, and were those who profess to feel the power of the truth at them generally to relapse into carelessness soon after the excitement had passed, these efforts would appear to be of little value, and unworthy of adoption by those who recollect the solemn assurances, that “he only that endureth to the end shall be saved,” and that “if any man turn back,” of him God has declared, “My soul shall have no pleasure in him.” But we have the most satisfactory assurance, from judicious ministers, of various denominations, that the converts made at such seasons generally prove equally humble, persevering, and devoted with those who are brought into the church under circumstances of less excitement; while the deep interest created at such seasons in the minds of those who have long professed their faith in the Saviour, is most advantageous to the purity, spirituality, and zeal of the Church itself.

It has, I am aware, been asserted, that such meetings are suitable to the more bold and open character of American piety, but are little adapted to the retiring nature of Christian profession in England, much more in India. As far as the observation applies to the “anxious seats” and other mere circumstantialia, I do not dispute its truth. Many of the most extensive and permanently beneficial revivals of religion in the United States have been conducted without these adjuncts; and many ministers (the best informed and zealous) in that country think them unnecessary, and, in some cases, objectionable. But as it regards the

great object of *special and continued attention to the concerns of salvation*, (the concerns which in a few years at most, it may be days, will alone appear of any importance) the assertion is evidently unjustifiable. "As face answereth to face in water, so does the heart of man to man;" and for the spiritual improvement, as well as for the natural sustenance of all, their common Father has made the same means available. Surely where the subject of conversion, the blessed agent, and the grand instrument, — where the divine Spirit, the human heart, and the holy Scriptures, are the same, it is unphilosophical to imagine that the result will not be alike, whether tried in Labrador or Africa; in America, England, or India. It is, besides, contrary to historical fact. The blessed results of numerous meetings for special prayer and exhortation, continued for several days formerly held in Scotland, Germany and other places, stand as records of their utility in time past; while the happy effects of various meetings of the same nature, held very lately in Britain, and which have issued in large accessions of hopeful converts to Churches of different denominations at Lincoln, Camberwell, Bradford, and many other places in England, demonstrate that where prayerful and persevering efforts of the kind are made by God's people, they will secure this abundant blessing, so that many sinners will be converted, and the saints abundantly edified.

Under these circumstances I am led to inquire: Can nothing — *will* nothing be done by ministers and influential laymen in the different denominations of Christians in Calcutta, to establish some well digested and persevering efforts, resembling in their general features the one referred to in the preceding letter? The men of the world will doubtless sneer at any attempt of the kind, and many members of Churches, (alas! too indifferent to the salvation of others) it may be, even those of better feelings, but afraid of over-excitement and too great publicity, may be disposed to object to them; but as an improved state of piety in the church begins to prevail, how rapidly would the latter be conciliated! And as the increasing congregation — the flowing tear — the heartfelt cry for pardon — the peace which passeth all understanding, is felt by an increasing number of converts, how will each congratulate his neighbor that the effort had been attempted!

I cannot but hope, Mr. Editor, that some attempt of the kind will be made in Calcutta; and that if in this city it be declined, some ministers in other places will set us an example, the success of which shall encourage our cold and timid hearts to exertions worthy of an all-sufficient Saviour and a perishing world.

I am, &c.

October 1, 1836.

FIDELIS.

P. S. Since writing the above paper, I have heard that some efforts of the kind it recommends have been made in Calcutta. I am happy to hear also, that increasing congregations, a deeper tone of piety, and other circumstances, indicate the truly beneficial influence which they have produced. Let this stimulate to some efforts more extensive, persevering and decided, and the church of Christ in India will doubtless have reason eventually to rejoice in the result.

November 30, 1836.

The meetings alluded to by our correspondent FIDELIS were held in the Union Chapel during the week of the Durgá púja festival. There were no "anxious seats," or stimulants employed, save those which continued attention to religion for a whole week would naturally supply. We must say with sorrow that the prophesy of our correspondent, as to the indifference of Christians, was painfully fulfilled. The result, however, was pleasing. Several members have been added to the Church as the fruits of this effort. — ED.

VI.

2 B

IV.—*Cruel practices of the Hindus at the Charak Pújá.*

The abominable Hindu festival, called *Charak Pújá*, takes place this month. Numbers of natives inflict the greatest tortures on themselves at this period, under the idea that by this means they will please their dreaded god *Shíb* and obtain his favor.

The following are some of the barbarous ceremonies practised at this time.

1. *Charak*.—The devotees having iron hooks fastened in their backs, are suspended by them at the end of a beam placed horizontally on the top of a high post and which turns on a pivot. They are whirled round amid the shouts of the mob, with great velocity by ropes tied at the other end of the beam.

2. *Ghát Charak*.—This is much like the above: the only difference being that there are *two* beams instead of *one*, placed across the post; thus allowing of several persons to swing at once.

3. *Rádhá Chakra*.—Is on the same plan as the two foregoing, but more complicated. On the top of the high post is placed a board protruding all over with sharp nails, over which a man stretches himself at full length. Below this, fixed in an horizontal position to the same post, is an immense wheel with *eight* spokes, at the end of each of which a man is suspended by iron hooks. Again, under this, there is a smaller wheel with *four* spokes, to which a corresponding number of persons are fastened; and the whole of this dreadful machine is made to whirl with inconceivable rapidity.

4. *Nágar Dolá*.—This is a large wheel resembling that of a wind-mill and made to turn vertically. At the two ends of each of the wings, a man is suspended and whirled round in the manner before described.

5. *Jhúl Saunyás*.—The devotee is suspended by his feet, his head reaching only a few feet from the ground: under it a fire is kindled, and in this position the miserable victim remains as long as he can possibly endure.

6. *Sútá Phor*.—The sides of the devotee are perforated with a sharp instrument. Through the apertures thus made, ropes are thrust, the ends of which are held by two persons before and behind, whilst the wretch dances backward and forward, making indecent gestures: the ropes rubbing his raw flesh all this time.

7. *Ronjá Phor*.—Is like the above, with the exception that thin bambús are thrust through the pierced sides, instead of ropes.

8. *Bán Phorá*.—The tongue of the wretched victim is pierced through with a sharp knife; and spears, swords, bambús, huká tubes, &c. thrust through the wound.

9. *Nág Pásh.*—The skin of the back is pierced about the middle of the body. The tails of serpents made of iron are then fixed in the wounds, the heads of the serpents projecting above each shoulder. The devotee thus mangled, and, as he fancies adorned, dances wildly about the streets.

10. *Kapáli.*—The skin of the forehead is perforated in several places, and iron pegs or nails are introduced.

11. *Sata Múki.*—The skin of the whole body is pierced through in innumerable places, and bits of thread or pins are thrust through.

12. *Das Nokhi.*—The devotees stick in their pierced sides the pointed handles of iron shovels containing fire. Into this fire they every now and then throw Indian pitch, which for the moment blazes very high.

13. *Phúl Khelá.*—A large fire is kindled, over which the devotees dance until it is extinguished.

14. *Shátebor.*—A plank covered with the projecting points of sharp nails is placed on the ground. Over this the devotee extends himself at full length, and continues in that position for several hours.

15. *Jhámph Bhángá.*—A high stage is erected, from which the people cast themselves on iron spikes or sword blades stuck in bags of straw. These instruments, however, are generally laid in a reclining posture; so that when the person falls, they are almost constantly pressed down by his weight, and fall horizontally instead of entering his body.

16. *Kántá Jhámph.*—Is much like the foregoing, with this difference, that the people cast themselves from the stages on thorns instead of sharp instruments.

17. *Pranámb Khátá.*—The devotee travels from a given place to some celebrated temple, prostrating himself at every step with his forehead to the earth, thus as it were measuring the distance with the length of his body.

These are some of the rites of Hinduism! Where is the Christian who, when reflecting on the difference which exists between the adherents of that wretched system and himself, does not feel his heart overflow with gratitude for the blessed light of the Gospel which he enjoys? And is there any one laying claim to humanity and benevolence, who can withhold his aid and co-operation from the attempts that are at present being made for the emancipation of these poor deluded people from the spiritual thralldom under which they groan?

L.

NOTE.—Do not the champions of liberality and the defenders of non-interference with the practices of the amiable and gentle Hindus shudder at such details? These, remember, are things which will be practised this very month in our own city.—Ed.

V.—Chapter of Correspondence.

The cause of education appears to be steadily and permanently advancing. This is matter of gratulation. Not only is the subject itself gaining greater ascendancy over the native mind, but the teachers and friends of the people seem to be vieing with each other in ingenious efforts to make scholastic duties a pleasure and not a task. The letter of our correspondent J. M. is a fresh indication of the disposition to which we refer; it is a new effort to provide sound instruction for the craving mind of India. Whether the suggestion issue in the establishment of a new Society, or in giving a new and enlarged impetus to those already existing, it will have answered a good purpose.

1.—*School-Book Society for the Western Provinces.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The following occur to me as suggestions which might be carried into effect with advantage.

I. The establishment of a separate School-Book Society for the Western Provinces.

This subject has already been discussed in the pages of the "FRIEND OF INDIA" and elsewhere, and the necessity of the proposed institution proved from the inability of the Calcutta Society to give sufficient attention to the peculiar wants of the people in the Agra Presidency. This inability is fully established by the consideration, that hitherto the *Urdú* and *Hindí* works supplied by the labors of the Calcutta School-Book Society, have been utterly inadequate to the necessities of that Province; and the growing intellectual wants of *Bengal* are not likely in future to engross less of their attention than heretofore.

The numerous officers in the Native Army who are good linguists might find, in the preparation of a variety of useful books in *Urdú*, *Hindí*, and even *Sanskrit*, abundance of profitable and philanthropic occupation.

II. The introduction of the study of such *Sanskrit* works as have been compiled on various subjects of useful knowledge from European sources into the Government *Sanskrit* Colleges.

The Education Committee might fairly require all persons admitted into the *Sanskrit* Colleges to make works of the description above indicated a part of their course of study. There are only two works of this kind (not religious); I mean Mr. Yates' *Padárthavidyásár*, or *Elements of Natural Philosophy and Natural History*, and the *Sanskrit* version of the *Goladhya*, or *Treatise on Geography and Astronomy*, published at *Serám-pur*. More works of the same character ought undoubtedly to be prepared; and their study enforced upon all to whom Government grant a gratuitous *Sanskrit* education. It is true that the pride of indigenous learning will generally lead the student to despise that knowledge of foreign origin to which his attention is called: but it is to be hoped that occasionally the seed would fall on good ground, and the intrinsic superiority of the information placed before him commend it to the honest mind of the ingenious youth. The importance of obtaining the attention of the native literati to European science is obvious; and their assistance in favor of its diffusion, if this could be commenced even in a few instances

here and there, would be one considerable addition to the general and fructifying influences now operating on the side of truth.

III. A Sanskrit Treatise on the Evidences of Christianity, with a refutation of Hinduism, is a desideratum. The reasoning portion of the learned Hindus should not be left without an explicit statement of the grounds, historical and rational, on which a revelation coming from God must be based, followed by an application of these principles to Paganism and Christianity. Similar treatises should be prepared in Arabic, Persian, Hindustání, Hindí, and Bengálí. J. M.

The following communication from the Rev. J. Anderson, Secretary to the American Board of Foreign Missions, is an answer to an appeal of the Bengál Auxiliary Missionary Society for more laborers for Bengál. It is cheering on account of the sympathy it manifests towards Bengal Missions, and the enlarged and systematic plans which the American Church is devising for the evangelization of India. Yet it is depressing to find that Bengál with its thousands must raise an unavailing cry to both Britain and America; for our latest correspondence from England, and the last reports of the London and other Missionary Societies, breathe the same spirit—they declare, *they have no men for India!* What are we to do under such trying circumstances? *Use every effort and strain every nerve to raise an indigenous priesthood?* Happy day will that be for the Church in India when her ineffectual cry for succour to other lands shall lead her to seek for resources in her own bosom. Let us then imitate the example of the American Mission, and raise seminaries in every district for the education of native catechists and preachers. The efficiency of those laborers, even when weak and ignorant under the divine blessing, is sufficiently attested by another most animating correspondence in this paper.

2.—*Missionary Operations of the American Churches in India.*

Missionary Rooms, Boston, U. S. A., July 19, 1836.

Your favor of June 24, 1835, was received some time since, with the accompanying printed documents. And let me assure you, that animated appeals of this kind in behalf of Bengál are not sent to this country in vain, though no men may come out to your immediate help in consequence of them. We have missions in other parts of India, and your statements and appeals encourage and animate us in respect to India. We pray more, do more for the particular fields we have undertaken to cultivate. This will at once encourage your hearts and strengthen your hands, and ultimately it will aid you powerfully in Bengál.

So far as India is concerned, I think *our Board* will restrict its efforts to the Rájputs, Mahrattas, and Tamul people. These are great fields, and the difficulty of obtaining laborers for them is distressingly great. The Western Foreign Missionary Society is operating on the north-west, and the American Baptist Board has sent a mission to Orissa. Perhaps our Baptist brethren, having thus entered Bengál, may design, should Heaven smile upon them, to extend their operations in the south-west; and I should not wonder if they should enter the Presidency from the east,

though I am not acquainted with the nature of the inducements and obstacles in that quarter. Mr. Sutton's influence was much blessed in our churches, and awakened no small interest in the missionary operations generally in your field. The editors of our numerous religious newspapers keep their eyes upon you, and not unfrequently call attention to your trials, and your successes and prospects. Your appeal had an extensive publication.

We have a serious, not to say insuperable, difficulty in sending out men (except in a few instances) at so young an age as you recommend. The young men, who prepare for the ministry do not, ordinarily, commence their education at a very early age—not till after they have been hopefully converted. Then there are two or three years of preparatory study in the academy, four years more in college, and three years more in the Theological Seminary; which seldom leaves them short of 25, and perhaps oftener carries them on to 27 or 29 years of age; and often past 30. We have no seminaries expressly and exclusively designed to educate men for missionaries. We must sacrifice either age or learning. We should be greatly obliged if you would favor us with the results of your reflections and experience on this subject in India. We have not felt ourselves at liberty to descend from our high standard of education;—is it expedient we should do so? Will it be safe to adopt the practice even partially, (for the sake of sending out men in early life) of sending them out when they have devoted half the usual time to classical or theological studies?

The difficulties in the way of obtaining Missionaries are so great, that we are establishing seminaries in most of our larger Missions with a view to raise up, with the divine blessing, native helpers. Our Ceylon Mission is perhaps our model mission. We shall aim to take native youth early, get them, as far as may be, under an exclusive control, and thoroughly educate them—trusting in divine power and grace to renew and sanctify their hearts. Thus far our engagement is great.

The communication from Sadiyá refers to one topic well worthy the attention of every Missionary—we mean the effort to improve the natives in agriculture by the introduction of new seeds, plants and trees. It is a subject which we fear has been too much lost sight of by Missionaries. It was attention to the agricultural interests of the inhabitants of the Alps that gave to Felix Neff such an influence as a minister, and to Æberlin in his rural sphere. It is the attention which the Moravians pay to these temporal matters which gives them such an influence over their flocks. May not we in this land learn some lesson from these successful efforts to combine the interests of this world with those of the world to come—to make religion, in fact, the harbinger of every good? We have our apprehension that the Americans are outstripping us in the enlarged, practical, and successful nature of their Missionary plans.

3.—*From a Missionary in Sadiyá.*

Sadiyá, February 21, 1837.

I should have answered your's sooner, but was very busy last week moving into our new house, which is just now completed. We have a very fine situation on the bank of the Kuril or Kundil, about a mile from the cantonments.

Our Board have reason to be grateful to you for introducing Assam and the neighboring regions to them as a missionary field. It is one of the widest fields our Board have entered upon, and presents facilities and encouragements, in consequence of its being under the English Government, such as are not presented by scarcely any other location occupied by them.

Now that the gospel is prohibited in China, and all but prohibited in Burmah, I think it would be the highest wisdom for the friends of missions to lend their efforts more to India, and especially to this part of it. I am about writing to our Board to solicit them to send out a Missionary to the Singphos, and another for the Abors, without delay. Mr. Bruce, with truly Christian liberality, has authorized me to offer them 100 rupees for each of these tribes, to assist in printing the first book in those languages.

I am gratified to find that Mr. Trevelyan has the correct impression with regard to our efforts at Romanizing. We mean to follow his plan as closely as the nature of the languages we write will admit. I received the other day, (I know not from whom,) several copies of the Chinese Repository, from which it appears that they are setting about forming a system for the Chinese language in earnest. It is pleasant to see that they are adopting Mr. Trevelyan's system almost exactly—the only variation I notice, is that they use the Greek aspirate ' instead of *h* after another consonant, which I trust they will yet abandon on further consideration. It is gratifying to witness the rapid extension of the Roman character to the numerous languages of this as well as the western world, and gives assurance of its ultimate prevalence, notwithstanding the opposition it has to encounter from some distinguished and learned men.

I shall write home without delay for a supply of American seeds, though I do not see why seeds should deteriorate in this climate particularly. It is colder here during the winter months than it is during the summer months in the United States: the thermometer has been down to the freezing point this season. Many plants will doubtless be found not to come to full maturity here, but most of the common vegetables which I planted in my garden appear to have come to as full maturity here as they do in America. I have raised a very few potato seeds, from which I think I shall be able to get potatoes of a superior kind to those we now have, the stock of which appears to be nearly run out.

The following, is perhaps, one of the most cheering and refreshing statements with which the friends of Missions have lately been favored. We leave it to tell its own tale.

4.—*Conversion of two hundred Karens.*

(*An extract from a letter from the Rev. H. Malcom.*)

While at Rangún, I learned that about 200 Karens in Maubi, a village near the Iráwadi, between Rangún and Prome, were converted to God. These had never seen a Missionary, and owed all their instruction to one of our most inferior, but most successful, native preachers. The native pastor at Rangún went to them, and baptized 30 of those most anxious for the ordinance, and mature. Since my departure, Vinton and Abbott, Karen Missionaries at Maulmein, have visited them, and had the unspeakable joy of baptizing 160, who gave ample evidence of change of heart! These poor creatures had borne severe persecution for their religion, and some of them had literally suffered the loss of all things, even their last buffalo. Since their baptism the rulers have not disturbed them. A goodly number have been converted at Tavoy. At Ava three prominent men had been baptized; one of them the king's physician. At Rangún several had been fined, or put in the stocks, for attending at the Mission house; but a great many more than ever hitherto, seemed seriously inquiring.

The following letter has already appeared in a contemporary journal. We have, however, been requested to publish it in the *Observer*, in order that the friends of India may have an opportunity of perusing every document connected with the welfare of the natives, and more especially as all the previous papers on this interesting topic have been inserted in the *Observer*.

5.—On printing the Native Languages in the Roman Character.

Sabáthú, Jan. 27th, 1837.

I have read with deep interest the discussions occasionally conducted in the public journals since I have been in India. The result of this has been a thorough conviction, that the application of the Roman letters to the languages of India, if practicable, would be a blessing to the coming generations which no mind can estimate. *And also that if the resources now in the hands of those to whom the moral and intellectual culture of India is by a beneficent Providence entrusted, were brought to bear on that point, it would be entirely practicable.* But feeling myself to be but a single member of a Mission, I did not feel at liberty to say any thing that would anticipate or commit the other members of the Mission. At a recent meeting of all the members who have reached this part of India, we brought up this subject, and after reading nearly all the discussions which have been had on that subject, during the last four or five years, and after discussing the subject for nearly two days, we came unanimously to the following conclusion; viz. "That, in view of the facts developed in the discussion respecting the substitution of the Roman for the Native character in the languages of India, the members of this Mission are favorably disposed towards that system. And that the Missionaries at each station are at liberty to introduce it into their schools when deemed expedient. Also that J. Wilson be directed to open a correspondence with the patrons of the Romanizing system, to ascertain what books are likely to be available, should it be generally adopted in the schools connected with the Mission."

The difficulty which meets us on the threshold is this—we have charge of the boys' school and a small girls' school at Lodiáná, and a small boys' school just commenced at Saháranpur. We have commenced teaching the little girls their own language in the Roman character; but we do not know whether there are as many suitable *school-books* in the *market* or in the *press*, as will justify the attempt to give them a suitable and solid education in that character*. Our Press also, which is in operation, but

* The following books in the native languages and the Roman character, have been already published, or are now in the Press:—

HINDUSTA'NI' AND ANGLO-HINDUSTA'NI'.

| | | |
|---|---|---|
| Yates' Introduction to the Hindustáni language, comprising a Grammar, Reading Lessons, and Vocabulary,..... | 5 | 0 |
| The Bâgh o Bahár, | 1 | 8 |
| Hindustáni Reader, No. 1, | 1 | 0 |
| Ditto ditto, No. 2, | 1 | 0 |
| Capt. Paton's Astronomy in English and Hindustáni on opposite pages, | 1 | 0 |
| D'Rozario's English, Bengáli and Hindustáni Dictionary, | 6 | 6 |
| Thompson's English and Hindustáni Dictionary, 2nd edition, | 3 | 0 |
| Thompson's Hindustáni and English ditto, | | |
| U'rdú translation of the Field Exercises of the British Army, in Nágrí and Roman characters, | | |
| English and Hindustáni Student's Assistant, or Idiomatical Exercises in those languages, designed to assist Students of either language in acquiring an easy and correct method of expression, Part 1, Nouns,.. | 0 | 6 |

which we hope in a year or two to bring into much more efficient operation, as soon as we shall ourselves be able to prepare any thing for it, we expect to employ partly in publishing school-books. If we are right in supposing that the Romanizing system is gaining strength, and likely to give a tone to education in India, we should wish our Press to contribute its mite to the general stock. But as our means as a

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| Student's Assistant, Part 2, Adjectives, | 0 4 |
| Ditto ditto, Parts 3 and 4, Verbs and Dialogues, | 0 8 |
| Ditto ditto, Four Parts, complete, bound in cloth, | 1 0 |
| Ditto ditto, ditto; 2nd edition, now in the Press, | |
| Clift's Interlinear Instructor, | 0 5 |
| Ditto ditto, another edition, published by the School Book Society, | 0 5 |
| Collection of Moral Precepts, (interlinear) | 0 3 |
| Krishna Rau's Polyglot, being the English Instructor in English, Hindustáni, Mahratta and Persian, | 1 0 |
| Gospel of St. Matthew in English and Hindustáni on opposite pages, | 0 10 |
| Ditto St. Mark, ditto ditto, | 0 8 |
| Sermon on the Mount, ditto ditto, | 0 2 |
| Catechism on the Principles of Christianity (Tract Society's), | 0 4 |
| Another ditto, printed for the Rev. Mr. Bowley, | |
| Hindustáni Hymns in English metre, by the Rev. Mr. Bowley, | 0 12 |
| Primer, with a Frontispiece, by Sir C. D'Oyley, | 0 1 |
| Ditto Hinduí, | 0 1 |
| Picture Alphabet, per dozen, | 0 3 |
| Copy Slips, (each book contains 38 copies,) | 0 2 |

LIBRARY OF ENTERTAINING KNOWLEDGE.

With Illustrations by Sir C. D'Oyley.

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| No. I. The Unhappy Mother who sacrificed her Infant, pp. 18, | 0 2 |
| No. III. Cruelty to Animals, pp. 16, | 0 2 |
| No. IV. Moral Precepts, pp. 18, | 0 2 |
| No. V. Lucy and her Mother, pp. 18, | 0 2 |
| No. VI. Little Girl and Butterfly, Shepherd's Boy, &c. pp. 18, | 0 2 |
| No. VII. The Greyhound and the Mastiff; Virtue and Vice contrasted; and the Countryman and Snake, pp. 18, | 0 2 |
| No. VIII. Ibráhím and his happy Family, pp. 32, | 0 4 |
| No. IX. History of Joseph, with cuts, pp. 88, | 0 6 |

BENG'LI' AND ANGLO-BENG'LI'.

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| Gospel of St. Matthew in English and Bengálí on opposite pages, | 0 12 |
| Sermon on the Mount, ditto ditto, 2nd edition, | 0 2 |
| Niti-Kathá, Part 1, | 0 2 |
| Ditto, Part 2, | 0 2 |
| Animal Biography, No. 1, | 0 8 |
| English and Bengálí Student's Assistant, or Idiomatical Exercises, Part 1, Nouns, | 0 6 |
| Ditto ditto, Part 2, Adjectives, | 0 4 |
| Ditto ditto, complete in Four Parts—now in the Press, | |
| English Instructor, No 2, interlinear translation, literal translation in native, and free translation in the Roman character, | 0 4 |
| Bengáli Primer, with a Frontispiece, by Sir C. D'Oyley, | 0 1 |
| Picture Alphabet, per dozen, | 0 3 |
| Copy Slips, (each book contains 38 copies,) | 0 2 |
| D'Rozario's English, Bengálí and Hindustáni Dictionary, | 6 6 |

URIYA.

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| Reading Lessons, Roman and Uriya character, | 0 3 |
| Niti-Kathá, Part 1, Roman character, pp. 18, | 0 2 |
| Ditto, Part 2, ditto, pp. 18, | 0 3 |
| Natural Philosophy, Part 1, ditto, pp. 26, | 0 3 |
| Ditto, Part 2, ditto, pp. 60, | 0 5 |

Mission are limited, and as we are entrusted by the churches at home with the expenditure of their funds for the extending of the Redeemer's kingdom, if we should embark in a scheme and expend our means in that which should after some time prove a failure, we might be thought precipitate and injudicious. In this you will easily see a motive for caution on our part. *Yet we feel convinced that it is not right to let a cause so full of promise move feebly onward by the holding back of those who are convinced of its importance.*

I will mention one argument in favor of the Roman character system which has often pressed itself upon my observation, which perhaps in the hands of some one more familiar with the whole subject may be found to carry force. It is, that in the use of the Native character, a youth when he commences his education, sits down passively at the feet of his Pandit or Maulavi to read, and understand just what he explains and no more. And he scarcely thinks of reading any thing that he has not been *previously taught to read*. The whole system does not lead to manly thinking, but induces a passive, helpless feeling of dependence upon the teacher. Whereas in the use of the Roman character, if you teach a boy to read one book well, and then give him a Dictionary, with the help of the points and other characters, he will himself take up almost any book and sift out the author's meaning without any other help. And this very feeling of independence and of ability to go forward alone in the acquisition of knowledge is of more real service to him than twenty years at the feet of a Pandit. It seems to me that the whole system of Native education needs to be revolutionized in order to get the Native mind out of this habit of passive dependence on the teacher. And I think it would be easier to change the character and system together, than to effect this revolution in the Native habits with the use of their own character. I apprehend that whoever has had much to do with Native instruction has found, if he has been a close observer, that one of his first and greatest difficulties has been to lead his pupils away from the habit of committing every thing to memory, and making their mind a mere receptacle of what the teacher or the book may put into it, without any effort at original or independent thinking.

I have often been struck with the difficulties which meet Natives in the use of different characters—e. g. a Native calls at my house for a book,—I give him an Urdu book in the Persian character. He is able to read it with tolerable ease—I then give him a Hindí book in the Nāgrí character. He starts from it; says, "I can't read it, I never learned Shāstri," and seems to think it impossible that he should know any thing about it—I read a few sentences to him and ask, "do you understand that?" "O yes," he says, "I understand that very well." Now if they were both in the same character, when he had studied *Urdu* pretty well, with the help of a Dictionary, he would be able to read and understand almost any common Hindí book. But this thought has been often and ably brought forward in the newspaper discussions during the past sum-

ASAMESE AND TAI OR SHA'N.

Spelling Book in English, Asamese and Tai, prepared for the use of the Sadiyá Mission Schools,

The Parables of Christ in Asamese, ditto ditto,

MANIPURÍ.

English, Bengálí and Manipurí Dictionary, by Capt. Gordon, Political Agent at Manipur, in the Press,

The above books are to be had on application to Mr. Ostell, Bookseller, Tank-Square, Calcutta; and many others in the Roman character have been designed and will shortly be put in hand. All sums realized by the sale of the above books are employed in printing others in the same character.

mer : I therefore need not dwell upon it. It is my firm conviction that the great work of education in India will move forward with a crippled step so long as it is attempted merely in the Native character. Attempting to communicate an enlarged and thorough education, using the Native character only, is like a person attempting to direct a vessel by means of the ropes and sails alone. His vessel goes, but it goes with difficulty. Another person takes the *helm* and he guides it easily. The points and characters connected with the Roman system are that *helm*.

You see from the date of this that I have removed from Lodiáná. As soon as the reinforcement to our Mission arrived, I gave up the charge of the school at Lodiáná, which I had during the year, but which I never intended to take permanently. My brethren in the Mission thought it expedient to direct me to give a somewhat special attention to the subject of tracts and school books, &c. intending, that when my acquaintance with the language shall be such as to justify the attempt. I should give my time chiefly to the preparation of school-books, tracts, &c. to be published at the Mission Press. In view of this anticipated employment, it was thought that I might as well reside in the "hills," as any other place. Accordingly Mr. Rogers and myself were appointed to this place. Messrs. Campbell and Jamison at Saháranpur, and Messrs. Newton and Porter at Lodiáná. Mr. Newton having some acquaintance with the details of the Press, is to continue in that place till the arrival of a regular Printer shall relieve him. The school at Lodiáná continues to prosper as well as could be expected. I have a strong hope that it will in a short time furnish a few valuable *translators*, whose labors may be very profitably employed in transferring the treasures of English science into the Native languages, if sufficient encouragement should be given.

Capt. Wade continues his unwearied fostering care over the school. He has indeed performed the part of a patron, a friend and a brother in all that we have had to do with the school. He has promptly helped by his frequent presence, his counsel and his funds. We feel strongly bound to him by gratitude and affection for his kindly co-operation in all that belongs to the Mission. Still we wish to raise our gratitude higher—to God who raises up such friends.—*Calcutta Christian Intelligencer*.

6.—*The Banáras Sanskrit College and English School.*

(From a correspondent.)

Banáras, 1st March, 1837.

My idea was, that a compilation of short lessons, giving descriptions not only of places in, and the natural and artificial productions of, India, would be useful ; but also that the work should contain accounts of manners, customs, &c. of the inhabitants of different parts of India, together with brief biographical notices of eminent men, whether natives or foreigners, who have appeared at different times in this country : in short, to have a collection of the most useful and interesting information regarding Hindustán that can be compiled. Might not such a work be got up in a cheap and popular form, and published either at different periods, or else at once ? The books published by the Calcutta School Book Society called the English Readers are exceedingly defective, and by no means *interesting* to children. A teacher may take a great deal of pains to give an explanation of a lesson, but, owing to the want of adaptation to this country, and modes of life and thought which exist in it, the younger pupils can form but very erroneous and confined ideas of what they read ; while at the very same time they are kept in ignorance of the common practices, manners, and productions of their country. That information

which a boy in England picks up by running about his native village and the adjoining fields; the knowledge which he obtains from observing the carpenter or blacksmith at his work; the instruction which is afforded by noticing the various products of the garden, &c.; all this, and a great deal more, must be taught to youth in India. I have met with boys, and even young men, who, although they had learnt English for a long time, and were even tolerably conversant with it, were entirely ignorant of many of the productions and manufactures of their own immediate neighbourhood.

You have, I suppose, seen the Annual Reports of the Sanskrit College and English School. The non-stipendiary pupils in the former institution have decreased during the year: this is probably owing, in a considerable degree, to the cause noticed in my letter which accompanied the report. Another reason, I believe, is, that in Banáras every Pandit who gives instruction in Hindu literature, receives pupils at his own residence, at which the students attend for a longer or shorter time, during the day, according to their own pleasure. They, therefore, do not like to submit to the College discipline of attending a certain number of hours daily; especially as they now have no hope of obtaining pecuniary assistance hereafter by being placed on the foundation list of the College. To whatever causes this decrease may be assigned, it shows, however, that if the natives are themselves desirous of learning Sanskrit, they can obtain instruction without attending the Government College; and indeed, from the very nature and principles of Hinduism, the Bráhmans will ever endeavour among themselves to encourage and keep up the study of what they consider a sacred language.

The English School is going on tolerably, but does not thrive in numbers and attendance so well as I could wish; the population of Banáras are a very bigoted race of people, much prejudiced against any thing like true learning, and, what is very singular, the Bengális resident here are, if possible, more imbued with a spirit of bigotry than the Hindustáni people. I have also another Institution, in some measure to contend against,—the Banáras Free School, which has been established for some years, and in which, I believe, the pupils receive a trifling allowance for attending. There is, however, I am happy to say, not the smallest feeling of rivalry between the conductors of the school I allude to (the Church Missionaries) and myself; we are, on the contrary, on very friendly terms, knowing that as the people become enlightened there is not only room for our respective institutions, but there will be ample space for others. The senior lads in my first classes are improving, but with reference to the degree of progress which they have made, it will, I hope, be borne in mind that I have had charge of the school but comparatively for a short time, (a little more than two years,) and that they had not commenced either English composition or mathematics before I joined. The numerous *melás* and other festivals at Banáras are very heavy, and to me distressing, drawbacks upon the attendance of the pupils and their improvement. I am at a loss how to enforce more regularity in attendance, but may perhaps be able to gain more experience on this point, and at some future time be more successful. The gentlemen of the Committee here appear to be much pleased with the boys, and some of them take much more interest in the school than they did when it was held in the city.

The Bishop, during his short stay, was unable to visit either the School or College, but at his desire I waited upon him, accompanied by some of the pandits and pupils. His Lordship expressed himself gratified by the interview, as also did the Rev. Mr. Bateman, and promised on his return to Banáras in the next cold season to visit both Institutions.

I am much pleased to see the list of books (published in the Annual Report of the General Committee) which have been ordered for the

School Libraries, and wish they had arrived. If I may be allowed, I would observe that sets of the maps, both terrestrial and celestial, published by the Society for the Diffusion of Useful Knowledge would be very valuable additions to the several collections.

It has been thought advisable that on opening the Urdu class in the Banáras Seminary, the Persian, Nágrí and Roman characters should be used, and this will, I believe, in all practicable cases, be enforced; the young man recommended to be entertained as teacher has been desired to study the Romanized system.

I wish some kind friend to education would give to Banáras either an air-pump, an electrical machine, or a large telescope, or all of these, for they would be very useful.

φίλος.

VI.—*Short Memoir of the late Bishop Corrie.*

[For the Calcutta Christian Observer.]

The eminent individual whose name appears at the head of this article, has, in the course of a long series of years, so firmly established himself in the esteem and affections, it may without exaggeration be said, of the entire Indian community, that in attempting to present our readers with the following brief notices of his life and labours, we are truly sensible how little justice can, with all the most anxious desire on our part, be done to the lamented Prelate. The name of Corrie is so intimately interwoven with every venerated memory, and with every labour of Christian zeal and love for more than the fourth of a century, that fully to exhibit him in his just light would involve a lengthened detail, into which our limited space and time alike forbid us to enter. Doubtless some far abler hand will ere long supply the anxious expectations of all India, and of the Indian Church in particular, with the life and select correspondence of the beloved and venerated Corrie; meanwhile, this shorter and feebler tribute of esteem and Christian affection may serve, perhaps, to gratify, in some measure, the present immediate solicitude of many who knew his worth, witnessed his labours in the great cause, and now for themselves and for the Church lament his loss, while they rejoice and give thanks in his own behalf to that gracious God who has now crowned his erewhile zealous and faithful servant with the "crown of life everlasting."

Daniel Corrie came out to India as a Chaplain on the H. C. Bengal Establishment in 1806, upwards of thirty years ago: and from the day of his landing to the hour of his death he set himself in right earnest to do the work of an Evangelist, and to make full proof of his ministry." He knew for himself, not with the speculation of understanding merely, but with the experience of a converted, believing and sanctified heart, the Saviour of men, and a reconciled God and Father in Christ: he came, therefore, glowing with the gratitude of a redeemed soul

‘to spend and be spent’ in the service of the souls of his fellow men, by unfurling amongst the multitudes of India the sacred banner of the cross, proclaiming the messages of Heaven, and inviting sinners to the great salvation;—and what his tongue proclaimed and his pen enforced, his simple faith, his fervid zeal, his ever-flowing charity, his devout and godly life enforced and recommended. He became, of course, the chosen friend, associate and fellow-labourer of Brown, Buchanan, Martyn, Thomason, and all the other eminent and good men of every denomination who had preceded him a shorter or a longer time in the holy mission. Of the sainted Martyn, whose memory is enshrined in every Christian bosom in India, he had been the college friend, the chosen intimate; and the affection that subsisted between them continued to the last, only augmented and confirmed by lengthened intimacy and intercommunion of thought, and counsel, and brotherly kindness. With the Serámpur Missionaries,—the first English missionaries, be it ever remembered, who bore the blessed tidings of redemption to the Indian shores,—he maintained the closest Christian communion in spirit and converse, undiminished by the sectional differences which prevented a more extended official co-operation. And in the house, at Aldeen Point, of David Brown, with which the readers of the life of Martyn must be familiar, they three, with Carey, Marshman and Ward, enjoyed often the privilege and blessedness of that “communion of saints,” which it is one of the ultimate objects of a true Christian faith to effectuate on earth, preparatory to its completer enjoyment in the mansions of the common Father above. Of the six who thus “feared the Lord and spake often one to another” of the wonders of God’s grace and mercy, stirring each other up to greater zeal and energy in his divine service, five are now enjoying the beatific vision, and “shine as stars in the kingdom of their Father”—one honored survivor alone still awaits his summons to the courts above. How must that sole survivor exclaim, in recalling the past, “Did not our hearts burn within us while we talked of Him!” “Yet a little while and He that shall come will come, and will not tarry!”

At the various stations to which Mr. Corrie was appointed in succession, Chunar, Agra, Cawnpore, &c., he sought and found large room for the exercise of the most active and enlightened zeal for the salvation and edification of souls. Nor did he at any time confine himself to the professed Christian community merely, to whom alone in the strictness of technical duty he had been sent; but obeying at once the living impulse of the Christian heart and the sublime precept of Jesus, “Be perfect as your Father in heaven is perfect,” he ever expanded in kindness and pity unto all. Did his heavenly Father “make his sun to rise on the evil and on the good, and send

his rain on the just and on the unjust?"—so did his faithful servant "make his light to shine before all men," Christian and heathen alike;—yes, and "they saw his good works," and not a few "glorified God in that the day of their visitation." The writer of this article has often been assured, especially by one excellent missionary up the country, who has personally visited some of the scenes of Corrie's early labours, that it is perfectly astonishing how much he had effected, which the world at large has never known. Here a native Christian walking in uprightness was shewn as "Corrie's convert,"—there a tract, a gospel, a scriptural extract in the Hindustání, "was translated by Corrie!"—and this was so often the reply to his inquiries, that the questioner was lost at once in amazement and thankfulness to God, while penetrated with love to his faithful servant. It was indeed, so to speak, characteristic of Corrie to "do good by stealth, and blush to find it fame:" silently and unostentatiously, but steadily, unremittingly and effectively his work for God and for souls was carried on. Much of what he accomplished will doubtless be unrevealed till that day "which shall bring all things to light:" but what is known, much to the world, more to the few who interest themselves chiefly in the advancement of the true faith, sufficiently attests the unceasing fervor and activity, the intelligence and assiduity with which this eminent man sought to do the work of his Divine Master, to employ "the talents" committed to his occupation. The writer of this article was but one of many who had the privilege of aiding Mr. Corrie once and again in enterprizes which his other duties left him not time and strength separately to accomplish; for his generous plans were ever beyond his largest ability to realize. By the instrumentality of others he thus effected translations into Bengálí and Hindustání, and attained an amount of efficiency greatly above the largest conceptions that are ordinarily formed even of him. His time, his labour, his money—all were alike consecrated to God, the Church and the heathen, and all *without reserve*; no selfish considerations ever weighed with him. His utmost influence too was unceasingly employed in forwarding *every* good, pious and charitable object; and in all he did, the gravity unmingled with moroseness, the earnestness unalloyed by visionary enthusiasm, the suavity and grace, the meekness and gentleness, unweakened by either indolence or want of firmness and steadiness of purpose, which in him were ever so conspicuous, won all hearts, commanded universal esteem and respect, and impressed a uniform conviction on every mind of his equal goodness and sincerity.

With no remarkable talent, no prominence of any one power of mind usually designated genius, without having attained any extraordinary proficiency in general learning or

science, Mr. Corrie had yet so profited by a liberal education and a respectable measure of talent, that, under the influence of the Christian faith, charity and zeal, by which he was induced to consecrate himself and all he had to the best of all objects and all causes,—an influence which was never ambiguous, never intermittent, never inefficient.—he has established, unsought indeed by him, and undesired, a name and character beyond all praise and all exaggeration. No individual that has ever appeared in India has attained a wider repute for *practical* wisdom, piety and zeal, or earned a higher or firmer standing in the veneration and affections of all men.

Failings, no doubt, he had, since he too was a son of Adam : but who shall cast the stone at him ? Yet, in truth, the power of vital Christianity was apparent in the very small alloy, by *universal* consent, that mingled with his gold. If any failing may be specified, it was perhaps too tenacious an adherence to a judgment of things or persons once formed—which might occasionally assume an aspect of prejudice, and operate to prevent an earlier mitigation or modification of his opinion regarding men or measures. The truth, however, is, that Mr. Corrie felt so deeply and judged so truly respecting the great points of religious truth, its operation on human character, and the only really efficient modes of its exhibition and application, that he instinctively recoiled from all half opinions and half measures and their supporters—he felt and said with ‘ Him who knew what is in man,’ that “ he who was not for, was against” the truth ; and possibly on some points he might have recoiled too far, and somewhat lost sight of a maxim of equal authority, “ he that is not against us (directly) is (at least indirectly and partially) for us.” Corrie’s early friendships, intimacies, and labours, had been with what unhappily is and will be called ‘ a certain party’ in religion and the Church,—and with that party his lengthened labours had been most happily carried on. The writer of this article was one of those esteemed to be of a different party ; and that circumstance did unquestionably operate, more he must in his own case admit with him than with the lamented subject of this feeble tribute, to create a degree of distance which ought not to exist between the members (in the same outward communion especially) of the body of Christ. So it was with some others : yet many circumstances long past, which produced some differences of opinion and modes of acting with, it is believed, the same view in all notwithstanding, have in their final result only given occasion to a better appreciation of the sterling integrity and genuine piety and unaffected and undiminished Christian charity of the lamented Corrie—one of whose very last acts on leaving this Diocese was in behalf of, almost the last ere his decease, to testify to the integrity of the writer ; who,

while he remembers him, therefore, with a peculiar reverence and gratitude, deems his humble testimony the more surely exempt from the very suspicion of insincerity, by the fact of many previous and continued differences in judgment and procedure. But Corrie was above all party in all the wider operations of enlightened zeal—he misunderstood occasionally—he was but too often still more misunderstood himself. In one thing he never mistook.—in knowing *love* to be the Christian test, “the very bond of perfectness.”—and in the fact that in him it ever dwelt and ever expansively operated. few were ever mistaken.

In 1823 Mr. Corrie was appointed to succeed Archdeacon Loring, and truly he had well earned for himself “a good degree.” Henceforth he took a standing which necessarily made his good deeds only more conspicuous without for one moment or in any one slightest instance—the appeal is to all in India—producing in him a movement of self-exaltation, or harshness, or leading him to a single exercise of arbitrary authority.

The judgment of such men as Heber and Turner, now themselves exalted to the blissful abode of prophets and apostles, of saints and martyrs, and of the believing and the good, in all climes and ages, speaks sufficiently his praise. With them he lived and acted on terms of the closest harmony and affection; and during three several vacancies of the See, he conducted alone the responsible, sometimes even arduous and invidious duties of Episcopal Commissary, so as to gain, without a dissentient, it is believed, the esteem and good-will of all, the reverence and love of those more immediately affected thereby.

In what estimation he was held by Government here, while yet amongst us, is too well known to need confirmation. And when Madras was to be provided with a Bishop from among the Indian clergy, all eyes and all hearts moved to Archdeacon Corrie. The authorities at home, the sovereign, the people of England, responded to the universal sentiment and suffrage of India, and he was worthily indeed invested with the higher office of a Bishop, a spiritual head and ruler and judge among the pastors and flock of Christ. Nor was the selection so made of him in aught discredited by his subsequently too short career. “As helper of their faith” emphatically, not as “a lord over God’s heritage,” he taught, and exhorted, and ruled, and lived amongst them—pastors and people revered and loved him—he “gave himself to Christ and to them”—“sought not theirs but them”—and all men know “what manner of entering in he had amongst them,”—how he lived “to do them good and not evil,” to heal and not to tear, to unite and not to divide;

“And never tried the harsher way,
When love would do the deed.”

And truly "all men now weep because of him," since he is no more amongst them. "My father, my father, the horsemen of Israel and the chariots thereof!" is the universal lamentation. The impressive sanction given to these assertions, by the singularly strong official testimonial of the Government of Madras on the one hand, and by the deep excitement on the other of the whole community of that Presidency, as well as by the instant desire of all to express the love and reverence they entertained for one who had yet been so short a time with them and who had gone amongst them in person unknown, preceded only by his high character for worth, piety and zeal elsewhere, requires no comment, admits of no augmentation.

This excellent prelate was first seized with illness while on his visitation of the Diocese, at Hyderabad; and a final attack of apoplexy in the vestry room of St. Mary's Church at Vepery, when he was about to preside at a Missionary meeting of the Society for Propagating the Gospel in Foreign Parts, the oldest and most venerable of all the European Missionary Societies in existence, terminated in his demise on Sunday morning following the 5th February, 1837. Thus he passed from a sabbath on earth to the glorious sabbath of heaven. O! how transporting was to him the sudden transition! from a sick chamber and bodily weakness, to the mansions of eternal bliss, where sickness and sorrow, pain and care are ever unfelt, unknown, undreaded—parting from the pastoral staff to bear the conquering palm, and wear the crown of righteousness!

The recent bereavement of his beloved, amiable and pious wife, who had been long a sufferer, no doubt contributed in its measure to loosen the cords of life—but these are only secondary causes: a higher cause was behind, and we doubt not the unerring will of "his God and our God" determined his to him happy release from the cares and griefs and labours of earth and time, to the rest and joys and glories of heaven and eternity. Yes, truly, "he rests from his *labours* and his *works* do follow him." Oh may every servant of Christ yet spared to work be stirred up "so to follow him, as he followed Christ;" let all unite in giving thanks to God for the useful life and tranquil death of Bishop Corrie, and in earnest prayers that "He would send forth into his harvest just such another labourer, to feed and guide and rule in meekness and faith, in love and wisdom, in peace and holiness," the Church of the Redeemer which he hath purchased with his own blood!

CINSURENSIS.

REVIEW.

Missionary Records, India—the Life of W. Carey, D.D. &c.

[Continued from page 90.]

We have already endeavoured to exhibit the men and their motives who had the commencement and early conduct of Christian Missions in this country. To whatever Church they belonged, it may be affirmed, that they were of God, and the spirit they manifested was of Christ. Even the early Missionaries of the Popish Church were men actuated by the highest motives. But blinded by an attachment to a bad system, they carried their views of accommodation to an extent which defeated their best intentions, withered the influence of their pious example, and led the way for bad men to engraft on their labours the hay and stubble of a corrupt Christianity. The plans which they adopted had in them the elements of good. They made translations of the Scripture, established schools, preached the Gospel, and manifested a self-denial worthy of a better cause. We will cite one instance of faith and meekness worthy of the name of a Missionary of the Cross. It is exemplified in the conduct of the first Jesuit Missionary to Japan:—

“ Nothing touched me so much at Manila as the extraordinary courage of the Abbot Sidoti, who has of late happily penetrated into Japan to preach the Gospel. The circumstances of so glorious an action are too edifying to omit giving an account of them.

“ It is some years since that worthy clergyman left Rome, the place of his birth, to repair to Manila, whence he hoped with more ease to go over to Japan. He lived two years at Manila in the continual exercise of all virtues belonging to a truly apostolical person.

“ Being countenanced by the Governor of Manila, he built a vessel with the alms he had gathered, and thus was put into a condition to execute his design.

“ In August 1709, he set out from Manila, with D. Michel de Eloriaga, an experienced captain, who had offered to carry him over, and arrived in sight of Japan the 9th of October. They stood in as close as they could to the land. Spying a fisher-boat, it was thought fit to send some men in the pinnace for information. They made use for that purpose of a heathen Japanese, who was with the Abbot Sidoti, and had promised the Governor to go into Japan with the Missioner, and to keep him concealed if there were occasion. The Japanese being come up to the fishermen's bark, talked to them some time, but was so daunted at their answer, that he would never suffer the Spaniards to come any nearer to the fishermen, though these last expressed by many signs that there was nothing to fear.

“ When the Japanese came aboard again, Mr. Sidoti examined him in the presence of the Spanish officers. All his answer was, that they could not get into Japan without exposing themselves to imminent danger of being discovered; that as soon as ever they had set their foot ashore,

they would be seized and carried before the emperor, and that he being a cruel and bloody man, would immediately put them to death with dreadful tortures.

“The concern that appeared in his countenance, and some words he let fall, gave occasion to suspect that he had revealed Monsieur Sidoti’s design to the fishermen. Thereupon the Abbot withdrew, to beg of God to inspire him what course to take.

“About five in the evening he returned to the captain, to acquaint him with his final resolution. ‘The happy moment is come, sir,’ said he to him, ‘I have so many years wished for; we are now at the entrance into Japan; it is time to prepare all things to set me ashore in the country I have so much longed after. You have been so generous as to bring me across a sea that is unknown to you, and made famous by so many shipwrecks; he pleased to finish the work you have begun; leave me alone amidst a people, that is in truth an enemy to Christianity, but whom I hope to bring under the yoke of the Gospel. I do not rely on my own strength, but on the all-powerful grace of Jesus Christ, &c.’

“Notwithstanding captain Eloriaga was well inclined to comply with the Abbot Sidoti’s desires, he did not forbear representing to him, that he thought it more proper to put off the landing for some days; that it was likely the fishermen were acquainted with his design, having discoursed with the heathen Japanese; that they would not fail to watch and seize him as soon as ever he were landed; and, in conclusion, that they ran no hazard in seeking out some other place where he might land with more safety.

“All these reasons made not the least impression on the Abbot Sidoti. He answered the captain, that since the wind was fair they ought to take the advantage of it; that the more they delayed, the more he should be exposed to discovery; that his resolution was fixed, and therefore he conjured him not to obstruct the work of God. The captain yielded to the pressing instances of the Missioner, and ordered all things for setting of him ashore in the dark night.

“In the mean time the Abbot writ several letters, prayed with the ship’s crew, as is usual aboard Spanish vessels, and then made an exhortation. &c.

“It was about midnight when he went into the boat with the captain and seven other Spaniards, who would need bear him company; he prayed all the way, and at last got ashore with much trouble, because the shore in that part was very steep. The Spaniards went a little way with him; the captain with much difficulty persuaded him to accept of a few pieces of gold, to make use of upon occasion. This done they left him, returned to their ship, and so to Manila, on the eighteenth of October.”

Who can read this without sorrowful admiration. The great error of these men was, that they sought to *propagate a system* instead of the Gospel.

Many of the labourers connected with Protestant Missions were not less energetic or devoted in their efforts to spread the Gospel. They adopted similar plans but in a different spirit: and yet, with one or two exceptions, they have not succeeded in the conversion of souls to that extent which a superficial acquaintance with things would anticipate: reasons which may be satisfactory though not pleasing may be assigned for this. Few in numbers, they appear to have been lost in the multipli-

city of objects that arrested their attention and the vastness of the field which stretched before them. This induced them to try nearly every scheme, to be in haste to do well. The consequence was that they did a little in all, yet none well. At least at the period when Missionary feeling first induced the British Churches to send Missionaries, they found but little done. In fact, as far as Bengal was concerned, the work of missions to India then only commenced. It is but justice to those who were associated with early Mission history, to state that, though possessing a missionary spirit, they were not directly engaged in mission labour. They were either men engaged in mercantile transactions, or Chaplains of the Honorable Company. Yet are we laid under the deepest obligation to such men as Martyn and Corrie, and all those other good men who aided them in their noble efforts to *arouse* the attention of the Church to the subject of missions. We must, however, defer our remarks on this topic till the close of the paper, that we may introduce the name of one whose memory and labours will be ever enshrined in the memory of the universal Church—we mean the name of CAREY. In referring especially to him, it is but just to state, that the period in which he lived was distinguished by the lives of many active and eminently devoted Missionaries. The very number alone prevents our giving them that prominence which their merits deserve. The names of THOMAS and CHAMBERLAIN, WARD and LAWSON, CORRIE and TRAWIN, KEITH and PEARSON are names on which the Historian of Missions will dwell with delight, and on whose brows he will love to place the laurel of imperishable fame.

The Biographer of Carey states, that it was the opinion of that good man that an individual as far as practicable should be his own biographer; hence he has allowed his endeared relative to tell very much of his own story. The very length of the statements must be our apology for giving a condensed account of the volume of his life instead of the extracts which we had marked for insertion.

Dr. Carey it appears was born in the village of Paulerspury in Northamptonshire, on 17th August, 1761. His father was a village school-master: owing to this he possessed many advantages which children in his circumstances do not often obtain. For the first fourteen years of his life he appears to have been destitute of the knowledge of the true religion: he was brought to a knowledge of the truth by the means of affliction. Owing to the weakness of his constitution he was put apprentice to a shoe-maker. Here it was that a combination of circumstances, which are fully detailed in the life, led to his becoming a decided Christian, and to attach himself to the Baptist

section of the Church. In this obscure situation his talents began to unfold, and he was solicited, as is usual with Christians of that denomination, to engage in lay ministrations. These labours he pursued with increasing advantage, until he obtained the oversight of a distinct congregation. Having been disciplined by the providence of God for the work in which he was to engage, the Spirit of truth began to unfold his intentions respecting him by exciting in the mind of Carey a feeling on behalf of the heathen world. He communicated his sentiments to some of his brethren in the ministry. They fully entered into his views, but feared lest the means for carrying on the operations could not be found. Amongst the number was Andrew Fuller, a man of strong faith and enlarged mind. He at once caught the flame and adopted as his motto, and that of the Society's—"Attempt great things and expect great things." "Do the work, and God will find the money." In this spirit they founded the Baptist Missionary Society, and selected as their first agents Messrs. Thomas and Carey.

The difficulties which presented themselves to the undertaking were very great. The timid policy which the rulers of India deemed it advisable to adopt in reference to religious interference with the natives, led them to suppose that the introduction of Christianity would be the signal for war. With what justice we leave history to attest. The narrow and contracted views which many of the Christians of his own communion entertained on the subject of exertion, seemed to place an insuperable barrier in the way for obtaining either the prayers, sympathy or support of that communion; while the indisposition of his wife to engage in any such enterprise seemed to say, "Hitherto shalt thou go and no farther." Thus did political, sectional, and social influence appear to combine to frustrate the benevolence of his intentions, but in vain; for in the year 1793, Dr. Carey and his colleague actually embarked on board a Danish vessel, and arrived at the close of the same year on the shores of India. We wish it were in our power to extract the minute circumstances which conspired to bring about this eventful issue. The difficulties that were overcome, the faith, zeal and disinterestedness which were elicited, are not only refreshing in this fallen world, but illustrative of the doctrine of that particular care which an untiring Providence exercises over its children. On Mr. Carey's arrival in India the difficulties which had surrounded him at home increased. The Government opposed him in all his efforts. His partner sunk under the influence of trial and climate. His associate in the Mission tried him by the versa-

tile and erratic character of his proceedings ; while the scantiness and irregularity of pecuniary remittance brought him into a state almost of starvation and despondency ; in such circumstances of darkness and distress, he watched with intense anxiety every gleam of light that shed its influence on the future. The great Head of the Church did not allow his servant, who waited patiently and watched diligently, to wait long. The family of G. Udny, Esq. of Malda being involved in domestic calamity, Mr. Thomas was induced to visit and afford them the consolations of religion. Mr. Udny with a noble generosity invited the Missionaries to live near him, and prosecute their labours in connection with some temporal avocation. They complied with his request, and from this period the sun of prosperity arose upon this favored servant of the Most High. At Madnábáti, the new scene of their labours, they became indigo planters, and so were they prospered that Mr. Carey in a spirit of faith and generosity relinquished all claim on the Mission that had sent him out, requesting that the money might be expended in the equipment and support of another labourer. The attention of Mr. Carey, notwithstanding these mercantile pursuits, was chiefly directed to the acquisition of the native languages, for which, as his after history proves, he had a peculiar aptitude. Mercantile prosperity is a thing uncertain in its continuance—so was it with the indigo factories at Madnábáti ;—they failed, this induced the Missionaries to remove the scene of their operations to some more favored spot. Being refused permission by the British Government to settle in or near Calcutta, they were induced to select, from the paternal conduct of the Danish Government, the settlement of that Government at Serámpur as the centre from which all their works and labours of love should flow to the country round about. The Mission now began to assume a formidable aspect, both on account of the character of those who had joined it since its commencement, such as Fountain, Marshman and Ward, and not less for the varied and useful labours in which they engaged. The elements of Carey's character began now to unfold themselves in all their energy. His botanical, literary and scientific abilities began to create an influence which gradually tended to advance the interests of these different departments of knowledge, until he went down to the grave, accompanied by the regrets and praises of all the wise and good. He obtained the honour of election to membership to most, if not all, the learned Societies of Europe, Asia, and America, and was the parent of the Indian Horticultural Society now in such a flourishing condition. These, (to many,) intoxicating circumstances made no change in the simplicity

of his habits, the calmness of his mind, and the devotedness of his life. The best evidence of this is found in the number and variety of his translations, and the many other dignified but useful pursuits which he pursued to success with a humility that was the crowning grace of his whole character. In the midst of these labours and honours he received, as the reward of his merit, the appointment of Interpreter to the College of Fort William, which he held as long as that appointment was deemed necessary; and when it closed he continued to enjoy a handsome pension to the day of his demise. His employments from this time were the correction of translations, botanical and literary engagements, and preaching the Gospel, the whole of which he pursued and engaged in with the avidity of a true lover of nature and grace, until the Master called him from the honours of earth to the rewards of heaven. We must, however, bring our remarks to a close, which we cannot do better than in the language of his son, who has drawn up a statement of his recollections of his truly distinguished father. After speaking of his translations, he refers to his other labours and official appointment to the College in the following language:—

“In addition to the translations, he was also engaged in compiling dictionaries, grammars, and other works; some of them tasks of a most arduous nature.

“In discharging his work as translator, my father acquired habits of close and steady application, which enabled him to accomplish much. So scrupulous was he of his time, that, if overcome by sleep, he would double his vigilance to regain what he had lost. In Calcutta he formerly attended three days in the week in the discharge of his duties as professor; and such was his incessant attention to his studies, that three Pandits were obliged alternately to attend him through the day; one in the morning before breakfast, who was relieved by another after breakfast, occupying his time till his college duties required his attendance. Upon his return from college, another attended him for the afternoon.”

That he was not unmindful of his duties as an herald of salvation, the following quotation will prove.

“In the work of preaching my father was actively employed, both at Serámpur and in Calcutta. At the former place he preached in the chapel on the mission premises, in English and in the Bengálí language; and in English at the Danish church, and at Calcutta; he preached, also, at the Lál bazár chapel in both languages; and devoted one evening exclusively to hearing, and giving counsel to inquirers.”

Not only did he love to dwell on the riches of grace, but to examine the beauties of nature; for his son says—

“In objects of nature my father was exceedingly curious. His collection of mineral ores, and other subjects of natural history, was extensive, and obtained his particular attention in seasons of leisure and recreation. The science of botany was his constant delight and study; and his fond-

ness for his garden remained to the last. No one was allowed to interfere in the arrangements of this his favorite retreat; and it is here he enjoyed his most pleasant moments of secret devotion and meditation."

Referring to the part which he took in the formation of the Horticultural Society, he says—

"He prepared, under the direction of a noble lady then resident in India, the Prospectus of an Agricultural Society in the East; to which was united an Horticultural Society, of which he was a member, and in the affairs of which he took a lively interest, till his last illness; and he had the gratification to see that the society became at length the most flourishing and interesting society in the East; in which gentlemen of the first respectability, from all parts of the country, united; and which still continues an eminently useful and flourishing institution."

On the general character of his father, he writes—

"In objects of benevolence my father took a prominent part. He in conjunction with other gentlemen of the civil service, memorialized Government for the abolition of infanticide; which object he saw realized, by Government prohibiting the offering of children to the Ganges at Sâgar, where a guard to the present day is sent to prevent a recurrence of the horrid rite.

"He was also among the number of those who first urged Government to abolish *sati*, or the burning of widows with the corpses of their husbands; and his assistance was afforded, under different administrations, in throwing light on the Hindu writings on the subject, in order to induce Government to abolish the rite; and he lived to see his hopes realized, in the step which Government ultimately took in putting a stop to the *sati* throughout all the East India Company's dominions.

"In like manner, he also in various ways represented the evil tendency of the pilgrim-tax, and the aid afforded by the Bengal Government towards the repairs and other expenses of the idolatrous temples at Jagannâth and other places of resort for pilgrims; and these exertions, though limited, he was gratified to find were more extensively taken up by others, and that they were likely eventually to prove successful.

"In the discharge of all obligations my father was particularly punctual; and in the payment of the trifling wages of his domestics, which latterly he himself took in hand, he was careful that no one was overlooked, or unjustly dealt with. His Pandits and domestic servants were much attached to him; and by the former he was particularly held in great esteem, for the uprightness of his conduct, and his extensive acquirements in the oriental languages. On the occasion of Government new-modelling the college of Fort William, he was pensioned, and his department, with others, abolished; whereupon the natives, who were for many years under his eye and direction, came in a body to condole with Dr. Carey. On seeing them he was greatly affected: recollections of past scenes revived; all he could do was to weep, which brought tears from their eyes; and, recommending them to submit to the dispensations of Providence, he separated from them.

"To all classes of people he was mild and tender in his deportment; and with those who were of the 'household of faith,' he particularly sympathized in all their sorrows and joys; and relieved the wants of the distressed, as far as he was able, out of the small sum he reserved to himself; and if this failed, he never let them go without his advice and condolence.

"He was naturally of a lively turn of mind, full of spirit; and in society was interesting in his remarks and communications, and conveyed much information on almost all subjects. He was moderate in his habits, rising early, and going to bed early.

"In principle, my father was resolute and firm; never shrinking from avowing and maintaining his sentiments."

The last moments of this holy man are thus simply and affectionately described:—

"He had just finished a new edition of his translation, in the Bengálí language, of the New Testament, and then remarked that his work was done, that he had nothing more to do but to wait the will of his Lord. Often would he recur to missionary work in India, and say, 'What hath the Lord wrought!' But of his own labours he spoke with much modesty; and viewed himself as an unprofitable servant, needing continually the grace of his Saviour. Notwithstanding his weakness, he would still sit up at his desk, where he was accustomed to labour; and though he could not do much, he corrected a few proofs for the press, and spent much time in reading. Often, during his illness, he lamented his unprofitableness, and was fearful he should prove a burden to others. While in this helpless situation, he was visited by many of his friends, who knew and esteemed his character, and came to condole with him. On one occasion a minister of his acquaintance called to see him; and, asking him how he felt as to his hopes regarding a future world, his reply was, 'I cannot say I have any very rapturous feelings; but I am confident in the promises of the Lord, and wish to leave my eternal interests in his hands—to place my hands in his, as a child would in his father's, to be led where and how he please.' In this frame of mind he continued during the whole of his illness. He suffered from extreme debility, but was free from pain, more or less, for six months; but such was his complaint, that it was necessary to keep him very quiet. On more than one occasion his approaching end was immediately expected; but he revived. So much was he at length reduced, that he could not turn himself on his bed. For several weeks all that he could articulate was, Yes or No, to questions put to him. On the night before his death he breathed hard and was restless; but there were no particular symptoms of dissolution. In the morning, very early, he continued the same; but as the day dawned it was evident he was sinking. He remained in this state till about seven o'clock, when his spirit took its flight to the regions of eternal bliss, where sin, sorrow, and suffering can no more affect him. The next morning his remains were followed to the Serámpur mission burial-ground by a large train of mourners. Notwithstanding it was a wet morning, several gentlemen from Calcutta attended; as did also two officers, and the chaplain of the Governor General, sent from Barrackpur by the lady of the governor, to pay the last tribute of respect to his memory; and about seven o'clock the body was committed to the earth, in the certain hope of a resurrection on the last day."

We intended to have discussed the merits and utility of Christian Missions during the two eras which have been brought under consideration in this and the foregoing paper, but must defer it until our next.

[To be continued.]

Missionary and Religious Intelligence.

I.—BENGAL.

1.—MISSIONARY MOVEMENTS.

We have to regret the departure of more Missionary labourers in our highly esteemed friends the Rev. J. Leechman and Mrs. Leechman of the Serampur Mission. The interests of the Mission and Mrs. L.'s state of health, are the principal causes of the removal (for a season) of one who promised to be so useful in the native department. The Rev. J. Hughes, of Malacca, (formerly of the London Missionary Society,) arrived at Calcutta during the last month.

2.—THE BISHOP OF CALCUTTA.

The Bishop, after an absence of eighteen months, arrived at Calcutta on the 15th instant, and landed under the usual salute from the fort. His Lordship appears in good health after his many labours.

3.—BISHOP OF MADRAS.

During the last month the demise of the Ven. Bishop Corrie has occupied the attention of the religious and benevolent public of Calcutta. On the 18th of March, a public meeting was held in the Town Hall to consider the propriety of erecting some memorial of respect to his venerated memory. The Bishop in the chair. The meeting was very respectably and numerously attended. The several speakers descanted in the most affectionate manner on his private worth, and the anxious solicitude with which he treated them, and all who came within the scope of his benevolence. The speech of the Rev. J. Charles, of the Scotch Church, was replete with fine feeling, glowing eloquence, just discrimination, wise counsel, and noble firmness. His reference to the catholicism of Corrie's spirit was one of the finest strokes of eloquence to which it has ever been our lot to listen. May the spirit it breathed and which Corrie displayed ever protect the altar and be the ornament of that Church of which he was one of the brightest and noblest members. The meeting determined to erect a marble slab in the Old Church and the Cathedral, and to have a portrait painted, and hung up in the Old Church rooms. The residue of the fund it was determined to devote to the establishment of scholarships in the Calcutta High School, to be called Corrie's scholarships, and that the principal object in the education of the scholars should be Missionary labour. If we have a regret to offer on this subject: it is—that at a meeting convened for paying a tribute of respect to one of the most missionary spirits that ever lived, not a single Missionary of any denomination was solicited to take a part in the proceedings.

On the evening of Friday, the Bishop preached a sermon on the subject at the Cathedral, from Hebrews xiii. 7—9, to an overflowing and attentive audience. Thus has closed the life of one of the best of men, and the effort of affection has done her part to perpetuate his remembrance; but he has a more imperishable monument in the affections of many in India, and his name will blend with those of Martyn, Buchanan, Carey, and Ward, when the names of conquerors shall be forgotten, and the tombs of kings moulder in common dust.

4.—CALCUTTA SAILORS' HOME.

In our last we gave the prospectus of a proposed Sailor's Home. On Saturday, the 18th instant, a public meeting was convened in the Town Hall to consider the propriety of establishing the Institution.

Sir J. P. Grant in the Chair.

The meeting was attended by many of the influential merchants of the city and others distinguished for their active philanthropy. The unanimity of feeling as to the desirableness of the object, and the sincere wish that it might succeed, were refreshing. The Rev. T. Boaz explained the intentions of the committee. Mr. Strettell in a luminous speech referred to the existing powers of the Magistracy, and the evils of the present system of licensing Punch-houses by Government, with other very important topics connected with the interests of seamen in this port. Capt. Johnstone stated that many years ago he tried a similar plan with considerable success, and was only induced to discontinue it from his inability to give it a personally vigilant superintendance. The amount already promised chiefly by the mercantile community, is about 4,000 Co.'s Rs. The meeting was deeply interesting. We trust that it will issue in much good to the maritime community. Any aid which may be sent will be gladly forwarded to the Committee.

The following resolutions were unanimously adopted.

1st Resolution—Moved by W. Spier, Esq. seconded by Rev. T. Boaz:—

That it is the opinion of the Meeting that the welfare of Seamen visiting this port will be materially promoted by the establishment of an institution to which they may look as a refuge from the many ills to which they are exposed.

Mr. Walters proposed the second resolution—

That this meeting deem it advisable to attempt the establishment of an institution to be designated "*The Calcutta Sailors' Home*," based upon the principles of a prospectus, recently circulated, now before the meeting, the detail of which shall be left to the committee of management which may be nominated by this meeting.

Captain Ingram seconded the resolution, which was put and carried.

Captain R. H. Birch proposed a resolution forming the committee. We insert the resolution as it stood after various amendments:—

That the following gentlemen be requested to form the committee for carrying the plan into effect:

H. Walters, Esq., R. D. Mangles, Esq., Rev. J. Boswell, D. McFarlane, Esq., J. Dougal, Esq., A. Coivin, Esq., Rev. J. Charles, Captain J. H. Johnstone, R. H. Cockerell, Esq., C. Strettell, Esq., Dr. St. Leger, Dr. Duncan Stewart, G. Alexander, Esq., Capt. F. W. Birch, Rev. T. Boaz, Rev. J. Hæberlin, Captain Fagan, J. Mackay, Esq., A. Grant, Esq., J. W. Alexander, Esq., Capt. Phipps, Mr. Balston, Mr. Cragg, Capt. Vint, and Mr. Chapman.

Mr. McFarlan proposed the following resolution, and observed that the magistrates had a great difficulty in interfering with Punch-houses, from the pernicious system under which the Government levied its tax upon their spirit licenses, making them pay 3 rupees (formerly 5 rupees) a day.

That the committee be empowered to form sub-committees, or a sub-committee to conduct details.

Mr. Bruce seconded the resolution, which was put and carried. The following resolutions were also carried, after which the meeting separated.

Moved by Mr. J. R. Bagshaw, seconded by Captain Vint,—

That it be recommended to the committee that they endeavour to ingraft upon their plan a system that may improve the state of the native lascars.

Moved by Mr. A. Colvin, and carried by acclamation,—

That the thanks of the meeting be given to Sir J. P. Grant for his able conduct in the chair.

Sir J. P. Grant kindly consented to become President of the Society.

5.—CALCUTTA SEAMEN'S FRIEND SOCIETY.

It may not be improper to state, that this institution is perfectly distinct from the Sailors' Home. Though their object is one, they seek to promote it by a distinct order of operation. The Sailors' Home is expressly designed to attend to the *temporal* affairs—the Seamen's Friend Society to the *spiritual* welfare of sailors. It has two agents for preaching and visiting; a Floating Chapel, and is the almoner of the Bible and Tract Societies to seamen of every nation visiting Calcutta. We have great pleasure in presenting a part of the first quarterly report of the regular minister of the Floating Chapel to our readers.

"Three months have now elapsed since the commencement of my labors among sailors in connection with the Calcutta Seamen's Friend Society. During this period the sphere of my exertions has presented different aspects. At one time the congregation has been considerable, and at another very small: at all times, however, it has been serious and attentive; at least apparently so. The attendance on a Lord's day morning may be averaged at from twelve to twenty, and in the evening from twenty to thirty. On week-day evenings it is very fluctuating. On one occasion thirty or forty sailors may be present; and on another only four or five. The average of a month may be stated at between three and four hundred.

"Some time ago an improvement was attempted by visiting the ships personally, by seeing the captains on shore, and by deputing respectable persons to go round with the boats among the shipping on a Sabbath morning, in order that there might be no neglect in that department. This was followed by a slight improvement, but it did not equal either our wishes or expectations. A short circular was therefore drawn up and addressed to the captains individually on their arrival in port, in which they were urgently but respectfully solicited to co-operate with the Society by allowing and encouraging their men to attend as often as convenient; or, if preferable, by having service on board their own vessels, in which case a suitable person would be appointed to officiate. This plan has been continued to the present time, and, with the blessing of God, has produced a more decided improvement. The congregations have been larger, more respectable in appearance, and altogether of an improved character. Besides which, we have, for the last month, had an additional vessel to preach in; so that there have been two religious services conducted at the same time. Still, the congregations are not what it is desirable they should be, nor what it is reasonable to expect they would be, if some things were more favorable. The place of worship is decidedly against us. Its appearance, compared with that of others provided for a similar purpose, in such places as Liverpool, Hull, Bristol, and the ports of America, is extremely insignificant;—its construction is unpleasant, and its situation very disagreeable. What might be the result, were a substitute provided, it is impossible to say. The trial is worth making, and must be made ere many months have elapsed, if the Society is to continue its operations, as the present vessel is very old and almost eaten up with insects*. And if duty is to be ascertained, not by the measure of success, but by a reference to the word of God, these operations will be continued and increased. For it is certainly in accordance with the genius of the Bible, and fulfilling to a certain extent the command of its divine author, to preach the Gospel to sailors, though there be but twenty or thirty met together. It is certainly imitating the example of Him who, while on earth, spent much of his time and labors among those who did business in deep waters,—who selected from them his choicest companions,—and who has said that "the abundance of the sea shall be converted to himself."

"There is one circumstance connected with this subject which is worthy the special notice of those concerned about seamen, and which should never be for-

* The Society are now making a special appeal for this object; see advertisement.—Ed.

gotten. It is that their dangers and temptations are many, while their advantages of a religious nature are exceedingly few. They may have their Bibles and a few religious Tracts, given them, perhaps, by anxious relatives or pious friends, and valued solely on that account; but beyond these, they may have no means of learning their exposure to the wrath of God, and the way of escape through the blood of the Lamb. During a voyage of several months many of them witness, probably, no divine service, or if any, very imperfectly or unimpressively performed. And when arrived at the destined port, it may be that there is no preaching of the Gospel there, or, what is equally to be deplored, so far as they are concerned, the truth, if truth it be, is clothed in language, or exhibited in a style and manner ill adapted to instruct their minds or impress their hearts. As if conscious of this, and sensible of the value of divine ordinances by the loss of them, sailors frequently manifest a degree of thankfulness, and express a warmth of gratitude for the plain, simple, intelligible preaching of the Gospel, not often witnessed in those more highly favored. To discontinue the proclamation of heavenly truth in circumstances like these, would be to seal up the fountain of knowledge from those who are perishing for lack of it, and who possibly must receive it at our hands or remain ignorant for ever.

"To refuse the opportunity of imparting the Gospel to persons circumstanced as sailors are, would be to deny the bread of life to the hungry, and the water of life to the thirsty, who must both eat and drink or for ever die. To divert the fertilizing stream from parched lands, or to forbid, if possible, the shining of the sun, is conduct at which humanity revolts. But such conduct is merciful compared with that which intercepts the dews of Divine Grace in their descent on thirsty souls, and consigns to the darkness of nature those who are ignorant of the truth of God. The situation of seamen, if deprived of the privileges they now possess, will be perilous in the extreme. Composed of materials which ignite with the first spark, they will become as fuel for the devouring element. Doomed to sojourn in this wilderness without either guide or friend, they must inevitably become a prey to sin, to error, and temptation in a thousand forms. No wonder if, in such a case, their cry reach the ear of the Eternal, "No man careth for my soul." Nor should it excite astonishment if that cry be responded to in the language of the angel, "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

"From what has been experienced, as well as from the nature of the case, it is to be expected that the attendance at the Bethel, be it ever so commodious, will always fluctuate. Ships come and go, and their crews do the same. At one time there will be a greater number of vessels in the harbor than at another, and sometimes the proportion of English and American will be in our favor, at others against us. The congregations will not only vary, but the persons composing them will never be the same for any length of time. On this account much of the good effected by our labors can never be known, at least in this world. The stated minister who has charge of the same congregation for years, and is personally acquainted with every individual in it, never knows all the good he is instrumental in accomplishing: how much less, then, those who see the objects of their concern only occasionally, and that in circumstances not at all favorable to a development of spiritual feeling. This felicity is reserved for that day when the faithful steward shall receive according to his faithfulness, when a cup of cold water shall meet with its reward, and when they that sow and they that reap shall rejoice together.

"In addition to the preaching of the Gospel, several Bibles, Testaments, and hymn books have been distributed every month, so that it is believed no means have been left untried that are calculated to promote the spiritual interests of seamen.

"In the prosecution of this work of faith and labor of love, therefore, we have only to continue using the same means, in humble reliance on the Holy Spirit's influence, and then it is certain that our labor will not be in vain in the Lord."

6.—GOVERNMENT SANCTION OF IDOLATRY.

Months have now rolled away since orders were issued by the Court of Directors for the cessation of the Pilgrim Tax and other abominations connected with the idolatries of Orissa; but they still exist. We announce this with the deepest regret. We hope, however, that its announcement will arouse the benevolent to attempt not only the annihilation of these evils, but every form of idolatry which now disgrace and afflict the ninety millions of India, and are the deepest stain on the administration of a wise and liberal Government. Our friends at Bombay have set a noble example: they have, at a public meeting, addressed a petition to Government on this subject, signed by many of the most respectable, in the different services. The Madras community also, headed by the late Bishop, adopted the same course, and why should Calcutta, which boasts of being the seat of every thing polished, learned and good in India, be the last to raise her voice, on behalf of the cruelties practised by Hindus? without the sanction of their own shástras, but at the instigation of a cruel priesthood and under the sanction of a Christian Government. Let us agitate the subject, till the cause be removed.

7.—FEMALE EDUCATION.

Female education is a subject of the deepest moment, and one which deserves much more serious and systematic attention than it has yet obtained from the friends of education. Past efforts have been more or less the result of personal zeal; hence the influence excited has usually ceased at the removal or death of those who created it. Wherever we go, we find devout females surrounded by their little charges. And some, convinced of the inutility of the old Bengálí day schools taught by Heathen sirkárs, have taken them altogether under their roof. This is an important step gained; but could there not be a central school similar to that established by Mrs. Wilson, but of a more select character, to which females could be sent from the branch schools of the district? Let them reside there for any period which shall fit them for the situation of teachers in native female schools, or for becoming confidential servants in Christian families. We shall be glad to see any good plan rather than none; for our desire is to see a system at work which will ensure permanency of operation and enlarged success. While on this topic, it may not be improper to remark, that there are a few of the more enlightened Bábus who have a latent desire to give their daughters a limited and showy European education. This might also form part of the operations of such a central school. There are numbers of intelligent and pious East Indian ladies who would willingly lend their aid in such an effort, and others to whom the employment might be a means of honorable and comfortable support. We have great pleasure in announcing to our readers that the indefatigable and devoted friend to native female education, Mrs. Wilson, has established an institution called "The Refuge" for native orphan children on the banks of the Ganges between Calcutta and Serámpur. There are at present, several children under her care. She is assisted by three competent teachers, and is shedding around her the light of that Gospel which must soon fill the whole land. The expenses have necessarily been heavy at the outset—the support she has received liberal; but she relies—and we hope not in vain—on the prayers and continued aid of the Christian Church. It will afford us pleasure to forward any donations to our esteemed friend, and we hope that her new establishment will not only be a refuge to her orphans, but a place of quiet and retirement to herself in the decline of a laborious and useful life.

8.—BERHAMPUR, ORISSA.

On the 5th of March a small Chapel was opened in connection with the G. B. Mission, lately established at this station, being the first Protestant place of worship ever erected here. The English services were performed by the Missionary, and the native service by Purusuttam, a native brother, who has long been a labourer in the cause of Christ. The congregations were encouraging all day, and the best feeling was displayed by those of the residents who attended.

In the following week a Bráhman was baptized in the large tank near the parade, amidst a considerable assembly of natives and a few English. The number of the latter was lessened by the place and time of baptism having been mistaken. May the Lord of the harvest smile upon this station, and bless the labours of his servants there.

9.—ORIENTAL SEMINARY.

The seventh Annual Examination of this admirable seminary was held in the Town Hall on Tuesday, February 28th. The number of scholars on the list is about 280, nearly all of whom were present. They are divided into twelve classes; and, so far as we could see, the attention of the teachers seems to have been very fairly divided among them. The Examination was chiefly conducted by the Rev. Mr. Ewart and Mr. Lorimer; and, under all the disadvantages of being questioned by strangers, the ease and fluency of their answers, and the complete command of the knowledge which they had acquired, would have done honor to any seminary in Calcutta. The young men of the 1st class read some of the more difficult parts of *Paradise Lost* in such a manner as to show that they entered into the spirit of what they were reading; and, in their explanations of the meaning, as well as in their compositions, showed that their knowledge of the English language was both accurate and extensive. They were examined also on the first four books of *Euclid*, and it was quite evident that they could demonstrate every proposition with facility. All the classes, that were examined, displayed a very fair acquaintance with History, and English Grammar. A few recitations were judiciously interspersed; and it is but fair to say, that these excelled every thing of the kind we have seen in Calcutta. It is a pity that this excellent seminary is so much neglected by the public: it is not unusual to see many of the dignitaries of Calcutta present at the examination of some trumpery morning school; while here, the only visitors were Dr. Corbyn, the Rev. Messrs. Mackay and Ewart, Mr. Lorimer, and Mr. Hare. But the spirited proprietor, Bábú GAUR MOHAN ADDI, and his able assistants, have the satisfaction of knowing that their labours are better appreciated by the natives, of which the best evidence is a list of nearly 300 paying scholars. We shall probably find room for one or two of the Essays in a future No. of the *Observer*.

II.—MADRAS.

1.—MISSION OF THE SCOTTISH CHURCH.

The General Assembly of the Church of Scotland has commenced a Mission at Madras, similar to their deservedly popular Institution at Calcutta. The establishment and conduct of the Mission has been confided to the care of the Rev. J. Anderson, A. M.; a man who, by the variety of his talent, the vivacity of his disposition, and ardour of his piety, is every way qualified, under the Divine blessing, to make the work successful.

2.—AMERICAN MISSION.

The Rev. M. Winslow and Dr. Scudder, formerly of the Ceylon Mission, have been appointed by the American Board of Foreign Missions to establish a Mission in connection with that Society at Madras. From the well known zeal, prudence, and success of our respected brethren, we are led to anticipate the accomplishment of much good at the sister Presidency.

3.—NEW GOVERNOR OF MADRAS.

By our last Madras arrivals we are informed of the arrival of Lord Elphinstone, the new Governor of that Presidency. His Lordship bears the character of a liberal man. The Commander-in-Chief, Sir Peregrine Maitland, is not less distinguished, we understand, for liberal and pious sentiments. May their enlightened policy and sanction of truly virtuous designs tend to promote the public good, and wipe away the stain which has rested on the affairs of that Presidency since the days of Munro!

III.—CHINA.

1.—CHINESE REPOSITORY.

A periodical under the above title for some time has been conducted by the British and American Missionaries at Canton. It is replete with valuable information on subjects affecting the welfare of China. It is conducted with great zeal, taste and judgment, and well deserves the circulation which it has obtained. If we mistake not, it may be consulted as the best organ of public feeling connected with China at this critical moment.

2.—JUDICIOUS CONDUCT OF THE MISSIONARIES TO THE CHINESE.

We are delighted to find that the Christian Missionaries at Canton are endeavouring to commend the Gospel by every act of temporal benevolence. This is as it should be, and will serve to cast down a large amount of prejudice. Dr. Parker, one of the American Missionaries, some time ago commenced an Ophthalmic Institution. The last quarterly report has just reached us; it contains many deeply interesting and successful cases of difficult treatment. About 18,000 dollars have been collected on the spot, but the report states, that the operations of the institution must be curtailed unless foreign aid be promptly rendered. They have likewise established, in connection with the Seamen's Friend Society, a hospital for distressed seamen, and are carrying into effect many minor schemes for meliorating the miseries of our race. We regret to state that the indefatigable friend of seamen, the Rev. J. Stephens, Chaplain of the American Seamen's Friend Society at Canton, has been removed from the scene of his active labors to the rest which remains.

3.—THE CHINESE GOVERNMENT

appears to be still playing the buffoon,—now insulting British and American subjects, and then apologising; issuing edicts against the introduction of opium and the commodities of "outside Barbarians," and at the same time openly allowing the importation,—displaying a vacillation unworthy any nation, much less one boasting of its superior wisdom. On one subject, however, it appears sincere; viz. the prohibition of Christianity. Some attribute this vacillation, boasting, wordy valour, and hatred to Christianity, to Russian influence. We think it is much more likely to arise from a crafty internal policy, baffled in its efforts to exclude the light of Western science and religion. This may be strengthened by a fear which the sentiment of the Confucian oracle has induced, that their tottering dynasty will be overthrown by foreign interference. China, however, is not so barricadoed as we suppose. It has been entered by Tartar valour and Popish stratagem, and it must, and will, be entered

and possessed by the Christianity of the Bible ; but not yet. We are not without our fears that this nation will have to feel, like many others, the scourge of war before the blessings of peace will be enjoyed. At any rate, whatever may be the instrumentality for fairly and openly entering China, it has not yet been discovered, or the right moment for its application has not arrived. Our friends stand ready, watching for the moment, whenever it shall come, to put in the sickle and gather the harvest. May it soon be.

IV.—MALACCA.

1.—NEW PERIODICAL.

We understand that a new periodical is issuing from the Malacca College Press, under the superintendance of the Principal. We have not yet seen it, but hail with pleasure this fresh indication of the thirst for knowledge, and the promptitude of those who possess it to bestow it on the waiting throng. It is from these local periodicals chiefly that the most valuable information can be obtained of local habits, feelings, and wants.

2.—SCHOOLS.

From an interesting Report which has been put into our hands, we find that considerable attention has been paid to the education of native children at Malacca. At the commencement of the Mission by Dr. Milne in 1815, there were no gratuitous schools for native children : now there are twenty-five, containing about 1,000 children of both sexes. Prejudice against Christianity was so strong that the attempt to establish a school on Christian principles failed even in 1831, a seminary of this description now exists, containing about 250 children of the most bigotted class of Musalmáns. These schools appear to have received the highest patronage and most efficient support. Our readers will not be surprised that the efforts to establish such institutions were untiring, and at length successful, when they associate with them the names of Milne and Newell, and many other highly gifted laborers that have adorned the Malacca Mission.

V.—SINGAPORE.

The Rev. Charles Woolf, of the London Missionary Society, in company with the respected Agent of the British and Foreign Bible Society for the Straits, and an American Missionary, have proceeded on a voyage to the island of Borneo. One of their principal objects is to make inquiries as to the best method of providing the Borneose with the sacred Scriptures. Another object is the restoration of health. We wish that all efforts to restore wasted energies were combined with inquiry into the wants of the most destitute and unvisited portions of the earth.

VI.—BATAVIA.

From the last numbers of the Chinese Repository we learn that seven Missionaries have arrived from Germany and America for the Indian Archipelago : three of them are from Germany and are to join Mr. Barnstein in the Borneo Mission ; the others are for the present to remain at Batavia. We are delighted to find that Christian energy is not wasting itself in fruitless efforts, to attempt to force a way into the interior of China, but is bestowing its strength on the accessible islands of the sea.

It is with regret that we announce the death of Mrs. Lockwood, the daughter of that indefatigable Missionary, the Rev. W. Medhurst, of Batavia. Her end was peace.

VII.—PENANG.

We learn by a prospectus which has just reached us, that an Institution has been formed, entitled "The Prince of Wales' Island Christian Association," which has a peculiar claim on Christians in Bengál; for the Committee state, that

"They live in the midst of a native community of many thousands for whose spiritual welfare, with the exception of the Malay and Chinese portion of the people, little or nothing has ever been done. The exertions for the spiritual amelioration of these tribes might, however, be greatly increased if more ample means were at command. Among the thousands of Malays in Province Wellesley, and the thousands of *Chuliyá* and *Bengálí* population on the island, there is not one to raise a friendly voice, saying to them, *See!* for refuge to lay hold upon the hope set before *you* in the Gospel—not one among them, as far as we have been able to ascertain, who knows the value of the soul and the *only name* whereby it must be saved—not one to instruct their little ones in the sacred principles of Christianity.

"It is proposed then by this new Association to establish Schools among them, and to provide them with Christian books; to procure Tracts and Scriptures for them, or any tribe of people around us whose claims on our sympathy seem to be most urgent, with a variety of ways by which Christian knowledge may be advantageously disseminated, into which it is not necessary now to enter. While it was intended that schools should receive the chief attention of the Association and consume probably most of its funds, still it is not intended that the Committee should be bound down to one mode of operation, but that they should act on the principle, that if by *all* means they might 'save some,' the objects contemplated by the Association would be attained."

The Secretary in explanation offers the following remarks, which we trust will meet with a response in the bosom of the Church in Bengál.

"There are also many hundreds from the Presidency of Bengál in this settlement, convicts as well as freemen, which give us an additional claim on your sympathy and prayer. For the spiritual benefit of the Bengálís in this island nothing has been done, unless it be a Tract given away now and then—and at present we have no Tracts or Scriptures either in Hindustani or Bengálí. If you could assist us in procuring any in those languages, you would greatly assist us—and, we may hope, advance the glory of the Redeemer. Indeed a Christian Reader or Catechist might be usefully employed here among these people, if such a one could be procured and supported. Could both be obtained in Bengál to be placed at the direction of the Committee? for, however desirable it might be, neither could be obtained *here* at present at least—I mean neither Catechist nor support. If you think this application worth entertaining, the Committee trust you will exert any influence you can on our behalf with your friends and any Societies with which you may stand connected."

VIII.—EUROPE.

RUSSIA.

The Emperor of Russia has by a ukase expelled from his dominions all Missionaries save those of the Greek Church. The reasons which he assigns are curious but not satisfactory. One is, that the Missionaries of the Greek Church have made thousands of Christians, while others have obtained but a few. Another, that the Missionaries have taught his Armenian subjects to read the Scriptures and make them as wise as the priests—but the chief, though not avowed reason is, that he will have none in his dominions that may be suspected of being foreign spies.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of February, 1837.

| Day of the Month. | Maximum Pressure, observed at 9h. 50m. | | | | Wind. | Observations made at Apparent Noon. | | | | | Maximum Temperature, observed at 2h. 40m. | | | | | Minimum Pressure, observed at 4h. 0m. | | | | |
|-------------------|--|-----------------|-------------|----------------------|-------|-------------------------------------|-----------------|-------------|----------------------|------------|---|-----------------|-------------|----------------------|------------|---------------------------------------|-----------------|-------------|----------------------|------------|
| | Barometer. | Temperature. | | | | Barometer. | Temperature. | | | | Barometer. | Temperature. | | | | Barometer. | Temperature. | | | |
| | | Of the Mercury. | Of the Air. | Of an Evap. Surface. | | | Of the Mercury. | Of the Air. | Of an Evap. Surface. | Direction. | | Of the Mercury. | Of the Air. | Of an Evap. Surface. | Direction. | | Of the Mercury. | Of the Air. | Of an Evap. Surface. | Direction. |
| 1 | 30,120 | 68,0 | 73,2 | 70,0 | w. | 30,080 | 70,4 | 80,0 | 75,2 | w. | 30,018 | 70,8 | 83,0 | 77,5 | w. | 30,008 | 70,8 | 79,5 | 76,5 | w. |
| 2 | ,090 | 67,3 | 70,5 | 67,3 | w. | ,060 | 70,5 | 77,5 | 73,0 | w. | ,010 | 72,5 | 82,3 | 76,0 | w. | ,000 | 72,3 | 80,5 | 76,5 | w. |
| 3 | ,130 | 69,9 | 74,4 | 71,8 | w. | ,106 | 71,2 | 79,2 | 74,0 | w. | ,030 | 72,5 | 82,9 | 77,3 | w. | ,022 | 72,3 | 80,0 | 75,9 | w. |
| 4 | ,154 | 69,2 | 75,0 | 69,5 | n. | ,122 | 70,8 | 80,5 | 72,3 | n. | ,036 | 71,5 | 82,0 | 75,6 | n. | ,030 | 71,3 | 79,9 | 74,6 | n. |
| 5 | ,120 | 70,2 | 74,4 | 72,7 | w. | ,098 | 72,0 | 80,0 | 75,9 | w. | ,026 | 73,5 | 84,0 | 78,2 | w. | ,020 | 73,0 | 80,9 | 76,5 | w. |
| 6 | ,000 | 70,0 | 78,8 | 73,0 | w. | 29,984 | 72,0 | 80,5 | 73,8 | w. | 29,916 | 72,5 | 82,8 | 77,3 | w. | 29,900 | 72,8 | 80,0 | 75,9 | w. |
| 7 | ,036 | 71,5 | 80,1 | 74,0 | w. | ,062 | 73,0 | 84,0 | 76,0 | w. | 30,008 | 74,5 | 88,0 | 79,3 | w. | 30,004 | 74,4 | 85,0 | 78,1 | w. |
| 8 | | | | | | | | | | | | | | | | | | | | |
| 9 | ,056 | 71,8 | 78,0 | 74,5 | w. | ,022 | 73,0 | 82,3 | 75,9 | w. | 29,948 | 74,5 | 84,7 | 78,2 | w. | 29,936 | 74,5 | 82,2 | 76,5 | w. |
| 10 | ,040 | 73,8 | 79,5 | 74,8 | s. w. | ,010 | 77,0 | 85,5 | 78,2 | s. w. | ,966 | 79,9 | 85,6 | 79,0 | s. s. w. | ,966 | 79,6 | 83,3 | 77,0 | s. s. w. |
| 11 | 29,984 | 73,8 | 78,5 | 73,8 | s. w. | 29,954 | 75,9 | 85,4 | 78,2 | w. | ,884 | 78,5 | 89,5 | 82,2 | s. w. | ,882 | 78,2 | 84,5 | 79,0 | s. |
| 12 | ,886 | 72,5 | 75,5 | 73,9 | s. | ,864 | 77,0 | 83,3 | 77,2 | H. s. | ,788 | 79,2 | 87,0 | 80,0 | H. s. | ,776 | 79,0 | 84,6 | 79,8 | H. s. |
| 13 | 30,000 | 68,0 | 66,5 | 64,5 | n. | 30,000 | 69,2 | 71,0 | 67,6 | n. | ,980 | 71,0 | 73,2 | 70,5 | n. | ,972 | 71,6 | 71,8 | 70,5 | n. |
| 14 | ,168 | 67,5 | 69,5 | 63,5 | n. | ,148 | 68,3 | 71,6 | 64,0 | n. | 30,100 | 70,0 | 72,8 | 64,8 | n. | 30,100 | 70,0 | 71,5 | 65,2 | n. |
| 15 | ,176 | 66,4 | 72,4 | 63,2 | n. | ,150 | 67,8 | 74,0 | 64,0 | n. | ,096 | 68,2 | 77,9 | 70,5 | n. | ,074 | 69,2 | 74,5 | 69,9 | n. |
| 16 | ,102 | 65,2 | 72,2 | 65,9 | n. | ,070 | 67,2 | 78,6 | 72,9 | E. | ,010 | 68,6 | 80,5 | 76,5 | w. | ,010 | 69,5 | 77,5 | 75,2 | w. |
| 17 | ,140 | 67,1 | 73,4 | 66,5 | E. | ,126 | 69,6 | 78,2 | 74,8 | s. w. | ,070 | 70,5 | 81,0 | 77,2 | s. | ,064 | 71,0 | 79,2 | 77,0 | s. |
| 18 | ,164 | 69,9 | 78,5 | 73,5 | s. E. | ,134 | 71,8 | 82,6 | 78,2 | s. w. | ,050 | 73,0 | 84,4 | 79,5 | w. | ,032 | 73,7 | 81,9 | 79,0 | w. |
| 19 | ,090 | 70,3 | 78,6 | 73,9 | w. | ,062 | 72,2 | 83,2 | 79,1 | w. | ,000 | 74,6 | 85,7 | 80,8 | w. | 29,960 | 74,5 | 83,4 | 80,0 | w. |
| 20 | ,120 | 72,8 | 79,5 | 73,8 | n. w. | ,100 | 75,5 | 85,8 | 77,5 | n. | ,052 | 75,5 | 87,2 | 77,5 | n. | 30,012 | 75,5 | 85,3 | 75,9 | n. |
| 21 | ,188 | 74,6 | 79,5 | 72,1 | n. | ,174 | 76,5 | 84,2 | 77,0 | n. | ,100 | 75,4 | 86,2 | 79,5 | n. | ,100 | 75,5 | 82,5 | 78,3 | n. |
| 22 | ,204 | 70,1 | 73,5 | 65,6 | n. | ,172 | 73,2 | 80,2 | 72,0 | n. | ,112 | 75,2 | 83,2 | 74,0 | n. | ,100 | 75,5 | 81,0 | 74,0 | n. |
| 23 | ,130 | 70,2 | 74,8 | 65,0 | n. | ,100 | 73,2 | 80,6 | 64,5 | n. | ,034 | 75,4 | 85,2 | 77,0 | w. n. w. | ,020 | 75,5 | 83,0 | 76,3 | w. n. w. |
| 24 | ,078 | 70,0 | 78,0 | 69,5 | w. | ,044 | 72,2 | 85,5 | 77,0 | w. | 29,996 | 75,7 | 87,6 | 79,5 | n. w. | 29,990 | 76,2 | 84,0 | 78,2 | n. w. |
| 25 | ,004 | 72,3 | 80,0 | 73,6 | w. | 29,976 | 75,5 | 87,9 | 82,0 | w. | ,910 | 77,3 | 89,6 | 84,3 | w. | ,900 | 77,0 | 80,5 | 73,8 | w. |
| 26 | 29,948 | 73,6 | 80,3 | 72,6 | n. w. | ,920 | 75,5 | 88,0 | 76,5 | n. w. | ,866 | 77,8 | 90,2 | 78,8 | n. w. | ,854 | 76,9 | 88,0 | 77,2 | n. w. |
| 27 | 30,002 | 75,0 | 84,5 | 75,5 | n. | ,980 | 75,8 | 88,5 | 80,0 | w. | ,920 | 77,2 | 91,9 | 84,2 | w. | ,908 | 77,2 | 87,8 | 84,2 | w. |
| 28 | ,050 | 75,6 | 84,5 | 79,0 | n. w. | 30,036 | 77,2 | 89,8 | 82,5 | w. | ,970 | 78,5 | 93,2 | 85,2 | w. | ,954 | 78,0 | 89,2 | 85,0 | w. |

Lower Rain Gauge, (new.)

0,96