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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 60.—May, 1837.

* * The entire profits arising from the Sale of this Publication will be devoted to the CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 60.—May, 1837.

I.—State of Religion and Morals in France and other Continental States.

[The following interesting letter on the religious state of France and some other Continental States has been kindly forwarded to us by a Christian friend. We tender him our best thanks. The letter, it will be evident, was written in the ease of private correspondence—not with the view to its publication. It is not the less valuable on this account, as it gives the writer's *real* feelings and impressions on the important topics which came under his notice. The religious state of France will ever be a subject of the deepest moment to every true Christian. From her situation and character she must ever exert a great moral influence on Britain and other adjacent nations; while from her political, scientific, and commercial character she will always exert a vast influence over the nations of the earth. That she possesses this influence, few will deny; for her infidelity and licentiousness have spread their sterilizing and polluting streams into every section of the world, causing men every where inseparably to associate the ideas of France and obscene infidelity. That it should in future be good, all will conspire to agree, in order that she may wipe away the stain which has too long been stamped upon her character, that in her turn may become a blessing to the earth, that she may bestow this blessing on others, she must first possess it herself. It would appear as though this nation had been a kind of providential experiment. The great ruler witnessing the pride and ambition of this people, has permitted them to seek after bliss in every object independent of himself, to manifest to themselves and others the folly of their pursuits. In this he seems to have been exhibiting on a large and national scale that truth which he is ever manifesting on a small and individual one, that all peace and satisfaction are to be found in him and him alone. France has felt the stultifying influence of a superstitious and aristocratical popery, the withering character of popery wedded to infidelity, and the wild and disturbing influence of infidelity unaided even by superstition; and latterly she has had a dispensation of politico revolutionary fêtes and spectacles unaided either by reason or superstition. She has been alternately the puppet of the despotism either of the court or the mob; either consuming herself with intestine strife or devouring others with bloody wars; either sapping the throne of God by the researches of her intellect, or upholding the altar of superstition by her talent. But whatever has been her character, it has never been godly; and hence she has ever been as the troubled sea, which cannot rest. It is gratifying, therefore, to witness the dawning of heavenly light upon such a people, to see the streams of the well of salvation pouring their satisfying waters through the length and breadth of the land; for this alone can give her rest, and this can. And who that has read her history and witnessed her heavings and convulsive struggles after political perfection and fame must not most sincerely pray, 'O Lord, let thy kingdom come: in France let thy will be done.' Nor can we feel less interested in the smallest revival of religion on the continent in general,—that continent which has witnessed some of the noblest struggles for divine truth; struggles which have shook the gates of hell or inspired angels with transporting hope. To have

witnessed the death-like stillness of neology filling the chairs of the professors of the reformation, and the cold anti-Nazarene teachings of the same school, filling the pulpits of these noble defenders of our faith, was deeply affecting; hence to witness any symptoms of returning life is highly animating to the lover of truth. May the little leaven leaven the whole lump!—ED.]

I believe I promised to send you an account of the moral and religious condition of France, and some other of the continental states, derived partly from personal observation, and partly from a statement made by an American Presbyterian Minister with whom we became acquainted in Paris,—a Mr. Baird.

From the time I was in France, twenty years ago, I regret to say that I could perceive little alteration for the better, as respects religion or morality amongst the people. There is scarcely any difference between the occupations of the Sabbath and other days: many of the shops are open as usual, and mechanics, labourers and others are to be seen at work in every direction. The most striking difference in the appearance of the people and the towns, is in the greater gaiety of their dress, the afternoon being devoted to amusement. In the morning a good many women and children and some old men attend mass, but after that ceremony, they walk about, go to dances, theatres, &c. the public walks, gardens and streets being thronged with all classes. It is truly lamentable to see the utter disregard of religion, and that this should be owing principally to those who pretend to be the Ministers of the Gospel,—I mean the priests. The generality of the people perceive that the priests themselves have no faith in their own ceremonies; for whilst they are performing them, it is quite common to see them laughing, joking, and winking to each other, &c. They are despised and hated by a great portion of the people, because they know that the priests are opposed to every kind of reform, and desire only to extort as much as possible from them; that this is, in fact, their sole object. The priests evidence by their conduct that they are infidels, and consequently the people become like them; they take no trouble to inquire or think for themselves, and rest satisfied in the idea that religion is a fable, because it best suits their depraved natures and propensities to believe so. I never before felt so strongly impressed with the importance of every individual Christian doing all he can to promote the promulgation and knowledge of Gospel truth, and of setting an example to all around of the blessed effects thereof. It is so obvious that the Roman Catholic religion can never be productive of the conversion of the people from the error of their ways, but rather to render them more wicked, that it becomes absolutely necessary that every possible effort should

be made, by those who know and value the truth, to introduce it into France and other continental states, but particularly France, as it is surrounded by so many others quite in as deplorable a state of wickedness. When there is such a total absence of religious principle, it may be easily imagined that morality is at a very low ebb, which is evidently the case. I shall not attempt to describe the evidences, except with reference to two institutions supported by the Government; viz. the Foundling hospital, where infants are taken in from the birth without any inquiry, to the number of above 5000 annually at Paris alone. I believe every large town has a similar institution, (I know Rouen had.) We visited the former, and saw about 100 poor little creatures, most of them under a month old; they were apparently as well attended to as could be expected. We learnt that about half the number received die, and the rest are sent out to villages as fast as nurses who will receive them can be found; they are kept until 12 years of age, and then put out to work. The other institution I refer to, is one where females are received and accommodated during the period of confinement in such manner as they can afford, and when well enough remove and appear before the world, either taking their children with them, or leaving them to be sent to the foundling hospital. Both these establishments, as you may imagine, are nurseries for the encouragement of vice.

We visited a deaf and dumb, and a blind asylum, also two other establishments, one containing about 4500 old men, the other 5200 old women, all above 70 years of age, or so afflicted as to be incapable of supporting themselves. These were certainly admirable institutions, and apparently under excellent management as respects the bodily comfort of the inmates, but, alas! utterly destitute of anything like religion. I conversed with one old man in his bed, from which, I suppose, he will never rise again, but he seemed quite an infidel. We distributed a good many French tracts in both these places, and they were always affably received, and frequently with apparent thankfulness.

It was very affecting to see the young people in the blind asylum. Some sitting quietly by themselves, as it were, absorbed in thought; some conversing with each other; some joking and amusing themselves by remarks on each other; some (girls) knitting stockings or making list shoes; others reading by means of books with raised impressions, large type being pressed upon stiff paper so as to raise the shape of the letter on the opposite side; they then read by feeling the forms of the letters and you would be surprised how fast they can do it. I opened a book and made a young woman read a portion

to me; she also showed me the result of a calculation in arithmetic by means of moveable figures: they likewise learn geography by means of raised lines or threads glued round the boundaries of different countries. One female told us the names of every country on which we placed her hand. Some of the boys were playing on musical instruments; some at drafts, dominoes, and cards; others climbing up book-shelves and jumping down and off forms; others running after one another up and down stairs as fast as if they could see;—(it was their vacation.) They also print or impress their own books, make baskets, weave coarse sheeting, &c.; but religion seemed to form no part of their instruction, and consequently no part of their conversation. I could not help thinking what an endless source of interesting conversation and happy meditation this would be for them, and how melancholy it is that they are destitute of it. There was a young blind Englishman who had been living there eight or ten years from choice. I had some conversation with him, but he did not seem to have any sense of the great importance of religion. It struck me what a happy thing it would be if he should be converted, how much good he might do among the others. I mentioned the circumstance to Mr. Baird, who said he would endeavour to see him, and I hope has done so. Although the splendid palaces at Paris, Versailles, St. Cloud, &c.; cathedrals, churches, buildings of various descriptions; bridges, and innumerable works of art are well worth seeing, I think we felt more interest in the sight of these various benevolent institutions, and should have visited many others could we have conveniently remained.

We heard three sermons by ministers of the church of England; one at Dieppe, one at Paris, and one at Calais, to congregations of from eighty to one hundred English persons at each place; but I regret to say the tenor of all three was self-righteousness, a trusting to their own good works for present and future happiness; thus taking to themselves the glory and honour due to Christ alone. At Dieppe we also heard a sermon in French by a French Protestant minister, which I liked much better. I saw him afterwards and learnt that there were about 300 French Protestants in Dieppe, and about 3000 at a place in the neighbourhood. I left him a parcel of French tracts, and said if he could undertake to distribute, or get others to distribute them, the London Tract Society would assist him. I was in hopes I should have heard from him ere this, but have not.

We distributed a good many French tracts on our journey to and from, and at Paris, to shopkeepers, coachmen, waiters and chambermaids; to passengers in the diligences; put others

in the packets and on the seats, and in drawers at the inns; many on the chairs and seats in the Roman Catholic churches, and several in the priest's confession boxes (when we did not find them confessing the people). We also amused ourselves one fine Sabbath afternoon at Dieppe by dropping them from our window as we saw the numerous passers-by approaching; we also gave them to poor people, and on almost every occasion that we had opportunity we were pleased to find they were received with apparent thankfulness, and in many instances we saw the people reading them afterwards. I sincerely pray that some of them may be so blessed as to be the means of leading the people to see and feel that they have souls to be saved, and that they may be induced to inquire "what they shall *do to be saved*," from that source of information which will direct them aright, even the word of God.

It is satisfactory to learn that, though true religion is in so low a condition in France, there is a little more light amongst them than there was ten years ago, when it could not be ascertained that there were more than five evangelical ministers in the whole country; now they are reckoned at 120: there are also a few very active pious laymen making great exertions in different parts to extend the knowledge of divine truth. There are many churches in France and other continental states called Protestant, but the greater portion of these are Unitarians, or what are called Neologists; and in some, where they have several ministers, perhaps four are Unitarians and two Evangelical: the number of the latter at the present moment is very small indeed.

On our way from Dieppe to Paris, we met crowds of poor people and waggons full of women and children on their way to the port of Havre to embark for America; upon inquiry we were told they were Germans emigrating from Prussia, in consequence of being required by the king to conform to a new liturgy which he had determined to establish throughout his dominions. I was told that about 10,000 had passed through Rouen in the course of a very short time. I saw two or three German ministers in England (before I left), who had come over from the same cause. There is also a system of persecution going on in Holland at this time. A number of ministers and lay Christians have seen it their duty to separate from the established church because the preaching has generally become corrupt, and the ministers cold and indifferent to the salvation of the people. The ministers of the establishment, seeing these seceders increasing, have raised a hue and cry against them, and persuaded the king in consequence to direct an old law to be put in force, forbidding more than

twenty persons to assemble together for public worship under fear of heavy penalties, which many have paid or been imprisoned: still, however, their numbers increase. It is hoped that much good will arise from these movements, as truth must prevail; and history proves that the church of Christ has always been the more extended when persecution has existed.

I will now give you a summary of the information I obtained from Mr. Baird, the American gentleman I alluded to at the beginning of the letter. He had lately travelled through most of the Protestant States on the Continent, purposely to ascertain to what extent evangelical truth was taught to the people. He gave an account of his tour to such English and others at Paris as felt an interest therein, at a chapel where the Gospel is regularly preached by himself, Mr. Mark Wilks, and others. Mr. Baird stated generally, that though evangelical truth was little known, understood, felt or preached throughout even those countries called Protestant, yet he was happy to say that in most he understood there was a very considerable advance of late years, and he thought there was ample ground to encourage all true Christians to hope for a better state of things ere long. As I have already spoken of Prussia and Holland, I shall first mention briefly what he stated as to these.

Prussia he considered in the most favorable condition of all the States he had visited. It is divided into 5,800 parishes, with 7,500 ministers, of whom 500 were considered evangelical. It has five universities, viz. at Berlin, Halle, Breslau, Bonn, and Grieswalde; Sunday and infant schools, prayer meetings, temperance societies, &c.

Holland—three millions of people: has above 1,200 pastors in the Dutch Reformed Church: from these 7 have seceded, with from 10 to 20,000 laymen. There are five universities, with 1,590 students.

Belgium—has 4,200,000 inhabitants. Although almost all the people are Roman Catholics, there is more religious freedom than in any other country in Europe; for this reason: whilst united with Holland, the Roman Catholics were kept in the back ground: on the separation, they contended for *equality* for their own sakes,—and, having obtained it, they cannot well now introduce a different system. There are five or six evangelical French ministers who are doing much good, as is also the British and Foreign Bible Society, which now sends agents to all these parts to distribute bibles.

Denmark—has 8 bishops and 1000 ministers of the Lutheran Church, two universities at Copenhagen; and religion is gradually reviving.

Sweden—12 bishops, 1 archbishop, 3,447 pastors and 2,400 churches in 1833.

Norway—5 bishops, 835 parishes and 460 ministers in 1820. Universities at Upsal, Lund and Christiana. Bible, Tract, Missionary and Temperance Societies. Education not good. Religion reviving in Norway: commenced under the labours of a peasant named *Hanhange*.

Saxony—1,800,000 inhabitants. Religion in a very low state. Saxe-Weimer, Saxe-Coburg, Saxe-Gotha, religion very low in all: the pastors almost all Neologists.

Frankfort on the Main—a few devoted ministers there. In Mayence, Coblenz, Cologne, and generally in the Rhine, the state of religion is low, except at Düsseldorf, valley of Darmere.

Religion is reviving at *Bremen*, where the Rev. Messrs. Marlet and Krummacher preach, both evangelical. It is also increasing at *Lubeck*, where the Rev. Dr. Geibel has long been a pastor of the Dutch reformed church; and every church in *Lubeck* has one or more evangelical pastors. At *Hamburg* there are two or three evangelical German pastors, an excellent English preacher, a pious German Baptist minister, and 15 pious young men candidates for the ministry, who are doing much good by preaching and visiting the people, holding prayer meetings, &c. There is a Tract and Bible Society.

I have thus given you a brief summary of the information gleaned from Mr. Baird; he stated many other interesting particulars, of which I have no memoranda, and do not sufficiently recollect to state them with accuracy. Nor have I time, but I must conclude this epistle, hoping it may not be uninteresting to you and others of our Christian friends.

Looking at the state of Europe and the world at large, every real Christian ought to feel that he has a duty to discharge, and that not a trifling one,—a duty towards his Creator to seek to promote his glory in the salvation of immortal souls, that they may honour him.

If we have been ransomed from a state of slavery to sin, and if the penalty which awaits all who die in sin be removed, we should remember that we are not our own, but are bought with a price,—not of silver and gold, but by the Lord Jesus Christ who took on himself the heavy load of our guilt and suffered in our stead. We ought, therefore, to shew forth our sense of the goodness of God towards us by henceforth not living unto ourselves but unto Him who died for us; having a single eye to his glory, we should regard all other things as subordinate and secondary compared with the duties, the service we owe and should seek to render to Him.

II.—Bengálí Proverbs, Supplementary to the Rev. W. Morton's Volume of Sanskrit and Bengálí Proverbs noticed in the Calcutta Christian Observer for March, 1834.

[Continued from the No. for November 1835, p. 594.]

157. বাঁশ বনে ডোম কাণা।

The Dom is blind in a bamboo grove!

i. e. At a loss to chuse among the multitude of trees. (Dom, a basket-maker, whose materials are thin and narrow slips of split bamboo cane.)

Applied to one who, after much indecision, decides wrong at last; or to him who makes a bad choice of things after long hesitation. Over-anxiety and dilatory preciseness are punished in the end by disappointment and vexation.

158. ভাত ছড়ালে কাকের অভাব নাই।

No want of crows when one scatters boiled rice!

An insinuation that where there is any thing to be had, there will be no deficiency of competitors; the hope of gain is too sure an attraction. Also spoken as a reproof of fair-weather friends, who crowd around him that has any thing to invite their selfish cupidity, but desert him immediately when the supply fails.

159. পলাইতে না পারিলে মড়লের বই।

Aye! Co-father to the Maṅḍal when he can't escape!

(§ Maṅḍal, the head-man of a village: Co-father, বই for বেহাই, a son or daughter-in-law's father.)

Applied to one who, being detected in roguery or other misdeed, tries to escape punishment by pretending relationship to, or connexion with, a respectable and well-known person, or by declaring an article found upon him to be the property of such a one.

160. যার বিত্তা তার মনে নাই।

পাড়াপড়সীর ঘুম নাই ॥

He whose wedding approaches has forgotten it, while the neighbours take no sleep, (busied in preparations.)

Applicable to forgetfulness or unconcern in the person chiefly affected, while his servants, friends or others, are alive and active in a business.

161. কোন বা বিয়া তার ছ পায় আলতা।

Lac-leaves on both feet, but where is the wedding?

(§ Leaves of coloured paper are worn on the bride's legs at the celebration of a wedding.)

Spoken when a principal thing is wanting or overlooked, whilst minor matters are sedulously attended to: a reproof of great fuss but no accomplishment, mighty preparations but no sufficient means.

162. যে আইল চষে। সে থাকুক বসে ॥ or

যে আইল কোদাল পেড়ে। তাকে দিলে ভাত বেড়ে ॥

He who ploughed is come, but may sit and wait; or

He who but hoed arrives, and they help the rice to serve him!

Said, singly or together when those who have toiled most are least rewarded, or the less deserving are better treated and more regarded than those really more diligent and meritorious. Last come, first served!

163. বুড়র কথা না শুনিয়া কাণে। প্রাণ যায় তার হিচকা টানে ॥

*To the counsels of age who bends not an ear,
Shall die for his folly in sorrow and fear !*

An admonition to the young to reverence the wisdom of the aged, and be guided by the lessons of their experience—an opposite course being certain to be followed by a just retribution of loss and suffering, often involving life itself.

164. মাচা বড় ছাঁচা তার সম্মুখে গড়থাই।
ধাকাধুকি মের না ভাই আস্তে ২ যাই ॥

*The shelf was high and a ditch between—so push me not, friend ;
I'll be off leisurely !*

A satirical reflexion upon the boastful speeches of a vain-glorious brag-gadocio, implying his deficiency in courage or ability to accomplish what he threatens or pretends ; as when a low fellow talks braggingly of what he will do against a powerful neighbour, whose very aspect, it is hinted, would even scare him ! like the thief, who unable to reach the goods he aimed at stealing, for the height of the shelf on which they were placed, and the depth of the street-trench in front of it, makes a virtue of necessity and walks of, humbly deprecating the anger of the owner !

165. এক কড়া নাই ফুলিতে, নাফ মারি গে ফুলিতে ।

Without a cowry in one's wallet, going strutting along the streets !

Said of thoughtless insensibility to one's condition of approaching want or calamity ; or of vain affectation and absurd pretension amidst real poverty ; or, lastly, of a senseless readiness to aim at and run after what one has not the means or power to attain.

166. পথের ধূলা আঁটে নাই ছাতুর সঙ্গে খোঁজ ।

Who has'nt earth enough to mend the pathway to his hut, inquires for barley-meal to his breakfast !

(Barley-meal is esteemed excellent food.)

A reflexion upon one who, though miserably poor and wanting the very commonest necessaries of life, asks for or boasts of possessing dainties and superfluities.

167. ভাত পায় না খাটা খুঁজে বেড়ায় ।

He who can't obtain rice runs about looking for an acid (to savour his curry with !)

Applied as the preceding—or to a vain endeavour to save appearances.

168. কোন্ বা গাঁ তার মাঝের পাড়া ।

But a poor village, and talk of its separate quarters !

A sarcasm on vain and groundless boasting, or of making a great parade of a small matter, &c. as if the inhabitant of a small hamlet should speak of its various wards !

169. গোষাবচ্ছিন্ন ।

You are a mere cow ! (Lit. possessed of cowship, i. e. stupidity !)

A sarcastic term of abuse applied to another deficient in understanding. N. B. The following Sanskrit verse, said to be the reply of one to whom the above term was unfitly addressed by a proud and contemptuous competitor, affords a good specimen of quibbling rhyme, or punning 'retort courteous'—

কিয় গরি গোছ উভাগরি গোছ
গরি যদি গোছমর্থকমেত্তং ।
যদি পুনরুক্তমগরিচ গোছ
ভবতি ভবত্বপি সম্পুতি গোছ ॥

*Do you mean to attribute cowship to a cow, or to what is not a cow ?
If to a cow, then your speech is irrelevant and therefore silly—
But if you apply it to what is really not a cow,
Then does cowship belong to yourself, good sir ! (because I am no cow.)*

Which, in reference to our own similar application of the term 'calf's head,' may be thus imitated :

*Is a calf's head the head of a calf or a man ?
Of a calf's ?—then your passion your reason outran—
But if on man's shoulders calf's head you would rear,
Then, good sir, on your own does the calf's head stare !*

170. পৌদের জ্বালায় মরি মনসা বর দিয়া যায় ।

*I am tormented with the burning heat of a dysentery, and lo ! Manasá
(the goddess of serpents) has given me her blessing besides !*

(The reference is to the bite of a snake, ironically termed Manasá's blessing, *alias* a curse, received from behind while easing nature in the wood.)

Said when one, already sufficiently afflicted or distressed, meets with additional calamity or annoyance. Spoken under accumulated troubles.

71. ছণ হেরে না ব্রহ্মচারী ।

হাতে বেঁধে ছণ দেয় পতিব্রতা নারী ।

*The holy ascetic wont steal a blade of grass—yet the chaste housewife
has his hands bound ere she gives him a drink of milk !*

(i. e. as not to be trusted for all his pretended renoucement of worldly passion.)

A satirical rebuke of affected sanctity or hypocritical professions of innocence and good intentions ; of one who, while vouching his superiority to one vice (to which he has, it may be, either no mind or no temptation) commits another even greater one when occasion serves him.

172. উপপতি খায় লুচিচিনি ভাতারে খায় খই ।

*The gallant feeds upon sweetmeats and sugar, whilst the husband swallows
his plain parched rice !*

Used when another reaps the profit of one's labours, or enjoys without right or merit that of which the proper claimant is unjustly deprived.

173. লাভে স্থলে শুণে চাষ করে না সোণার বেণে ।

The goldsmith ploughs not, but counts his stock and profits.

(Meaning that he tempts not a business whose result is uncertain, as depending on the contingencies of weather, &c., but embarks in that only which admits of sure calculation.)

A shrewd commendation of one who balances before hand the advantages of any proposed undertaking, as of a copartnership, &c. Also a just reflexion on him whose schemes have proved abortive, a source rather of loss than of gain, from his neglect of such previous caution.

174. ছাগলের সাথ যব মড়া।

Aye, you can tread out barley with a goat, no doubt!

A sarcasm upon absurd boasting and pretensions to an ability or authority not possessed.

175. চার কড়ার চেটায় শুএ। লাক টাকার স্বপ্ন দেখে॥

He who sleeps on a mat worth a gandā of cowries dreams of a lakh! (of rupees.)

Jeeringly applied to a fellow, destitute of ordinary means, indulging in large views, or forming visionary schemes of wealth and advancement—one who talks big or builds castles in the air.

176. তাঁতি কুল বৈষ্ণব কুল দুই কুল গেল।

Aye, the weaver's cast and the Vaishnav's went together!

(§ Referring to the story of a weaver who became a Vishnavite, whereby the rules of his previous caste were of course violated; and who subsequently failing in the requirements of his adopted profession, became doubly guilty and doubly unfortunate.)

The application is to such as have abandoned their native religion for another, yet do not live consistently with the obligations this lays upon them: it is particularly referred by Hindus to native converts to Christianity who dishonour their adopted religion by ill practices. A just rebuke indeed! may it more rarely be applicable!

177. মনো ফড়িঙ কানগু হেগে।

The grasshopper has passed his death-stool, and is just expiring!

The exclamation of one who is in a strait from which there appears no possible way of escape to him. Also an expression adopted when the same request or demand is repeatedly made on the same or similar pretence; when one is teased with an unvarying iteration of some importunate desire, or put to repeated proofs and trials of skill, probity, &c.

178. সারা খণটি শাহুক হুঙ্কি।

What! Lotus and lotus every instant!

Applied like the preceding to incessant concupiscence or craving importunity—as when not satisfied with one favour, another is immediately requested.

N. B. The two preceding proverbs refer to a story of a certain rājā or prince who was robbed of a hār (হারি) or necklace by two slave girls named হারী and পারী. The rājā sending for a জাদু or wizard, his servants brought him a mere pretender to astrology in the person of a তাঁতি or weaver. The conscious incapable, when left alone, soliloquizing with himself as to the event, exclaimed repeatedly হারি কি পারি, (shall I fail or succeed?) The two slave girls, anxious as to the result and on the watch for the first tidings of their fate, overhearing the exclamation of hāri ki pāri, (differing, by a verbal pun, from their two names hāri and pāri only by the length of the final letter (i) in each,) concluded at once that the wizard had penetrated their guilt; so communicating with him, they confessed themselves the secreters of the necklace, and pointed out the spot where they had concealed it, but promised him a douceur for conniving at their escape from punishment. The pretended জাদু acceded to their wishes, produced the jewel, but screened the culprits; and thus

fortuitously and unwittingly became a successful discoverer of stolen goods, as was supposed by force of magic. The rájá gave him a present, but to test his ability still further, holding a grasshopper in his closed fist, requires the astrologer to declare what he had therein. The luckless উঁজী now certain that he should be found out and undone, gave instinctive utterance to the first of the above sayings শালোহড়িউ &c. *menning*, "Now am I lost, poor reptile, my last hour is at hand!" which exclamation, by a second most lucky chance, not only proved his deliverance, but augmented his repute as a soothsayer, and procured him additional gifts. A courtier, however, would fain make a third trial; so grasping a lotus-root in his closed fist, demanded of the জাঁন what were its contents. He, quoting under a similar impression of alarm as before, the 2nd of the proverbs সারি খবতি, &c.—i. e. "am I to be still subjected to the same importunate trial?"—effected his third and triumphant escape, and raised his own fame and gains to the highest. N. B. The weavers are a class esteemed proverbially *dull* and witless, which adds the more point to the jest.

179. ছজ্ঞনের সঙ্গে বাস । করিলে হয় সর্বনাশ ॥

*With the wicked, pleased, to dwell,
Ensures a final place in hell !*

A debortation from evil association—or a sage reflexion on viewing the misfortunes and often-times the irretrievable ruin which are the consequences of keeping company with the bad.

180. কাজের সময় কাযী । কায ফুরালে পাজী ॥

When a work is to be done, a useful fellow—when the work is accomplished, a base-born rascal !

A common reflexion upon the selfish ingratitude which courts and flatters a person for one's own purposes, who, when these are attained, is slighted, perhaps abused, vilified and insulted.

III.—Chapter of Varieties.

Letter of Sir Walter Scott to the Countess of Purgstall.

We have extracted the following letter from the last work of Captain Basil Hall, entitled "Schloss Hawfield." It was addressed by Sir Walter Scott to the Countess of Purgstall, an Austrian noblesse, an early friend of Scott's, a woman of extraordinary talent and eccentric life, when under severe affliction. Our principal object in giving it a place in the *Observer*, is the testimony which it bears to the inadequacy of the noblest genius—the highest order of prosperity and domestic happiness, aided by honorable fame, to gild the decline of life with cheerful hope unassisted by vital piety. True Christians are oft charged with a want of charity, and even cruelty, in asserting that religion alone can make men really happy—they are triumphantly pointed to men with amiable natural instincts and tempers as a proof of the inaccuracy of their views. We may confidently

appeal to all whether there ever was a man of the world who possessed a sweeter disposition, a more chaste fancy, a loftier imagination, or a more generous heart, than Scott. He was a man who wished to see the bright side of things, and paint the darker scenes of life in brightest hues, and yet at the very time when his fame was spread far and wide,—when his name had reached the highest pinnacle,—and when princes praised, critics flattered,—when genius lent all her energies to illustrate and embellish his talent, and fortune poured her treasures into his lap as the reward of industry,—when he had “ a promising family,” “ many friends,” “ no enemies,” and “ more of fame and fortune than mere literature ever procured for any man before ;” and to hear him speaking of the decline of a life thus spent as “ dark and unlovely,” and the history of a humanity like his as “ stern and dull”—to hear from him of the golden pen, who had painted scenes ravishing to others—that the prospects which the end of life unfolded were such as he dreaded to contemplate—is mournful enough ; it is one of the strongest and most affecting testimonies to the insufficiency of the highest worldly advantage to give solid and permanent happiness, with which it has ever been our lot to become acquainted. Let us remember that this letter was the confidential, private effusion of his heart, never intended for public exhibition. The entire absence of all reference to religious consolation in it, under the painful circumstances of the Countess, the reference to the “ doctrines of chances,” and the disposition manifested in the last clause, exhibit a lingering love to the world, and an absence of reference even to religion which one could hardly have expected from one whose writings display no ordinary acquaintance with the oracles of truth. The letter and its views are melancholy enough in themselves, but still more so in *contrast*. If we contrast the life and labours and prospects of such a man with those of the Rev. Rowland Hill, what a contrast—what a different influence—what a different tone pervading their correspondence—what a contrast in the close !—The one filled with melancholy forebodings, the other cheerful, and rendering all others cheerful too ;—the one timid at the approach of death, the other hoping for it ;—the one talking of the doctrine of chances, the other leaving all in the hands of an all-wise and all-merciful Saviour. What a contrast is it with one of the finest intellects and most laborious and learned of men, who said, “ I am in a strait between two !”—“ To me to die is gain. I have finished my course. I have fought a good fight, &c. I know that when this earthly house of my tabernacle is dissolved, I have a house not made with hands, eternal in the heavens.” Behold the picture !—is it like “ the perfect man whose end is peace ?” Remem-

ber, reader, *peace and salvation and hope are to be found alone in Christ.*

“My dear and much-valued Friend,—You cannot imagine how much I was interested and affected by receiving your token of your kind recollection, after the interval of so many years. Your brother Henry breakfasted with me yesterday, and gave me the letter and the book, which served me as a matter of much melancholy reflection for many hours.

“Hardly anything makes the mind recoil so much upon itself, as the being suddenly and strongly recalled to times long passed, and that by the voice of one whom we have so much loved and respected. Do not think I have ever forgotten you, or the many happy days I passed in Frederick Street, in society which fate has separated so far, and for so many years.

“The little volume was particularly acceptable to me, as it acquainted me with many circumstances, of which distance and imperfect communication had left me either entirely ignorant, or had transmitted only inaccurate information.

“Alas! my dear friend, what can the utmost efforts of friendship offer you, beyond the sympathy which, however sincere, must sound like an empty compliment in the ear of affliction? God knows with what willingness I would undertake anything which might afford you the melancholy consolation of knowing how much your old and early friend interests himself in the sad event which has so deeply wounded your peace of mind. The verses, therefore, which conclude this letter, must not be weighed according to their intrinsic value, for the more inadequate they are to express the feelings they would fain convey, the more they show the author’s anxious wish to do what may be grateful to you.

“In truth, I have long given up poetry. I have had my day with the public; and being no great believer in poetical immortality, I was very well pleased to rise a winner, without continuing the game, till I was beggared of any credit I had acquired. Besides, I felt the prudence of giving way before the more forcible and powerful genius of Byron. If I were either greedy, or jealous of poetical fame—and both are strangers to my nature—I might comfort myself with the thought, that I would hesitate to strip myself to the contest so fearlessly as Byron does; or to command the wonder and terror of the public, by exhibiting, in my own person, the sublime attitude of the dying gladiator. But with the old frankness, of twenty years since, I will fairly own, that this same delicacy of mine may arise more from conscious want of vigour and inferiority, than from a delicate dislike to the nature of the conflict. At any rate, there is a time for everything, and without swearing oaths to it, I think my time for poetry has gone by.

“My health suffered horribly last year, I think from over labour and excitation; and though it is now apparently restored to its usual tone, yet during the long and painful disorder (spasms in the stomach) and the frightful process of cure, by a prolonged use of calomel, I learned that my frame was made of flesh, and not of iron,—a conviction which I will long keep in remembrance, and avoid any occupation so laborious and agitating, as poetry must be, to be worth any thing.

“In this humour, I often think of passing a few weeks on the continent—a summer vacation if I can—and of course my attraction to Gratz would be very strong. I fear this is the only chance of our meeting in this world, we, who once saw each other daily! For I understand from George and Henry, that there is little chance of your coming here. And

when I look around me, and consider how many changes you will see in feature, form, and fashion, amongst all you knew and loved; and how much, no sudden squall, or violent tempest, but the slow and gradual progress of life's long voyage, has severed all the gallant fellowships whom you left spreading their sails to the morning breeze, I really am not sure that you would have much pleasure.

"The gay and wild romance of life is over with all of us. The real, dull, and stern history of humanity has made a far greater progress over our heads; and age, dark and unlovely, has laid his crutch over the stoutest fellow's shoulders. One thing your old society may boast, that they have all run their course with honour, and almost all with distinction; and the brother suppers of Frederick Street have certainly made a very considerable figure in the world as was to be expected, from her talents under whose auspices they were assembled.

"One of the most pleasant sights which you would see in Scotland, as it now stands, would be your brother George in possession of the most beautiful and romantic place in Clydesdale—Corehouse. I have promised often to go out with him, and assist him with my deep experience as a planter and landscape gardener. I promise you my oaks will outlast my laurels; and I pique myself more upon my compositions for manure than on any other compositions whatsoever to which I was ever accessory. But so much does business of one sort or other engage us both, that we never have been able to fix a time which suited us both; and with the utmost wish to make out the party, perhaps we never may.

"This is a melancholy letter, but it is chiefly so from the sad tone of yours—who have had such real disasters to lament—while mine is only the humorous sadness, which a retrospect on human life is sure to produce on the most prosperous. For my own course of life, I have only to be ashamed of its prosperity, and afraid of its termination; for I have little reason, arguing on the doctrine of chances, to hope that the same good fortune will attend me for ever. I have had an affectionate and promising family, many friends, few unfriends, and, I think, no enemies—and more of fame and fortune than mere literature ever procured for a man before.

"I dwell among my own people, and have many whose happiness is dependent on me, and which I study to the best of my power. I trust my temper, which, you know, is by nature good and easy, has not been spoiled by flattery or prosperity: and, therefore, I have escaped entirely that irritability of disposition which I think is planted, like the slave in the poet's chariot, to prevent his enjoying his triumph.

"Should things, therefore, change with me—and in these times, or indeed in any times, such change is to be apprehended—I trust I shall be able to surrender these adventitious advantages, as I would my upper dress, as something extremely comfortable, but which I can make shift to do without."

Life of Kiernander.

We have had it in our minds for some time past to give short memoirs (as they might be procurable from authentic sources) of the earlier Indian Missionaries, especially those of Bengal and Hindustán. We have selected as our first the *Life of Kiernander*, not only because he was the earliest Protestant Mis-

sionary to Bengal and Calcutta, but because his history is fraught with much salutary instruction. It is a memoir which cannot be "read, marked, learned, and inwardly digested" without exciting deep self-examination and holy fear in every present Missionary—it may make him that standeth take heed lest at any time he fall, and yet it throws the light of mercy's hope on the future of those who through improvidence or worldly intoxications may have forgot the great end of their work—the glory of the Cross. Though a righteous man stumble seven times, yet if he seek God shall he arise. May the chequered providences of God lead all to the same calm and tranquil end as they did Kiernander,—and it will yet be well.

John Kiernander was born in 1711, at Akstad, in the province of East Gothland, in Sweden. After completing his education at the University of Upsal, he became desirous of visiting foreign universities. During this period he became acquainted with Professor Franke, at Halle, in Saxony, and, after having spent four years, was about to return to Sweden, when an application was made by the Society in London for Promoting Christian Knowledge, to the Professor, for a proper person to be sent as Missionary to Cuddalore. This work was proposed to Kiernander, who, after some hesitation, consented to undertake it. Here begins the eventful and instructive history of John Kiernander, and it would be well that all, especially those engaged in preaching the gospel, would mark the footsteps of the man, beware of being wise in their own conceits, and learn to watch and pray that they enter not into temptation. There are few characters presented to our view in which the goodness and severity of God are so strongly marked, and made to speak in actions that cannot be misunderstood, and working out an end that cannot but speak, saying, "This is the doing of the Lord."

He seems at first to have been undecided in his mind as to taking the step of forsaking all for the Missionary work. It does not appear to be a thing which moved in his own mind before it was proposed to him, and herein is to be observed what could not but be a deficiency in his case. He had not, like many other Missionaries, prayed and pondered the matter over in his mind, until he had thoroughly weighed and counted the cost of his undertaking; and to this may be greatly attributed the needful chastisements he afterwards received at the hand of his heavenly Father.

When he went to Cuddalore he found a congregation, left by Sartorius, a former Missionary, who was then removed to Madras. He was treated with great kindness by Admiral Boscawen, and had the Portuguese church put into his possession, as the English thought it expedient at that time to expel all the popish Priests from their territories.

The mission prospered much under his hands. He was in the habit of going several times a week to the villages, to make known the gospel of Jesus Christ. His congregation in Cuddalore increased. In the year 1745 it amounted to 200 persons, and in the following year received an increase of 160 converts. At first Professor Franke used to send to him presents, (at one time 150*l*.) and he was also kindly dealt with by the council of Fort St. David's; but after his marriage he needed not, nor would receive their help. He married a Miss Wendela Fischer, a lady of some property. She was an amiable woman, an attached wife, and, being faithful to God, was a helpmeet for him in preaching the gospel. With

this woman he lived in happiness many years, and the Lord prospered his labours.

In the year 1758, the French General, Count Lally, took possession of Cuddalore, when a general confiscation took place. Kiernander waited on Lally, and requested permission to continue his mission, but he was politely and firmly told there was no need for Protestant ministers any longer in the place. At the same time a passport was granted him to the Danish settlement at Tranquebar, of which he gladly availed himself, and arrived in that city stript of all his property.

Seeing no prospect of returning to his station at Cuddalore, Kiernander now turned his attention to Bengal, and left Tranquebar, furnished with ample means by the liberality of the Danes. At the time of his coming to Calcutta, he was a man "of ardent zeal, of great integrity, with a dauntless courage, and decision of mind." Both he and his wife were devoted to the cause of their Lord and Saviour. They had borne their trials together, supporting each other's faith in the midst of them, living as heirs together of the grace of life. The blessing of God was upon them, as they laboured in his service. He was a man of polite address and handsome countenance, alike fitted to appear in the court of a Nawáb or the hamlet of a Hindu. Lord Clive was at that period in the full tide of success, and gave his sanction to the establishment of a mission in Calcutta. He opened his work in a house given him by the Government. The year after, 175 children were taught at his school, forty of whom were kept at his own expense; and, in addition to his many other engagements, he preached occasionally at Serámpur, where the Danish settlement, then in its infancy, had no chaplain.

It is not in a day that seed, either good or bad, springs up and bears its fruit; and a man's soul may be receiving bad as well as good bread cast on the waters, which shall be found *after many days*. This appears to have been the case with Kiernander. The seeds of consumption are often sown long before that prostration of strength takes place, which declares too plainly that disease has done its work. With all Kiernander's zeal, he had not the spirit of Nehemiah, who was as bold to reprove the greatest noble as the meanest commoner; and in his having Lord Clive and his lady as sponsors to his son who was born at this time, we see that he was not proof against the pleasure of being noticed and patronised by great people, when he ought to have been reproofing their sins. The evil of this he had to learn by hard experience in the subsequent years of his life. Nehemiah would have chased Lord Clive away from him, as he did one of the sons of Joiada, the son-in-law of Eliashib, the high priest, and then he would have said, "Remember me, O my God, for good." But not so Kiernander; he chased him not away, but took him as sponsor for his child, and could not conclude with asking to be remembered for good for such an action.

Three years after his arrival at Calcutta his wife died. "It had been a marriage of affection, not impaired by the bitter vicissitudes of life. Wendela Fischer was a woman of piety, and devoted to her husband; she had borne the wreck of her fortune without complaining, and had journeyed from her home, first to Tranquebar, then to Calcutta, with a mind armed for yet greater reverses. She lived to see her husband admired and esteemed by all, while his religion was stedfast in the midst of many snares. Had she lived, Kiernander had served God with fidelity, and man with usefulness; but when she sunk into an early grave, it was as if his guardian angel had passed away from him.

A year after this he married a wealthy widow, Mrs. Ann Wolley, a young luxurious woman, who knew not the way of peace, nor how to live

“not to herself, but to Him that died for her and rose again.” She was like too many others, who can approve of the preaching of the gospel where no change of life is asked, and no devotion to God demanded. Had Kiernander been a man like Swartz, no Ann Wolley would have been in much haste to marry him. But he was now becoming unfaithful to the trust that had been committed to him. He and his wife were among the richest people in Calcutta. They lived in great style, not calling to their table the poor and maimed, but the rich and noble, with whom the missionary was a great favorite.

Kiernander and Mrs. Wolley lived as husband and wife for about ten years. At their marriage, the world flowed in with a full flood, but he forgot that the friendship of the world is enmity against God, and in the midst of all the affluence and admiration he met with, he forgot his Lord and Master. It was not by one great step that he arrived at this, but by degrees he was deceived into it. Had he at once seen that his present life was inconsistent with that of a missionary, and fairly given up his work, he would have found out his mistake earlier; but at the same time that he set up a splendid equipage, and drove about in a carriage-in-four, he continued to use his eloquence in preaching the gospel. When he had visited the Hindu villages, and returned home weary with the work, he used to take the cool air of the shore in his beautiful equipage. Such conduct could not fail to give offence, and hurt the cause in which he was engaged. He was warned by the Society at home, and by missionaries abroad, but he regarded not their friendly admonitions. He was deceived, and the word was choked by the deceitfulness of riches and the lust of other things. He was lavish in the expenditure of his money. He built a church which cost him 8000*l.* and other buildings for the mission to the amount of 4000*l.* He also looked out for assistance in his ministry, and chose for that purpose two individuals who had been Popish priests, and had publicly abjured their errors. Their names were Bento de Silvestre and Manuel da Costa. For these two assistants he built dwelling houses, along with another for the education of the natives. These assistants were learned men, and Kiernander passed much of his time in study with them. They were also helpful in the cause of the mission, and it does not appear that they were seduced away by the smiles of the world, as he was.

Two years after the building of the church his wife died. As his marriage with her had been the entrance into a path that did not certainly lead him in the way his God would have him to go, so her death was the beginning of a new era, when he was to be turned again to that simplicity in Christ from which he had been seduced. She had been a woman of pleasing manners, and much attached to Kiernander; but alas, how can the blind lead the blind! She never led him indeed actually to neglect the outward fulfilment of his duties,—nay, it is rather likely that a wife’s heart would be highly pleased with the sweet looks and whispers of applause. When he preached in the church, the great people heard and admired him; his carriage stood waiting for him at the door, and the praises of his preaching came to him from lips that it had been better for him he had never seen. A wife, however worldly, could not dislike this. When she died, she bequeathed her jewels to Beth Tephilla, the name of the mission church, and with the proceeds he built a mission school capable of containing 250 children. We would drop a tear of compassion over the grave of such a woman, and say, “Alas, she knew no better!” Let us now pursue the history of his subsequent life, and adore that God who knows how to break and how to bind up.

It is uncertain how long the veil would have rested on his soul: but it was suddenly and rudely torn away. He was seized with blindness, and soon he sat almost solitary in his spacious chambers; his conversation, his vivacity, were no longer the same; nor were his table and wines. A few came to soothe and comfort, but the greater part did not seek the afflicted man. The pleasures of study and learning were also taken from him: all was taken, save the converse of Da Costa and Hanson*, but he no longer saw their faces. He at last remembered how far he had wandered from God: O! how welcome would now have been his lost feelings of fervour, of hope, and joy; but they did not come at his call. His sorrow was inexpressibly great, for if there be any situation in which the visitations of mercy and peace are precious, it is amidst the agony of blindness, when the soul is left to struggle alone. It was more than he could bear; and he lifted his humbled spirit eagerly to God, resolved to know no rest till 'the lost should be found again.' His deep repentance, his tears, his unceasing prayers, could not be in vain; and ere long, Kiernander blessed the hand that had chastened him.

His blindness continued four years, when his eyes were couched and his sight restored, having by this dispensation been called back from his wandering. Partly by his profusion, and partly by mismanagement during his blindness, when he recovered his sight he was a second time a beggared man.

He looked abroad, on his recovery, as if to begin the world anew with a purer hope and resolve, but found himself impoverished. The seal of the sheriff of Calcutta was affixed to the gates of Beth Tephilla, as a part of the personal estate of the ill-fated and bankrupt missionary. The edifice, however, was redeemed from the desecration which otherwise awaited it, by the munificence of an individual who paid for it the sum at which it had been appraised, namely, 10,000 rupees. This individual was the late Charles Grant, Esq., the East India Director, whose powerful support to Indian Missions was ever generously given.

"The founder of the edifice, from whatever cause, no longer officiated within its walls. Was it because he was poor—or had lived extravagantly? It was a harsh and pitiless deed. His health soon after became infirm, and he sometimes wandered round the walls, and looked wistfully on them, and thought how it had been with him in former days. Where, now, was the world of admirers and flatterers?—passed away like the moth when they saw that his resources were at an end. His home, his equipage, his many servants, all were gone. Still he was kindly received at some tables. There were those who felt that they could not utterly forsake the man to whose eloquence they had listened, whom they had loved as a companion, at whose table they had feasted. But he rarely made himself a guest, for he felt that the world was no longer the same to him; that his words were not now listened to with the attention and the applause they were wont to be. He confined himself to a small and retired dwelling. There was a circumstance yet more hard to bear. Another missionary came, entered into his labours, and was chosen to supply his church; and this Kiernander felt exquisitely."

Shortly after the church was enlarged, and he was invited to dispense the communion in the new chancel. Around him knelt many of those who had been his friends in the day of his prosperity, but they no longer found it convenient to be so. Some might look on such a scene, and pity the old man, now 80 years of age, thus deserted, but we ought rather to thank God, who by any means had saved him from such friendship, for they never ought to have been his friends. Now he stood where he ought

* Hanson was an assistant in the room of Silvestre, who was dead.

ever to have stood, not having the favour of man but of God as his portion. He said himself that it was a moment of great happiness to his mind ; he must have been unthankful if it were not so. We cannot pass this period of the missionary's life without observing how much both missionaries and ministers at home are to blame in making themselves the servants of those who do not serve God. Had Kiernander formed and abided by the resolution of being only a minister of Christ and not of man, and had he confined the administration of baptism and the Lord's Supper to those, whether white or black, who gave evidence that they were followers of Jesus Christ, he would have been saved many of the troubles he was called to endure.

He now resolved to quit Calcutta, and offer his services to the Dutch at Chinsura, where he was appointed chaplain. A sum of 40*l.* had been sent him by the Society in London. And now let us behold the aged man, over whose head 80 years had passed, leaving friendless and nearly penniless the place where he had lived in affluence, surrounded by the smiles and attentions of the great and the rich ; the place where his heart had waxed fat and forsaken his God, and where it had been humbled and brought back to its obedience ;—shut out of the very edifices he had reared with his own money ; forsaken, and forgotten by all but God. Before his departure he went to the burying-ground called by his own name, and there wept and prayed between the graves of his two wives. The one had been his helpmate and his stay in the midst of troubles, the other had drawn him away from his stedfastness. And can we look at all this, which can hardly fail to touch the hardest heart, and still say it was God's love that did it ? Yes, truly it was love ; for amidst all this wreck of earthly things, the hope of eternal life was blooming in his soul, and the man was happy !

At Chinsura he received a small salary from the Dutch, and performed service twice on the Sabbath in a small Lutheran church. The people were intent on their commerce, and he found their society any thing but a pleasure. This, however, gave him time to think, and to become acquainted with himself. Although Chinsura was only thirty miles from Calcutta, and so within the reach even of a pleasure sail, and lay also on the way to the interior, yet none of the passers-by so much as asked him how he did. He was within a few miles of Serámpur, where he found a few kindred spirits, some who acknowledged the benefit they had received through the words he had preached in their ears, and this was a pleasure to him.

But even from this resting-place he was doomed to be thrust. In 1795 war was declared by England against Holland, and the factory of Chinsura was captured where Kiernander was taken prisoner of war, and allowed the sum of 50 rupees a month. At last he was permitted to go to Calcutta. How strange and unsearchable are the ways of God ! This was the place appointed for him to end his days—but what an altered man ! He was now near ninety years of age. He had left that city nearly a beggar, and now he returned to it entirely so. What a trial was this the Lord put upon his servant in his old age, that he should again traverse the scene of his former grandeur. What must have been his feelings to behold his church, where he had preached to admiring crowds, and the stately house where he had lived with his admired wife, coldly and steroly shut against him. How could he have borne this if God had not been with him ? Lord Clive, at whose table he had often sat, had by this time perished by his own hand, and any others, who would have been inclined to help him, had been laid in their graves. He was taken into the house of a relation of one of his wives, and in the following

spring. when rising from his chair, he fell and broke his thigh, and spent the remainder of his few days on earth in much pain. During his illness he was occasionally visited by the Rev. David Brown, and a few others, who did their duty in trying to comfort the aged pilgrim. His intellect remained firm, and in a letter to his native place, Akstad, he blessed the day he had left it to preach the gospel. He foretold that the whole English nation would unite in one society to send the Gospel to the East Indies, and that this would give stability to British power there.

His cup was full—and the hand that had so long chastened now poured into his spirit the richest consolation and the brightest hope. And what counsel could his visitors offer to this man of nearly a century, compared to the stores which his strange and chequered life had laid up? Even now his mind was in all its vigour; it was sad, yet beautiful, to sit at his bed-side, and hear him tell how he had suffered; how he had known all that love, or riches, or learning, could give to man—and that now he was going home to his rest.

He was buried in the grave of his wife Ann Wolley, and our comfort is to think, that after all the troubles through which he came, and after for a time being allured away by the sweets of the world, he is now departed to be with Christ, which is far better. *When any one is inclined to think that a minister of the gospel is ill off because he is poor or despised, let him remember JOHN KIERNANDER.*

Precept and Example.

Such is the frailty of our nature and the tendency in us to prefer virtuous precept to the difficult practice of holy virtue, that we should be thankful for any monitor which will warn of the danger there is in severing two whom God hath for the wisest purposes joined together in our lives. On this ground it is we gladly insert the following instructive effusion from the American Mother's Magazine.

To the Editor of the Mother's Magazine.

MADAM,

I have been much interested in your Magazine, and deeply so, in the piece entitled "*Parental Decision.*" A few days since I sat with the Magazine in my hand, meditating with regret and sorrow on my own want of decision. My mind reverted to the years of childhood, when with youthful eagerness I read good old John Bunyan, and often wished I could fall asleep and dream as long and as interesting a dream as his. O that some Bunyan would rise up, at the present day, (I mentally exclaimed) followed by a long train of pilgrims, determined that nothing should impede their progress to the heavenly city. Presently my senses were lulled to sleep, and a vision full of interest was impressed on my mind. The strait and narrow path which leads from the city of destruction to the new Jerusalem lay before me. A promiscuous band of pilgrims, from many nations, were pressing forward, guided by two beings of most angelic appearance: their names were Precept and Example, twin sisters, daughters of Paradise. While their efforts were united, I saw they and their followers never swerved from their path. But Precept was of a sanguine and ardent temperament. She held in her hand the word of eternal life and exhorted her followers by every motive which two

worlds could present, to untiring perseverance. She spoke to them from the pulpit, the press, in the religious conference, at the social fireside, and in the closet. The multitude hung on her lips with earnest attention, and I could not but remark how fondly mothers repeated her words to their beloved children, with their eyes turned toward the celestial city. But while Precept was thus advancing, with heaven and glory in her eye, where was her mild, but slow and less confiding sister? Fearful and unbelieving, her footsteps had long wavered, and "now I saw in my dream," that she sank by the way side, pale, trembling, and disheartened. Full of zeal, Precept missed not her retiring sister, until she saw confusion and dismay among her followers. Parents wept and prayed for their wandering children; churches lamented for the disaffection of their numbers, and the affectionate minister mourned over the desolations of Zion.—Old giant Despair exulted, in gloomy triumph, and filled his castle with the bones of the slain. The professed friends of the meek and lowly Jesus, having now departed far from Example, Precept found that they were fast deserting her banner also, and were too many of them following the vain fascinations of time and sense. Mournfully she turned to look for her loved, yet deserted sister. Her plain bonnet had fallen from her head, and another was endeavouring to bind her light tresses with frizzets and finery. Another had torn her Bible from her bosom, and was striving to supply its place with golden chains and other superfluous ornaments. Another would have led the drooping fair to scenes of fashionable amusements. "O, who will save my sister?" exclaimed Precept, despairingly, and raising her eyes to Heaven. Suddenly the sound of soft and celestial music was heard, and a form appeared of more than earthly majesty and beauty. With a majestic, yet tender air, she waved her hand, and Example sprang with renovated strength to her sister's arms, from whom she should never have been separated. Her name was Faith; and with a voice solemn and awful as eternity she commanded this pilgrim band once more to arrange themselves under the united banner of Precept and Example. I awoke; and although it was but a dream, I was more fully convinced that Faith alone can so unite Example and Precept, as to guide a sinful world to the new Jerusalem, the city of our God.

Utica.

A. S. E.

A Letter from F. Bouchet, of the Society of Jesus, Missioner at Madure, and Superior of the new Mission of Carnate, to the Lord Bishop of Auranches.

The company of the Jesuits sent a mission to the East about the year 1700. They received from their learned Missionaries a number of highly intelligent letters concerning the religious habits and customs of the people amongst whom they dwelt. We have in former numbers given interesting and instructive extracts from the work in which they are contained. It is both curious and scarce. We make no apology for the length of the following letter, as the subject on which it treats is one both curious and important, not merely in reference to Hinduism, but to all the systems of false religion. From our reading and experience we have long felt convinced that we

could trace in the religious traditions and customs of all nations, the leading truths of the religion of the Bible. And while we may not say Amen to all the ingenuities of the learned Missioner, nor to some of his theological biases, we may be able to discover from amidst the popish error and heathen mist in which the subject is enveloped, the more than presumptive evidence of the truth of his position.—viz., that the Hindu faith rests upon some corrupted biblical basis, and that if the light of truth would but arise and shine into the temple of error, we should see seated in some one of her recesses the Spirit of Truth; that God has not, in fact, left himself without a witness in our earth, and only waits for his mercy in Christ to be proclaimed to the ends of the world; that deep should answer to deep at the noise of his water-spouts; that truth should meet truth, and unite in one spirit of zeal and practical affection in magnifying the source of truth and salvation.

MY LORD,—The labours of an Apostolical person in India are so great, and so continual, that the care of preaching the name of JESUS CHRIST to the idolaters, and of improving the new converts, seems to be more than sufficient entirely to take up a Missioner. In short, at some times of the year they have scarce time to live, much less to apply themselves to study, and a Missioner is often obliged to borrow from his rest at night as much time as is requisite for prayer and the other duties of his profession.

However, at some other seasons, and even some hours of the day, we find leisure enough to refresh us from our toils by some sort of study. It is then our care to make even our diversion advantageous to our holy religion. To that purpose we then improve ourselves in those sciences, which are known among the idolaters, in whose conversion we are labouring, and we make it our business to discover, even among their errors, something that may convince them of the truth we come to make known to them.

During that time, whilst the duties of my ministry have allowed me some leisure, I have, as far as I have been able, let myself into the system of religion received among the Indians. What I propose in this letter is only to lay before your lordship, and to put together some conjectures, which, I am of opinion, you may think worthy your observation. They all tend to prove, that the Indians have taken their religion from the books of Moses and the Prophets; that all the fables their books are filled with, do not so much disguise the truth but that it may still be known; and to conclude, that besides the religion of the Hebrew nation, which they learnt, at least in part, by their commerce with the Jews and Egyptians, there appear among them plain footsteps of the Christian religion, preached to them by St. Thomas, the Apostle, Pantænus, and other great men, ever since the first ages of the church.

I have made no question of your lordship's allowing of the liberty I take in sending you this letter, it being my opinion that such reflections as may be of use for confirming and defending of our holy religion, ought of course to be presented to you. They will touch you more than any other, after demonstrating, as you have done, the truth of our faith,

by the most extensive erudition, and the exactest knowledge in antiquity, both sacred and profane.

I remember, my lord, I have read, in your learned book of evangelical demonstration, that the doctrine of Moses had penetrated as far as India; and your singular care in observing, whatsoever may be found favorable to religion in authors, has anticipated some of those things I might have had occasion to mention to you. I will therefore only add, what I have discovered that is new, upon the spot, by reading of the most ancient books of the Indians, and by the conversation I have had with the most learned men of the country.

It is most certain, my lord, that the generality of the Indians are no way tainted with the absurdities of atheism. They have exact notions enough of the Deity, though disguised and corrupted by the worship of idols. They acknowledge one God infinitely perfect, who has been from all eternity, and in whom are the most excellent attributes. Thus far nothing can be better, or more conformable to the belief of God's people, in relation to the Deity. Here follows what idolatry has unfortunately added.

Most of the Indians affirm, that the great number of deities they at present worship, are no other than subaltern gods, and subject to the Sovereign Being, who is equally Lord of the gods and of men. That great God, they say, is infinitely exalted above all other beings, and that infinite distance is what hinders his having any communication with frail creatures. For what proportion can there be, add they, between a being infinitely perfect and created beings, full as we are of imperfections and frailties. For that reason it was, according to them, that *Paravaravastou*, that is, the Supreme God, created three other inferior gods, viz. *Brama*, *Vishnu* and *Routren*. To the first he has given the power of creating; to the second, that of preserving; and to the third, that of destroying.

But these three gods, adored by the Indians, are, in the opinion of their learned men, the sons of a woman they call *Parachatti*, that is, the sovereign power. If this fable were reduced to its original, it were easy therein to discover the truth, though so much disguised by the ridiculous notions added by the spirit of falsehood.

The first Indians would not say any thing, but that whatsoever is done in the world, either by creation, which they assign to *Brama*; or in preservation, which is the part of *Vishnu*; or in the several revolutions, which are the work of *Routren*,—proceeds only from the absolute power of *Paravaravastou*, or the Supreme God. Those carnal wits have since made a woman of their *Parachatti*, and given her three sons, which are no other than the principal effects of omnipotency; for, in short, *Chatti*, in the Indian language, signifies power; and *Para*, supreme or absolute.

This notion the Indians have of a Being infinitely superior to the other deities, denotes that their forefathers really worshipped but one God, and that Polytheism, or the plurality of deities, was brought in among them after the same manner as it was into all idolatrous countries.

I do not pretend, my lord, that this first knowledge is a very evident proof of the communication between the Indians and the Egytians, of the Jews. I am sensible, that without any such help, the Author of Nature has ingrafted this fundamental truth in the minds of all men, and that it is only altered in them through the corruption and depravedness of their hearts. For the same reason I forbear giving you any account of what the Indians have thought concerning the immortality of our souls, and several other such like truths.

However, I believe you will not be displeased to know, after what manner our Indians find the resemblance of man with the Sovereign

Being expounded in their authors. Here follows what a learned bráhma has assured me he has, in reference to that affair, taken out of one of their most ancient books. "Imagine," says that author, "a million of large vessels all full of water, on which the Sun casts the rays of his light. That beautiful luminary, though but one, in some manner multiplies, and entirely represents himself in a moment, in each of those vessels; an image of him extremely like is seen in each of them. Our bodies are those vessels full of water; the sun is the emblem of the Sovereign Being, and the figure of the sun represented in each of those vessels, naturally enough lays before us our souls created to the likeness of God."

I will go on, my lord, to some sketches better drawn, and more proper to give satisfaction to so discerning a judgment as yours is. Give me leave here to relate things plainly as I have learnt them. It would be altogether needless, in writing to so learned a prelate as you are, to add my particular reflections.

The Indians, as I have had the honor to inform you, believe that Brama is he, of the three subaltern deities, who has received of the Supreme God the power of creating. Accordingly it was Brama that created the first man; but what makes for my purpose, is, that Brama formed man of the slime of the earth, then just created. It is true he found some difficulty in finishing his work; he went about it several times, and did not hit it till the third. The fable has added this last circumstance to the truth, and it is no wonder that a god of the second rank should stand in need of an apprenticeship to learn to make a man with that perfect proportion of all his parts, as we see him. But had the Indians stuck to that which nature, and in all probability the intercourse with the Jews had taught them, concerning the unity of God, they would have also rested satisfied with what they had learnt by the same means of the creation of man; they would have gone no farther than to say, as they do conformably to the Holy Scripture, that man was formed of the slime of the earth, newly produced by the hands of the Creator.

This is not all, my lord: man being once created by Brama, with all that trouble I have told you, the new Creator was the more charmed with his creature, because it had cost him so much labour to finish it. The next thing is to place it in a dwelling worthy of itself.

Scripture is magnificent in the description it gives of the earthly paradise. The Indians are so no less in the accounts they give us of their *Chorcam*. It is, according to them, a garden of delight, where all sorts of fruit are found in great plenty. There is also a tree, the fruit whereof would confer immortality, if it were allowed to be eaten. It would be strange, that people who had never heard of the terrestrial paradise, should, without knowing it, draw a picture so very like.

It is also very wonderful, my lord, that the inferior gods, who, ever since the creation of the world, multiplied almost to an infinite number, had not, or at least were not sure of the privilege of immortality, which would have been very acceptable to them. I must give you a story the Indians tell to this purpose. This story, as fabulous as it is, has certainly no other original but the doctrine of the Jews, and perhaps even that of the Christians.

The gods, say our Indians, tried all sorts of ways and means to obtain immortality. After much search, they bethought themselves to have recourse to the tree of life, which was in the *Chorcam*. That expedient succeeded, and by eating from time to time of the fruit of that tree, they secured to themselves the precious treasure, which it so much concerns them not to lose. A famous serpent, called *Cheien*, perceived that the

tree of life had been discovered by the gods of the second rank. The keeping of that tree having, in all likelihood, been committed to his charge, he was so enraged at the trick put upon him, that he scattered a great quantity of poison over the plain. All the earth felt the effects of it, and no man was to escape the infection of that mortal poison; but the god *Chiren* took pity on human nature; he appeared in the shape of man, and, nothing hesitating, swallowed all that poison, wherewith the malicious serpent had infected the universe.

You see, my lord, that things clear up by degrees the farther we advance. Be pleased to listen to another fable I am going to tell you, for I should certainly impose on you, did I go about to tell you any thing more serious. You will find no difficulty in discovering the history of the flood, and the principal circumstances the Scripture relates.

The god *Routren*, who is the great destroyer of the created beings, resolved one day to drown all mankind, pretending he had just cause to be displeas'd with them. His design could not be so secret, but that *Vishnu*, the preserver of creatures, was sensible of it. You will perceive, my lord, that they were considerably obliged to him upon this occasion. He discovered the very day precisely on which the deluge was to happen. His power did not extend so far as to put a stop to the execution of the god *Routren's* projects; but at the same time his qualification of god the preserver of things created, empowered him to prevent, if it were possible, the most pernicious effect, and thus he went about it.

He appeared one day to *Sattiavarti*, his great confident, and warn'd him that there would shortly be an universal deluge, that the earth would be drowned, and that *Routren* design'd no less than to destroy all men and beasts. However, he assured him, he had nothing to fear for himself, and that in despite of *Routren* he would find means to save him, and to manage it so as the world should be peopled again. His design was, to produce a wonderful bark, at the time when *Routren* least thought of it, and to shut up in it a good stock of at least eight hundred and forty millions of souls and seeds of beings. It was also requisite that *Sattiavarti*, at the time of the deluge, should be on a very high mountain, which he must take special care to make known to him. Some time after *Sattiavarti*, as had been foretold to him, spied an infinite number of clouds gathering. He observed, without any commotion, the storm threatening over the heads of guilty mortals; the most dreadful rain that had ever been seen fell from heaven; the rivers swelled, and spread themselves with much rapidity over the face of the earth; the sea broke out beyond its bounds, and, mixing with the overflow'd rivers, in a short time covered the highest mountains; trees, beasts, men, cities and kingdoms, were all drowned; all animated beings perished and were destroyed.

In the meantime *Sattiavarti*, with some of his penitents, had withdrawn himself to his mountain. There he expected the relief promised him by the god; nor was he without some moments of dread. The water, which continually grew more powerful, and insensibly drew near his retreat, every now and then put him into terrible frights; but at the very moment when he gave himself over for lost, he saw the bark appear which was to save him. He entered it immediately with his devout followers. The eight hundred and forty millions of souls and seeds of beings were shut up there before.

The difficulty consisted in steering the bark, and keeping it up against the impetuosity of the waves, which were then in a furious agitation.

The god *Vishnu* took care to provide for it; he immediately convert-

ed himself into a fish, and made use of his tail instead of a rudder to steer the vessel. The god, who was at the same time fish and pilot, managed so dexterously, that Sattivarti waited at his ease for the water to drain off the earth.

You see, my lord, the matter is plain, and it requires no great penetration, to discover in this relation, intermixed with fables and the most extravagant fancies, what Holy Writ tells us of the flood, of the ark, and of the preservation of Noah and his family.

Our Indians go farther yet, and after representing Noah under the name of Sattivarti, they might have well appropriated to Brama the most singular adventures of Abraham's life. Here follow some sketches which seem to me to have a very great resemblance with them.

The similitude of the names might at first sight confirm my conjecture. It is plain that the difference between Brama and Abraham is not great, and it might be wished that our men learned in etymologies had not made use of others less agreeable to reason and more strained.

This Brama, whose name is so like that of Abraham, was married to a woman whom all the Indians call Sarasvadi. You may judge, my lord, what weight this name adds to this conjecture. The two last syllables of the word Sarasvadi in the Indian language, are an honourable termination; so that Vadi answers fitly enough to our word Madam. This termination is found in the names of several women of distinction; as, for instance, in that of *Parvadi*, wife to Routren. Thus it is evident, that the two first syllables of the word Sarasvadi, which are properly the whole name of Brama's wife, are reduced to Sara, which is the name of Abraham's wife.

However, there is still something more peculiar: Brama, among the Indians, like Abraham among the Jews, has been the father of several different races or tribes. Those two nations agree also exactly in the number of those tribes. At Ticherapali, where at this time is the most famous temple of India, a festival is kept yearly, on which a venerable old man carries twelve children before him, which, as the Indians say, represent the twelve heads of the principal races. It is true, some Doctors are of opinion, that the said old man in that ceremony represents Vishnu; but that is not the general opinion of the learned, or of the multitude, who commonly say that Brama is head of all the tribes.

Be that as it will, I do not think it necessary that all things should exactly answer one another, in order to discover the doctrine of the ancient Hebrews in that of the Indians; for these often divide among several persons, what the Scripture relates of only one, or else appropriate to one, what the Scripture assigns to many; but this difference, in my opinion, ought rather to serve to support than to overturn our conjectures; and I believe that too precise a resemblance would only make them liable to suspicion.

Supposing what has been said, I will proceed, my lord, in the relation of what the Indians have borrowed from the history of Abraham, whether they attribute it to Brama, or apply it to honour some other of their gods, or of their heroes.

The Indians reverence the memory of one of their penitents, who, like the patriarch Abraham, went about to sacrifice his son to one of the gods of their country. That god had demanded that victim of him; but was satisfied with the father's good will, and would not permit him to put it in execution. There are some, nevertheless, who say the child was put to death, but the god restored him to life.

I have met with a custom among one of the races of India, which has surprised me; it is, that they call the race a race of robbers. Do not

believe, my lord, that, because there is among these people a whole tribe of robbers, therefore all the professors of that worthy employment are gathered into one particular body, and that they have a peculiar privilege of robbing exclusive to all others. Hereby is only to be understood, that all the Indians of the said race do actually rob, without any remorse; but the misfortune is, they are not the only people to be suspected.

After this clearing of the point, which I have thought requisite, I return to my story. I have taken notice, that among the said tribe, they observe the ceremony of circumcision; but it is not performed in their infancy, and not till about the age of twenty years; nor are they all subject to it; for only the chief men of the race receive it. That custom is very ancient, and it is hard to discover whence they had it, among a people altogether devoted to idolatry.

Your lordship has seen the history of the flood and of Noah, in Vishnu and Sattivarti; that of Abraham, in Brama and in Vishnu; it will be a satisfaction to you also to see that of Moses in the same gods; and I am fully persuaded you will find less alteration in it than in the others.

Nothing seems to me more to resemble Moses than the Indian Vishnu metamorphosed into Chrichnen; for in the first place Chrichnen, in the Indian language, signifies *black*, and which serves to denote that Chrichna came from a country where the inhabitants are black. The Indians add, that one of Chrichnen's nearest relations was exposed in his infancy, in a little cradle, on a great river, where he was in evident danger of perishing. He was taken up, and, being a very beautiful child, was carried to a great princess, who caused him to be carefully brought up, and afterwards provided for his education.

I know not why the Indians chose rather to apply this accident to one of Chrichnen's relations, than to Chrichnen himself. What shall we do in this case, my lord! I must tell you things as they really are, nor will I go about to disguise the truth, to make the greater resemblance between the adventures. Thus it was not Chrichnen but one of his relations, that was bred up in the palace of a great princess. In this point, the comparison with Moses is defective. What follows will make some amends for that defect.

As soon as Chrichnen was born, he was also exposed on a great river, to deliver him from the king's indignation, who watched the moment of his birth to put him to death. The river respectfully opened both ways, and would not permit its water to offend that precious charge. The infant was taken from that dangerous place, and bred up by shepherds. He afterwards married the daughters of the shepherds, and for a long time kept the flocks belonging to his father-in-law. He soon signalized himself, among all his companions, who chose him for their chief. Then did he perform wonders in behalf of his flocks, and of those that kept them. He slew the king, who had made cruel war upon them. He was pursued by his enemies, and not being a condition to withstand them, he retired to the sea, which opened a way for him to pass through the midst of it, and then swallowed those that pursued him. Thus it was he escaped the torments prepared for him.

After this, who can question, but that the Indians had some knowledge of Moses, under the name of *Vishnu*, metamorphosed into *Chrichnen*, but they have added to the knowledge of that famous leader of God's people, that of several customs, which he has described in his books, and of several laws he established, and the observation whereof continued after him.

Among those customs, which the Indians can have had from none but the Jews, and which still continue in the country, I reckon their fre-

quent bathing, their cleansings, an extraordinary horror for dead bodies, by touching of which they believe themselves defiled, the distinct order, and the difference of races, the inviolable law, which prohibits marrying out of their peculiar tribes or races. I should never have done did I go about 'to sum up all particulars. I stick to some remarks, which are not altogether so common in the books of the learned.

I knew a brahman reckoned of great capacity among the Indians, who told me the following story, the meaning whereof he did not comprehend himself, as long as he continued in the darkness of idolatry. The Indians perform a sacrifice, called *Ekiam*, which is the most noted of all that are performed in India; in it they offer a sheep, at it they recite a prayer, in which the following words are pronounced with a loud voice. When will it be that the Saviour will be born? When will it be that the Redeemer will appear?

This sacrifice of a sheep seems to me very much to allude to that of the paschal lamb; for it is to be observed, as to that particular, that as the Jews were all obliged to eat part of the victim, so the brahmans, though they are not allowed to eat any flesh, are dispensed with on the day of the sacrifice of *Ekiam*, and obliged by the law to eat of the sheep so sacrificed, and which they divide among themselves.

Several Indians worship fire, and even their gods have offered sacrifice to that element. There is a peculiar precept for the sacrifice of Oman, by which it is ordained always to keep up the fire, and never to suffer it to go out. He who assists at the *Ekiam* is obliged to put wood to the fire every morning and evening, to feed it. This nice care answers exactly enough to the command given in Leviticus, chap. 6, ver. 12, 13: "And the fire upon the altar shall be burning in it: it shall not be put out; and the priest shall burn wood on it every morning. The fire shall ever be burning upon the altar: it shall never go out." The Indians have done something more in regard to the fire. They cast themselves headlong into the midst of flames. You will think, my lord, as I do, that they would have done much better in not adding this cruel ceremony to what the Jews had taught them as to this particular.

The Indians have also an extraordinary notion of serpents. They believe those creatures have something divine, and that the sight of them is fortunate. Thus many worship serpents, and pay them the most profound respect; but those ungrateful animals do not forbear biting their worshippers after a cruel manner: had the brazen serpent, which Moses showed to the people of God, and which healed by only looking on it, been as cruel as the Indian living serpents, I question, whether the Jews would ever have been tempted to worship it.

In fine, my lord, let us add the charity the Indians have for their slaves. They treat them almost as well as their own children; they take great care to educate them well; they supply them bountifully with all things; they want for nothing, either as to clothing, or sustenance; they marry them, and seldom fail to make them free. Does not this look as if Moses had prescribed the precepts we read in Leviticus as to this point, to the Indians as well as to the Jews?

What likelihood is there then, my lord, that the Indians had not formerly some knowledge of the law of Moses? What they further add, concerning their law and their legislator Brama, seems to me evidently to remove all doubt that might occur as to this particular.

Brama gave the law to men. It is that *Vedam*, or book of the law, which the Indians look upon as infallible. It is, according to them, the word of God, dictated by the *Abadam*; that is, by him who cannot be mistaken, and who essentially tells the truth. The *Vedam*, or the law of the

Indians, is divided into four parts; but according to the opinion of several learned Indians, there was formerly a fifth, which has been lost by length of time, and could never be recovered.

The Indians have an inconceivable esteem for the law they have received from their Brama. The profound respect with which they hear it repeated, the choice of proper persons to read it, the preparations to be made in order to it, and an hundred more such circumstances, are perfectly agreeable to what we know of the Jews, in relation to the holy law, and to Moses who revealed it to them.

The misfortune is, my lord, that the respect the Indians have for their law is carried so far, that they keep it from us as a mystery never to be approached to. I have, nevertheless, learnt enough of some of their doctors, to make you sensible that the books of the pretended Brama's law are an imitation of Moses's Pentateuch.

The first part of the Vedom, which they call Irroucouvedam, treats of the first cause, and of the manner how the world was created. What they have told me most singular, in relation to our subject, is, that in the beginning there was nothing but God and the water; and that God moved upon the waters. It is easy enough to observe how much that resembles the first chapter of Genesis.

I have been told by several brahmans that in the third book, which they call Samavedam, there are many precepts of morality, that seems to me to answer the moral precepts scattered about in Exodus.

The fourth book, which they call Adaranavedam, contains the different sacrifices they are to offer, the qualifications requisite in the victims, the manner of building the temples, and the several festivals that are to be observed. This, without much divining, may be a notion taken from the books of Leviticus and Deuteronomy.

In conclusion, my lord, that nothing may be wanting to the parallel, as it was on the famous mountain of Sinai that Moses received the law, so was it on the renowned mountain of Mahamerou that Brama had the Vedom of the Indians. This mountain of India is the same the Greeks called Meros, where they say Bacchus was born, and which was once the mansion of the gods. The Indians to this day say that this mountain is the place where the Chorchams, or the several paradises they own are placed.

Will it not be proper, my lord, that having said enough concerning Moses and his law, we should add something concerning that prophet's sister Miriam. If I am not much mistaken, her history has not been altogether unknown to our Indians.

The Scripture tells us, that Miriam, after the miraculous passing of the Red Sea, assembled the Israelite women, took musical instruments, and fell a dancing with her companions, and singing the praises of the Almighty. Here follows an account nothing unlike, which the Indians give of their famous Lakehoumi. That woman, as well as Miriam, sister to Moses, came out of the sea, after a miraculous manner. No sooner had she escaped the danger, wherein she had like to have perished, than she made a magnificent ball, at which all the gods and goddesses danced to the music of instruments.

It would be easy for me, my lord, to leave the books of Moses, and running over the historical books of Scripture to find in the traditions of our Indians enough to continue my parallel; but I fear that too much exactness would be tiresome to you. I will rest satisfied with telling you one or two stories more, which have touched me most, and suit best with my subject.

The first which occurs is, that the Indians spread abroad under the

name of Arichandiren. He was a very ancient king of India, and, bating the name, and some few circumstances, will appear, rightly taken, to be the Job of the Scripture.

The gods met one day in their Chorcarn, or paradise of delight. Devendiron, the god of glory, presided in that great assembly. There was present a mighty throng of gods and goddesses; the most famous penitents had also a place there, and chiefly the seven prime anchorites.

After some indifferent discourse, this question was put, Whether there were a faultless prince among mankind? Almost all the congregation affirmed there was not one, but who was subject to many vices, and Vichouva-moutren headed that party; but the renowned Vachichten was of another opinion, and positively maintained that king Arichandiren his disciple, was a blameless prince. Vichouva-moutren, who, being of an imperious temper, cannot endure to be contradicted, flew out into a great passion and assured the gods that he would soon make them sensible of that pretended perfect prince's failings, if they would forsake him.

Vachichten accepted the challenge, and it was agreed, that he of them two who got the better, should resign to the other all the merits of a long penance. Poor king Arichandiren fell a sacrifice to this controversy. Vichouva-moutren put him upon all trials. He reduced him to extreme poverty, deprived him of his kingdom, destroyed the only son he had, and even took away his wife Chandirandi.

Notwithstanding all these misfortunes, the prince persisted in the practice of all virtue, with such an even temper as the gods themselves would not have shown, who tried him so severely, and therefore they rewarded him in the most ample manner. The gods embraced him, one after another; even the goddesses complimented him; his wife was restored to him, and his son brought to life again. Vichouva-moutren, according as had been agreed, yielded up all his merits to Vachichten, who made a present thereof to king Arichandiren; and the conquered god, much against his will, began again a long penance, to secure himself, if possible, a good store of merits.

The second story I have to tell your lordship contains something more dismal, and much better resembles a passage of the life of Sampson, than the fable of Arichandiren does the history of Job.

The Indians affirm that their god Ramen once undertook to conquer Ceylon, and though a god, he thought fit to make use of this stratagem. He raised an army of monkeys, and appointed for their general a noted monkey, whom they call Anouman. He caused his tail to be wrapped up in several pieces of cloth, over which great vessels of oil were poured out; then they set fire to it, and that monkey running through the country, among the corn, the woods, the towns and villages, fired them all. He burnt all that stood in his way, and reduced almost the whole island to ashes. After this expedition there could not be much difficulty in the conquest, and there was no need of the power of a god to succeed in the rest.

I have, perhaps, insisted too long upon the conformity of the doctrine of the Indians, with that of God's people. I shall discharge myself by somewhat abridging what I have still to add, in relation to a second point, which I have resolved, as well as the first, to submit to your discerning judgment and penetration. I will confine myself to some short reflections, which persuade me, that the Indians, high up in the country, have had knowledge of the Christian religion ever since the first beginning of the church; and that they, as well as the inhabitants of the coast, were instructed by St. Thomas, and by the first disciples of the Apostles.

I will begin with the confused notion the Indians still retain of the

adorable Trinity, which was formerly preached to them. I have already given your lordship an account of the three principal Indian gods, viz. Brahma, Vishnu, and Routren. Most of the Gentiles say, they are really three distinct deities, and actually separated; but many Nianigueuls, or ingenious men, affirm, that those three gods, distinct in appearance, are in reality but one God; that this God is called Brama, when he creates and exercises his own omnipotency; that he is called Vishnu, when he preserves created beings, and gives us tokens of his goodness; and lastly, that he takes the name of Routren, when he destroys towns, when he punishes the wicked, and makes us feel the effects of his just indignation.

But a few years ago, a brahman thus expounded his notion of the fabulous Trinity of the Pagans: We are to represent to ourselves, said he, God and his three several names, which answer to his three principal attributes, much in the nature of those triangular pyramids we see raised before the gates of some temples.

You are sensible, my lord, that I do not pretend to tell you this imagination of the Indians answers exactly to the truth which Christians profess; but, however, it makes us sensible that they once had a clearer light, and that they are grown darker, by reason of the difficulty which occurs in a mystery so far above man's weak reason.

Their fables come yet nearer in what relates to the mystery of the incarnation; but in the main the Indians agree, that God took flesh several times. They almost generally agree in attributing those incarnations to Vishnu the second God of their Trinity, and, according to them, that God never took flesh, but he did it in the quality of saviour and deliverer of men.

You see, my lord, I am as brief as possible, and proceed to what relates to our sacraments. The Indians say, that bathing in certain rivers washes away all sins, and that such mysterious water does not only cleanse the body, but also purifies the soul, after an admirable manner. May not that be some remnant of the notion formerly given them of holy baptism?

I had not taken notice of any thing alluding to the holy Eucharist, but a converted brahman made me reflect, some years ago, upon a circumstance considerable enough to deserve a place here. The remains of the sacrifices, and the rice that is distributed in the temples to be eaten, retain among the Indians the name of Prajadam. The Indian word in our language signifies Divine Grace, which is the same we express by the Greek word Eucharist.

It is a sort of maxim among the Indians, that he who confesses his sins should receive pardon; *Cheida param chounal Tiroum*. They celebrate a festival every year, during the which they go make their confession on the bank of a river, to the end their sins may be quite wiped away. In the famous sacrifice of Ekiam, the wife of him who presides is obliged to make her confession, to be particular in the account of her most humbling faults, and to tell even the number of her sins.

An Indian fable, which I have been told, will farther corroborate my conjectures.

When Chrichen was in the world, the famous Draupadi was wife to five renowned brothers, all of them kings of Madure. One of those princes upon a certain day, shot an arrow at a tree, which struck down an admirable fruit. The tree belonged to a penitent of great note, and had such a quality, that it bore one fruit every month, and that fruit gave so much strength to the person who ate it, that he had no occasion for any other nourishment during the month. But the curse of penitents being much more dreaded in those remote times than that of the gods, the five brothers were under much apprehension of some imprecation from the hermit.

They therefore intreated Chrichnen to assist them in that dangerous conjecture. The god *Vishnu* metamorphosed into Chrichnen, told them and Draupadi, who was also present, that he knew but one way to make amends for so great an evil, which was to make an entire confession of all the sins of their whole life; that the tree from which the fruit fell was six cubits high, that the fruit would rise up one cubit in the air, as each of them made their confession, and at the end of the last it would fasten again to the tree, as it was before.

It was a harsh remedy, but it must be applied, or they exposed to the penitent's curse. The five brothers set their resolution, and consented to discover all. The difficulty consisted in bringing the woman to do so too, and it cost much trouble to prevail on her. When it came to the point of telling their faults, she found no inclination to make the discovery, but was for keeping her own council; however, after much earnest representing to her the fatal consequences of the Sanias, so the Indians call their penitents, his curse; they made her promise whatsoever they desired.

Having got this assurance, the eldest of the princes began that heavy ceremony, and made a most exact confession of all his life time. As he spoke, the fruit mounted up of itself, and was raised but one cubit at the end of the said first confession. The four other princes went on after their elder brother's example, and the same prodigy was continued; that is, at the end of the confession of the fifth the fruit was exactly five cubits high.

There wanted but one cubit; but the finishing stroke was reserved for Draupadi. After much struggling she began her confession, and the fruit ascended by degrees. She pretended she had done, and still there wanted half a cubit for the fruit to join the tree again, from which it had fallen. It was a plain case that she had forgot, or rather concealed something. The five brothers intreated her not to ruin herself by a pernicious bashfulness, and not to involve them in her misfortune. Their prayers were of no effect; but Chrichnen coming in to their assistance, she revealed a sin committed by thought, which she would have concealed. No sooner had she done, but the fruit concluded its wonderful ascent, and of itself went and clove to the branch on which it had hung before.

With this tale I will put an end to the long letter I have taken the liberty to write to your lordship. I have therein given you an account of what I have learnt among the people of India, formerly, in all likelihood Christians, and fallen again long since into the darkness of idolatry. The Missioners of our Society, following the steps of St. Francis Xaverius, have been for a century past labouring to bring them back to the knowledge of the true God, and the purity of the gospel worship.

You see, my lord, that at the same time we endeavour to make these wretched people sensible of the easiness of the yoke of Jesus Christ, we also strive to serve the learned of Europe, in some measure, by the discoveries we make in these countries, which are not well known to them. It is your lordship's part, by your profound penetration, and your continual conversation with men learned in antiquity, to supply what may be wanting on our part, as to what light we gain among these people. If these new discoveries be of any use for the advancing of religion, no man knows better how to improve them than you.

I am with the most profound respect, my lord, your lordship's most humble and most obedient servant,

F. BOUCHET, *Missioner of the Society of Jesus.*

IV.—*Progress of Education.*

1.—SCHOOL AT CUTTACK, (KATAK.)

Our chronicle of education this month proves that the good cause is advancing. The communication of our enterprising correspondent "S." shows that in the dark region of Orissa the seeds of sound instruction are taking root, and will, we trust, soon yield an abundant and permanent harvest. The rescue of the Khund victims and their present employments is one of those subjects on which the mind rests, and is refreshed in this world of disorder and cruelty. Oh that such instances may be multiplied until the barbarities of savage life shall give place to the suavities of christianized sociality.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

While those rich in information of this kind are contributing of their abundance to interest and encourage the friends of education, perhaps I ought not to withhold my mite, especially as it has been often solicited.

Our means, and consequently our efforts, are very limited, yet we hope they are but the pledge and earnest of more enlarged exertions and abundant success in future years. Our educational establishment consists of several branches, though they are all located in our compound under our immediate charge.

First is the English school for both sexes. The average attendance of scholars in the male and female departments during the past year was upwards of sixty. I superintend the boys' department, Mrs. S. the girls'. The school is now entering on the thirteenth year of its existence. During this long period many who have participated in its advantages have gone forth to occupy useful stations in society, who but for this institution would have had no means of obtaining an education.

There is a boarding department connected with this school, in which nine boys, chiefly orphans, were provided for last year, who would otherwise, in many cases, be cast friendless and houseless upon the wide world. The number of scholars this year may perhaps be somewhat diminished, as the Chaplain at this station has opened a school of a similar character.

Still amidst the ever-varying character of European society, and too often of European institutions in India, it has maintained its efficiency, as the last examination afforded gratifying proof; it is therefore earnestly hoped that it may continue to receive the support of the present enlightened, and liberal residents in the province, and from year to year be handed over to their successors, growing not only in age but in usefulness.

Second, we have an Oriya school. In this school there are upwards of forty scholars in daily attendance. Of this number upwards of twenty are Native Christian children. Of course the Bible and elementary religious books are used in this school, in addition to the usual branches of a native education. Two Native Christian youths in this department prosecute their studies part of the day under my superintendance with a view to the ministry. A number of the Christian boys and girls in this school are also students in the English department. This school there-

fore consists of three classes—1, the Native Christian and Heathen day scholars; 2, the native Christian boys' boarding department; 3, the girls' ditto.

There are 14 boys in the boarding department, in whom we feel a peculiar interest. They are generally very well behaved and promising boys. We are daily expecting an addition of 14 other boys recently rescued from barbarous immolation by the Khunds. To those of your readers who may not have noticed the published statements respecting these shocking murders, brought to light by the Gúmsar campaign, it may not be uninteresting to repeat a few particulars.

It appears to have been the practice from time immemorial for the Khunds to offer a human sacrifice to the protecting goddess of their *haldi* fields. The victims are usually stolen or purchased from the plains or some distant neighbourhood when mere children, and fattened for the sacrifice. Sometimes they are kept for a number of years. When the propitious time arrives, the poor creatures are conducted about noon to the appointed spot, and lashed to a post firmly fixed into the ground. The villagers from the surrounding country assemble at the clanging of their barbarous instruments, decked out in the most frightful manner, shouting and dancing under the maddening influence of their Satanic revelry. At a signal given they rush on their devoted victim, and with sharp knives, literally cut off the quivering flesh piecemeal. They then hasten to their respective fields in order to deposit therein the precious morsel before the day closes over them. A peculiar value attaches to the possessor of the first piece of living flesh, which indeed endangers his life, as he is considered especially fitted for a similar sacrifice. There are various ways of performing, rather I should say perpetrating, these horrible orgies, to which it is not now my intention to advert.

The 14 boys here referred to, with a number of girls, were all rescued from this cruel massacre through the benevolent exertions of Mr. Ricketts, our Commissioner, and several officers of the 6th. As many more, I am informed, were rescued by the Madras party.

Besides these 14 boys, three of the girls are now in our native girls' boarding school. The personal history of several of our little girls is very affecting, but I should make this communication too long were I to insert particulars. I will, however, just add, that one of the three rescued from the Khunds is a young woman of about 18 years of age. She was kidnaped from the Boad district, when about three or four years of age, and has been confined ever since. When rescued, she was chained by the ankles, and in four days was to be sacrificed. She appears of a very mild, though somewhat pensive disposition, but expresses herself very happy to be placed among our girls.

The whole number of scholars (including the fourteen alluded to) is about 100. Upwards of 40 are boarders, the rest are day scholars.

There were for several years a number of native day schools, conducted by Heathen masters, but their inefficiency and our limited resources induced us to close them all during the last year.

For the support of all the above branches of our school, with the exception of 200 rupees annually, we are dependant on voluntary contributions. Our English school is now well supported, but for the other parts of our establishment we greatly need assistance. Should any benevolent individuals who may glance over this statement feel disposed to assist us, their contributions will be gratefully acknowledged and faithfully applied.

S.

* * * Contributions may be remitted either direct to Rev. A. SUTTON, Cuttack, or Rev. J. THOMAS, Baptist Mission Press, Calcutta.

2.—MANIPURI' RA'JA'.

The following is from our native correspondent at Manipur to whom the instruction of the Mahá-rájá was entrusted. On comparing this with his former communications it will be seen that his pupil is advancing, though addicted to the freaks of infant royalty. The persevering efforts of Captain Gordon in this district deserve the warmest praise and encouragement of every friend to enlightened principles.

Manipur, March 25, 1837.

Things are going on now nearly the same as before. We had at one time about 30 boys, but more than a dozen of them left after completing their spelling-book. But, however, we have got again nearly the same number as before. They are all going on very well. The four paid pupils are going on very well. They are reading the 3rd and 4th Nos. Reader, Clift's Geography, and English Grammar. Capt. Gordon gave me two young girls to teach them English. They are fine, clever, young girls. I teach them every day at my house and accompany them into the school to the Mahárájá, who is glad to see them reading. One of them is a Bráhman girl, and the other one is the daughter of the Kot Havaldá of Mr. Gordon's guard. Capt. Gordon has built another school-house within my compound for other boys. Four boys attend with Mahárájá in his school. One of them is his near relation. They and the Mahárájá are going on pretty well, and they attend with him twice a day. I truly regret to say that the Mahárájá's nurse died a fortnight ago. She was sincerely and deservedly regretted by the royal family, as well as by all who had the pleasure of her friendship and acquaintance. She was a very clever and intelligent woman, and very anxious to teach the Mahárájá English. She used to make him attend the school very regularly. In short she was very strict to the Mahárájá in making him attend to his education. She herself had learnt much of the Spelling-book, and gave lessons to the Mahárájá at home. Since the death of his nurse he is rather a little obstinate.

The Regent's sons will finish the No. 1 Spelling-book in two or three days. They translate the reading lessons very well, and are now reading the story of Charles and the old man in the last page. Capt. Gordon very frequently examines all the boys. He has lately got out some copies of No. 2 Spelling-book as well as No. 1. Those boys who had finished their No. 1 Spelling-book, are going through the 2nd No.

I require some books, which I hope you will be kind enough to send me as soon as possible; 12 copies of Murray's Abridged Grammar, 12 copies of McPherson's Geography of Hindustán, 4 copies of outline of Ancient History, published by Calcutta School Book Society, and a copy of D'Rozario's Dictionary, lately published, as I have got some Hindustáni pupils.

3.—SADIYA' MISSION.

Sadiyá, March 24, 1837.

I think I informed you some weeks ago that Mr. Cutter had been delayed in printing the tract we were upon by breaking our standing press, but it is now finished, and copies will be forwarded to you immediately. We learn that a new first-rate press is now on its way for us from America, with the two new missionaries*, who, I suppose, will be at Calcutta by this time.

* The new laborers have arrived, and are now on their way to Sadiyá.—ED.

I am glad to hear that the Ludiáná missionaries are taking ground in favor of the Romanizing system. I am confident it is the ground which all our missionary bodies will ultimately take. It is of no use for any missionaries to wait until the *natives* are *ready* for a change of their characters: this would never be. The work can go on no faster than it is *pushed* by foreign hands. I do not think the natives, however, will generally make any objection, provided the thing is done prudently. In this quarter, I am confident, there will not be the least opposition from the natives. We have just received the sanction of our Board to our romanizing the native languages here, and they inform us that they *highly approve* of the plan, provided the natives are not opposed to it.

I have been copying off the Vocabularies which I had on hand, and I shall send you the originals in a few days by Captain Hannay.

I have been able to discover scarcely any resemblance between any of the languages, and of course I am unable at present to prepare any article showing their affinities. They will, however, be of great value to preserve, and I shall send them all to you as soon as I have taken a copy.

4.—IMPORTATION OF AMERICAN SCHOOL-BOOKS.

It is not only important to create an appetite for a higher order of instruction, but equally so to provide for the newly awakened desire proper and nutritious aliment. We have on former occasions had much pleasure in calling the attention of the friends of education to importations of American school and other works brought to this country through the influence of one of India's warmest friends. Those investments have always found a ready sale. We have much pleasure in again calling the attention of our readers to another investment, an advertisement of which will be found stitched up with the present number. These libraries and works are remarkable for the soundness of their instruction, the pleasing manner in which it is offered, the neatness of their execution, and the extremely low prices at which they can be procured. May they do much good.

φίλος.

V.—On the Romanized Orthography of Indian Proper names.

[We shall be happy to see this important subject discussed with calmness and fairness, as it involves much that is important on both sides of the question.—ED.]

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Many persons have testified no small surprise in noticing the strangely metamorphosed names of Indian towns, rivers, &c. as exhibited of late*, in Roman characters, in the pages of the

* We think it but justice to our present Printer to allow the insertion of the subjoined note.—ED.

“Of late.”—CINSURENSIS is respectfully reminded, that when the duties of EDITOR, and those of “Corrector” were in very different hands, than at present, the system, according to which the “names of Indian

Calcutta Christian Observer. May I be allowed to offer a few remarks upon this matter, with a view to remedy, as appears to myself and to many, the inconvenient, mischievous and unwarrantable practice of disfiguring to the eye and disguising to the ear, the most familiar of the terms in question, by deviating from their long established orthography and pronunciation.

It is, I believe, an admitted principle in matters of this kind, that the usages of the best speakers and writers should not be lightly departed from;—and however capriciously that usage may occasionally seem to have been at first determined, yet, since it is “*usus*” alone

Quem penes est arbitrium et jus et norma loquendi,

it is clearly a violation of its accredited dictum to alter without paramount plea of necessity, or advantage, the long-established spelling of Indian any more than of European names of places, &c. The conventional practice of the great body of society is not arbitrarily to be broken in upon even in favor of what in strictness may be deemed a more correct orthography. The advantages of uniformity are manifestly great, consequently the serious inconveniences that must necessarily result from its interruption should not for a moment be overlooked.

The spelling of the names of most capital cities, great commercial towns and other well-known places in all the countries of Europe is more or less irregular, and has been so for ages: yet who would deem it advisable to disturb the existing orthography, or, if you please, cacography, on the plea of a stricter adherence to the general principles that regulate the spelling of any particular language? What possible inconvenience can result from French authors continuing to write *Londres* for the capital of Great Britain, as the nation has done for centuries? And what imaginable benefit would accrue from a pedantic innovation that should oblige them to write it *London*, on the ground that such is its *native* orthography? So, should an Englishman write or pronounce *Pari* or *Paree* instead of *Paris*, would not common sense exclaim against the absurd vanity and affectation of such a pretended accuracy?

The rule upon which all judicious writers have proceeded, is to take up the accredited orthography of well-known names of places, &c. without attempting to reduce them to a real or imaginary standard—but to adhere to the strictly *native* spelling of all others. Thus the French write *Londres* and *Bir-*

towns, rivers, &c. are expressed in the Roman character,” was precisely the same as that now followed. No change whatever in this respect has taken place, as may be seen by referring to the numbers of the *Observer* published before the commencement of the present year.—*Corrector.*

mingham; the English spell and pronounce *Rome* and *Parma*, &c. The serious disadvantages, for a lengthened period at least, that must result from a *various* orthography on the one hand, and the puzzling often ludicrous mistakes and uncertainty that would be occasioned by the unaccustomed exhibition of old names in new dresses on the other, are positive arguments against a departure from the assigned rule.

Now, Mr. Editor, to apply that rule to India—it is admitted that very great inconvenience, and much perplexing doubt and misunderstanding *have* resulted from the want of uniformity from the first in all our writers upon the affairs and topography of India. Still, as is the case in regard to European proper names, those of the most generally known places, &c. have at length acquired what may now and for many years past, be termed a settled orthography. Calcutta, Madras, Serampore, Chinsura, Cawnpore, the Ganges, Burrumpooter, Bengal, the Carnatic, &c. are so spelled almost, if not quite, universally by English writers, and in the current private and official correspondence and Public Journals of the day: who would not stare and smile to see them written Kalikátá, Mandráj, Shrírámpúr, Chunçhurá, Khánpúr, Gangá, Brahmápúttra, Bangalá, Karnát, &c.? Without a doubt, even the best versed in Indian geography would often be found at fault and not a little embarrassed to determine the topography intended—while the great mass of readers in India itself, and all without exception in Europe and America, would be absolutely afloat upon a sea of bewilderment without chart or compass.

But, Mr. Editor, this very inconvenience and, as I take it, most unwarrantable tasking of the great bulk of your readers, has of late resulted from the remarkable changes that have been made in Indian orthography in the columns of your excellent and well-conducted periodical. I know many contributors as well as myself, who, on seeing their own articles in the *Calcutta Christian Observer*, have experienced no small difficulty in recognizing them as such, owing to the curious metamorphoses of the proper names occurring in them. Whether these have been effected by your editorial labours or at the discretion of those who have the mechanical execution entrusted to them, I cannot positively say; but I strongly suspect from some special circumstances, that the latter alone is the real source of the evil in question. Were the convenience, however, in any tolerable measure *really* compensated for by the alleged accuracy, the measure would be somewhat less preposterous, though scarcely less objectionable. But when we see an affectation of literal correctness, according to an indigenous standard, in juxtaposition with a blundering neglect of

it, we can only attribute the incongruous association of Indian heads with European tails and vice versâ, to a weak pedantry that in the eagerness of its desire to support a new and favorite system, overlooks its own canons, producing a mongrel monster instead of a thing of either pure European alone or pure Asiatic origin. Thus, while all who are satisfied with what is the true end of language spoken or written, to understand and be understood, are well content to write the celebrated Danish Indian town so long associated with the great Missionary enterprize of the Careys and the Marshmans, by which association it has been rendered familiar to the quiet Christians of the remotest villages of England, and to the stirring woodsman of the "far American West,"—has ever been written "Serampore,"—the corrector of the contributions to the *Calcutta Christian Observer* is pleased in his precipitate zeal to present us with the euphonous nondescript *Serâmpur*! But on what principle? Is it that of adapting the accredited pronunciation to the new method of romanized expression? If so, it is altogether faulty; for it should, in that case, be written *Serâmpor*: or is it that of giving the *native* enunciation? Then is it still more incorrect, for it should, on the same system, be *Shrîrâmpur*. But who of mere English readers would discover the far-famed seat of Missionary toil in *Shrîrâmpur*? This the corrector evidently felt; yet instead of leaving well alone, unable to forego another hug of his bantling, cramping an additional swathe around its already crippled limbs, he produces the ludicrous distortion *Serâmpur*; in spite of the oration, "si desinat in piscem mulier formosa supernè;" and undeterred by the warning "spectatum admissi risum teneatis amici?"

I hope, Mr. Editor, we shall see an end of such puerilities. Depend upon it, the romanizing system is not to be advanced by such means; quite the contrary—they will have the sure effect of exhibiting it in a ludicrous and inconvenient light no way intrinsically deserved by it. I for one, and I believe in agreement with many, rejoice in at least one result of the effects lately made in favor of the miscalled *Trevelyan* system—an unjust misnomer, by the way, like that which robbed Columbus of his fame to confer it upon Americus Visputius—and that is, that it will gradually, as I hope and believe, dissipate for ever the crude and unphilosophical orthographies of some erudite, indeed, though tasteless individuals among our Indian scholars, and ultimately establish one uniform mode of spelling all Asiatic words in roman letters: and that the mode invented by that equally profound and elegant scholar, Sir Wm. Jones, and which was followed by nearly all the most eminent

of his cotemporaries and successors in the walks of Indian literature; a system equally simple and accurate, precise to the ear, pleasing to the eye, as applicable in manuscript as in printed composition, and as universal as is the use of the roman character throughout the several countries of Christendom—unlike some other systems, disfigured by a deforming mixture of roman and italic character in the printed page,—a distinction impossible to be preserved in MS.—and confining the intelligence of what they exhibit to the English readers alone. This desirable end, however, will surely be retarded at least by the pedantic innovations I have reprobated, but which will, I trust, no longer continue to deform the pages of the *Calcutta Christian Observer*.

I am, Mr. Editor,
Your constant reader,
CINSURENSIS.

Poetry.

ON THE DEATH OF BISHOP CORRIE.

[For the *Calcutta Christian Observer*.]

The following little effusion is submitted to the Editors of the *CALCUTTA CHRISTIAN OBSERVER*, by one whose earliest impressions of that “*quod rerum omnium est primum*,” were received from the departed Bishop.

’Twas eve, as I wander’d remote in a dell,
Where Himla’s white summits magnificent swell;
A sweet Sabbath stillness reposed o’er the scene,
And shadow’d to fancy what Eden had been.
But Night with her mantle soon pointed to home,
And bade me in musings no further to roam.
As I turn’d to my cot, there swept on the blast
A wailing that CORRIE from earth had just past.
“My father!” I sighed, “with thee would I rise!
For naught is now left us, but anguish and sighs.
Yet amid the deep pangs that pierce this sad breast,
One thought is a cordial—at length thou art blest!
A pilgrim—and aged—long, long thou didst sigh
For a rest—for a land and a still brighter sky
Than mortals e’er gaze at with weak, feeble eye—
A home for the weary—a balm for each wound—
That land thou hast enter’d—that rest thou hast found!
Then peace to the form that now moulders in gloom!
The trump shall awake it, immortal in bloom.
O then! in the ranks where this shepherd shall stand,
May I too be number’d as one of the band—
When rising triumphant to dwell in the skies,
And change the lisplings of prayer for the sweet song of praise!”

MONTANUS.

REVIEW.

Dr. Chalmers' Natural Theology, 2 vols. 12mo.

These two volumes form the first and second of the uniform edition of Chalmers' works now in course of publication. In these, the work "On the moral and intellectual nature of Man," formerly published as one of the Bridgewater Treatises, is "merged" with many of the Lectures delivered in the junior Theological class at Edinburgh, and, thus new-modelled, forms "a general Treatise on Natural Theology—on its defects and uses—on the fears and suggestions wherewith it exercises the human spirit—on its awakening power over the conscience—and, above all, on the place which it holds as a precursor to the Theology of Revelation." To some of us these volumes possess a peculiar interest, awakening up, in this distant land of false and fabulous superstition, many associations which carry us back to the venerable *Alma Mater* of St. Andrew's, or to the Academic Halls of Edinburgh. The scenes and feelings of other days are vividly recalled. The companions and the pursuits of youth are again brought back. Many passages in these volumes recall to mind the impulse imparted to the youthful ardour of many of his pupils, by the attractive and impressive prelections on moral and theological science delivered by the eloquent author. We remember the breathless stillness of the crowded class-room, while the professor expatiated, in his own peculiar way, and with his own unequalled and impressive eloquence, on the subject of the day. The kindling eye, and the moving right arm, which announced the commencement of some glowing period;—the brightened and gratified aspect of the teacher, when he felt that he had arrested and was carrying along with him, as if by fascination, the minds of his youthful audience;—the fervour and simplicity of his extempore explanations and illustrations,—all these are vividly brought back to the mind, by some of the subjects treated of in these volumes.

We do not, at present, mean to undertake the difficult task of doing justice to the esteemed author and his opinions on the subjects of Natural Theology, by regularly and formally reviewing these volumes. But we shall allude to certain branches of the great theme, which are of peculiar interest in the present state of the youthful mind in this country; and a proper understanding of which might lead to the most beneficial results.

Many of our youth are fast verging towards some ill-defined systems of scepticism, or they are taking refuge under the appellation of misunderstood rationalism or Deism. There are many of the arguments, analogies and illustrations of the author of these volumes, which we think admirably adapted for clearing the views of those who, having discovered that Hinduism is but a tissue of fables, would fain conclude, but without previous examination, that all religious systems—including the revelation of the grace of God by the blessed Redeemer—are alike fabulous. Nay, some pretend to go all the way of Atheism itself. They profess that they are uncertain about every thing—and that this uncertainty is increased in direct ratio with the importance of the subjects laid before them. It is difficult to deal with such people. Argument has little weight, because they, who pretend of all men to be the least enslaved by prejudices, are so much under the influence of that very thing which they disclaim, as that any thing like an argument in favor of religion is but too likely to fall with repulsive influence upon their ears. And are there no baptized infidels?—men who, though bearing the party name of Christians, are yet so deeply sunk in the prejudices of ignorance or indifference, as to be living without God in the world. These are Atheists in the true sense of the word;—for they recognize not a supreme and overruling Providence, in any of their ways:—they live without God in the world, and they die like the brutes that perish.

For the mere rationalist as well as for the Atheist, we deem some of the arguments and illustrations of our author extremely well adapted; and the analogical mode in which the arguments are addressed to them, is the least likely to excite, prematurely, the prejudices under which their minds are too frequently thrall'd. The great object to be gained with such persons is to convince them that, individually, they are responsible for their conduct; for this is a subject concerning which they do not appear to cherish the least anxiety. They do not seem to think that the retributive justice of God can ever reach them, provided they can only adopt such a system of belief, or rather of unbelief, as will prevent them from thinking about judgment,—eternity,—a future state of happiness or misery, or any of those subjects of high and absorbing interest which occupy the minds of mankind in general. To convince the sceptic that he is responsible for his scepticism;—to bring home to him the truth that even the Atheist himself is amenable to the sovereign decrees of that God in whom he believes not,—is surely a point gained. For if we cannot convince a man that he has around him any indisputable marks of a Great First Cause—a presiding and all-powerful Deity—we are able to convince him, on the

grounds of his responsibility, that he ought at least to entertain the question, and seek diligently after God—if haply he may find him.

The whole work is divided into five books—and in the first of these, which is preliminary, the author is occupied in clearing his way to the main subjects of his theme, by getting rid of “the injurious metaphysics” which have been introduced by friends as well as by enemies. In the first two chapters of the book he has “endeavoured to show what those incipient,—those rudimental tendencies of the human spirit are, under the guidance of which,” those who seek after the fullest discoveries that can be made of God, “are carried onward in the path of inquiry.” The author seems almost to fear, that readers of “quick and powerful understanding, and whose taste is more for the profound than the palpable,” may be nauseated by what they may think the “superfluous illustration” of these chapters. But we rejoice in such illustration. It is admirably adapted for explaining the subject, and fixing it deeply in the minds of young people. Let the illustrations be varied again and again: if they are in close analogy with the argument, more benefit will be imparted to the great body of readers by such a treatment of the subject, than by much elaborate and dry discussion, however pointed it may be.

Those who are fond of getting into metaphysical mysteries may dwell much upon the obscurity of the science of Theology, whether natural or revealed. They may expatiate about the unfathomableness of a past eternity, and the inconceivableness of ever revolving ages;—they may grope amid the labyrinths of unlimited space, and conclude that every idea connected with it is lost in mysterious darkness which cannot be explored by man,—and hence, concluding that the subjects of Theology are beyond their ken, form the opinion that the consideration of them is no business of theirs. Our author dissipates this felt mysteriousness, by drawing a distinction between the *ethics* and the *objects* of Theology. This he does by remarking, that as there are eternal truths in mathematical science, so are there eternal principles in ethical science. The whole question in Theology is not, What exists? For there is another and equally important question, What is our duty? Now the principles which form the basis of our duty are distinct from—and independent of the proofs by which we discover the objects of the science. The author illustrates this by the striking analogy which he draws between the objects and the ethics of Moral Science—and the objects or data and mathematics of Physical Science. The Baconian Philosophy makes us acquainted with the facts or data of Natural Science, but the Mathe-

matics are independent of the existence of the data. We may be "instructed" in mathematics without holding converse with the objects of external nature. But should we wish to become acquainted with the facts of science, we must be "informed" concerning them, or go forth amidst the visible and tangible objects around us, and by regular investigation and induction collect data for our mathematical deductions. There may be however an extensive mathematical science, while the facts are yet unknown, ready to be applied to the discoveries which observation may establish. So, in like manner, there are "moral proprieties founded on equity between man and man"—but these moral proprieties are not dependent upon the existence of the human species. They "would remain like so many fixtures in ethical science, though the whole species were swept away, and no man could be found to exemplify our conclusions."

"The proper discrimination (the author observes) to be made in Natural Philosophy, is between the facts or data of the science, and the relations that by means of mathematics may be educed from these data. The former are ascertained by observation—after which no farther aid is required from observation, while we prosecute that reasoning which often brings the most weighty and important discoveries in its train." Again—"It is conceivable that the objects might have remained for ever obscure and unknown to the observer.—Things might have been so constituted, as that every star in the firmament should have been beyond the discernment of our naked eye; or, what is still more conceivable, the lucky invention might never have been made, by which the wonders of remoter heavens have been laid open to our view. But still they were neither the informations of the eye nor of the telescope which furnished man with his geometry; they only furnished him with data for his geometry. And thus while the objects of astronomy are brought to him from afar,—there enters, as a constituent part of the science, the mathematics of astronomy, seen by him in the light of his own spirit, and to master the lessons of which, he needs not so much as one excursion of thought beyond the precincts of his own little home. Now, what is true of the mathematical may be also true of the moral relations; we may have the faculty of perceiving these relations whether they be occupied by actually existent objects or not, or although we should be ignorant of the objects. On the imagination that one of the inhabitants of the planet Jupiter had the mysterious knowledge of all my movements, and a mysterious power of guidance and protection over me; that he eyed me with constant benevolence, and ever acted the part of my friend and guardian—I could immediately pronounce on the gratitude and the kind regard that were due from me back again: And should the imagination become a reality, and be authentically made known to me as such, I have a moral nature, a law within my heart, which already tells me how I should respond to this communication. The instance is extravagant; but it enables us at once to perceive what that is which must be fetched to us from without, and what that is which we have to meet it from within. The objects are either made known by observation; or, if they exist without the limits of observation, they are made known by the credible report or revelation of others. But when thus made known, they may meet with a prior and

ready-made ethics in ourselves. The objects may be placed beyond the limits of human experience; but though the knowledge of their existence must therefore be brought to us from afar, a sense of the correspondent moralities which are due to them may arise spontaneously in our bosoms. After the mind has gotten, in whatever way, its information of their reality—then within the little cell of its own feelings and its own thoughts there may be a light which manifests the appropriate ethics for the most distant being in the universe."

By following the same analogy, the author is able to "proceed, at least a certain way, in assigning their respective provinces to the light of nature and the light of revelation." In Natural Philosophy there are two great departments—the terrestrial and the celestial. We obtain the facts of the one by surveying the objects around us on earth;—we obtain the facts of the other by extending our observation, by means of the telescope, to the orbs of heaven. The one department is transcendental in its nature when compared with the other; but, notwithstanding, the same mathematics are applicable to both. We have the signals on mountain summits for the angular points of our figure in the one case—and "three planetary bodies that, huge though they be in themselves, shrink into atoms when compared with the mighty spaces that lie between them," for the angular points in the other case. Yet, however sublime the ascent may be from the facts of earth to the facts of heaven, the same trigonometrical principles enable us to make our calculations in both cases. The analogy holds with reference to Moral Philosophy; (understanding the name in its widest sense, as a generic term, "comprehensive of the duties which we owe to God in heaven, as well as to our fellow men on earth,") for if we can understand the relations which ought to subsist between a benefactor and the benefitted upon earth, the same ethical principles enable us to explain the relations between the God who reigns in heaven and the creatures whom he hath made. But let us here again quote a passage of some length.

"If on earth gratitude to a human benefactor is not unknown, and it be the universal sense of the species that there is virtue in the emotion—if truth, and goodness, and purity, when seen in a fellow mortal, draw an homage from the heart of every observer—if within the bounds of our world the obligations of honour, and humanity, and justice are felt among those who live upon it; then let a new object be set forth to us from heaven, or perhaps an object seen but darkly before, and now set forth in brighter manifestation—let Him be made known as the God whose hands did frame and fashion us, and whose right hand upholds us continually—let some new light be thrown upon his character and ways, some new and before unheard of demonstration given of a holiness that can descend to no compromise with sin, and yet of a love that, by all the sin of his creatures, is unquenchable—let Him now stand out in the lustre of his high attributes, with each shedding a glory upon the other, yet mercy rejoicing over

them all—let this Being, at once so lovely and so venerable, be expounded to our view, as the Father of the human family, and as sending abroad upon that world which he hath so plenteously adorned, a voice of general invitation, that his wandering children might again return to his forgiveness, and He again be seated in the confidence and affection of them all—it needs not that there be superadded to our existing ethics some new principle, in order that we may be enabled to meet this new revelation which is addressed to us. From the nature of man as he is already constituted, there might go back a moral echo to Him who thus speaketh to them from Heaven, and they might only need to look upon the new manifested Deity, that their hearts may feel the love, or their consciences may attest the obedience, which are due to Him.

And there is nought to baffle our ethics in the infinity of God, or in the distance at which he stands from us. Only grant Him to be our benefactor and our owner; and on this relation alone do we confidently found our obligations, both of gratitude and service. Just as there is nothing, either in the mighty distance or overbearing magnitude of the sun, that baffles our mathematics. The magnitude of quantity does not affect the relations of quantity. It only gives a larger result to the calculation. And the same is true of the moral relations."

From the distinction so clearly drawn by the author, it is manifest that to find out whether there are duties incumbent upon us of a higher range than those which subsist between man and man, we have not to go in quest of new principles, but only to ascertain the facts. Should we, by any improvement in our instruments of observation, ascertain the existence of some new planet, the mathematics already known are sufficient to enable us to calculate its elements; and in like manner should any unknown benefactor be revealed to us, however far beyond the range of our present experience or knowledge, the ethical principles which we now possess would enable us to explain the relation between him and ourselves. The Baconian Philosophy is applicable, whether in natural or moral science, only in the question of facts. In mathematics or in ethical principles it is of no service. The truths of these sciences, from whatever source they first originated, are already known, and capable of being applied to any new relation which induction may disclose to us.

From this argument the author infers that although the objects of Theology were not only very partially, but even totally unknown to us; "though a screen utterly impervious were placed between the mental eye of us creatures here below, and those invisible beings by whom heaven is occupied,—still we might have an ethics in reserve, which, on the screen being in any way withdrawn, will justly and vividly respond to the objects that are on the other side of it." Hence the universally acknowledged existence of a sense of right and wrong among all the most celebrated writers of antiquity: and it is to this principle that the Apostle Paul alludes, when he speaks of the Gentiles having the law written upon their hearts. They might

know less of the objects than they would have done, had a revelation been given to them; but even they knew the ethics, which would be immediately called into play by the knowledge of the objects. It hence follows that men, as they are now constituted, are laid under an imperative obligation, by the mere probability, or even the imagination of a God.

It is the author's object in the second chapter to consider the nature of this duty, and, in commencing, he makes the important distinction that, what is right under certain moral relations, supposing them to be occupied, is one consideration;—and what exists in nature or in the universe to occupy these relations, is another consideration. Nature may enable us to pronounce upon the first, without enabling us to pronounce upon the second. The evidences for the two are quite different. The evidence for the first is based upon axiomatical truths,—that of the second must be obtained by observation or information. In commencing the inquiry then, in how far Nature is able, under her own guidance, to discover the objects of the science of Theology, the author remarks, that “without a glaring contravention of the principles of the experimental philosophy, we cannot recede to a farther distance from the doctrine of a God, than to the position of simple atheism.” And what is the utmost that the atheist can say? Not, certainly, that the existence of God is disproved; but only that to his satisfaction it has not been proved. “The atheist does not labour to demonstrate that there is no God;—but he labours to demonstrate that there is no adequate proof of there being one. He does not positively affirm the position that God is not; but he affirms the lack of evidence for the position that God is.—His verdict on the doctrine of a God is only that it is not proven. It is not that it is disproven. He is but an atheist. He is not an antitheist.”—The distinction is most important. For the most rigid Baconian cannot settle in disbelief; he can only settle in ignorance or unbelief. His own principles will only permit him to doubt on the subject; they will not permit him to assert his disbelief. If unwarranted, by all the amount of proof before him, to pronounce that God is—he is equally unwarranted hence to conclude that he is not. Because he cannot see any traces of God within the narrow range of his own vision, he must not presume to affirm that hence there are no traces of him throughout the boundless fields of immensity.

“Because, through our loopholes of communication with that small portion of external nature which is before us, we have not seen or ascertained a God—must we therefore conclude of every unknown and untroubled vastness in this illimitable universe, that no Divinity is there? Or because, through the brief successions of our little day, these heavens have not once broken silence, is it therefore for us to speak to all the periods

of that eternity which is behind us; and to say, that never hath a God come forth with the unequivocal tokens of his existence? Ere we can say that there is a God, we must have seen, on that portion of nature to which we have access, the print of his footsteps; or have had direct intimation from himself; or been satisfied by the authentic memorials of his converse with our species in former days. But ere we can say that there is no God, we must have roamed over all nature, and seen that no mark of a divine footstep was there; and we must have got intimacy with every existent spirit in the universe, and learned from each, that never did a revelation of the Deity visit him; and we must have searched, not into the records of one solitary planet, but into the archives of all worlds, and thence gathered, that throughout the wide realms of immensity, not one exhibition of a reigning and living God ever has been made. Atheism might plead a lack of evidence within its own field of observation. But Anti-theism pronounces both upon the things which are, and upon the things which are not within that field. It breaks forth and beyond all those limits, that have been prescribed to man's excursive spirit by the sound philosophy of experience, and by a presumption the most tremendous, even the usurpation of all space and all time, it affirms that there is no God. To make this out, we should need to travel abroad over the surrounding universe till we had exhausted it, and to search backward through all the hidden recesses of eternity; to traverse in every direction the plains of infinitude, and sweep the outskirts of that space which is itself interminable; and then bring back to this little world of ours the report of a universal blank, wherein we had not met with one manifestation or one movement of a presiding God. For man not to know of a God, he has only to sink below the level of our common nature. But to deny him, he must be a God himself. He must arrogate the ubiquity and omniscience of the Godhead."

From all this it is manifest that even the atheist cannot rid himself of the imagination of a possible God; and "the very idea of a God in its most hypothetical form, will bring along with it an instant sense and recognition of the moralities and duties which would be owing to Him." But the author goes farther than this, and satisfactorily shows that even the imagination of a possible Deity binds us down under certain obligations, which commence with the very first thought that a God may exist, who lives on high and showers down upon earth the richest bounties. To illustrate this, the author supposes the case of a needy family relieved by an unknown benefactor. As, in this case, the moral obligation of the man who has participated in the beneficence of the unknown philanthropist, commences with the enjoyment of the gifts which he has imparted; so, in the case of a sceptic even, under the imagination that a God may exist who presides over all things, there is an incumbent responsibility coeval with the very imagination. The partaker of an unknown benefactor's kindness not only lies under the obligation to manifest his gratitude to his patron, when known;—but he is also bound to seek after him that he may lay before him the blessings and grateful feelings of the objects of his bounty;—and the guilt of ingratitude is greatly

aggravated, if the object of a benefactor's charity basely refuses to embrace every favorable opportunity which is presented to him, for discovering the disinterested patron, who has clothed him with plenty in the day of his poverty and distress. So it is the duty of man—even although the existence of God were not fully proven—to go forth in the diligent search which, for aught he knows, may disclose to his view the Author of every good and every perfect gift—the being who, for aught he knows, has brought him “forth from the chambers of non-entity,” and given him “a place and entertainment in that glowing territory, which is lighted up with the hopes and the happiness of living men.”

We cannot resist the desire to quote another passage at some length.

“Even anterior to all knowledge of God, or when that knowledge is in embryo, there is both a path of irreligion and a path of piety; and that law which denounces the one, and gives to the other an approving testimony, may find in him who is still in utter darkness about his origin and his end, a fit subject for the retributions which she deals in. He cannot be said to have borne disregard to the will of that God, whom he *has* found. But his is the guilt of impiety, in that he has borne disregard to the knowledge of that God, whom he was bound by every tie of gratitude to seek after,—a duty not founded on the proofs that may be exhibited for the being of a God, but a duty to which even the most slight and slender of presumptions should give rise. And who can deny that, antecedent to all close and careful examination of the proofs, there are at least many presumptions in behalf of a God, to meet the eye of every observer? Is there any so hardy as to deny, that the curious workmanship of his frame *MAY* have had a designer and an architect; that the ten thousand circumstances which must be united ere he can have a moment's ease, and the failure of any one of which would be agony, may not have met at random, but there may be a skilful and unseen hand to have put them together in one wondrous occurrence, and that never ceases to uphold it; that there may be a real and a living artist whose fingers did frame the economy of actual things, and who hath so marvellously suited all that is around us to our senses and our powers of gratification. Without affirming aught that is positive, surely the air that we breathe, and the beautiful light in which we expatiate, these elements of sight and sound so exquisitely fitted to the organs of the human frame-work, may have been provided by one, who did benevolently consult in them our special accommodation. The graces innumerable that lie widely spread over the face of our world, the glorious concave of heaven that is placed over us, the grateful variety of seasons that, like Nature's shifting panorama, ever brings new entertainment and delight to the eye of spectators,—these may, for aught we know, be the emanations of a creative mind, that originated our family and devised such a universe for their habitation.”

In the same strain of eloquent illustration the author goes on to show, that even the presumption that a creative agent may exist, lays upon those even who recognize not the existence of decided proof, the most imperious obligation to stir themselves up that they may lay hold of him. We should like to quote

the whole of the fifteenth section of the second chapter, but we have already trespassed too much upon the patience of our readers, and must therefore rest contented with only one short passage more.

“If that veil of dim transparency, which hides the Deity from our immediate perceptions, were lifted up; and we should then spurn from us the manifested God—this were direct and glaring impiety. But anterior to the lifting of that veil, there may be impiety. It is impiety to be immersed as we are, in the busy objects and gratifications of life, and yet to care not whether there be a great and a good Spirit by whose kindness it is that life is upholden.—Man is not to blame, if an Atheist, because of the want of proof. But he is to blame, if an Atheist, because he has shut his eyes. He is not to blame, that the evidence for a God has not been seen by him, if no such evidence there were within the field of his observation. But he is to blame, if the evidence have not been seen, because he turned away his attention from it.”

Having thus established, that there is a clear principle of judgment, which the Almighty “can extend even to the outfields of atheism,” the author concludes that even in our state of profoundest ignorance respecting God there may be grounded three applications on the principle which he has established. 1st, “that all men, under all the possible varieties of illumination, may nevertheless be fit subjects for a judicial cognizance.” 2nd, that the principle which he has established has an important bearing on the subject of religious education. “For what is true of a savage, is true of a child. It may rightly feel the ethics of the relation between itself and God, before it rationally apprehends the object of this relation. Its moral may outrun its argumentative light.” We strongly recommend to notice what the author lays before his readers on this much misunderstood subject. The third inference is, “that we may thus learn to appreciate the plea, on which the irreligious of all classes in society would fain extenuate their heedlessness,—from the homely peasant, who alleges the want of scholarship, to the gay and dissipated voluptuary, who, trenched in voluntary darkness, holds himself to be without the pale of reckoning, because he demands a higher evidence for religion than has ever yet shone upon his understanding. Their heedlessness about an unknown though possible God, is just the moral perversity that would make them heedless of a God who had been already ascertained.”

It is manifest from the whole argument “what that is on which a teacher of religion finds an introduction for his topic, even into the minds of people in the lowest state both of moral and intellectual debasement.” Just as the father of a poverty-struck and starving family stands in a certain moral relation to an anonymous benefactor, so do all men stand in a moral relation to God, though to them He be unseen and unfelt. And if

there be power in the very conception of a God to lay us under the obligation to seek after him, this power gradually increases; "it grows and gathers with every footstep of advancement in the high investigation." In proportion to the light we attain, is our responsibility: and, if we act under the sense of this recognized principle, we shall find to our blessed experience, that the assertion of the inspired prophet is true. "Then shall we know if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

The rest of the chapter is occupied by an elucidation of the relation in which the Natural and Christian Theology stand to each other. This elucidation is accomplished by means of the very obvious analogy derived from the relation which the science of Terrestrial Physics bears to the Celestial. What the telescope has done for Celestial Physics, the Divine revelation manifested in the Bible hath done for Theology or Celestial Ethics. And why should those who think it the highest philosophical wisdom to trust more to the disclosures of the telescope than the imaginings of fancy, disregard the disclosures of an accredited revelation of the will of God? "There are men," the author observes, "who can glory in the discoveries of modern science, and feel contemptuously of the Gospel of Jesus Christ. Yet so meagre, truly, is their academic theism, notwithstanding the pomp of its demonstration, that to suppress the doctrines of the Gospel, were to inflict the same mutilation on the high theme of the celestial ethics, as astronomy would undergo by suppressing the informations of the telescope."

Having given this imperfect view of the author's first two chapters, we must defer any allusion to other subjects in the work until a future opportunity. We have dwelt thus long upon the very commencement, from a desire to exhibit the author's style of argument and illustration upon an all-important subject, and we trust we may have said something to induce many to take the earliest opportunity of perusing the work for themselves. △.

SERMONS BY THE BISHOP OF CALCUTTA.

We have been politely favored with a copy of sermons preached by the Bishop of Calcutta during his visitations in India. From the cursory glance we have been able to give them, they appear in every respect to sustain the high character which he has attained for evangelical sentiment, fulness of thought, clearness of style, and lucidness of arrangement. We hope to give them a more lengthened notice in a future number.

SERMON ON THE DEATH OF BISHOP CORRIE.

The Rev. G. Mundy, of Chinsura, is, we understand, about to publish a sermon on the death of Bishop Corrie. The profits to be equally divided between the Scholarship to be instituted and the 'Sailor's Home.'

Missionary and Religious Intelligence.

I.—BENGAL.

1.—MISSIONARY MOVEMENTS.

Indian Missions are again indebted to the American Church. During the last month the following new labourers have arrived from the land of the pilgrim fathers:—Messrs. Bronson, Hall, and Thomas. They are attached to the Baptist Mission. Two of the number are to proceed to Sadiyá to join Mr. Brown, and the other to strengthen the hands of Mr. Day at Madras. We cordially welcome our new friends, and pray that they may be long spared to labour in this extensive district of the world.—We are happy to hear that the Rev. J. Tomlin and family have arrived safely at Chirra Púnjí, where Mr. T. intends remaining until after the rains, when he purposes advancing to the Chinese frontier. He is at present turning his attention to the Khásias.

2.—GOVERNMENT SANCTION OF IDOLATRY.

It affords us the highest gratification to announce that Mr. Poynder brought forward a successful motion at a meeting of the Court of Proprietors, relative to the negligence of the local Governments of India in not enforcing the orders of the Court of Directors for the suppression of idolatry in India, urging that Court to request the Court of Directors to reiterate their orders and demand their prompt execution. Mr. Poynder's motion was carried by a large majority after a consistent opposition from Sir Charles Forbes. Mr. P. stated in the course of his argument, that the Company had derived one million sterling from the nefarious traffic. May we not say as Britons and Christians, "Rivers of waters run down our eyes" for the abominations thus sanctioned and made a source of revenue to a *Christian Government*?

3.—ROMANIZED SCRIPTURES.

The Committee of the Calcutta Auxiliary Bible Society resolved at their last meeting to publish the U'rdú new Testament in the Roman character.

4.—BETHEL FLAG AT MOULMEIN.

The Bethel Flag has been hoisted at Moulmein for the first time, by the American Missionaries. May it never be struck until every sailor's heart shall become a temple for the Most High to dwell in!

5.—THE PLAGUE.

This fearful scourge is on the borders of the Company's territories, spreading desolation and death on every side. Sanatory measures are being adopted to mitigate its virulence, and stay its progress. We wish it were in our power to insert an excellent Minute of Sir Charles Metcalfe, on the subject. It is well worthy the serious attention of every class, and reflects equal credit on the wisdom and humanity of the Governor of the North-western Provinces. We cannot, however, help turning the attention of our readers to the higher source from whence alone that power can flow which can effectually mitigate, stay or bless the fearful visitation. Let our prayers ascend to Him whose ear is ever attentive to the supplications of his children—that He would arrest the Destroying Angel in his march, and teach the wicked the wickedness of their hearts and ways, by the exhibition of His chastisements rather than by their infliction.

6.—CHARAK PU'JA'.

This horrid season is past. The very recollection of the shadows of the mass of torture that crossed our path, during these three dreadful days makes the humanity within us sicken and the religion mourn. We defy any man not to shudder at such scenes. We dare the most polished advocate of the mild Hindus to vindicate the *Charak*. It is reprobated by all, except the interested and deluded, even by Hindus themselves—why then should it exist longer? It cannot be enforced if the good will but unite to urge its extinction by rational means on the attention of Government, and in the event of their indisposition or inability, to send an appeal over the wide waters to that land which teaches humanity to all nations, both by precept and example: there we know it will find a ready response, and meet with a successful issue.

II.—MADRAS.

The Mission conducted on the principles advocated by the Rev. A. Groves and Mr. Parnell is at present located at Madras. Perhaps many of our readers, who have been benefitted and cheered by the spirituality and zeal of Messrs. Groves and Parnell, may not dislike to know the principles on which that mission has been and is still conducted. Many persons have set our good friends down as a kind of religious wanderers, following the impulse of any wild passion. It affords us pleasure to state, that they do act *on principles* which they have agreed to deem scriptural. We leave time and practice to demonstrate that their views are more scriptural than those of other sections of the Church. They rely entirely on the free-will contributions of the whole Church; disapprove the publishing of their labours, or of acknowledging the receipt or expenditure of monies as is now done by public religious bodies. They disapprove the continuance of a Mission beyond five years in one place if no signs of repentance are manifested—and advocate the operative and brotherly union of all the members of Christ's body—and think that the Gospel is to be preached as a *witness* only and then shall the end come.

III.—BOMBAY.

The Rev. Joseph Wolf has arrived at Bombay in the *Hugh Lindsay*. We thought ere this he was discussing the truths of Christianity in the environs of Timbuctoo. As Mr. Wolf has again found his way to the continent of India, we advise him to visit the Kárens. We think he is more likely to find a portion of the ten tribes there than in the wilds of Africa. We are sorry to learn that Mr. Wolf's health is very much impaired by his labours.

IV.—EUROPE.

1.—DEATH OF DR. RIPPON.

This aged servant of Christ has at length entered into his rest. He was upwards of 60 years Pastor of the Baptist Church formerly under the care of Dr. Gill. He was the compiler of a volume of Hymns and Tunes, which for many years obtained a very extensive and deserved popularity. He was a man of moderate natural abilities, but of deep piety and useful preaching talent. He was eminently favored in the conversion of souls, and was one of the first to excite a feeling on behalf of British seamen, many of whom were converted by his ministry and joined his religious community. He was one of the last of a race of men whose names and active virtues will be the chief ornament of the age in which they lived.

2.—ROMAN CATHOLIC BIBLE SOCIETY !!!

We understand that the first Roman Catholic Bible Society has been formed in one of the Swiss Cantons. This is a remarkable phenomenon—it is opposed to one of the bulwarks of the Popish Church, that the laity should not read the scriptures without priestly aid, or at least that they should not read versions made and circulated by Protestant Heretics. We hope the mania will spread, for it will do more than centuries of controversy to weaken the already tottering system of the *Man of Sin*.

3.—THE EMPEROR OF RUSSIA.

We have considerable satisfaction in announcing, that the Emperor Nicholas has expressed his regret at the expulsion of the Missionaries from Russia by the ukase mentioned in our last. He is, though at the head of a despotic government, completely the puppet of his arbitrary and crafty nobles, who, it appears, on this occasion had imposed upon him by representing the Missionaries as at the head of a conspiracy just on the point of breaking out. The report containing this untruth was brought to him, signed and attested, and the ukase expelling them for *his* signature, at the same moment. He had no alternative. He has, however, not only expressed his regret, but his hope that in twelve months they should be restored to their stations with increased protection. We are not envious of such a crown: all crowns are heavy enough save the unfading one; but such an one, thus pressed by an iron hand, must be insupportable enough.

The same correspondent informs us, that the efforts of evangelical labourers have not been in vain near the Russian metropolis; as there are at this time not less than 4000 Bible Christians in the vicinity of St. Petersburg ready to avow their faith in Jesus on the first opportunity that shall call for their testimony.

4.—BASLE SEMINARY.

At the last anniversary of this interesting and useful institution for the education of Missionaries, not less than fifty applicants presented themselves for Missionary work, forty of which had predilection for India. We regret that the directors could not accept more than twelve, owing to their limited funds. A large majority were from the little kingdom of Wirtemberg,—a kingdom containing about a million and half of inhabitants,—less than that of London; but from which about two-thirds of all the Missionaries in the *world* have been supplied.

5.—ENGLISH SEMINARIES.

We sincerely wish that the same spirit existed in our English Evangelical Colleges, but we fear it does not; for in a letter recently received from one of the heads of these institutions, he laments that there is but little disposition on the part of the students to devote themselves to Mission work. Nor are we without our apprehensions that the bitterness of politics and unholy strifes are withering the fair blossoms of the Missionary spirit; and still more, that the arch enemy is availing himself of this war about things that perish, to further his cause; for the same letter states, that not less than *ninety young men of the Catholic persuasion had offered themselves as Missionaries for China alone*. This leads us to speak again of

THE DUTY OF THE CHURCH IN INDIA.

In our last it appeared, that America could do nothing for the spiritual wants of Bengal. England joins in the cry. But Germany has men:—Here are forty young men ready for the work—shall they stand still for want of funds or a field? No! let the Church in India arise, unite, and send for these devoted youths, and support them as *her own*.

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

Day of the Month.	Maximum Pressure, observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum Temperature, observed at 2h. 40m.					Minimum Pressure, observed at 4h. 0m.				
	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.
		Of the Mercury.	Of the Air.	Of an Evap. Surface.			Of the Mercury.	Of the Air.	Of an Evap. Surface.			Of the Mercury.	Of the Air.	Of an Evap. Surface.			Of the Mercury.	Of the Air.	Of an Evap. Surface.	
1	30,100	75.8	82.5	75.5	W.	30,088	78.3	86.5	76.8	N. W.	30,028	80.3	88.0	78.8	W.	30,018	79.6	85.0	76.5	N. W.
2	,070	74.2	76.2	69.8	W.	,060	77.0	81.4	72.5	W.	29,980	76.0	81.8	75.0	S. W.	29,960	75.8	78.8	74.8	S. W.
3	,042	75.3	83.8	75.6	N.	49,998	76.3	90.0	81.5	N.	,930	79.0	89.2	83.0	W.	,920	78.2	87.0	82.4	W.
4	,126	72.3	72.8	69.4	N.	30,090	75.3	77.3	73.2	N.	30,000	75.8	89.8	82.4	N. E.	,982	76.3	86.0	81.3	W.
5	,070	72.0	79.5	75.5	W.	,048	75.2	88.8	80.2	W.	29,990	76.5	92.7	85.3	N. W.	,976	76.9	89.8	84.7	W.
6	,080	76.5	83.6	74.3	N. W.	,062	77.5	90.5	79.6	N.	30,004	80.5	93.2	83.8	N. W.	30,004	83.2	89.5	82.2	N. W.
7	,118	73.8	81.5	75.5	W.	,084	75.3	87.8	79.0	W.	,010	81.8	92.5	83.5	W.	,004	83.2	89.2	82.5	N. W.
8	,106	77.6	87.0	78.5	N. W.	29,980	79.8	91.2	80.5	N. W.	29,930	81.3	93.5	83.5	W.	29,916	81.8	90.3	82.0	W.
9	,102	75.0	69.5	80.2	W.	30,086	80.1	93.2	82.5	N.	30,000	80.8	96.6	82.5	W.	,998	80.5	91.8	81.3	W.
10	,098	77.3	84.5	79.2	W.	,076	80.0	87.2	84.3	W.	,000	81.2	88.5	85.8	W.	,980	81.0	87.5	85.8	N. W.
11	,018	76.4	81.5	77.5	N. W.	29,994	77.6	89.0	78.5	N.	29,920	79.9	86.0	80.5	N.	,906	79.5	88.2	82.5	W.
12	,070	76.7	86.8	75.9	N.	30,042	75.0	90.2	77.8	N.	,976	80.2	91.5	79.5	N.	,950	80.5	88.2	79.5	N.
13	,098	75.6	87.0	76.2	N.	,066	77.0	88.2	77.0	N.	,990	79.5	90.8	78.3	N.	,972	78.9	87.5	78.0	N.
14	29,950	76.3	82.5	72.7	W.	29,920	78.0	90.0	76.6	W.	,834	80.2	91.8	81.2	W.	,826	80.2	88.2	81.5	W.
15	,930	76.6	85.8	77.8	W.	,900	78.3	91.0	79.0	W.	,826	80.5	93.2	81.8	W.	,812	80.2	89.5	81.3	W.
16	,942	78.8	86.5	79.3	W.	,936	80.0	90.5	81.4	W.	,876	80.8	94.6	84.0	W.	,876	80.9	92.0	83.2	W.
17	,982	78.3	86.2	78.3	W.	,954	79.3	92.0	84.0	W.	,896	83.2	96.2	87.3	W.	,876	82.3	93.5	85.5	N. W.
18	30,000	79.3	87.0	81.8	N. W.	,976	80.2	93.8	86.7	N. W.	,890	82.9	99.4	86.2	W.	,870	82.5	95.5	86.2	W.
19	29,950	77.0	88.2	81.6	W.	,926	79.1	95.0	86.5	W.	,860	81.8	101.0	88.6	W.	,840	81.5	97.8	87.5	W.
20	,976	80.0	91.9	78.5	N. W.	,940	80.8	98.5	83.5	E.	,868	85.0	100.0	85.2	S.	,850	82.8	95.2	86.5	S.
21	,914	82.8	90.4	82.5	W.	,860	83.7	97.0	85.0	S. W.	,796	87.5	98.5	86.3	W.	,770	87.5	97.0	85.0	W.
22	,650	82.5	87.8	83.0	S. W.	,830	83.0	95.7	85.2	W. S. W.	,778	84.5	100.0	88.5	W.	,752	83.8	84.2	82.7	N. E.
23	,950	83.0	88.0	83.2	S.	,938	83.5	94.3	86.6	W.	,876	84.8	95.0	88.3	S. W.	,854	83.9	95.0	88.8	S. W.
24	,954	82.6	87.3	81.5	S. W.	,938	84.0	92.5	83.5	S. S. W.	,890	86.5	92.0	84.8	S. W.	,870	86.8	90.3	83.9	S. W.
25	,926	83.0	88.2	81.6	S. W.	,896	84.8	93.7	84.0	S. W.	,852	86.6	92.5	88.0	S. W.	,836	86.0	91.8	87.3	S. S. W.
26	,932	82.9	86.9	79.3	S. S. W.	,910	84.0	91.5	80.2	S. W.	,840	86.3	90.2	83.8	S. S. W.	,816	85.5	88.6	82.7	S. S. W.
27	,952	81.5	86.8	78.0	W.	,928	83.3	90.9	80.5	W.	,855	84.0	98.0	88.5	W.	,838	83.9	96.0	87.9	W.
28	,878	82.0	94.0	84.0	W.	,666	84.5	98.0	87.3	N. W.	,800	86.9	100.0	89.5	N. W.	,740	85.2	96.1	88.7	W.
29	,850	82.8	91.0	81.7	W.	,826	83.5	96.0	83.0	N. W.	,760	84.5	95.2	83.5	N. W.	,720	83.2	92.6	83.5	N. W.
30	,848	83.0	91.6	82.0	N.	,820	85.3	96.0	84.9	N.	,758	85.0	99.3	88.3	E.	,740	84.5	95.5	87.5	E.
31	,876	83.0	84.0	81.5	W.	,850	83.0	87.0	82.7	W.	,792	83.5	93.6	86.2	W.	,770	83.6	90.5	87.0	W.

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Your most obedient Servants,

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G. PICKANCE, *Minute Secretary.*

J. M. VOS, *Cash Secretary.*

Calcutta, April, 1837.