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CALCUTTA
CHRISTIAN OBSERVER.



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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 62.—July, 1837.

I.—*Description of the Khunds or Khundhas.* By Mr. W.
BROWN.

[Continued from page 168.]

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

You having intimated in the article prefixed to my first paper on this subject, that you would be glad to receive any further information illustrative of the habits and character of these mountain people I shall have much pleasure in forwarding to you any information calculated to interest either you or the public. It is desirable whilst exercising, as the British Government does, a direct or indirect sway over the people of this vast peninsula, that they should be acquainted with all the branches of the Indian family; but some difficulty will ever exist in acquiring an extensive knowledge of these mountain tribes, who from their positions and habits of life are seldom or ever brought into contact with their neighbours of the plains; and even where intercourse does take place it is usually under circumstances unfavorable to an intimate acquaintance. An inroad of these mountaineers, or, as in this case, a hostile invasion of their retreats constitute nearly all the opportunities we have yet had of studying their character. In this paper there will be frequent reference to the subjects noticed in my former communication, but they will be illustrated by other incidents, and several things not mentioned there will be introduced here.

I have obtained a small vocabulary of words, to which I have attached the correspondent Oriyá terms written in the Oriyá alphabet, there being, as formerly noticed, no written character amongst the Khunds themselves. There is one peculiarity, and that is that the numerals, as far as twenty, the extent of my present knowledge, are, with some slight difference of pronunciation, the same as those used by the Oriyás.

This vocabulary obtained on the spot, if it present a fair sample of the Khund language, shows that it is essentially different from that of their neighbours of the plains; this almost entire difference shows that the Khunds are an original people, and that they never formed a part of the Indian family around them. They are a distinct race distinguished by a peculiar language, by singular customs, and by strange usages purely national.

The construction of the sentences, judging from the few we have been able to collect, seems formed in a manner somewhat similar to other eastern languages. There appears to be, according to this list, about one word in thirty Telinga. These are doubtless imported, there having been

some occasional intercourse between the Khunds and the people inhabiting the Khimedi district. Out of about seventy words I have discovered about seven or eight used in Orissá. The compound word ଧୂଆଁଠାକୁ, used here for tobacco, is used for the same thing in these hills. By means of the Oriyá or the Roman character a literature might be easily created amongst them, and thus be made the instrument of much good to this miserable and wretched race. How desirable such a sequel to the distressing war which has so lately desolated their unhappy country! If "the battle of the warrior and garments rolled in blood" be the harbinger of civilization, literature, and finally, Christianity itself; we will be thankful to Him of whom it is written, that though "clouds and darkness are round about him, yet justice and judgment are the habitations of his throne."

Human sacrifices is a subject which has justly excited horror amongst all classes of the community, and that such barbarities should have been carried on for ages in a country claimed as subject to British sway, without even the slightest intimation having escaped, is matter of just surprise. That such monstrous crimes as the *Meria pájá* should have been practised with impunity so near our civil and military stations, may well excite astonishment and that instinctive horror and disgust which we feel in cases of systematic and cold-blooded murder. The *Satí* and *Ghát* murders are supposed to have been perpetrated with the consent of the unhappy and misguided parties themselves. Here nothing of the kind is even pretended; the Khunds claim the right to kill simply on the ground of *having purchased the victim*. Although I gave some account of the manner of sacrifice in my first paper, I consider no apology necessary for introducing the subject again, as the circumstances here narrated are derived from a different quarter; but though they differ in detail, they yet illustrate and confirm the main fact.

The following is the substance, with a slight omission, of a statement made by a native Khund and written by a gentleman on the spot. A similar account has also been shown to me by another person. The fact of cutting or chopping the victim whilst living, is a common practice in their sacrifices; and this testimony, coming from the mouth of an eye-witness of these deeds of darkness, cannot fail to be a valuable addition to the testimony already before us. What a picture of human nature does it convey, coming as it does from those who were themselves perpetrators of these horrid deeds! This is man without moral cultivation and the benign influence of religion.

Manner of Sacrifice.

On the day for worshipping the goddess of the earth all the males fast, and all the people proceed to the jangal to bring Goman wood which they place in their houses; on the following day birds are made out of this wood: on the spot on which the sacrifice is to take place a post is erected, and near it a hole is dug, into which the blood of a pig killed by the priest is thrown*. The priest does *not eat* with the people during the festival. The flesh of the pig is cooked and eaten by the Khunds. The priest receives a fowl and some rice near the post, which he cooks and eats close by. After the people have had their food, the images of birds are placed over the doors of the houses of the village. Should the person to be sacrificed be a grown person, chains are put on his legs, but not usually on children. The whole people then drink till they become intoxicated; after which the head of the victim is anointed with oil, and the Khunds apply their own hands and rub

* Sometimes, it is said, the victim is smothered in this blood.

the oil on their own heads. They then bring the images of birds and dance in front of the victim, saying "We have bought you from your parents, they have received your price: we are going to sacrifice you." On this a bambu about fifteen cubits long is brought, a bunch of peacock's feathers and a cloth are tied round it, when they begin to dance. After this the priest proceeds to the village boundary and digs a hole; the victim being led round the boundary, accompanied by the assembled Khunds, he is conducted by the priest to the post and bound: the priest then strikes him with an axe, which is the signal for all to attack him. The Khunds with their axes cut off the flesh and limbs piece-meal, and carry the pieces to their respective villages, together with the images of the fowls: the latter are placed on posts in the villages, which posts are annually renewed for the sacrifice, at the foot of which the flesh of the sacrificed victim is buried. The following day the people all assemble again: a buffalo is then brought, its legs are taken off at the knee, it is left there; and on the third day they return, and those who have taken pieces of the sacrifice secure pieces of the buffalo, which they cook and eat. They then return to their homes and do no work for four days, as it is supposed the flesh of the sacrifice would rise above the earth during the time. Another sacrifice is performed in cases of disease. An intended victim having been brought forward, the *Malikas* of the neighbouring villages assemble the villagers, and at the height of the disease *pújá* is performed. The object of this *pújá*, which takes place at any time, is said to be to propitiate the goddess *Satchri*.

It has been observed, that the flesh of the sacrificed victim is buried the same day, and that four days are supposed to be ominous: should the flesh of the victim rise during these days, or should it by any means be exhumated, or the person who buried it do any work during the prescribed period, *Satchri* will be disappointed, and a bad harvest will be sure to follow. The color of the *haldi* will be bad, and every sort of rural prosperity will, for the year, be at an end. There must, therefore, be the greatest punctuality in the observance of these rites; the least failure or mistake on these subjects would be fatal to the nation, deprive them of the expected harvest, and throw all their calculations of the future into the utmost doubt. "Unless the earth be duly propitiated, and unless sacrifices," say they, "be duly performed, how can our trees bloom with the blossoms of nature? and how can the fruits of the season be brought forth?" All again would be barren, the earth would again lose its stability, we should be in want, in darkness, and sorrow.

Burning the dead.

The corpse is taken to the place appointed for that purpose, accompanied by the relations of the deceased person: the body being burned, they return home. On the following day rice is placed in all the old *chattis* of the place, which are then deposited near the spot where the corpse was burned. On the following or third day, the relations, having bathed, proceed to the place again, cook their rice in new *chattis*, and bewail their loss. The priest anoints them with oil, saying, "Your grief is gone from this day." After eating their rice they return home: a buffalo and fowls are killed, and the friends of the deceased feasted on them. To the priest rice and a fowl are given as a present. On the following day a new cloth and a new corn-fan, (*súp,*) a broom, and some rice are taken to the place where the de-

ceased was burned, and the people say, "We did not kill you; you died; the spirits desiring it." They then depart, and should any fly or insect light upon the cloth it is folded up in it, otherwise a fly is caught and taken to the house from whence the people (being relations of the deceased), came, and is placed in a mortar for pounding rice. A fowl is killed, and the liver placed near it. The persons present then address the fly, saying, "Remain with us as a safeguard; if I go to the jungals follow me, let not a tiger kill me." Then the insect is released; they eat their food, and the priest departs, having received rice and a fowl.

Allusion has been made in this paper to priests, who appear to officiate in the marriage ceremonies and at the public yearly sacrifices described above. It seems, that there is one connected with most of the villages. Some say, his office is hereditary, and others say, he is only appointed to the office; but in either case, he is a person of note, guarded by certain immunities not common to other men. His own village cannot lawfully punish or disgrace him for any crime, he must be complained of to the *Málíka*, or superior of the *mútá* or district, who being of superior dignity to any in the village council, is thought to be more proper for taking cognizance of crimes committed by one "not in the roll of common men." There are some stories told of these men, not very pleasant either to tell or hear; but I suppose justice is to be done even to these blood-stained monsters of the hills as well as to others: and as I never heard these tales from the Khunds themselves, though I have examined several, I forbear to record them, assured that these wretches have enough to answer for without any one's unnecessarily increasing the number of their offences.

That they encourage human sacrifices and perform the most prominent part in these detested rites, there can be no doubt; and the existence of such a race of professional murderers can hardly be supposed to be consistent with the welfare of any people, whatever the dispensation may be under which they may live. Let the friends of Christianity, of education, and of moral improvement pray for and determine on the destruction of these horrible sacrifices; and the inhuman wretches, who for selfish purposes now support the practice, will be confounded, and this horrible iniquity will hide its head. The cry of British humanity has caused the fires of the *Satí* to be for ever extinguished. The same wonder-working power, the detestation of a Christian and powerful people publicly expressed, will shortly penetrate these desolate hills and secluded valleys, and innocent blood, till now shed with impunity under the awful sanction of a cruel superstition, will forever cease to flow: truth and mercy will triumph over deception and cruelty; through the breadth of the land shall be spread the knowledge of the Lord, and the terrible *Meria Pójá* be exchanged for the holy institutions of the religion of the Bible, and the blessings of civilized life.

The manner in which these victims are obtained, though alluded to before, may perhaps admit of a more particular description. Two or three anecdotes tending to illustrate the practice may probably be interesting. A number of *Pánnás* being out in search of victims, and having arrived in the neighbourhood of Sambhalpur came to a place where a family resided, amongst whom was a youth somewhat deficient in understanding. The unnatural parents and relatives, perhaps, fearing that he might become a burden to them, sold him for a small sum. He was ordered by his relations to go into the jungal in search of cows. When he was alone in the jungal, the men whom he had seen discoursing with his relatives and giving them money seized him, informing him he was sold, took him away, placed him in a boat, and conveyed him to the Khund country, where he remained till rescued by our army. Some

persons have been kidnapped, or trepanned, by being included in agreements professedly made on other subjects, and these same persons have been astonished to find themselves sold or bartered away without the least suspicion or concurrence on their own parts. A man going with his brother from the lowlands to one of the Khund villages, was thus fraudulently disposed of.

The circumstances as stated to me were these:—Having arrived at a Khund village, one of the brothers went to transact business, whilst the other brother remained near the tree outside. After having waited till he was tired, he went into the village, and found to his astonishment that he had been included in a bargain, by his unnatural brother, and he was immediately seized by the people as a Meria. The wife of the man who was sold, hearing of the sad condition of her husband, went to the place of his captivity, and endeavoured to obtain his release. She found this could only be done by giving in exchange her two children. This, it seems, she actually did, and obtained her husband's release. It will be very satisfactory to all the friends of humanity to be informed, that these two children were afterwards rescued and given up to their parents. The persons whose infamous business it is to obtain victims, are sometimes spread abroad over the neighbouring districts, for the horrid purpose of collecting persons for sacrifice, who are kept for the appointed season. All ages, all conditions, female or male, are alike eligible for their horrid purpose. Thus are these wretches marauding the surrounding neighbourhood, securing sometimes by purchase, sometimes by fraud, and, doubtless, sometimes by force, the destitute, the wanderer, or those uncared-for by unnatural relatives. The thags are said to respect certain classes of persons, whom they exempt from their murderous grasp; but from the fiendish grasp of the murderous Meria-hunter, no age, no sex, no guilt, no innocence, can form an exemption. More bloody than Moloch, and more terrible than the Druids of old.

It is not perhaps possible to form an estimate of even the probable amount of sacrifice in the different *mútás*. I have seen one account of the numbers said to have been rescued on the Madras side, but it is to be feared that the numbers rescued bear no proportion to the numbers still in captivity.

The heartless and reckless manner in which the Khunds view the whole of the bloody and horrible rites is best told by the following anecdote:—In consequence of there being no literature amongst them, every thing is trusted to memory; mistakes must, therefore, frequently arise in accounts even in the simplest forms of business. Each village or *mútá* in turn, according to immemorial custom, furnishes a Meria. A short time back a mistake arose as to who was to furnish the next victim. This dispute was entered into with precisely the same feelings with which they would have entertained the question of furnishing a goat, or a basket of rice, or any other common article of sale or barter. The business was viewed as a common transaction, and the contending parties agreed to refer the matter to future arbitration.

The religion of this people must necessarily be involved in darkness, and the information obtained from themselves must appear conflicting, and even contradictory; but this is often the case even amongst ourselves—every one giving his own opinion, and thus creating difficulties in the mind of the inquirer. This country being also separated into districts, and subject to no efficient general government, ranging, as the people do, the mountain and plain with those notions of independence natural to the savage breast, it is not to be wondered at, if different districts do differ

in their opinions, and customs, and if the statement which exactly applies to one should require modification when applied to another. Still there are some striking and peculiar characteristics amongst the Khunds as to religion. It is a universal opinion adopted by these people that there is a superintending providence, a sort of retributive interference on the part of some invisible and superior beings, who watch with constant attention the actions of man, and preside over the ceremonies of such a religion as they possess. Respecting a future existence they have some notion, for the founder of their nation is said after death to have appeared to the first people of their race, and ordered the horrible sacrifices so often referred to in this and other papers. They believe in a plurality of gods. Of moral virtue such a people must have but few notions, and these of the most rude, contracted and imperfect kind. In religious matters there are shades of difference approximating to the opinions of the people near whose territory any particular part of the Khund country may be. In that part of the hills which I visited, no temple rises to vary the scene, no house dedicated to worship; but in the parts, approaching to Boad, and the valley of the Mahánaddi, I am told temples begin to appear, and deities are found whose names partake somewhat of the Oriyá language. This sort of resemblance is easily accounted for by the admixture, which is the consequence, where two languages and two nations meet without a natural boundary between them to keep them distinct. There is a strip of land lying between the Mahánaddi and the mountains occupied by the Khunds, and here the Oriyá language and religion prevail as far as Sambhalpur. This strip of land is, I believe, in many places not more than a mile or two wide, or from that to a few miles in width. It is not just here, but in the midst of the hills, far from the Mahánaddi, that you find the Khund character, manners, and opinions completely developed. Like other savages their religion seems to consist in a general notion of spiritual agency, and in the performance of certain rites prescribed by the customs of their country. It is hoped that day will ere long dawn upon them, and that not many years will be suffered to elapse before a change will take place amongst even the barbarous Khunds, when that religion which gives a new heart, and renews a right spirit, shall be embraced even by them, and the dominion of true knowledge have influence in this stronghold of cruelty and vice.

There is a subject not yet touched upon,—the predatory habits of at least some of the Khunds. Múkhalinga is a district immediately above the Gháts, at the top of a pass of the same name, embracing several considerable hills and intervening plains, and overlooking the lowlands, presenting a fine view of the Ghumsora territory.

The inhabitants of this division of Khundistán have long been infamous for their predatory habits,—their thieving and even murderous propensities. They sometimes privately rob the person of the traveller. Sometimes they kill, but more frequently not, I am told, because *plunder*, not *blood*, is their object. One of them talking to me, very naturally says, "Why should we kill if we get what we desire without?" To obtain what is another's is their object; this done, they do not destroy, unless in revenge for private offences, or unless serious opposition is made. Their robberies are more frequently what are called, I believe, in India *dákáítí*, or by a sudden inroad into a district or village, carrying off such plunder as they can find. When an attack is to be made, something like an African commando is got up. They assemble those who are swift of foot, and strong of arm, the young and active. The leader and his followers, each armed with their country weapons, the battle-axe, and the bow, proceed down the passes of the mountains, or it may be into

a neighbouring Khund district, and with haste *seize*, to use a favorite phrase of their own, *whatever they like best, which happens unfortunately* to be just those things which their neighbours also most esteem—property of the solid kind. After seizing cattle, rice, instruments of husbandry, and such materials as are used here, they retire with all the speed possible to a “spoil-encumbered foe.” Unlike the Arabs or Indians of the Pampas, none are mounted, but all travel the plains and range the mountain-top, the leader and led alike on foot. The booty being secured, they wait not for an attack, and thus usually no battle ensues. Frays, I am told, sometimes occur, but not often. These *dákáits* will appear in a particular quarter, without the slightest previous information of their approach having reached the other party. They appear also in such numbers that no force likely to be on any particular spot, without previous arrangement, would be able to oppose; and thus before any notice can be given to the surrounding country, or a force collected, these active persons are secure in their own district. Thus desolation and misery are left behind them, and the poor and deprived people alone remain to tell the tale.

During the late campaign, while a detachment of the 6th (*Madras N. I.*) was stationed at Ganzabád, situated near the Múkhalinga pass, an attack was said to have been made upon a sentinel, which shows the adventurous disposition of the people in this district. Sometime during the night three Khunds, armed in the way common to the country, attacked, cut in several places, and finally dragged the sentinel from his post into a neighbouring field. Some of the chiefs, lately taken and tried by court-martial, had been a day or two before executed very near this military station. The bodies of these unfortunate and misguided men were still hanging. The object of the attack upon the sentinel, I believe, is commonly supposed to have been to secure the bodies of their executed friends and carry them off. I have had occasion to notice before how tenacious the Khunds are of securing the bodies of their dead companions, and that some risks have been run by them to gain their purpose. The version of the story, as given by the *sipáhi* himself was this:—Three armed men of the country during the night came suddenly under the cover of darkness upon him, dragged him from his post, wounding him, but said, that they did not wish to kill him, but insisted on his pointing out the commanding officer's tent, as they wished to take him, they said, and hang him beside their dead companions. This would have been no doubt agreeable enough to their feelings, but there are some difficulties in admitting the *sipáhi's* story; but whatever might be the object of the attack, which is not material to this narrative, the attack itself upon an armed sentinel within the limits of a camp, and within a few yards of a whole detachment, and that too by only three men and those without firearms, is a circumstance which illustrates the daring character of the Múkhalinga people. The predatory habits of these people are not only admitted as a general characteristic, but are attempted to be accounted for in the following extraordinary manner.

Legendary Tale.

Many ages back, say they, one of the fathers of our nation, reputed as a great man in his day, went into the jangal for his own pleasure. In the course of his rambles in the jangal he found a wonderful bird, which he contrived to secure and take home. After this, the bird produced an egg, and from this egg again was produced a man remarkable for his diminutive size. This little man being ingenious, produced an image as remarkable for beauty as the maker (was for the smallness of his stature. Our fathers were greatly astonished, and wondered much what

to do with it: at length it was determined to carry it to the Ghumsora rájá. The rájá, as was expected, was greatly pleased with the image, and took it for his own use, at the same time asking what favor he could bestow upon the Múkhalinga people for so beautiful a present. The people perceived this favorable opportunity, and said, "O great king, we desire liberty to take what we like best." The rájá, intent upon contemplating the image, or not considering the consequences, gave them permission to take and possess what they *liked best*. Thus, say they, we take what we wish where we can find it; why should we not—it is our privilege to do so?

At the time that I visited this district the villages were in ashes, and the wretched inhabitants with their destitute families were lingering around the spot where they and their fathers from time immemorial had resided. I went down amongst them alone, and knowing their predilection for tobacco, carried some cigars and gave them away. They spoke Oriyá, and I discoursed with them a long time. They spoke, as may be supposed, of their present misery most pathetically—how their habitations were burned and their people destroyed. I told them I pitied their helpless and destitute condition, but that I had nothing to do with the war or this world's knowledge: my business was to teach men how they may be happy after death. I stayed till dark, and we parted with apparent cordiality.

Matrimonial Affairs.

I touched on this subject, but in addition to inquiries made by myself, I have been politely favored with some papers containing translations of conversations with native Khunds, taken by a gentleman in the service. I shall transcribe some of these papers, only omitting a few items which I think unimportant.

When a young man is in love with a woman he sends a party, consisting of seven or eight of his friends, to the house of the female, to inform her parents that he is anxious to marry their daughter. If they consent, a buffalo is given to the party, who on their return kill and eat it. On the second day, the female's parents come to the man's house, and inquire of his relatives what the marriage portion is to be. The young man then shows his property, from which they select whatever they approve; having done this, they return home, leaving however the property where they found it. On the third day, the bridegroom's parents and friends go to the house of the bride, with the property as before selected. They are then all feasted on buffalo, and are allowed to carry away a quantity of meat, and their friends are feasted. Next day, the bride's parents visit the bridegroom, who feeds them in the same manner. The bridegroom's parents then ask those of the bride on what day the marriage is to take place. Having appointed the day, they are dismissed with rice and buffalo meat; the former they retain for themselves, the latter they give to their friends. On the following day, the friends of the bride invite those of the bridegroom to their village. On their arrival, the bridegroom's relations again inquire on what day they consent the nuptials should take place. The day is agreed upon as before, also the road on which the processions are to meet. On the appointed day, mats are spread before the door of the house for a short distance, and mats are held up by the bride's friends for her to pass under. On arriving at the end of these, a friend takes her up on his back, and they proceed to meet the friends of the bridegroom half way between the two villages. The bride's parents say to those of the bridegroom, (he being absent,) "Take the bride and her property." On this, some of the bridegroom's friends advance to those of the bride, and receive her at

their hands. The parents of the bridegroom having secured the bride, both parties return to their respective homes. On the following day, a cot is placed in the street, and on it is placed the bride, under which the sister, if there be any, lies, if not, the brother of the bride: she is then bathed in turmeric water, which falls on the person below, who springing up, takes the ring from the bride's finger and runs a short distance. The bride then asks for the ring: the person replies, I have got wet under your cot, I will not give it unless you give me a necklace. The bride takes off her necklace and gives it, and her ring is returned. The priest next takes a thread and dyes it in turmeric water: a gourd is then pierced, through which the thread is run; and the priest accompanied by the parents, takes the bride and gourd to a house built for the purpose in the jangal. Two pegs are driven into the ground by the priest, and the string with the gourd is tied to them, when the priest says, "May no fly or insect alight upon this gourd, and may happiness attend your daughter." The parents of the bridegroom then conduct him to the priest: the string is taken from the gourd, divided, and tied round each of the young people's necks; and the parents take the priest, bridegroom, and bride to their house. The two latter are then fed; the priest cooks his own food, which having eaten he takes his departure home.

Should any insect alight on the gourd it is a sign of approaching death to either the bride or bridegroom; and, of course, is a thing to be deprecated.

Manner of Building.

The manner of building was noticed in a former paper: one peculiarity I observed, but forgot to mention; which is this—that the Khunds do not seem to repair their houses in detail, as is the case in all other countries, more especially where every one is allowed to follow the inclinations of his own mind. The houses being made of wood, in process of time decay by the action of the air, storms, and sun's rays; and as all the village is composed of similar materials, built at the same time, and exposed to the same casualties, they may be supposed to partake of a similar decomposition and at the same period. Custom, the *ne plus ultra* of most men's reasoning, seems to determine the practice of never repairing the old habitations. These are left to fall, or are gradually removed by time or other means. A new village is constructed near the one about to be left. The new town is exactly like the old one: no other difference exists, excepting so much as arises from the incapacity of man to make two things precisely the same. No contemplated alteration in the shape of improvement ever seems to enter the mind of an inhabitant of these mountains. *Cupidum novarum rerum*, is a failing which never troubles them, or perplexes their counsels. I visited a place where a new village was thus rising a few yards from the former; the people were busily engaged in the preparation of their new habitations.

Administration of Oaths.

This is an important part of the civil and social policy of every people, being the acknowledged test by which truth is to be established. A particular notice on this subject cannot be uninteresting to those who feel any interest in the knowledge of savage customs and laws. We will give first the old oath supposed to have been administered to the Málikas by the Rajá of Ghumsora.

A bloodsucker is tied down in a crouching manner; a small quantity of rice sprinkled with the blood of a fowl, a lump of earth from a white-ant hill, a lamp, a piece of a tiger's skin, a peacock's eyed feather, and a *Hari Bāsa* made of *tíl* leaf with figures of animals on it are all taken and placed in a basket, and held by the person administering

the oath, who then says, "Swear." On this, the party taking the oath, says, "I swear to tell the truth, and if I give false judgment or testimony, (laying his hand on the tiger's skin) may a tiger, in the form of a blood-sucker, devour me." Laying his hand on the lump of earth taken from the ant-hill, he says, "May the snake of that ant-hill poison me;" or laying his hand on the peacock's feather, "May an enraged tiger, like the peacock spreading his plumage, fly upon me and devour me;" or putting his hand upon the *Hari Bansa*, he says, "May there be a curse upon seven generations of my family, if I do not speak right things." Having said this, he takes up some of the rice, and eating it says, "Should I tell a falsehood, may I die of dysentery; I have sworn, and I now extinguish this lamp, and if I do falsely, may I and family be extinguished, that there shall be no one left to light a lamp for me."

2nd. The oath administered by Málikas to witnesses or those subject to their general control. A buffalo and a hog are sacrificed; the livers being taken out, spitted on an arrow, and mixed with parched rice are placed in a basket. Over this axes are laid; an egg is then broken into a leaf-cup, this also is deposited in the basket. Over the livers are spread banyan leaves, and they are then cut with a sharp instrument, and a small quantity of the egg is given to the person swearing; who says, "If I give false testimony, may I be cut through as these leaves and livers have been cut through; and may arrows so pierce through my liver: I will tell the truth." Here follows a kind of test, by which theft, &c. may be determined, or even common quarrels settled.

Test.

A chettí or earthen pot of cow dung and water are boiled up together, and the person suspected of doing the wrong places his hand in it, and if he escapes unhurt, he is supposed to be innocent.

Although till the late war no knowledge of this country had reached us, yet some portions appear to have been colonized by people from the neighbouring lowlands. The infamous Panás mentioned in my other paper, are supposed to be originally Oriyás, who have taken refuge in the hills. These are blended with the Khunds, as a low and degraded caste. But bodies of these people must have ascended the Ghâts at some distant period, who have preserved in particular spots something of their Oriyá original. Villages have been built by them and comparatively little intercourse seems to have taken place between them and the aborigines. I passed near the place called Odeagiri (Oriyá Giri, or hill of the Oriyás); the villages of this district were in ashes, and the traces of war were fresh before the view of the solitary passenger: all was silence and desolation. The scenes of rural life convey an interest as real to the possessors as those of the capital. The pleasures of *Tempe* were as full of interest whilst enjoyed, as the splendours of imperial Rome. The ruins of Balbec or Palmyra might strike more, connected as they are with the most stirring events of ancient days, but whilst passing over this lowly and now lonely spot, I considered the destruction of this place to be the same to these poor people as though a Tyre or a Carthage had fallen.

The condition of this Oriyá colony was peculiarly hard. Lying as they did in the track of the army, they suffered the miseries without even knowing, as they say, the cause of the war. They appeared to possess no influence in the counsels of the native Khunds. But situated in the midst of the rebellious districts, they were at least unfortunate, since, at such times, to distinguish between the guilty and the innocent is a thing impossible.

I saw several of these miserable people who had escaped destruction. They had fled to the lowlands and raised a few wretched hovels not

far from Madhyagada, and having lost every thing, they subsisted only on what they could find in the surrounding jangal. I visited the place inhabited by these refugees from the hills, and went into several of their houses, such as they were. They had retained their Oriyá language to a great extent, but in appearance and in some of their notions they had become Khund. These persons were equally low in civilization with the Khunds themselves; none amongst them could read, and books were useless articles. The words they had in common use were only those which referred to the common concerns of savage life. The terms Jagannáth, Mahádeb, Káli, and names familiar to almost every Hindu child, were terms they had forgotten, or rather had never known. The prominent features of the Hindu theology, which are imprinted on the mind of the youth of this country at the earliest age, were alike unknown to these people young or old. Whether these refugees were originally all one caste, which was very likely, when their fathers emigrated to the hills, or whether they had sunk the distinction since, is both uncertain and unimportant;—they now know no such distinctions, and were in fact of the same caste. Being alone, excepting with one servant, they saw me without terror, and after a little time the children manifested no fear and at the invitation of the grown up people, came round me and we were familiar. I found it utterly impossible to convey any idea of God, of spirit, or of moral obligation,—things which common Oriyás in the easiest manner understand from any missionary—ideas most easily communicated. Thus wretched was the condition of these poor people—“without God in the world,” and even the hopes, fears and prejudices of superstition itself seem to have been absent. The power of articulation and the human form seemed nearly all that remained of humanity amongst them. They seemed astonished at the strange men wearing red cloth breaking in upon them. “Why did they come to us? We neyer saw these new men before; we never gave them trouble; why give us pain, and leave us hopeless, &c.” Such language was natural enough to persons in their circumstances.

This paper like the last has been extended to a considerable length, but I must trespass on your limits to insert another ceremony which I omitted in its proper place, being the mode of giving names to children amongst the Khunds.

On the fourth day from the birth of the child, the whole of the family being assembled, a priest or person officiating as such, comes and holds, suspended by a string, a native sickle, on the edge of which one of the parents drops some grains of rice, repeating at the same time the names of his ancestors, and the name he is uttering when the sickle moves becomes the name of the child.

There is another subject which ought to have been noticed, equalling in enormity, and surpassing perhaps in the numbers of its victims, the Meria pújá itself. I mean the practice of *infanticide*. This seems to be practised principally, if not entirely so, upon female children; but the length of this paper as well as other circumstances induces me to leave this subject for the present at least. Whilst we look upon and pity the condition of these wretched savages, let us remember that this pity is only useful, or acceptable to God, as it leads us in a humble dependance upon him to exert ourselves to promote plans for their amelioration, and to strive for their temporal and spiritual benefit.

II.—*Duty of the Church in India—Basle.*

Since our last we have received the following communication on this subject from another friend to Missions. May it be but the harbinger of many such offerings from the Indian Church.—We offer one or two suggestions in reference to the dispensation of any funds committed to our care for this purpose.

I. That the young men shall remain in connection either with the Basle or such of the existing English Societies, as may be most congenial with their feelings.

II. That the Church in India shall use every effort to support them on the most economical plan, and the European Societies be responsible for such deficiencies as may arise from deaths, removals, &c. If the donors will, in communicating with us, express their assent or otherwise to this plan, we shall feel obliged.—ED.

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

The call made in your last month's periodical to the Church in India, to provide missionaries by her own means, for evangelizing her millions, was, I hope, a word spoken in season, and one which will, I trust, meet with a ready answer from many a willing heart.

It is a delightful and encouraging fact that such a number of pious young men in Germany are willing to devote themselves to this work. Surely these warm-hearted Wurtemberger youths will shame some of our young English Ministers.

I would propose that the Basle Missionary Society be invited to send a number, say from 12 to 20 Missionaries to this part of India; and, as I have positive reason to believe, that only want of funds has hitherto prevented the Society from pouring its devoted messengers into this country in larger numbers, such an invitation will, I hope, be seconded at once by the Church at large offering a sufficient sum for defraying their expenses. They should by all means remain in connection with their brethren at home, whom they know, confide in and love; and when they arrive, kind and experienced friends will undoubtedly come forward, and unite in assisting and proposing plans for their future exertions and location.

I, as a member of the Christian Church in India, and one most anxious for the conversion of its degraded inhabitants, shall be most happy to offer my mite, viz. 200 rupees annually, for their support from the period they leave Germany, and 200 rupees as a donation to the Basle Society to aid in defraying the expenses of outfit and passage.

I remain, &c.

INDOPHILOS.

May 20th, 1835.

As many of our readers may not be so conversant with Basle as ourselves, we have selected from the "*Christian Keepsake*" an account of it by Dr. Steinkopff.—ED.

BASLE.

"Basle, or Basil, (or in German, Basel,) is one of the most wealthy cities of Switzerland. It is a frontier-town, at a small distance from the borders of Germany and France, beautifully situated on the banks of the Rhine, which divides the city into two principal parts, denominated "gross-und klein Basel," (the larger and smaller Basle,) connected by a bridge. Its environs have many attractions of natural scenery: here may be seen green meadows, and productive corn-fields; there richly-laden orchards and vineyards; here the eye may feast on wooded hills, and there on distantly rising mountains, while the valleys exhibit many a populous town and village. The advantageous position of Basle has enabled its merchants and manufacturers to carry on a very profitable trade, not only with the interior of Switzerland, but also with Germany, France, and the Italian States. Its present population amounts to less than 20,000 inhabitants, while, some centuries ago, it is stated to have exceeded 30,000. Soon after the blessed Reformation was begun by Luther and Melancthon in Germany, and by Zuinglius and Calvin in Switzerland, the citizens of Basle joined many of their brethren in Zurich, Geneva, Bern, Schaffhausen, and other Swiss towns, in making a public profession of a purer and more scriptural faith, greatly encouraged thereto by the celebrated Ecolampadius. Many faithful witnesses of the truth have ever since been raised up in this favored city, and many useful institutions established there, chiefly in the latter part of the eighteenth, and in the course of the present century. About sixty years ago, a society was formed "For Promoting Christian Knowledge and Practical Piety," branches of which extended to different parts of Switzerland, Germany, Prussia, Holland, and Denmark. This society opened a friendly correspondence with pious people of various Christian churches and denominations in the countries above referred to, and called the energies of many of the distressed servants and children of God into active exertion and beneficial co-operation, partly by circulating suitable communications in MSS., and partly by issuing periodical publications in the press, for the mutual instruction, edification, and encouragement of its members. Thus it proved a blessing to hundreds and thousands, and also prepared the way for the establishment of other institutions calculated for still more extensive usefulness. Soon after the origin of the British and Foreign Bible Society, in 1804, a kindred association in connection with it was formed at Basle, most respectably supported by a number of pious clergy-

men and laymen. This association has experienced a signal blessing from the Most High, and has been a favored instrument of disseminating the entire Bible, or New Testament, in the German, French, Italian, Romanese, Hebrew, and various other languages, to the amount of upwards of 100,000 copies, both among Christians and Jews, among Protestants and Catholics.

“During the late wars of the Continent, Basle was often exposed to imminent dangers, and more than once threatened with entire destruction; but so striking were the interpositions of God’s protecting and delivering providence on behalf of its inhabitants, more especially in the memorable year 1815, that, penetrated with a sense of gratitude, many proposed to themselves that important question, “What shall we render unto the Lord for all His benefits?” As a lasting monument of such grateful acknowledgement, they determined to form themselves into a Missionary Society for propagating that Gospel among different nations of the earth, the divine power and efficacy of which they had themselves experienced in a time of trouble and perplexity. With a view to the attainment of this benevolent design, they established a Missionary Seminary for the express purpose of educating pious young men desirous to go forth as messengers of peace and salvation to benighted heathen and Mahometan tribes. In Christian simplicity they began, constrained by the love of a crucified and glorified Redeemer, and humbly depending on His all-sufficient aid, guidance, and blessing.

“The commencement of their work was small indeed, but trusting in that adorable Redeemer, to whom all power is given in heaven and on earth, and who graciously promised to his feeble disciples to be with them always, even unto the end of the world, they went on cheerfully from strength to strength, deriving encouragement and pecuniary support from pious individuals, as well as from associations, in different parts of Switzerland, Germany, and Prussia. Having been enabled to purchase large and convenient premises for a missionary seminary, they selected, for its superintendent or inspector, the Rev. Mr. Blumhardt, a member of the university of Tuckugen, well qualified by his talents, erudition, piety, enlightened zeal, and sound discretion, to fill so important a station. He was aided in his multiplied labours by able coadjutors, and the missionary students enjoyed the additional advantage of admission to several of the public lectures delivered by the professors of the university of Basle.

“The blessed work has now been carried on for twenty-one years; not indeed without trials and difficulties, but still with such evident blessing from above, that upwards of one hundred

missionary students have been educated in the seminary ; most of whom have already entered upon their labours in the wide field of the world. Some have devoted their time and talents for the more immediate benefit of various ancient Christian churches in Europe, Asia, and Africa, such as the Greek, Armenian, Coptic, Syrian, and Abyssinian churches, and have succeeded in rekindling here and there the almost expiring flame of pure Christian faith and Christian love. Others have endeavoured to plant the standard of the Cross among a variety of Mahometan tribes in the Russian, Turkish, and Persian empires. Some have remembered the deplorable state of the lost sheep of the house of Israel, and hastened to their assistance ; one of whom, the Rev. Mr. Ewald, has visited, with a more immediate reference to their conversion, the piratical cities of Algiers, Tunis, and Tripoli, where thousands of the descendants of Abraham are dispersed. The greater part of the Basle missionaries have, however, proceeded to the benighted heathen in the East Indies and Western Africa, labouring there with indefatigable zeal and perseverance, ' to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith in Christ.' Not a few of the Basle missionary students have entered into the service of the English missionary societies, while others have been prepared, fitted out, sent forth, and maintained at the sole expense of the Basle Society. Nor have their labours been in vain in the Lord. In some instances the seed, committed to the ground with a trembling hand but with a prayerful heart, has already begun to spring up, bringing forth fruit thirty, sixty, and an hundred fold : in others, the hard and barren ground has been broken up and cleared for the reception of the incorruptible seed of divine truth. Many of the missionary brethren have endured the greatest hardships in this work of faith and labour of love, as good soldiers of Jesus Christ ; some have encountered storms of persecution in their great Master's service ; and several ' have not even counted their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus Christ, to testify the gospel of the grace of God.'

“ Once a year festive assemblies are held in one of the churches, most numerous and respectably attended, not merely by benevolent inhabitants of Basle, but also by many deputies and friends of the Bible, Missionary, and Tract Societies on the Continent. It is pleasing to observe, that in addition to the Christian institutions above-mentioned, other societies and associations have successively arisen, for training up able and truly Christian school-

masters, for the support and education of orphans and other destitute children, for giving maintenance and instruction to the deaf and dumb, for visiting the sick and the prisoners, as well as for sending out colporters or hawkers, with bibles and tracts into neighbouring countries, some of which excellent institutions have their seat and centre in the city of Basle, others in its vicinity. Among the latter, the Orphan, and the Deaf and Dumb Asylum at Bengen, in the Grand Duchy of Baden, deserves to be specified.

“Nor should it be left unnoticed, that there has subsisted for these many years past in Basle, a flourishing society in immediate connection with the Moravian Brethren, some of whose members belong to the very first families in the city; who, so far from being ashamed of the gospel of Christ, count it their honour and privilege publicly to express it, and to promote the cause of vital Christianity in a variety of ways.

“They afford very efficient help to the missions carried on by the Moravians in the Christian and heathen world. It may be truly asserted that Basle, with its comparatively small population, has for many years taken, and still is taking, a prominent part in advancing the cause of humanity and Christianity both at home and abroad; but with equal truth it may be stated, that its benevolent and pious inhabitants have, in the midst of all trials and difficulties, richly experienced the fulfilment of that gracious promise, ‘that those who water others, should also be watered themselves.’

“The Rev. Mr. Falneissen, rector of the cathedral, is president of the Basle Bible Society, and the Rev. Mr. Von Brun, vicar of St. Martin’s church, of the Missionary Society. Among their committee members there are some truly benevolent merchants, who not merely lend the most active aid to the clergy in conducting the business of these institutions, but some of whom have generously set apart a certain sum of money as a trading capital, all the profits of which is placed at the disposal of the Missionary committee; and they nobly determined themselves to bear any loss which they might happen to sustain in the employment of that capital. The annual income of the Missionary Society amounted in the first years only to a few thousand Swiss francs, but in the year 1835 it exceeded the sum of 86,000 francs, (upwards of £5,000.) Among its munificent benefactors there are several distinguished members of princely houses in Germany, while, at the same time, thousands of pious peasants most cheerfully present their humble offerings on this altar of Christian charity.”

III.—*Temperance Question.*

PROGRESS AND TRIUMPH OF TEMPERANCE PRINCIPLES IN THE UNITED STATES OF AMERICA.

The apathy which is manifested in this country in commencing or carrying on any institution which has to stem the torrent of universal practice is really appalling, and leads us sometimes to exclaim, "When will India be regenerated!" In nothing has this torpor been so evident as on the temperance question, and in no place has there been such a perfect lull as in Calcutta; for while many Mofussil stations have formed their associations, Calcutta has slept. Let the friends of this holy and noble cause combine and take measures for forming a vigorous Society in the approaching cold season. We say the *cold season*, because we could wish that the effort should be vigorous and successful. If we want encouragement, let us look at America—a whole nation adopting those habits of temperance which must prevail before the earth shall again be decked in
 "the tints of Eden's bloom."

φίλος.

To the Editors of the Calcutta Christian Observer.

SIRS,

It must be pleasing to the friends of humanity and good order to witness the onward march of the *temperance* reform. Unlike most other reformatations, which too often agitate the civil and religious world—throw society into confusion, and strew their pathway with bloodshed and carnage; its progress has been marked by acts of benevolence and mercy wherever its influence has been felt. Free from the many objections which other useful enterprises have to encounter, it stands out distinctly and alone. It asks not the hard-earned gold, or the sacrifice of time, from its supporters; but on them its benign influence distils as the dew, and drops as the rain. Neither does it awaken any prejudices of education or sectarian animosities. It is founded on the broad principles of virtue, and consequently recommends itself to every philanthropist, whatever his belief may be. As the vine which finds its way to two majestic oaks that have stood for ages in proud opposition, winds itself up the adjacent trunk, creeps along the boughs, and stretches its tendrils from spray to spray, until it brings each within its embrace, and weaves a canopy beneath which kindred souls may dwell, and behold a fit emblem of their own happy union; so the Temperance Association has lifted a banner, under which co-operation of every variety of religious and political creeds have enlisted. Here may be found the statesman, the soldier, the peasant, the fair, and the infant, marching forward in the cause of virtue. Doubtless it is an enterprise which combines within itself the elements of all that is sublime in human purpose. It is the cause of God and man. Who can withstand it?—But I need not stay at this late period to eulogize the Temperance Society. There it is, with its thousands of reformed drunkards. It speaks for itself. Neither need I now raise the curtain, and bring to light the drunkard's wretched abode—his heart-broken wife weeping away her days in misery—his neglected children following his pernicious example, and the gray hairs of his parents coming down with sorrow to the grave. Nor is it necessary to parade the innumerable army of drunk-

VI.

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ards which disgrace humanity, and pass them in review before the world in all their horrific aspect, bearing, as they march along their way down to perdition, the sable banner of death, waving in their front with this motto in characters if possible still more dark—*this is the drunkard's fate!* Who has not witnessed these evils, and who has not wept over them?

My design at present is not to enter into argument in favor of the temperance cause, nor to answer the objections of those who oppose it, but only to give a brief sketch of what I have seen of its rise and progress in America; hoping that it will encourage those who are engaged in the same cause in India, to persevere. But a few years have elapsed in that country, since nothing more was required to designate a man temperate enough, than what was called a temperate use of intoxicating liquor. This was the standard of temperance, and the test by which the temperate and intemperate were tried. But what did such a standard avail? Against drunkenness the pulpit thundered its anathemas—the laws held out and enforced their penalties—and moralists uttered their lectures; but the plague was not stayed. Under its withering influence the domestic circle was converted into a discordant and loathsome hovel—our prisons and courts of justice were filled with its unhappy victims—our legislative halls were stained by its polluting touch; and even the “*sanctum sanctorum*,” in which nothing but the high and heavenly inspiration of the gospel should have animated the preacher, too often was contaminated by its unhallowed influence. Yet people, and priests, judges and legislators *drank on*. They mourned over the evil, followed a friend here, and a brother there, to the drunkard's grave—shed a tear over his earthly remains, and still *drank on*. The bottle sparkled, with all its tempting aspect, on every table. Around it the social band dissolved their cares, and told their mutual joys. Hence the young and unsuspecting, associating with its use, all that was interesting, polite, and generous, pursued the same dangerous custom. Poets sung of it as the soother of the troubled breast, and the only pittance of happiness that God had allotted to man. But the crisis of intemperance had come. The Christian and patriot began to inquire what they could do to stop the onward progress of so deleterious an evil. Cannot men, said they, perform labour and preserve their health as well now, without such a stimulus, as they did before it was known? The result of these inquiries is before the world; and a new era has dawned upon America. In that hour of extremity, a few individuals, in the state of Massachusetts, about fifteen years ago, devised the simple but effectual plan of total abstinence. In opposition to the tide of public opinion against a mode so novel, and apparently so farciful, they made the experiment, and the world reads the result. At first it was considered, even by many friends of temperance, as wholly chimerical. Long-established prejudices were brought to bear against it with all their force. The finger of scorn pointed out the *cold-water man*, as he was sneeringly termed, as a hypocritical, odious and unsociable being. In this state of things the distiller and vender of ardent spirits had but little to fear for their craft. They looked upon those who were endeavouring to expose the evils of their traffic as men to be pitied rather than reasoned with. They thought the scheme was merely an effusion of a disordered imagination, which would soon pass away. But when these few were beheld living out the principle of total abstinence, and when the peace and happiness it was calculated to diffuse were made manifest, the cause soon found its way to the consciences and understandings of the community. Public sentiment began to favor the enterprise. Men of high standing in society gave their aid to advance the reform. Temperance societies spread throughout the length and breadth of the land, enrolling on their lists thousands of independent and patriotic citizens;

and when these had acquired stability, by the number and respectability of their members, the legislature voluntarily came forward to second their efforts by their influence. The first step taken by the American Government was to issue the following order which was dated from the War Department of the army. "November 2, 1832. Hereafter no ardent spirits will be issued to the troops of the United States; but sugar, coffee, and rice shall be substituted instead. No ardent spirits will be allowed to be introduced into any fort, camp, or garrison of the United States, nor sold by any sutler to the troops, nor will any permit be granted for the purchase of ardent spirits." This regulation has worked well, and the result has been the elevation of the soldier's character, good order in the barracks, and obedience to commanding officers. The same rule was introduced into the navy, and at the present moment more than one thousand American vessels plough the seas, amid the ice of the arctic and antarctic circles, and in the burning regions of the torrid zone, without a gallon of ardent spirits on board, except as a medicine. Captain, officers and crew, alike abstaining from their use. There are also now hundreds of steam-boats plying the American lakes and rivers, from east to west, and from north to south, bearing the temperance motto. Along the highways total abstinence inns have been opened, and a list of the same on each rout published for the accommodation of travellers; so completely has the cause converted public opinion; and those who vend ardent spirits are for the most part held in great disrepute, and so unpopular is it to use them as a beverage, that those who continue the practice prefer drinking in secret. The consequence is, upwards of 3,000 persons, within a few years, have voluntarily abandoned the distillation of ardent spirits; upwards of 8,000 have ceased to traffic in them, and more than one million have pledged themselves to "taste not, touch not, and handle not the unclean thing." Many likewise who have not taken this pledge, being convinced of the evil of using intoxicating liquor, have banished it from their dwellings. Whole neighbourhoods that were once noted for intemperance and all its concomitant evils have been reformed. Only in the year 1828 there were within the limits of the town of Lyme, Connecticut, no less than 22 licensed retailers of intoxicating liquors; now in the same limits, consisting of a district 12 miles square, not a single grog-shop is to be found. In the whole county of Plymouth, Massachusetts, where there are 40,000 inhabitants, not a single person is now licensed to sell ardent spirits; also in the county of Hampshire, in the same State, twelve towns have not a single dram-shop in all their borders. In the state of Vermont an animated debate occurred on the question, whether the corporations of the towns in that State should have the power to grant any licenses at all for the sale of ardent spirits: and the result of the discussion was, a withholding of that right on the ground that ardent spirits are a deadly poison. Other States have followed this example, and the National Congress have sanctioned these measures, so as to give to this object the highest Government influence. The term *cold-water man* is no longer considered a reproach, nor are stimulating drinks now deemed necessary to the preservation of health. The youth are from the cradle taught to shun them as a deadly poison. Hence it is to be hoped, when the present race of drunkards will have sunk into the earth, that the rising generation will come forward to take their places, temperate, virtuous, and intelligent. Thus I have given a brief outline of the rise, progress, and results of the temperance cause in America; and if it will in any manner contribute to its advancement in India, it will more than repay me. It is an undertaking in the prosperity of which I have always felt the deepest interest. And I had thought when I left America

that I had likewise left the cause in the Western world. But I rejoice, that while the reform is rising like the star of hope beyond the seas, with the beautiful radiance of the bow of promise, it is also hailed in the Eastern hemisphere. And what could be more wise? Surely the evil which the temperance cause proposes to remove is a crying one among the British soldiers in India. Go to the barracks. I have been there. In these I have seen him of European complexion, from the land of science and religion; him who should have been proud to sustain the character of an Englishman, transformed into a drunken sot, and degraded below the level of the vilest heathen. Go to the hospital. Behold the panting skeleton lying on his deathbed. Every limb and muscle quivers, as in the agonies of dissolution; and to add to this picture of suffering, he is a maniac. With a wild stare he looks around upon his companions in vice, but he knows them not. An unearthly groan is heard, and his spirit has fled. Alas! what brought him here? Not braving the cannon's mouth, nor conflicting with a deadly foe for the freedom of his country or honour of his king. It was intemperance. Says a writer on the subject before us—"To the generally prevailing vice of drinking are to be attributed almost every misdemeanor and crime committed by British soldiers in India. The catalogue, says he, of those evils, unhappily, is not a scanty one; for, by rapid steps, first from petty, and then from more serious neglects and inattentions, slovenliness at and absence from parades follow disobedience of orders, riots, and quarrels in barracks, absence from guards, and other duties, affrays with the natives, theft, and selling of their own and comrades' necessaries, robberies, abusive language, and violence to non-commissioned officers, insolence to officers, and, last of all, desertion, mutiny, and murder may be traced to this source" If these statements be true, surely, an evil which is bearing down with such an unhappy influence, on the best interests of the army, and slaying its thousands by an ignominious death, demands a special remedy. War may ravage the plains of India, from her mountains to her coasts; scathing her forces and spreading desolation in its train. Pestilence, like the roll which the prophet saw, may fly over the land, silently seizing its victims, until every barrack becomes a sepulchre. But these are only physical evils. The wild flower will soon bloom again in peace on the field of battle, and the angel of death will stay his hand, when his work of destruction is done. But for intemperance, "the abomination of desolation," there is no stay, unless in total abstinence. Into this Thermopylæ then of the moral world let the friends of temperance, like the Spartan band, draw up their forces, and should you fail in the attempt to rescue your countrymen from the worse than Persian tyrant, a monument will be erected to your memories, with this inscription, O! stranger, tell it to the world, we fell in the defence of virtue. But in your cause, there is no fear of defeat. Victory is perched on your banners. Bear her onward; remember your watchword, and the triumph shall be yours. J. M. J.

IV.—*The Romanizing System.*

To the Editor of the Calcutta Christian Observer.

DEAR SIR,

Will you indulge me with space for a few remarks on the *Printer's* note appended to the paper in the May *Christian Observer*, "upon the expression in Roman characters of Indian proper names." He asserts that "the system according to which the

names of Indian towns, rivers, &c. *was* expressed in the *Calcutta Christian Observer*, under its former Editors and Corrector, is precisely the same as that *now* followed ;” and he would thence have it inferred that CINSURENSIS had brought an unfounded charge against *him* of departing from it. Now, without instituting any close comparison, I am ready to allow his assertion *as far as it justly applies*. But I deem his note not only uncalled for and hasty, because my object was good-humouredly to point out to *him*, en passant and incidentally to my *main* purpose of exposing an injudicious system, a practice into which I concluded he had been inadvertently betrayed—but also unfair and uncandid, because it *implies* more than can truly be stated ; it implies that *he* has not gone a whit beyond his predecessor in altering the romanized expression of proper names in the pages of the *Calcutta Christian Observer*. Now let me respectfully remind him and advertise your readers of a very material consideration which he has overlooked ; namely, that the former *Corrector* of the Press was also an *Editor*, which the present Corrector is not. Consequently *he* can be allowed no license to alter a letter in the papers of contributors in order to make them square with his own favorite system, be it better or worse than another : *his* duty plainly obliges him to give a correct exhibition of the text of the MSS. furnished to him. His predecessor, whether in his own excellent contributions, in his editorials, or in the many communications from distant contributors which were often, I know, committed to his discretionary corrections, had every right to employ any mode he preferred of spelling Indian names in European letters ; but he had *no* right to exercise, and never in any one instance that I ever heard of *did* exercise a license to change the orthography of MSS. *not* so submitted to his discretion. Many of my own humble contributions appeared in his time ; but not a jot or a tittle of them was ever so altered. I repeat it, therefore, that it is only “ of late ” that such a license has been used. Nay, in the editorial acknowledgments last month, a paper is announced purporting to be from CINSURENSIS “ on the Húgli and Mursheedábád Colleges.” I had written Hoogly and Moorshedabad, conformably to the views advanced in the paper now in question. May I not ask then, what right has the *Printer* (for these alterations are not *yours*), even if it be claimed by you, Mr. Editor, which it is not, to *force* a contributor directly in the very teeth of his own arguments, to uphold by his seeming countenance a system which he actually combats ? Is it not unfair thus to make him eat his own words ? And is it not, in fact, an imposition on your readers thus silently to excite a persuasion of an almost universal consent to a plan of roman-

ized orthography to which *many* have the strongest objections? If the Printer will come forward as a contributor, by all means let him support the system he approves by every fair argument—but let him no longer press into his wake those who are the remotest possible from agreeing with him. While I thus write, however, let me assure my excellent brother that I do so without a particle of angry feeling; and that I am *sure*, if he has in his just zeal for a system he thought would work well, exceeded the license he *should* claim, he has done so with the *very best intentions*; and though the *effect* of such a procedure is *uncandid*, that he never contemplated such an effect even for a moment.

I am sorry, Mr. Editor, to discover some of those very errors in the printing of my last paper which could not easily have crept in as mere ordinary errata, unless either my MS. was *peculiarly* undecipherable or the press unusually somnolent—they are indeed chiefly in what the *Friend of India* facetiously terms “the horns” over the vowels: but then, Sir, in those very horns unfortunately, the gist of *my* argument was concerned; and while I was discussing a system which I could not patronize, it was not well that I should *appear* to misrepresent it, by writing, e. g. Khánpúr and Brahmápúttra for Khánpur and Brahmaputtra, &c.—the less so as such a cacography,—I had almost committed the *bull* (I am an Irishman, however) of saying *orthography*—would have shewn me sadly more deficient in Indian etymology than I have any care to be thought. There are others of a similar kind. In a question of orthographical propriety, peculiar care should be applied to secure accuracy in print. Let me also beg your readers to insert the little words “as it” before “has ever been written, &c.” in p. 256, l. 13, and to restore to our school friend Horace—(should it not on the *romanizing* plan be Horate?—) the *aspirate* whose omission has turned his *precept* into an anonymous *oration*! I would also beg, not indeed to “murder the King’s English,” but only, as Curran once wittily turned it, “to knock an *eye* out,” by reconverting Visputius into Vesputius—he will look all the better for it, though a plagiarist, and less like a *disputant*. I should have preferred too, had the illustrious “bantling” been simply *wrapped* instead of *cramped* in the additional swathe, &c.

I am, Mr. Editor, yours, &c.

CINSURENSIS.

P. S. Thus far I had written, when apprized that a notice of my former letter from a most able pen would immediately appear, and awaited its publication with the view of making one communication include all I should have further to say

upon the subject. I am indeed happy that '*Calcuttensis*' and myself do so largely agree in regard to the expediency of "one uniform mode of spelling Asiatic words in Roman letters." The views which I have expressed are those I had from the first of my acquaintance with Indian languages been led to form, and have ever since entertained.

What I have written above will, I think, satisfy '*Calcuttensis*' that I had not the remotest wish to oppose so much of what has been called "The Trevelyan plan." Into the ulterior questions of substituting the Roman character in *Native* or general European use for the current characters of India, I do not enter at present—for whatever be my opinion thereon, (and certainly it is not in accordance with that which is now vigorously maintained and put forth by the promoters of romanized instruction of and publications for *natives*.) this question is one quite distinct from the advocacy of one general system for the expression of Native proper names, &c. occurring in European or Indo-British written correspondence or printed books: this latter only I had before me in writing my former letter. '*Calcuttensis*' will, from the present one, be able I think fully "to understand *where* the difference between the *Corrector* of the *Calcutta Christian Observer* and *Cinsurensis* lies." The fact is that '*Calcuttensis*' supposes me to refer to the use of a uniform system of romanization in the pages of the *Observer*—my complaint referred to the arbitrary and unauthorized alteration of the MSS. of contributors in the first place, and to the *absence* of a strict and *real* uniformity in the second. On the first head it is manifestly a very different thing for an editor to adopt any given system in his own editorial capacity or in his individual contributions, or in the use of a discretionary license conceded to him by others, and quite another, without the consent of or communication with contributors, to assume the right of altering *their* orthography conformably to *his* system; and on the second head I have shewn, that a *partial* correctness is in truth more ludicrous than any current orthography whatever—and that to write neither Shrirámpur with the native, nor Serampore with the European, but to produce the mongrel Serámpur is at once absurd and useless.

Nor may it be said, that I am inconsistent in advocating a general system of uniformity while I object to changing the long established orthography of well-known names such as Calcutta, Ganges, Cuttack, Madras, Orissa, &c. These ought, I contend, to be left untouched, because the *end* of uniformity (universal convenience and intelligibility) is already secured by the accredited orthography; all *other* names, and all words not names, of every description, I would spell on the system of Sir William

Jones, as renewed and slightly modified by subsequent scholars, and now so ably advocated by Mr. Trevelyan with equal good taste and judgment: and I cordially assent to the assertion, that he "has done an eminent service to literature, by standing forth as its advocate." In my confined sphere my best though ever humble efforts have not been, and shall not be wanting in support of that system; of which I propose, D. V. at an early opportunity to show the immeasurable superiority over every other that has as yet been put forth.

I am, &c.

CINSURENSIS.

V.—Notes of Original Sermons, by JOHN FOSTER. No. V.

Observations on the History of Jonah.

A part of the history of the prophet Jonah has just been read. It should, surely, be possible to raise from this narrative a few observations tending to our instruction—and adapted to introduce some variety into the course of our religious exercises. And the rather would we do this from the consideration, that this piece of sacred history has been, to irreligious men of wit, and of no wit, a favorite resource for malicious jests and profane amusement. Nor are we the less disposed to do this from having observed, that some pretended Divines have betrayed something very like a feeling of being half sorry and half ashamed that there is such a history in the Bible. Men who are anxious to be able to account for every strange thing by a *natural cause* and *terrified* at the spectacle of a prodigious miracle—who would say "yes, we believe in miracles—we *build* upon them,—but there are some things so startling, so *very far* from the natural course of things, that, we almost wish we were not required to believe them."

Jonah is justly no great favorite with us, though conspicuously a Prophet of the Lord. Hardly one prophet's name is pronounced with so *little* respect. We should have been ready to presume, that the persons whom the Almighty would have chosen for prophets, should have been men of the most eminent piety and excellence: and, in fact, this *does* appear to have been the *general rule*. But there are recorded exceptions—Balaam—the prophet who deceived the *other* prophet whom a lion destroyed—Jonah not an exception in the same degree. A real saint with too much of the remaining elements of a sinner. In a former part of the Old Testament (2 Kings xiv. 25) he is spoken of in terms which would not have applied to a man who had not somewhat of a true spirit in him—"words which the Lord spake by his servant Jonah, the prophet." His first commission was to Nineveh, the capital of Assyria, an immense city, and *therefore*, a *wicked* one. His conduct, on receiving the commission, does appear very strange. But for the mention of his having acted as a prophet *before* we should have concluded that *this* must have been the *first* time; and that he was surprised and amazed, as by some alarming and calamitous visitation. But the vocation was not new to him—therefore there could have been no affright as at a portentous novelty. We might have attributed terror of another kind—dread of attacking singly a great wicked city—like leaping into a gulph of destruction. Even in *that* case, however, was there *less* to

disobeying God? We are reduced at last to accept, unwillingly, his own explanation given in the beginning of chapter 4th—"I pray thee, O Lord, is not this my saying, when I was yet in my own country? Therefore, I fled before unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil"—which seems to amount to this, &c. &c. Disgraced as a prophet, the denunciation being to be uttered on *positive*, not conditional, terms. (How abominably considerations of self may interfere with obedience to God?) he determines to flee to Tarshish, i. e. Tarsus in Cicilia,—a place more than 100 leagues to the north of Joppa—completely across the Mediterranean, where Paul was to be born—a man of *another spirit*. How he would have acted! But then the *purpose* of this voyage—to flee from the presence of the Lord! This betrays a most unworthy conception of the Divine Being, whatever might be the prophet's notion. Some have asserted, that Jonah could be little better than a kind of *Heathen* worshipper of the true God; that his idea of God was very much that of a *local deity*—in partial conformity to the absolute paganism which is believed to have much prevailed in the part of Judea where he dwelt; and it is even asserted as probable, that, at Joppa, he might formally commit himself to the protection of the deity worshipped in that place, and in many others in the East—a god or goddess in the form of a great fish. But surely this is going a great deal too far, concerning a man who had previously sustained the character of a prophet of the Lord—considering also his subsequent expressions. Still it is too probable (for the Jews, except the most illuminated, were most wretched theologians) that he was under the influence of a notion that God maintained a peculiar jurisdiction over Judea, and a *less absolute one beyond*, (though he knew that it *must* extend with awful authority at least to Nineveh,) we are indeed forced to suppose something of this in explanation. This heathen admixture in his ideas would favor the notion, which was probably the prevailing one in his mind—viz., that if he went but far enough away, *God would do without him*—would choose on *the spot* other ways and agents for his purposes respecting Nineveh. "There will be no need of ME in the case: he will not follow me over the sea." He embarked—*with what feelings?* His commission upon him as guilt. An auspicious gale! to carry him to a distance, as he hoped, from the peculiar province of God's dominion! Happily,—here is less, and less, of the Divine presence! But *what Providence* did he invoke? Would he go *unprotected* over seas, and to strange lands? Contented with some secondary and dubious providence? In what terms did he PRAY before he went to SLEEP. Like other men, when conscious they are going about something wrong, he *could* not pray. And supposing there were some one devout Israelite there, that did pray in his hearing, he could not say "Amen." He *slept*—but it is not *wise* to sleep in *guilt*—how he deserved to be awaked? He shall not sleep long, for there is a Power that can awake the tempest! The God that is disobeyed on the *land*, can make the *sea* avenge him. And here again the very first thing is a pointed, direct, infliction on his *conscience*,—for it is a summons to pray. "Awake, and call upon thy God." And to think that a *prophet of the Lord* should be the only one in the company that could not, dared not, do this.—*Obs.* There is no situation more pitiable than that of a religious man who has disabled himself to take the *benefit* of his religion. His associates had *various gods*—but they could all *pray earnestly* to their objects of adoration. He could *not*—he who knew the *real* Lord of the land and the ocean. There must soon have been manifested some peculiarity of circumstances in the storm,—indicating that it was of a nature *extraordinary* and *judicial*. Superstition, indeed, easily fancies such a thing—but here it was *not* superstition—useless con-

jecture as to *what* circumstances.—*Obs.* Religion even in its rudest forms, has always been faithful to its general principle thus far, that when the anger of the Divinity has been apprehended, it has been understood to be *against sins and crimes*; and also, that the Divinity was believed to know *who* was the criminal. The mariners, therefore, referred it to the avenging Power to *point out* the criminal. By “casting lot,” a common ancient practice. A reference *not to chance*, but to a superior intelligence. Could our prophet feel any doubt *where the lot would fall*? No: his *conscience* must have been a prophet to him. Then follows the account of the questions and expostulations to him. His answers were perfectly explicit. And if there had been, before, any cloud and mist of paganism hanging over his ideas of God, the *storm* seems to have dispelled it, for he speaks of God in the great and comprehensive terms appropriate to him. (v. 10.) The mariners terrified the more: for one thing their conviction was now rendered absolute, that the tempest really *was preternatural and vindictive*. And also whatever various gods they might acknowledge, they felt that they were now *abandoned* to the power of *one*. Did not Jonah wish himself in Nineveh even with the wicked inhabitants in an angry or scornful tumult round him, rather than surrounded by these raging billows? The rage of the people God might have quelled: the tumult of the waves it was God that excited. And then the internal conscience in the one case, and in the other! The perfect honesty shewn by Jonah, made the mariners think it but right to inquire of himself what they should do to him. And his ready explicit answer and self-devotement, no doubt made them much more reluctant to do what he directed them. It would strike them as generous and heroic. And they, on their part, displayed much of that courageous generosity which is at this day so conspicuous in men of their vocation. They could not doubt of what he assured them of—but they persisted to labour and struggle—“rowed hard.” The necessity became imperative, at length. And we can imagine the Prophet telling them that their labour was in vain! At the same time, it was not for *himself* to execute the righteous doom. The mariners would not execute it, even in the extremity of their peril, without first solemnly imploring that they might be acquitted of guilt in doing it. “We beseech thee, lay not upon us innocent blood.” It would seem as if some new light respecting the true Divinity had broken in upon their minds through the strange and tremendous circumstances. Address the Almighty *not as Jonah's God* in particular. They had now to *offer their sacrifice*, and in such an act would for a moment be insensible to the storm. But it was a *willing sacrifice*,—like that of him of whom Jonah was a type. They offered it, and the storm was gone! The effect upon them appears to have been, that they became genuine converts to the worship of the Almighty. And it is very reasonable to suppose that a great and useful impression might have been made on the people of Joppa. This would be confirmed, supposing Jonah, as it is not improbable, to be cast back in their neighbourhood. And if so, an important *incidental* use was by Providence made of the disobedience of Jonah. But where was *He* while these circumstances were exciting conversation and wonder?—There was to appear, very shortly, a Prophet of the Lord in Nineveh. Whence to come? *Where his place of abode*, at a point of time a few weeks before his arrival? The conjecture of millions would have been in vain. “The man that should denounce the Divine judgments in your streets not many days hence, is not in the earth, nor the air, nor the sky, nor on the sea;” yet you will most certainly see and hear him. The predicament is nearly as strange as if a mere mass of clay were to be suddenly formed into a man. It might seem as if the Almighty had *invented* a predicament of things *expressly* in

contempt of the vain and impious philosophy which will insist that all things in the creation shall proceed with an *invariable* regularity and quiet uniformity. Q. D. The course of things, which they require to be so uniform, shall, when I please, start out into the strongest conceivable deviations. An ass shall speak and reprove a wicked prophet, and a fish shall swallow and disgorge alive a disobedient one. And if they then will presume to deny the attested facts, and even ridicule them, let them "sport themselves with their own deceivings." (V. 17.)

"The Lord had prepared a *great fish* to swallow," &c.—It has been often enough observed, that the species of this fish, is altogether uncertain. There even *might* have been at that period of time sea-monsters which exist not now, (as anciently there were enormous animals on the land of a kind now no more.) The one in question came to be considered as having been a *whale*, just because that is the largest known fish, (sometimes more than 100 feet long.) And the cavillers have been determined it should be a whale, and no other—for a good reason—namely, that the whale's throat is found to be *very strait* for an animal of such size—and therefore, &c. &c. Now we must not imagine we honor God by asserting a plain mathematical *contradiction*, and then protecting the absurdity by calling it a *MIRACLE*. One has heard of a good man's uttering so silly a thing as that, *if* God had declared that Jonah swallowed the whale he would believe it, for that God's testimony must bear down all objections. The folly is in supposing it possible for God to have declared any such thing, that the *less* may contain the greater. The same contradiction would there be in asserting that Jonah went through the throat of the whale, if the whale's throat (of 3 or 4 inches diameter when dead) were of the consistence of a tube of iron or stone. But it has been justly observed, that it is idle to assert any thing as to the *possible* capacity of the throat of the *living* fish, from its dimension after death. (The Boa constrictor can swallow animals of great size, and even men have been found in large *sharks*.) The fish, then, *might* be a whale that swallowed Jonah—and nothing neither of *miracle* is supposed *thus far*—the miracle comes afterward. Jonah lived the duration of several days and nights in the stomach of the sea-monster *without breathing*, and that not in a state of suspended animation, but it appears, in a state to be able to reflect and pray. Here we rest simply and plainly on *miracle*, the exertion of a Divine Power, which preserved the vital economy and at ease, under the suspensions of one of its grand functions—not more out of ordinary nature than that suspension of another *law of life* by which Moses, Elijah, and Jesus *fasted forty days*. It is, at the same time, worth while to mention what men of science have asserted, with examples from fact,—namely, the possibility of a circulation of the blood without any breathing, or dependance on the lungs at all from the *continued* communication with the heart of a certain blood-vessel which *almost* always ceases that communication at the very beginning of infancy, a most extremely rare case they state, but of which there have been instances—persons who consequently could not die by suffocation. Now Jonah *might* be selected as having this signal peculiarity. This might serve to quash some scoffs of infidels. But Christians do not at all *need* such a supposition. As to Jonah suffering no harm from the *digestive* power of the sea-monster—how should he, if what Hunter and others have asserted be true, that the stomach has no power at all to act on a *living* substance? Think now of the Prophet in his living tomb! the "belly of hell," that is, the *grave*—short of death: is it possible to conceive so strange a transition of state and feelings? A few hours since at Joppa, stranding and eager for Tarshish—WHERE NOW? and where *next*? whither has he fled to "from the presence of the Lord?" His voyage *has* sped indeed! and in a manner

which he could not have believed an angel from heaven foretelling to him. This was something that left all wonders and adventures of mariners behind! This was truly to be thrown on a *terra incognita*, to discover a place never found before. God had more places to send him to than Nineveh—and he found that God absolutely *would* choose whither he should go;—himself had wilfully prepared for a distant port—but another *will* had prepared the great fish. We may suppose an utter *confusion of all thought* at first—an indistinct consciousness of something between life and death—taken as out of the world, yet not into another. Perhaps a kind of *desperate horror next*—the agony of a man that cannot live, nor die. But by degrees, the amazing fact, that he *did* really *live* and *continue* to live, would bring him to the distinct sense of a miraculous and protective Providence over him. Every moment would add strength to his impression of the Divine presence, and he came at length to a state of thought, and faith, and hope, *capable of prayer*. From how many unthought-of unimaginable situations the sovereign of the world has drawn devotional aspirations! but never, except once from a situation like *this!* What is here given as the prophet's "prayer" is doubtless the brief recollection, afterwards recorded, of the kind of thoughts which had filled his mind during his dark sojourn; with the addition of some pious and grateful sentiments caused by the review. This devotional composition gives by much the most favorable view of his character. It makes us regret that he could not be so good a man on the surface of the earth as in the depth of the ocean. In order to *pray* in the best manner, he must be unable to see, or move, or *breathe*. The final result, no doubt, of these mental exercises was, a full consent of his will, that He who had sent him *hither* should send him anywhere else he pleased—even to Nineveh. And then the sea-monster had to finish HIS office, by discharging the Prophet on the shore—most likely near Joppa—after three days and three nights—during which the earth and heavens had been concealed from him by such a *veil* as never was drawn before any other eyes. It is to be noted, that our Lord declares all this to have been a type of Him. (Matt. xii. 40.) *Analogy*. The being consigned to the deep and to the grave in order that others might be saved—the duration of time the same in the dark retirement—the coming to light and life again, for the reformation of mankind. This citation in the New Testament is an *authentication* of the wonderful history. Not, perhaps, impertinent to mention a *pagan authentication*—*Hercules* was fabled to have been the same three days in a fish. We shall just follow Jonah to Nineveh, where we must leave him. Surely his recollection, during the journey, would be most vivid. The image of the "great fish" would be predominant above those of all the objects that passed before his eyes. He came to the great city—described as having been more than fifty miles in circuit, and which may be calculated to have contained more than half a million of people. Nineveh was at a great distance from the scene of the wonderful facts, and we do not know whether Jonah carried with him thither any witnesses or evidences of what had befallen him on that city's account. That he *should*, would seem a thing of great importance to his success—at least to his gaining the people's *attention*. (For it does not appear that he shewed any signs and wonders in Nineveh.) But even *were* it so, we are still in the train of *miracle*, a moral miracle being required to account for so unparalleled a success. For what could be more inadequate as a *cause* than the appearance and proclaimed denunciation of this unconciliating stranger? When we consider a proud monarch, a corrupt profligate nobility, hundreds of thousands of ignorant, wicked, and idolatrous people—yet there was a speedy, general, humiliation, under the displeasure of a *GOD*, of whom they could have known

little or nothing before. And whatever deficiency of enlightened understanding there might be in this humiliation, there was more in it than outward show—sackcloth and ashes; for God would not be mocked. How long this great effect might *continue* we are not informed. But for the *present*, it was such that “God repented him” of the intended evil; an expression accommodated to human notions and language. A mighty change in the aspect of this vast and proud city;—to many eyes it would have appeared a change *for the worse*. Suppose there were ambassadors there from some of the magnificent monarchies of the East, they might think the city miserably degraded, in comparison with its previous splendid and gay condition,—brilliancy of the palace and court, array of guards and legions, gay processions and amusements, theatres, &c. &c. But *then* the Divine wrath hovered over it—*now*, the Divine clemency shines on it. To Jonah all this ought to have been a delightful spectacle, but we have to deplore and hate his most perverse temper. Instead of aiding and instructing the people in their repentance, he made him a *booth outside of the city*, and waited to see its fate, but strongly apprehending that he was now to be exposed for, as he would name it, *a false Prophet*. It is very probable, too, (as commentators have observed) that there was something of narrow, proud, and malevolent patriotism in the case, (feelings of the Jews toward other nations.) Just now was the right moment, he might think, for blotting a proud, mighty, hostile, heathen power from the face of the earth—and *why* should the *God of the Jews* do it? Do it *in favour* of the Jews, who had a claim to be paramount and supreme on the earth. We will not attempt to excuse him by observing how much of this spirit has prevailed among even Christian nations toward one another (and a spirit highly extolled). The direction the affair was taking displeased Jonah exceedingly, so as to move him to a murmuring and angry prayer even for death—death; but he was not well prepared yet to mingle with those spirits among whom “there is joy over one sinner that repenteth.” How he failed in *this* point, to be a type of Him that wept at the sight of Jerusalem! Well for Jonah that his *prayer for death* was not *then* granted. He so recoiled from *men*, as to sympathize rather with the *dying gourd*. Most wonderful condescension in the expostulation of God with him. Well may we take the words of David, and say, “Let us fall into the hands of God, rather than of men; for great are his mercies.” The history closes upon Jonah in this unhappy temper. We will hope that he retired to practise the lesson taught him by the Ninevites, and to experience the same Divine mercy. The general lesson taught by the whole, ought to be that of the necessity, the *inexpressibly urgent necessity*, of a constant discipline of the Divine Spirit to *break down* all our rebellious dispositions towards God—to *constrain us*, by an Almighty force of grace, to an entire submission and a cheerful obedience—a cheerful obedience, especially in the promotion of God’s beneficent purposes.

Monghir.

L.

VI.—*Christianity and Hinduism contrasted in Parental feelings.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

The following beautiful little anecdote may be new to some of your readers, though doubtless many are already well acquainted with it. My object in transcribing it is that it may be viewed in

contrast with another I met with some time ago, in the course of my native studies. The two anecdotes are of importance, if we regard them simply as exhibiting the difference of the trains of thought and feeling which spontaneously arise in the breasts of the European and Hindu (may I not rather say, Christian and Heathen?) parents, reduced by privation and suffering to the same dreadful alternative. Should you think they will be acceptable to your readers, you may insert them in any spare pages of your valuable miscellany.

९.

The German Parents.

During a dreadful famine in Germany, a poor family, consisting of a man, his wife and four children, were reduced to the last extremity, and on the very point of being starved to death. Knowing no other method of relief, the husband proposed that one of the children should be sold, so that they might procure bread for themselves and the remaining children. To this painful proposal the wife at last reluctantly consented. It was then necessary to be considered which of the four should be sold. The eldest was first mentioned; but neither of the parents could think of that: the dear child was their first-born; they could not possibly part with him. The second was then produced; but the poor mother objected: the boy was the very picture of his father; she could not spare him. The third, a charming girl, came next in turn; but the father made a similar objection: the dear child bore so strong a resemblance to her mother; she must not go. Well, only one remained; the youngest appeared. But here both of them united to say, "We cannot part with him: this is our Benjamin, the darling child of our old age. No, we will rather perish altogether, than part with any of our dear children."

The Bráhmaṇ Parents.

In former times there lived a Rájá, who having fallen sick of a very dangerous disease, his recovery was despaired of by his medical attendants. In this extremity he made earnest supplications to Káli, promising that if she would prove gracious to him, he would offer, on his restoration to health, a human sacrifice on her altar. Káli was propitious, and the Rájá recovered. In fulfilment of his vow he then sent out his servants in search of the promised victim, but their efforts for some time proved fruitless. At length a Bráhmaṇ of the neighbourhood, who, with his wife and three children, had sunk into the deepest poverty and destitution, hearing of the circumstance, went to the Rájá and bargained with him for one of his sons in lieu of a large sum of money. Then returning home to his wife, he informed her of what he had done, with the amount of the money promised him

by the Rájá; and concluded by asking her advice as to which of their children should be given up as the victim. With a mixture of joy and grief the Bráhmání replied: "The duty attending to our funeral obsequies devolves on our eldest son, and our youngest is yet an infant at the breast; we cannot part with either of them. Take, therefore, our second son, and sell him to the Rájá, and thus you will save all the rest of us from death." The boy was accordingly sold, and brought to the place of sacrifice; where perceiving the fate that awaited him, he exclaimed*—

Pítaro dhana lubdhashcha, Rájá kharga dhara stathá,
Debatá bali michhanti, Kome tratá bhabishyati?

"My parents have sold me for the love of money—the Rájá has seized the sword to slay me—the Debatá herself desires to have me as a victim—who now shall appear to save me?" With these words of the boy Káli was so much pleased, that she interposed to prevent the completion of the offering; saying to the Rájá, "Your vow is fulfilled, I have received the sacrifice."

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VII.—*Plan for a Romanizing School Society.*

To the Editors of the Calcutta Christian Observer.

Sirs,

I have long intended to send you my sentiments on the Romanizing system, not that they can be of any great value, but because most of those connected with native society have said something pro or con on the subject. My position on this question has been one of more safety than honor. I have acted the part of a neutral, and, like all neutrals, have been ready to join the victorious party whenever the battle is decided.

As to the system itself, I was always convinced of its utility, my only difficulty has been about its practicability, and to this hour it does not seem to me that this difficulty has been removed, at least in Hindustán. In Bengal, where so much of the education of the country is in the hands of Europeans, the case may be very different; but in this part of the country, we have really no power in our hands to introduce the new character. We may make romanized books, but unless we get an extensive system of schools to produce readers, our books in this character can never circulate. The Roman is no doubt become one of the alphabets of the country, and among Europeans, East Indians, and those natives who know English, it will be used considerably; but unless we make some spirited effort to propagate it among the indigent masses of the population, I still have some fear that the

* পিতরোধনলব্ধৰাজা খৰ্গধৰ স্থথা ।
দেবতা বলিমিছন্তি কোমে জাতা ভবিষ্যতি ।

result may be "confusion worse confounded." I am sincerely anxious to see the system spread. It would be a great blessing to the country. But in my opinion the difficulties are much greater than many seem to imagine. I am not, however, without hopes that these may be successfully overcome.

My thoughts on the subject have at last settled into something like a plan. It is this.—I think the friends of the Roman system should form a School Society, the object of which might be to communicate European knowledge in the vernacular languages and *Roman character**. Christianity should be openly taught as in Missionary schools, and the Scriptures and other Christian books used, along with small and simple compendiums of History, Geography, &c. This Society should be on the Catholic principles of the British and Foreign School Society, and, where practicable, the Lancasterian system might be introduced.

The parent Society would be in Calcutta, where there would be a central-committee and corresponding secretaries, &c., while auxiliaries with local committees might be formed at all the principal stations in the country. The schools should be plain economical day-schools, to give a plain but useful and elevating education to the common people. To teach the Roman characters at first to a few teachers would be a simple process, and if once one school were established, all candidates may easily learn at it, and in a few years there would be an abundance of teachers from among the scholars.

Had we at Banáras 90 such schools, averaging say 40 scholars each, in a few years there would be many thousands who could read all sorts of useful books in their own language. As the children would require to earn their bread in the usual way, it might be necessary to allow them a little time every day to learn the common Mahájani character and figures, but all their books should be in Roman. One great advantage would be that they would be shut up from reading the abominable, silly and superstitious trash found either printed or written in Persian or Nágari.

The Society I think should prepare and print its own school books, with the exception of Scriptures, which could be got from the Bible Society. One uniform system would thus be introduced all over the country. In many cases the children could pay for their books, which would lessen the expense in this part of the plan, especially considering the comparative cheapness of Romanized printing, and the great number that would be by and by required.

I am very confident that almost all the Missionaries of every denomination would cordially co-operate in such a plan, and would

* On this subject we refer our correspondent to the *Calcutta Christian Observer* for June, p. 281.—ED.

gladly either superintend schools directly or act on committees of management. Backed by a respectable committee in Calcutta, the local committees would generally be able to raise considerable, if not sufficient funds, on the spot, and I have no doubt but much help might be got from various kindred Societies in Europe and America.

I do not think the plan I have sketched would interfere with any existing plans for Native education. The Government Schools are almost exclusively for English, and are principally frequented by the more respectable classes or expectants of office, and the Missionaries are almost all gradually abandoning the field of general education and confining themselves to Seminaries for preachers or catechists, or to orphan asylums, and schools for Christian children. As it respects school-books, I do not know how matters might be capable of arrangement with the School-Book Society, but it is evident that without altering their system entirely, they could not furnish a set of school-books, such as would suit schools where Christianity would be openly taught.

I think we should thus occupy a new and most important position, and not only secure the propagation of the Roman system, but bring into operation a powerful instrument for raising the Native character.

It is needless for me to say more at present : my only object in these crude remarks is to bring the subject under your consideration. I hope to be in Calcutta soon, when I shall be glad to discuss the subject, in hopes that if not this plan, some other mode may be struck out in order to accomplish the great object in view.

Bandras, 15th June, 1837.

B.

VIII.—*Remarks on the Memoir of Kiernander.*

To the Editor of the Calcutta Christian Observer.

DEAR SIR,

In the *Calcutta Christian Observer* for May you have given, without any signature, a memoir of the Rev. J. Z. Kiernander, the first Protestant Missionary to Bengal, in which the writer makes many excellent reflections deserving the very mature attention of every Missionary. Far be it from me to lower the standard of spirituality, of indifference to worldly ease and society which he proposes; I join him heart and hand to the full extent of his positions. The true Missionary's aim and object are of a purely spiritual and highly elevated character; and he cannot be too careful of any approximation even to a momentary forgetfulness of the solemn obligations to a holy consistency that press upon him, not only for the deliverance of his own soul in the great day, but in order that his example and spirit may never afford or even seem to afford the slightest ground of encourage-

ment to a worldly temper that would quote *his* behaviour as an excuse for, if not a sanction to itself in others.

But in order to this, it can never be either necessary or prudent to go beyond the plain indubitable fact in any case, in dealing out either praise or censure. I entirely acquit the writer of the memoir of Kiernander of any the slightest intention to overstep the limits of fact in the reflections he has indulged in upon what he deems the evidences and results of a decline of personal piety and of the fervour of devotion in that first of Protestant Missionaries in Bengal. I am fully persuaded he has been actuated only by a sincere desire to be faithful, and to caution all who now occupy or may hereafter occupy the Missionary field, against any indulgences that would tend to draw them off from the one great object, and to lessen either the efficiency of their labours or the power of their example. Happily there is little likelihood of the occurrence of frequent instances, like that of Kiernander, of high and wealthy connexions being formed by the Missionaries of the present day. They are advantageously placed generally, above the pressure of altogether inadequate means on the one hand, and out of the range of intimate intercourse with the powerful and affluent on the other. The wide difference between the characteristics of Indian society as it exists in the present day and as it was in Kiernander's time, not having been clearly seen and fully appreciated, is I conceive the reason why your correspondent has, as I apprehend, done real though unintentional injustice to the religious consistency of that eminent Missionary. At that period European society in Bengal was vastly more limited than at present; and in a still greater degree was it confined within the circle of the civil and military functionaries of the Service: few, very few others, and they chiefly mercantile men of eminence, were to be found in Calcutta when Kiernander inhabited it. Incomes too were much larger, fortunes were more splendid, a vastly more princely style of display and more luxurious mode of living prevailed. "Gold," says an old writer, "was plenty, labour cheap, and not one indigent European in all Calcutta." A man like Kiernander, of admitted ability, correct education, prepossessing appearance, refined and gentlemanly manners, would not only be deemed eligible for the first society, but courted and solicited to enter it; and such was the case: add to this, Kiernander was wealthy—both his wives brought him fortunes. Perhaps it may be thought he should, notwithstanding, have lived in the style of a man without fortune. It may be so. Yet even without a reference to the opinions of men in his day and to the universal practice of the existing society, let it be asked if the wealthy religious, lay or clerical, of the *present day* have put forth or do act upon such a principle? The writer of the memoir says, "He and his wife were among the richest people in Calcutta. They lived in great style, not calling to their table the poor and the maimed, but the rich and noble, with whom the Missionary was a great favourite." Now, Sir, putting Christian candour, and charity, and "evil surmising" out of consideration, let me again inquire whether the less affluent Missionaries of the present day, who yet have means *generally* adequate, I think, to the support of a creditable appearance and moderate hospitality, whether *they* do yet invite "the poor and the maimed" only to their tables? I do not ask whether our Bishops and Chaplains, with far higher emoluments, are thus in the habit of *literally* following our Lord's solemn injunction—an injunction, however, in my opinion that was *not* designed to express merely the *spirit* of Christian hospitality, but somewhat more of the *letter* too than is generally thought, as far at least as ordinary practice would lead me to infer—but whether the devout Missionary living remote from the rich and the great, exhibits often the edifying spectacle of such an example of disinterested and

self-denying charity? Does he *shun* intercourse with the wealthy civilian and courtly merchant? Is he never to be found at their tables? And may it be assumed that something else than the want of means prevents his seating them at his table in return? I ask not these questions invidiously, or as insinuating anything to the prejudice of the modern Missionary body. God forbid—a more disinterested and zealous body of real Christians (and I have pretty extensive knowledge of them) does not I think, exist—but simply by the juxtaposition of the cases to shew the unfairness of the inference—that because Kiernander, polished and refined, wealthy and courted, in a time when an expensive mode and style of living were universal, was found in the first society—and recollect that was the *only* European society in which he could have been found; for the only alternative was that of the very low, there being no middle rank existing—and having too a large income honorably obtained, lived as was expected of him, and was even courted; he was *therefore*, as the writer of the memoir states without the slightest expression of doubt, though the case was in truth, as will appear, so doubtful, “now becoming unfaithful to the trust that had been committed to him.”

But to such an inference the memoir itself furnishes the clearest refutation: for firstly, Kiernander's popularity was coeval with his arrival at Calcutta. It was not the result of a continued residence there and in sequence of the usual compliances and flatteries and courtesies by which the way of a stranger is paved to the society of the mighty and the affluent. It was while he was still “faithful,” while his first wife, the pious Wendela Fishcher, was yet alive, as the writer owns—“She lived to see her husband admired and esteemed by all, *while his religion was stedfast* in the midst of many snares.” Again he says—“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.”

The fact was, that Kiernander, as my authorities (derived from family papers now in my possession, entrusted to me by his grandson), “came to Calcutta *on the suggestion* of Lord Clive, with whom he was on very friendly terms,” having been advantageously known to him previously down the Coast. He was too, as the memoir admits, “a man of polite address and handsome countenance, alike fitted to appear in the Court of a Nawáb or the hamlet of a Hindu.” His qualifications of all kinds were such as do not often meet in the same individual, and they aided by the very peculiar combination of favorable circumstances in which Kiernander appeared for the first time in Calcutta. Now without having recourse to the inference, very ill supported, of a decay of inward piety, there is quite sufficient in the above facts to account for the great popularity of this distinguished man. *He was what he was from the first*—there was no change, at least not the smallest support to the assertion that there was appears and we have no right to imagine any till there do. Every thing in Kiernander is against it. 2ndly, whatever “style” he may have lived in, it is admitted he was *profusely* liberal of *his own personal* means; and he had no other; for, as the memoir admits, “after his marriage he needed not nor would receive help;—and although by the successes of the French at Cuddalore and elsewhere he lost much of his means, he did not lose all, as is proved from what is related in the memoir, “that of the 175 children taught at his school (in a house given him by Government and under Lord Clive's sanction), *forty* were kept at his own expense (boarded as well as taught). And when his means increased with his second marriage, it is admitted “he was lavish in the expenditure of his money. He built a church which cost him £8,000 and other buildings for the mis-

sion to the amount of £4,000—a total of 1 lakh and 20,000 rupees, an immense sum surely for one individual of even princely fortune to devote, not to his purposes of personal and luxurious gratification and idle ostentation, but to the honor of God, the maintenance of religious worship, and the feeding and teaching and moralizing of helpless orphans and deluded idolaters! I question, Sir, whether the history of Missions will exhibit a more noble specimen of a true devotion and disinterested sacrifice of private property to the best of causes.

Nor was this all—he not only gave his money and himself to the cause of the Mission, and the Church, and the poor, but “he looked out for assistance in his ministry, and chose for that purpose two persons, educated as Popish priests, who had abjured their errors: these were learned men, and Kiernander passed much of his time in study with them. For these two assistants he built dwelling-houses, along with another for the education of the natives.” And if it should be suspected that unfaithful himself and declining in personal piety and zeal, he thus contrived to do by delegation what he was too indisposed to do himself, and while living in state and luxury pacified conscience in thus serving God by deputy, the writer of the memoir shews us that “at the same time that he set up a splendid equipage and drove about in a carriage-and-four, he continued to use his eloquence in preaching the gospel;” and that not merely at his ease within the precincts of an elegant Church, (*built with his own money!*) and to an admiring audience of his courtly associates, but “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!” Proh pudor! and is this the evidence that Kiernander had “left his first love?” No, sir,—far other is the rational and only charitable and equitable inference. That a man possessing large means of luxurious indulgence, with more than enough of other calls upon his time and care and labour, in his church and in his schools, and in his studies with his assistants (see before); a man too polished and refined and “as fitted for the court of a Nawab as for the hut of a Hindu”—in a climate like this, in the heat of the afternoon, could yet leave his “courtly associates,” his luxurious home, forego the refreshing siesta, and betake himself to the villages around, enter those “huts of the Hindu,” and bend his educated mind and lower his polished and eloquent speech to converse with them upon the holy theme of the gospel of Christ, far from the admiring eye of rich and great, with God and the poor heathen only for his spectators and his hearers—this was surely a habit that *could* have been supported only by a man saturated with the truth and principles of the blessed Gospel and filled with zealous pity for the poor perishing heathen. I do contend, sir, that it was utterly *incompatible* with a lukewarm Christianity; and it is a libel, a most uncharitable and ill-judged libel, on the character of the excellent Kiernander to draw any other conclusion, because, forsooth, “when he returned home weary with the work” (and none know the weariness who have not tried it, sir), “he used to take the cool air in his beautiful equipage!” Away with the uncharitable censure! If then the Missionary of to-day should, after a similar toil, appear in his buggy upon the Calcutta course “to take the cool air,” is it less to be inferred that he too courts to be seen at the place of fashionable concourse, and is actuated by a worldly spirit? But then—he drives a humble gig and a single “sorry jade”—but Kiernander drove “his elegant equipage,” said to be “a coach and four!” What then? The amount of means makes the largest amount of real difference, the habits of the times the rest; and rely upon it, Mr. Editor, a humble Christian may recline on a spring cushion in a barouche, while a vain man may press the cow-stuffed seat of a plain Dykes’s or bazar buggy or any other less courtly vehicle you may assume.

No, sir, characters are to be judged by substantial acts and habitual temper, not by extraneous circumstances, by which various minds are so very differently affected, and over which the variable usages of an ever changing society exert so great an influence. God only can pierce the heart and follow it through the mazes of a duplicity impenetrable to human eye—and I claim the right to think and to profess that the writer of the memoir of Kiernander forgot his province and invaded that of the "All-searching" when he penned the portentous judgment, he a man upon a fellow man, with such indubitable expressions of zeal and piety before him, that Kiernander "in the midst of all the affluence and admiration he met with, forgot his Lord and Master. He was deceived, and the word was choked by the deceitfulness of riches and the lust of other things." I say there is not one tittle of evidence in support of this judgment, while there is abundant evidence in reversal of it. What were those "other things the lust of which choked the word?" "Charity thinketh no evil!"

There is a cant of religious indifference to worldly indulgences, as well as a true spirit of renunciation of earthly things—and that cant is specially manifested in a narrow-minded sensitiveness to external and indifferent things,—things which may or may not be associated with "the love of the world." Far be it from me to enlarge the sphere of a Christian's, especially of a Christian Missionary's approximation to the engulfing vortex of the world. But I do contend with all my humble energies against so contracted a view of indifferent things, as that which has thus held up Kiernander as an example of one who "forgot that the friendship of the world is enmity against God, and forgot his Lord and Master." It is, as I said, a portentous judgment for a poor fallible fellow-mortal to pass! "His judgment is with his God." Thanks be to that God, it is!

But, Sir, I have more than this to say in vindication of Kiernander. I have authentic documents before me, family papers, furnished to me with the view of preparing a memoir of Kiernander, which my health and engagements have combined to delay, and in which I am now forestalled by your contributor; and in them I find a distinct assertion that the obnoxious "carriage-and-four" was not the venerable Missionary's but that of his son's wife! and as the same paragraphs account also for the rapid disappearance of the father's wealth, I shall quote them entire. "Mr. K. was possessed of considerable property, which he obtained by his marriage with his two wives, who were rich; and he became reduced in his circumstances (the second time)—the first was by the French invasion of Cuddalore, which led to his coming to Bengal,—only in 1782, i. e. after the arrival of his only son from England, whither he had been sent for his education. The building of houses in Calcutta was then considered a very lucrative business. Mr. K. assisted his son to the utmost of his power. The latter commenced building with a fair prospect of success; many of the houses in the (then) south end of Chowringhee were built by him, besides some in the town. Funds being required, Mr. K.'s credit was exerted, and thus his name was associated with his son's in obtaining them. But a sudden demand being made, which he could not immediately meet, (as all his money was locked up in unfinished houses and building materials,) the sheriff seized his property for a comparatively trifling sum. The other creditors of course became alarmed, and thus a total ruin of his fortune ensued. The property was sold by the sheriff for less than a quarter of its value. It had previously been considerably diminished by the great expence of building and then maintaining the church and school attached to it, (and other structures before mentioned for the Mission cause,) there being at that time no other funds but what

came from *his own pocket*. Mr. K.'s son was married in 1783 to Miss T. L. Morris, the daughter of Mr. F. Morris, Company's Standing Counsel in the Mayor's Court, and granddaughter by the mother's side of Mr. J. Smart, an eminent merchant of Calcutta, who died in 1745. Miss Morris when she married Mr. K. (junior) was rich, and a settlement of one lakh of rupees was made on her and her children, which of course was safe from the general wreck. Mr. K.'s son, after his marriage, kept up a proper establishment and *equipage*, (for his means, prospects and connexions) which his wife was entitled to from the fortune she brought him. *But the Reverend Mr. K. had nothing to do with it—his own conveyance was of a common description!*" Thus has the venerable Missionary, because his dutiful daughter-in-law occasionally prevailed upon him to "take the cool air (after his zealous Missionary toil) in *her* elegant equipage," been held up as a striking example of the danger of worldly splendour and indulgence "to take away the heart" from God; and a *still* faithful, laborious, generous missionary, denied the just esteem of posterity notwithstanding all his substantial life-long deeds of profuse liberality, patient self-denying and humble exertions, because "it gave offence" to weak minds that he should live as men of his means and station were then expected to live!

A word too upon another sentence of the memoir, in which the writer thinks it was a deficiency in Kiernander's case "that he took upon himself the arduous obligations of a Missionary, not from the first suggestion of his own mind, but on the proposition of the Apostolic Francke of Halle! Now mark—Kiernander "had visited the foreign universities (after completing his education at the university of Upsal in his native land), and there became acquainted with Professor Francke, *under whom he spent four years*, and was appointed inspector of the Latin school and was favored with other benefices. "On an application from The London Society for Promoting Christian Knowledge" for a proper person to be sent as a Missionary to Cuddalore, this work was proposed by Francke to Kiernander, who after some hesitation (the account in the history of Calcutta says 'some deliberation') accepted it. Would any ordinary judgment see in this "hesitation" any thing more than a prudent and necessary deliberation, before undertaking so solemn a responsibility, a christian weighing of his qualifications, inclinations and readiness to discharge the duties of his calling? The writer of the memoir does—he says, in a sentence replete, I regret to say, with most uncharitable precipitancy and evil-surmising, that "here begins the eventful and instructive history of J. 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!*" "He seems at first to have been undecided (the memoir had spoken only of "some hesitation,") 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; 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 the undertaking; and to this *may be greatly attributed* the needful chastisements he afterwards received at the hand of his heavenly Father." Now I do say I never read a more illiberal, uncharitable and unrighteous censure, or one founded on more puerile imaginary and frivolous grounds. To any man who would think for a moment it would require no refutation. It pretends to measure the value of a deliberate choice after "hesitation," because it was first proposed by another, not the original suggestion of one's own thoughts! Is not this absurdity in the extreme? How many of

our present Missionaries can declare the resolution of their zealous devotion to have been altogether self-originated, and not excited in them by those pressing calls and affecting appeals from pulpits and platforms which the Missionary advocates in our native land are daily addressing "to the young Christian men" of all denominations? I protest, Sir, for my own part, I think the fact that a man like Kiernander, well educated, twice-taught, accomplished, refined, and devout withal—for only to such a man would Francke for one instant have proposed it—*hesitating* to undertake the Missionary responsibility, a fine proof of his *special* qualifications for discharging it, a manifest expression of self-diffidence, modesty and integrity; and a far better ground for confidence in his future fidelity than when in the fervour of excitement under a public address, and vivid appeals to the feelings, a Christian youth *originates* the application of himself to the Missionary cause and *proposes* himself for the office, instead of being called to weigh his own mind thereon on the proposition of an apostolic man like Francke, who knew the talents and the piety alike of the accomplished and humble man he addressed it to. And who, Sir, will—who *dare* undertake to say that Kiernander when he "hesitated," did not, before he resolved to accept the proposition, "*pray* also and ponder the matter over in his mind until he had thoroughly weighed and counted the cost of his undertaking?" In truth, it would have been a sad illustration of a weak mind and precipitate judgment to have done otherwise—and with these Kiernander was never stigmatized. It required indeed no small devotion, and resolution, and self-denial in a man so qualified as Kiernander, to give up all the prospects that were so largely opening before him in Europe, to surrender all for the humble and, in a worldly point of view, ill-compensated toils and sacrifices of a Missionary, in a far land, under an eastern sun; resigning friends and "father-land," to carry the blessed Gospel to "the humble hut of the Hindu!" And when he did so, his dependance was on the very limited and precarious supplies of "Francke's occasional presents." His wives' fortunes were clearly out of all calculation: though it is saying no little in his commendation that he should have not only made so universally favourable an impression on all ranks and societies in India, and conciliated unmingled esteem and favour, but engaged the affections of *two* such women, and so endowed in person, mind and fortune as Wendela Fishcher and Ann Wolley.

A word of the latter. From what authentic sources of information the writer of the memoir has drawn his impression, which he states so positively, that she was "a young luxurious woman, who knew not the way of peace, nor how to live not to herself, but to Him who died for her—that she was like too many others, who can approve the preaching of the Gospel where no change of life is asked, and no devotion to God demanded," I know not. Many such characters doubtless there are among both men and women,—aye and who profess religion too; but in the absence of all documentary evidence that Ann Wolley *was* such an one, "dead while she liveth," I turn with more comfort and assurance to the *fact* that if she augmented Kiernander's wealth, that wealth did *not* diminish the amount of his exertions or lessen his liberality—large, very large portions of it went to the Church and the Mission and the schools—and whether "*she*, had *he* been a man like Swartz, would have been in no haste to marry him," as the writer would make us believe on his unsupported assertion and unfounded surmise, or not, I cannot tell—but this I *can* tell, that "a young luxurious woman" such as the memoir describes her "who knew not the way of peace," would not have readily acquiesced in the alienation of such huge portions of her wealth to pave that way of peace for others; and the writer allows that "she *never* led him indeed actually to neglect the outward fulfilment of his duties"—yet surely

this is all poor *man* can judge of and if punctually attended to the *only* criterion our common Master and Lord has given us for the determination of character—and “when she died, she bequeathed her jewels to the Mission Church, and with the proceeds he built a Mission school capable of containing 250 children!” This was to common apprehension, no very ambiguous mark of *some* correct views and feelings on religious matters—yet the writer of the memoir concludes—“We would drop a tear of compassion over the grave of such a woman, and say, ‘Alas, she knew no better!’” Truly, every one who can appreciate *such acts* will drop, not a tear indeed but many a tear over the grave of such a woman, and say, “Alas! how few do like her!” Many a *Beth Tephilla* (House of Prayer) might be erected with the *jewels of Christian women!* I must not fail to remark, that this lady died in 1773, so that her influence, whatever it was, then at least ceased—yet Kiernander continued unchanged, to all appearance, first and last! Nor did his troubles and reverses commence till 1786. The only thing that has the least appearance of supporting the charge of “backsliding” brought against Kiernander, are his own devout and christian expressions of self-renunciation, penitential acknowledgment of unworthiness before God and submission to his fatherly chastisements. Yet surely these are but the language of every Christian—most so of the most faithful:—all scripture biography, every private memorial of the most eminent as well as of ordinary christians, is full of this humble sense of obligation to God’s forbearance, confession of sin and unworthiness, and submission to corrective Providences. In Kiernander’s case they argue nothing further (without positive proof to the contrary, which does not exist or has not been brought forward) than a sense and avowal of the ordinary frailties of a Christian state—in which all merit is heartily disclaimed, all grace thankfully admitted to be gratuitous and most merciful, and the divine benignity through the Saviour’s blood-shedding and intercession alone, are made the ground of hope and confidence, whether of present acceptance or of future glory.

I have in my possession a document bearing the marks of being Kiernander’s composition (in the hand-writing of one of his family), in which are a number of appropriate passages of Scripture arranged under the several heads of “Support under affliction, Lam. iii. 22; Heb. xii. 6; 2 Cor. iv. 17.—Of Pardon, Isa. xliii. 5; Ezek. xviii. 27; Isa. i. 18; Joel ii. 11; Dan. ix. 9, 10; Acts x. 43, and 1 John ii. 12.—Justification, Rom. v. 9, and viii. 33, 34, and 2 Cor. v. 21.—Victory over death, Ps. xxiii. 4, and lxxiii. 26; 1 Cor. xv. 56, 57.—A Happy Resurrection, John vi. 40; 2 Cor. v. 1; Rev. vii. 16, 17.” These to any one who will look them out will be found full of light and comfort, and are a pleasing specimen of Kiernander’s clear views and devout experience in practical personal religion. In a letter in *his own hand-writing*, dated Chinsurah, 23rd June, 1796, to one of his family, he writes—“when lately several adversities at once did befall you, your two houses stood empty without a tenant, your children were ill used and shamefully sent home without the least reason; this was hard, and you then experienced that you had need of Patience. Give me leave to add, that such vicissitudes are for our good, and when we make a right use of them we learn many good lessons from them. Should we always live in prosperity and have every thing according to our wishes that would in several respects be hurtful to us; all which I can not express in this short letter. Only now observe how soon you got a good tenant in one of the houses. So the Lord will and can soon provide the rest which is wanted. Be you therefore not too anxious; cast all your concernments upon the Lord. He will and can take care of you. We have a good God, and we should never have the least doubt to place

our confidence on Him and he all resigned to His good will." In this simple unaffected way did this venerable Christian impart to others the result of his own experience. And truly his was a bitter cup—old, poor, blind; his son, his wives, all gone—compelled to seek a slender pittance at Chinsurah—his friends of other days dispersed—another in his pulpit—his church, built *with his own* money, passed into other hands, lost by no extravagance or imprudence, but sold by the sheriff as his private property to meet a demand upon his son for whom he had been security—surely these were calls enough to "have done with the world" and to enter into himself and prepare alone for his final change—and blessed be God, *He* did not abandon his aged servant in his extremity. *He* poured divine consolations into his soul, heavenly light upon his inward vision, and purifying him from his remaining dross in the furnace of affliction took him to Himself and to his reward. "He rests from his labours and his works do follow him;" and with the older historian I may conclude.—"He had frailties in common with man—you, who wish to plant rue at his tomb, ask that faithful monitor, your own heart, if you have lived better!"

In this examination of the memoir, Mr. Editor, I am actuated by a simple desire to do justice to a good man whose memory I think most undeservedly under a cloud—not that I suppose for an instant the writer was less anxious than myself to do him justice; but he has been misled partly from being unfurnished with authentic sources of information, partly from following others in a train of pious indeed but I think ill-judged and *really* though not *intentionally* uncharitable censure that would, from a few incidental circumstances, weaken the force of all the moral evidence of a life of holy demeanour and zealous usefulness; and I have written evidence before me that much offence has been given by the memoir to parties quite unconnected with me or the family of Kiernander. I will only add a few items to correct or extend the information given in the memoir.

My documents state that—

"Kiernander was born, not in 1711, but on the 1st December, 1710;" and a portrait of him with a German inscription printed in Europe, asserts the same. The Church cost (at first) 67,320 Rs. (only 1518 of which sum was presented in benefactions) the rest was from the private purse of Kiernander. It was plastered as soon as finished and covered with a red wash, which was common at that time in Calcutta. From this circumstance the natives afterwards called it "The Lall Greejah" or *red* church, to distinguish it from St. John's Church, which was built a few years after and plastered with *yellow* sand." "Thus," says another writer *at the time* almost, "Calcutta once more beheld an English Church completed at the expense of a stranger!" This is the Mission or Old Church so called. Kiernander the younger had five sons and a daughter. He died in 1790, and was buried at Chinsurah. Several of the offspring of his sons yet survive, mostly in slender circumstances it is to be feared.

The family were connected by intermarriages with many good families in and out of the Company's Civil and Military services.

His wealth was at one time greatly augmented "by a large legacy from his elder brother in Sweden"—of which many knew not who could thence, with all his other means ill account for his large liberalities.

Shall I trespass too far, Mr. Editor, if I suggest the insertion of a letter written only the year before his death "to the Rev. Wm. J. Ringletaube shortly after his arrival in Calcutta in the service of the mission?" It is valuable every way—valuable as a clear, undesigned, unartful exhibition of the even tenor of this aged Missionary's religious views and feelings—it is valuable as a happy illustration of the design of Providence in com-

mitting to England the sovereignty of India—it is valuable as a memento of what our indispensable duty and obligation are; and I think, sir, the friends of missions will thank you for it.

REVEREND AND DEAR BROTHER,

I herewith return the 'Account of the Society for Promoting Christian Knowledge for the year 1796.' Accept of my thanks for the perusal of it; which now leads me to express my sense of gratitude to God, for his gracious Providence, so clearly and most sublimely appearing in so many instances; and which cannot but create in the mind of every reader, who wishes to see the enlargement of the saving knowledge of Christ and of his kingdom, a most hearty joy and gratitude.

Is it not by a signal Divine Providence, that this noble Society has now subsisted a whole century, in which period much good has been done in many parts of the world?

Is it not most remarkable, how, from time to time, such well-disposed persons have been found, who have supplied the places of those who have departed, and how this Society have thus continued, increased, and in every respect been improved and blessed?

Is it not most worthy of observation, how great and good the care of Divine Providence has been in providing, from time to time, the means whereby they have been enabled to do much good?

Must it not be a hearty rejoicing to every good man, to see how far they have extended their charitable design in so many and various branches of well-doing? How can we then be backward and silent with our gratitude to God, from whom alone all good and every blessing proceeds?

I am astonished, when I see the great number of children that have already, and do yet enjoy a good education, and who have thus been qualified for useful service to the public, and from whence the Church of Christ has received many worthy members; nay, heaven itself has received an increase to its numbers: without which care and education, too many might probably have been left in ignorance and vice, and thus cast away and been lost.

And how most admirable and highly laudable are their charitable endeavours in extending the same to distant parts of the world, to such where the light of the Gospel is extinguished, that they may, by these means, be enlightened, and find their way to Heaven!

And surely, if ever the light of the Gospel of Jesus the Redeemer and Saviour of mankind shall come to the natives of this country, it must come from England; for there is not an (other) nation in all the world, as the state of the world now is, that has the means nor the opportunity for such an undertaking: but for this excellent purpose, it seems the Lord has chosen England, and has therefore blessed them (the English) with wonderful and rapid increase of possessions in this country; which half a century ago was not any more than hardly a little territory or small tract of land, of about four or five square English miles, at each settlement of Calcutta, Madras, and Bombay, &c. Nor had they at that time, when I arrived in this country, which was in the year 1740, any thoughts of making conquests. But Divine Providence alone has directed circumstances, and led them on to success, and has now enlarged their possessions to a most valuable empire, nor doth this enlargement yet seem to stop in its extension. And when, at the same time, we consider the removal of an emulating nation who has been, and yet is, in opposition to the main design of propagating Christian knowledge; are these not instances, that may open our eyes, to see a wonderful and gracious Divine Providence, and that from the whole we may draw an equal conclusion, with that of David in Psalm cv. 44, 45,—“That the Lord has given them the lands of the heathens, and they have inherited the labours of the people; (for this purpose, and to this end) that they might observe his statutes and keep his laws.” And not only themselves, but as it was also their duty to bring the natives of the land to the knowledge of the Lord, and to the same duty of observing the divine statutes and keeping the divine laws. No nation has as yet given greater proofs of their readiness to do this, than what a part of the English

nation has already done. And I have not the least doubt but that all who have opened eyes to see how much Divine Providence is yet acting in favour of England, particularly at this present period, and in all parts of the world, will confess, that the above conclusion is justly drawn, and ought with a willing mind and united endeavour to be executed.

And what a great wonder would it be to see, perhaps sooner than we expect, that the whole English nation unites in a General Society for Propagating Christian Knowledge among the nations in the East Indies? And then, how could the Lord otherwise than greatly bless such good endeavours, united in the true spirit of Charity? This great work, so much desired, would then, by the Lord's mercy and blessing, most gloriously be effected, and would also give the firmest stability to the English possessions. Yes, I verily believe, there can be few individuals in England who would exclude themselves from reaching out a helping hand towards the forwarding of such a happy work.

But I will return to another subject, wherein I heartily rejoice; which is this—that I find the Society are resolved to continue their kind care of the Calcutta Mission. It is indeed lamentable that the difficulty of finding proper labourers for sending out into this vineyard, has for so long a time been distressing. I trust, however, that the good Lord of the vineyard will in his own proper time, provide such who are willing to bear the burden and heat of the day, and ready to take up the load on both shoulders: which I hope, you, my dear brother, will never grudge to do. You will sufficiently be supported, when you put your trust in the Lord; your heavy burdens will be light and easy, by bearing them with patience; you will overcome difficulty by perseverance and firmly confiding in the Lord, who will not leave you alone nor desert you: for the work, to which you are called, is the Lord's own work, and he is the principal labourer; you are only the instrument which the Lord maketh use of, and both the work and the instrument are the Lord's; and that being the case, how can you fail of success, in that degree as the Lord is pleased to direct? Never let it slip out of your mind that you serve a good Master who is love itself, who amply rewards his faithful servants according to their labour, and will also here assist them, as their Almighty helper in all need, wherein he is nearest present with them when they least think it and have no man to help them. The most sad period in my life was that, when after 47 years' service in the Mission, only three years less than half a century, I was by old age, fatigue, and other vexations, quite exhausted, and under the necessity of leaving my post; and no successor sent out for the work in the Mission, neither any hopes given of any one coming to release me, &c. &c. In that situation, you may easily imagine my anxiety of mind was great. But see, how wonderfully and graciously Divine Providence interfered to my great comfort! Three friends were in readiness, surely by divine appointment. The poor Mission-Church got kind and careful Patrons, *Brown, Chambers* and *Grant*; be their good works never forgotten! I have seen it, and I have rejoiced, it has supported my depressed spirits. I do still now, in my 87th year of age, see it, and cannot but rejoice. I had much to say on this subject; but the facts do, better than I can, speak openly and loud.

Since the Lord has hitherto been our helper, which you may clearly see, so you may take courage, and be confident that the Lord will continue to lend a helping hand, and will not leave you alone, nor forsake you; but will bless you, and make you his instrument for conveying his blessings to many souls.

My dear brother, you may in the beginning, as also in process of time, find some difficulties; for the world is yet the same: there are many who are professed enemies to the Gospel of Christ; many who are cold and indifferent about it, and some, who are wolves in sheep's clothing, and such, as I have it in experience, are the very worst. But let not this cast you down; against all such, you have sufficient comfort in the whole 37th Psalm. The Lord will be on your side. He can and will procure you true friends also. When and wherever the Lord may be pleased to open a door for you, to work and to do good, do it. Wait patiently for the Lord's opening that door for doing that good which you may wish for; do not go before him, but follow his leadings, and he will wisely and safely lead you on in the right way of doing much good. He knows best the proper time

for every thing ; He provides the means ; He will give you strength and wisdom ; He alone can and will bless your work. My heart is full and overflows, but my hand is weak. I can add no more, but that I am yours very cordially,

Calcutta, 26th March, 1798.

J. Z. KIERNANDER.

“ This venerable Patriarch,” says the old Historian of Calcutta, “ was now in the 76th year of his age and the 47th of his mission ; an age at which in any climate the debilitated frame must feel severely the reverse of fortune : but how unspeakably severe must it have been felt by one who, for a period equal to the ordinary life of man, had been used to the gentle ease of India ! The hovering cloud burst and the ruin of all his fortunes followed—the seal of the Sheriff of Calcutta was clapped even on THE SANCTUARY OF GOD ALMIGHTY.” Referring to the foregoing letter he adds—

“ Such are the sentiments which flowed from the soul of a mortal on the awful verge of eternity ! Is this the language of puritanism ? Is it pharisaical ? Or is it the language of truth ?

“ The character of Mr. Kiernander has been variously and too unfavourably represented by those who judge without examination, and whose sole authority is *hearsay* from *hearsay*. We are more prone in general conversation to propagate malicious falsehood, than to display honourable truth : such is the human heart ! such is the nature of man ! The poet justly says—

‘ On eagle wings immortal scandals fly,
While virtuous actions are but born, and die.’

“ I now conclude with repeating the answer made to my scrutiny by the gentlemen at Chinsurah who were intimate with Mr. Kiernander for the last ten years of his life. ‘ Had he been capable of guile, he could not have displayed that serenity which always beamed from his countenance : his composed visage bespoke the tranquillity of a soul conscious of its own purity. His deportment was such as mimicry dare not imitate, and deception would tremble to assume.’ ” So says the old historian, and very well too.

I shall conclude with the epitaph over Kiernander's *second* wife—it is, as the wording would sufficiently indicate, from his *own* hand, and strongly declarative of a very different estimate of that lady's religious character from the one formed by the writer of the memoir.

In Memory of
Mrs. ANN KIERNANDER,
dearly beloved wife of
The Reverend
Mr. John Zachariah Kiernander,
First Protestant Missionary to Bengal ;
whom,
from a life in which she practised every virtue
that adorns the character
of a Christian,
it pleased Almighty God to take to himself,
June 9th, A. D. 1773, in her age of 43 years and 2 months.
She departed with an entire though humble confidence
of a happy futurity,
thro' the merits of Jesus Christ, her Redeemer,
Having for some time desirously waited for the hour of her
dissolution,
with that serenity of mind
which a good conscience alone can inspire.
Her lamenting Husband
as a testimony of sincere and affectionate regard,
which she deserved when living,

and he still retains for her memory,
caused this to be erected.

ECŒO.

In æternitatem inspicere, ad tempus respice,
Respice quid valet præsentis temporis ævum.
Omne omne quod est nihil nihil est præter
Amare Deum.

I remain, Mr. Editor, yours, &c.
CINSURENSIS.

IX.—D'Rozario's *English, Bengálí and Hindustání Dic-
tionary*.

To the Editor of the Calcutta Christian Observer.

DEAR SIR,

In your notice of the English, Bengali, and Hindustani Dictionary in Roman characters, published by Mr. D'Rozario, you have committed an oversight to which I beg to draw your attention—it is in attributing the *authorship* of that work to Mr. D'R. The title-page shews no such claim, and is blank as to the compiler, necessarily so, as it was the joint-production of several.

The principle of *suum cuique* alone, Sir, induces me to notice this mistake in the *Observer*. The "spirited Publisher," as you justly style Mr. D'Rozario, may well expect, and I am confident will meet with all the commendation and encouragement his useful and very creditable undertaking deserves—but he would be the last person himself, I feel assured, to assume to himself the credit of another's labours. He has very fairly and fully stated, in his preface, the extent of aid he has received in the literary execution of the work—of which the entire merit of suggesting is his, as were the sole risk and responsibility and the very severe labour of revising and carrying the sheets through the press. It may be as well to state simply, that of the 26 letters of the alphabet, two only, A and B, were supplied as to the Bengali by Baboo Tara Chand—the other 24 by the Rev. Mr. Morton. The additional English definitions which Mr. D'Rozario judged it well to insert after the MS. left the hands of the gentleman who supplied the native terms, of course as he says necessitated some additional native matter and a few substitutions to correspond—and for this he has very honorably taken on himself the whole responsibility.

This explanation will, I am sure, be satisfactory as well to him as to the friends of the other parties who were known to have been engaged in the work, and that not in equal shares, as has now been shewn.

I am, &c.

SUUM CUIQUE.

REVIEW.

The Christian Keepsake and Missionary Annual. Edited by the Rev. W. ELLIS. Fisher and Co. London, 1837.

There is a time for every thing under the sun, says the wise man, and happy is he who rightly understands the times and the seasons, who finds "the time for every thing, and every thing for its time." There was a time when it was deemed a mark of especial wisdom to sneer at Missions—when genius and talent vied with each other in attempting to cover with ridicule the Missionary and his labours. The men were weak, their schemes wild, and their object subversive of the peace of society and the stability of Governments; but *that time has past*. Time itself, the great interpreter of all events, has formed out of these despised characters men distinguished for their philological attainments—scholars practically wise—travellers the most enterprising—and benefactors to our race the most abiding. They have explored and depicted in the most fascinating and faithful manner the lore of Indian science, the wild habits and manners of internal Africa, the curiosities, natural and moral, of cannibal isles, and the half dormant lives of the inhabitants of Greenland's scarcely trodden shores. Nor have they been forgetful of those countries which were redolent of nature's beauties, or of the arid and sterile desert, or the still but captivating scenery of the islands of the sea. These they have described till we have almost fancied we gazed on the real scenes. Nor have they passed by the botany, geology, or traditionary interests of these several sections of the earth; so that, their enemies themselves being judges, they are not just quite the idiots they were represented at the outset. We do not state this in the spirit of vaunting—far from it. If they had done none of these things, they had done their own work, in blessing men with the knowledge of salvation; but this they have done, and not left the other undone. We have alluded to this chiefly to mark the spirit of change which has come over those whose business it once was to exclude all but libels from their circle on the Missionary cause. At the time to which reference is made, the most talented periodicals were watchful for a mark at which to shoot their arrows poisoned with deadly venom. *Now* they are ready to admit with candid criticism the works and travels of those very men they once sought to ridicule. The press was then open for every attack, and but slow to admit the most talented and upright defence. *Now* they will mix up with their ordinary details the Missionary's communication and journal. In the social circle every idle story was accredited: all that was wild and mad was attached to Missions, and sometimes

things that were immoral and vicious. Now it is not treason to speak of Missionaries as reasonable beings, and to treat their talents and purposes with respect. It is not an unfrequent case for them, if now calumniated, to find defenders in men who, having seen their lives, (though far from coinciding with their religious views,) have been convinced of their integrity and utility. Christian Governments, where they dared, opposed, or frowned where they dared not oppose, and placed obstacles insurmountable to common motives where they dared not frown. Now we find some of them in friendly alliance with the Missions, or else either from the fear of that liberality which most despotically makes governments the puppets of its caprice, or from a secret attachment to the benevolent purposes of the work, silently offering aid in every way for the advancement of the kingdom of God. We know not that the vitality of Missions has been improved by this change. We fear not; but that it has transpired is evident. This it was our object to unfold.

We were led to this train of reflection by the publication at the head of this article, *The Christian Keepsake*, a Missionary Annual, edited by a Missionary, Rev. Mr. Ellis, which has found real favor with the public; for the Editor says, that it has been rewarded by an "approbation so decided, and a measure of success so extensive, as to demand the most grateful acknowledgments" of the publishers. It is a work full of interesting and useful information, not unmingled with light and pleasing pieces, and embellished by scenes of Missionary labor, and portraits of eminent religious characters, executed in the first style of taste and workmanship. What a change must have passed over the minds of the public since 1797, that in 1837 it should find in its heart to patronize largely a work of taste devoted to Missionary detail, and edited by a Missionary, and that it should rise in favor, while many of its compeers are sickening and dying, attended to the tomb by all degrees and classes of talent. This is indeed indicative of the great change. *Magna est veritas et prevalibit*. But we must stop, though it is a tempting theme, and refer our readers to the work itself, that they may "sit in the critic's chair and pass the sentence when they have paid the marks." The portraits and views are beautifully executed. Amongst the former we recognize some of the best friends of the human race,—the venerable Carey, the ill-fated but sweet singing Felicia Hemans; Tzatzoe the African preacher; Dr. Ryder, Bishop of Coventry; and a most touching picture of the infant Doddridge receiving instructions in Bible history from his mother before he could read, from the Dutch tiles on the mantle-piece. This picture alone is worth the whole book. While we looked at it we felt the very fire glow in our cheek, and the kind stroke of the hand of our venerable

instructress passing over our once cherub face. Gone, gone.—Oh our mothers, where are they, &c.? This picture reminded us that we were seeing, for it made us look round for our little friends, our playmates, who used to sit and watch Jonah swallowed up by the whale, and Christ stilling the tempest, and the five thousand fed, on some such tiles as these from which Doddridge received his first impressions of the truths of the Gospel. They are gone too, nearly all gone to the grave; and we —? and you, reader —? But we must turn to the views. These are Mountains of Aboo, in Guzerat; Death scene of Heber; The Missionary's Grave; Malta; Rhodes, and the Moharram Festival, &c. The articles are from the pens of men who have seen and experienced what they tell; and well is it told. We shall be tempted to make copious extracts in future numbers; but for the present we extract a paper from the pen of the Rev. W. Campbell, of Bangalore, on "Mohammedanism in India." The subject is one of tempting interest to all interested in the propagation of the Gospel, its permanent and increasing establishment amongst a conquered people, its amalgamation with Hindu habits and errors, are topics which might be treated with interest and advantage. While the character of the people, embodying such a mixture of cunning and ignorance, religious zeal and gross wickedness, and the most absolute ignorance of their own faith, with a reckless fury for its support, are traits which might engage a master-painter to fill up. Nor would the conduct of Government towards them be an unfitting topic for disquisition. We must, however, leave these for the present, with this satisfaction, that the Moslem insult is now wiped off the coin, and removed from the correspondence of officials, and that soon the civil and criminal codes will possess only so much of Muhammadan jurisprudence as is humane and good. The extract will illustrate the evil of a trimming policy towards these haughty sons of the Crescent, while it may dictate to all future legislators that mercy does not always consist in concession, or justice in punishment. May the moral of history it records, not be lost on those whom it alone can benefit.

"Like every other system of error and imposture, Mohammedanism has been characterised by the pomp of its rites, and the pageantry of its festivals. As though the light and simplicity of truth, the spirituality of religion, and the glory and majesty of heavenly wisdom, were the prerogative of the Christian system alone; this imposture was not only established in blood, and propagated with the sword, but it has been upheld by rites and ceremonies subversive of the interests of holiness, and pandering to the base lusts and propensities of mankind. The accompanying plate is descriptive of the Moharram, as it is celebrated in India. Houssein and Hoossein were brothers, descendants of the Prophet, and heirs of the caliphate. Unable to withstand the treachery and the usurping ambition of Ayseed, who aspired to the throne of their ancestors,

they were destroyed in their attempts to uphold their power, and are regarded as martyrs to the faith. To commemorate their martyrdom, and to celebrate anew their funeral obsequies, this festival is held for ten days in their sacred month Mohurram. During its continuance, every kind of labour is suspended; the devotees of the Koran give themselves up, at one time, to mourning, and, at another, to mirth and festivity; temporary houses are erected in every direction, to celebrate the orgies; crowds of people, dressed in the most fantastic forms, their bodies besmeared with ashes, accompanied with music, and going through the most ludicrous dances, perambulate the streets, and, to obtain gifts, visit the houses of the rich and the affluent; the adherents of Houssein often quarrel and engage in fierce conflict with the devotees of Houssein; feats of strength are performed, and fire-works and other exhibitions are got up, to amuse Europeans and other spectators; while scenes of carnage and blood have been known to close these solemnities. It was in the celebration of this and other festivals during 1832, that several attempts were made in the peninsula of India, to upset the government, and to realize an expectation which prevailed among the professors of the Koran, that their power was again to be established. At Bellary, at some of the stations on the western coast, at Bangalore, and at Cuddapah, riots were raised, and were attended with very serious results. Many Mohammedans who were discharged from the Indian army, and who had nothing to lose but every thing to gain in the struggle, inflamed the minds of the people to rebellion, and carried on a secret and combined system of correspondence with various parts of the country. What with the calamities which were impending over the peninsula; what with the rebellions which his subjects, so oppressed and exasperated, had raised successfully against the Rajah of Mysore; and the changes which kept the people in suspense for a time, as to the nature of the government which was to be established; what with the signs in the heavens above, which not only the astrologers, but the fears and prejudices of the many, interpreted into the most signal and terrible revolutions; the opportunity appeared most favorable to carry on deeds of ambition. In order to arouse the people to resistance, the Christian religion was represented as that of the Galilean; it was covered with scorn and derision; and references were made to the number of missionaries, to the establishment of schools, and to various operations of a benevolent kind, as testimonies that the English government were determined to employ force in the propagation of their faith. As a certain evidence of their success, the greatest stress was laid upon the vast majority of their numbers, when compared with the scattered tribes of Europeans; and nothing, it was maintained, was wanting but the erection of the crescent, to collect together the bands of the faithful, to animate them with a zeal and fervour in the struggle proportionate to the necessity, and similar to those of former days, to enable them to drive the whole European community into the sea. Defiance of the Company's power was added to scorn for the Christian religion; and contempt of their weak and timid policy, was joined to the defiance of their power; and they rioted in their threats, and in their increasing means of accomplishing their purpose. At Cuddapah, the fire of their enthusiasm burst into a flame; their large drum was beat, as the signal of terror and alarm; the Patans joined with the adherents of the mosque in their rebellious enterprise, and, inspired with rage against Christianity, as well as with implacable hatred against the government, their bands—exasperating themselves and their associates to deeds of blood—advanced upon the mission-house, to murder Mr. Howel and his family. As soon as the intelligence of the riot, and of the base designs of the multitude, were known at the magis-

trate's cutcheery, Mr. Macdonald, the sub-collector, and a gentleman whom all respected for his intelligence and his zeal in the public service, rushed to the spot unarmed, with the hope of using his powers of persuasion to bring them to reason, and of keeping them at bay till the arrival of the troops. But the moment he began to address them, they cut him down, imbrued their hands in his blood, and were triumphing over him as the first victim of their rage, and as a pledge of their future success, when the very appearance of the troops put their courage to flight, and shewed them to be as vile and cowardly when they had power to meet, as they were base and malevolent when they had nothing but reason and intelligence to fear. A slow and tardy execution of the law delivered seven of the insurgents to the gallows ; but a retributive justice will pursue many more of them, as the abettors of this horrid murder.

At Bangalore scenes of riot and rebellion took place, which threatened to terminate in more dreadful consequences than these. At the festival of Ramsan, they all repaired to their Eedgah, which was situate in a field on the north side of the cantonment. Nothing could be more contemptible as a place of worship and of rendezvous, than was this small and dilapidated wall. But it was a shrine of their religion, and ought to have been respected. On their assembling at the spot, what was the object which filled them with horror and surprise? A pig, at any time and in any place a subject of disgust to Mohammedans, had been killed there ; its blood had been sprinkled over the place, to pollute it ; and its head, stuck upon the wall, was surmounted with a cross ! Without any inquiry, and without any consideration, the whole assembly rushed to the Roman Catholic chapel, as it appeared to them all unquestionable that none but the party who adopted the cross as a badge, could be guilty of such an outrage. In an instant the doors and windows were driven in ; the altar and its idols were laid level with the ground ; the chandeliers were dashed to pieces ; the priest escaped only with his life ; and the frantic rage of the spoilers threatened very soon to lay the whole fabric in ruins, when the military were called out, drove them into the bazaar, and restored peace and order. While these things were going on, a naik, of the Company's service, a Mohammedan, and a disaffected traitor, repaired to the residence of the commandant, to give him the intelligence ; and he had only cleared the gate of the premises, when it was ascertained that he was the perpetrator of this deed. After a few months' retreat among the hills in Nugger, a price was set upon his head ; he was brought into Bangalore, tried by a court-martial, and shot. But, notwithstanding it was so plain that a Mohammedan was the author of this outrage, and that the views of this part of the community were decidedly hostile to the government ; so infatuated were the Madras executive, as to call upon Christian officers to build them a splendid Eedgah, as though they would make it abundantly manifest that they were willing, not only to support idolatry and Mohammedan delusion, but to degrade the religion of the Bible, and dishonor those who believe it and support it, by making them the instruments of erecting this monument of infamy.

Such has been the policy which the Indian government has invariably pursued. To patronize idolatry, and to support any system of superstition, no measures have been too unchristian, none too unreasonable. What has been the honor of the Christian name ! what the propagation and extension of the true religion ! what the feelings, the principles, the conscience, and the morality of their European army ! what the spiritual and eternal interests of the people themselves ! what the blessing or the malediction of the Almighty upon their rule and their possessions ! when false principles were to be supported, and a spurious and antiquated system was to be

maintained? No. These have been but as the small dust in the balance, when compared with the upholding of systems which are ready to vanish away. To the most superficial observer, it must have appeared evident, that there has, for many a day, been a struggle between the authorities in India, on the one hand, to cherish the superstitions of the people, and the events of providence on the other, to annihilate and destroy them. Like the tower of Babel, which, while it remained a monument of the folly and the ignorance of its authors, was the means of scattering them through the earth, and accomplishing the purposes of God; what has been the erection of this Edgah, and the establishment of similar towers, but so many means which a watchful Providence has employed to expose the folly and weakness of men, to convince the rulers of the earth that though they are careful to build up, he will as certainly throw down, and to shew to all that the heavens do rule, and that He will make the wrath of man to praise him, and the remainder thereof he will restrain?

It is not theory, it is not speculation, but unquestionable truth. What was the effect which was produced by the system of policy alluded to? The very reverse of that which was anticipated. The Mohammedans grew in their own importance, and became more bold in their enterprise. Instead of considering this act as one of conciliation, they regarded it and treated it as one of fear and cowardice, and drew from it the weight of their influence, the assurance of their power, and the certainty of their success. No longer open and public in their attempts, they resorted to intrigues and a fearful conspiracy to accomplish their purpose—a conspiracy which, but for the interposition of a gracious Providence, would have rendered Bangalore an aceldama and a sepulchre. It appeared in evidence, that a fakeer, who assumed the mask of a button-maker, was the chief in the confederacy; that great numbers of the army, especially the Mussulmen of the infantry, of the cavalry, and the artillery, were seduced from their allegiance; that mercenaries were engaged to enter and take possession of the fort, the small gate of which was, at the hour appointed, to be under the guard of one of the insurgents; that the horses of the dragoons were to be cut, so as to render them useless in the struggle, the artillery was to be brought to bear and to pour its thunder on the European barracks, and the aid of the Mussulmen servants was not to be wanting in the hour of conflict; that proclamations had been circulated far and wide, denouncing Christianity and a Christian government, calling upon all the faithful to rally around the crescent, and establish their own religion and their own rule; and that the setting of the moon on the night after the discovery of the plot, was to be the signal for massacre and death, and for consigning the whole European community to contempt and oblivion.

This plot once exploded, the policy of conciliation was at an end; a dreadful example of vengeance was made; six men were blown away from guns, two were shot by musketry, and great numbers were banished. Notwithstanding the wish and the attempt of the authorities to exalt it, Mohammedanism was laid prostrate in the dust, and, as though Divine Providence had determined, in this last overthrow, to shew that no resources of its own, and no favors granted by others, could preserve it from destruction; one calamity has come upon it after another, and every attempt to rise has only sunk it in deeper disgrace and degradation. It matters not what may be the support and countenance which the Indian government confers upon this system of imposture; it matters not though its purse should be ready for its aggrandisement, and its right hand for its patronage; it matters not though Europeans, both civil and military, should subscribe hundreds and thousands of pounds annually to assist in the celebration of its festivals, and to advance its prosperity throughout the

world ; its days are numbered—the hand-writing on the wall is against it—it has been weighed in the balance, and has been found wanting—the decree has gone forth against it, and cannot be reversed—the waters of the Euphrates must be dried up, that the way of the kings of the East may be prepared ; and as sure as the Lord God Omnipotent reigneth, the day of its judgment is at hand, and its day of doom is not far distant. The efforts made to uphold Mohammedianism, on the one hand, and the evident symptoms of its decay, on the other, cannot fail to excite our liveliest solitudes for the unhappy victims of its iniquitous delusion ; and while our tenderest sympathies are exercised on their behalf, our efforts for their benefit will be marked by greater vigour, and our prayers will ascend with warmer fervour, that the day of their redemption may draw nigh, and that the set time for their deliverance may soon be fully come.”

φίλος.

Missionary and Religious Intelligence.

I.—BENGAL.

1.—MISSIONARÝ MOVEMENTS.

Letters have been received from our good friends, Rev. W. H. Pearce and Rev. J. Mack, from St. Helena, and Rev. J. Leechman, dated at sea, 18 days from the Sandheads. All parties were much improved by the voyage. May they and their excellent partners soon be restored to our little band of Indian Missionaries. Limited, however, as that circle was, it has been lessened by the removal of Mr. Carey Barclay, of the Serámpur Mission. He was a good man, full of faith and of the Holy Ghost.—We regret also to state that the Rev. J. Anderson, formerly of the Baptist Mission at Patna, who arrived in England in August last, entered into his rest in the month of February. His was a short but unblemished career. He was an intelligent, amiable, devoted servant of the Lord.—The Scottish Mission in this city is about to be strengthened by the arrival of the Rev. Mr. Macdonald, minister of Pentonville Church, Presbytery of London, who has given up his charge for the Missionary cause. We hear that he is a man of fine mind and spirit, devoted piety, and very eminent talent. We anticipate his arrival with great pleasure.—It is with sorrow that we announce that our fellow-labourer, the Rev. J. Hæberlin, is under the necessity of returning to Europe for the restoration of his health. We trust that so valuable a Missionary will soon return and bring with him many of the youthful disciples of Wurtemberg.—Mrs. Todd, of Madura, has been called to her reward after a residence of thirteen years in this country. She hath done what she could.—Mr. Henry Parnell, the associate of Mr. Groves at Madras, intends, we understand, to locate himself in Syria.—Rev. W. Start, of Patna, has proceeded to Europe to obtain more labourers for the Mission under his care at that Station.

2.—NATIVE CONVERTS.

Two young men, natives of Calcutta, were publicly baptized at Lúdíana, lately, by the Rev. J. Newton, of the American Mission at that Station. A respectable young man was recently baptized in the Union Chapel by Rev. A. F. Lacroix. The rite was administered after six years' inquiry. Since his profession he has been carried off by his connections, and his fate is at present involved in some degree of mystery. We have heard also of an instance of violence to a native youth seeking for baptism at Bardwán. He has been placed in confinement and chains.—We hear also

that a case of considerable interest to native converts is now before the Council ; it refers to the baptism of married females who become sincere converts to the faith of Christ. It will be our business to obtain the most accurate information on these and some other points of a similar nature which have occurred lately, and present them to our readers. The time is not far distant when the civil struggle will commence, for it is impossible that things can remain much longer as they are. The sincere convert to Christianity must seek and obtain the protection of his rulers as well as the superstitious Hindu and the cruel Musalman. If things proceed at the rate they have latterly on this subject, the Missionaries will not be safe. Should this be the case it will be the most effectual way to convince our rulers, perhaps too late, that *timid policy* is not always the wisest. The question of civil liberty in connection with a Christian profession, is we are aware, one of considerable difficulty, yet it must be met.

3.—THE LATE FIRES.

The subscriptions for the sufferers amount to about 20,000 Company's Rupees. To this the Government have added 20,000 more, and have passed an act compelling all persons in future to cover their huts with tiled roofs. It has unfortunately come a day too late, as a great many of the rebuilt huts are already covered with *thatch*. The committee for relieving the wants of the poor creatures deserve the highest commendation ; their activity and kindness has been most untiring.

4.—THE WEATHER.

The weather during the last few months has been the most extraordinary in the recollection of the oldest inhabitant. We have been almost without rain for eight months ; this, with the thermometer latterly at 95° and 96° in the shade and dry hot westerly and northerly winds, has induced cholera and other not less fatal diseases to a fearful extent. Many persons, both European and native, have been carried off during the last month. In the Mufassil, cholera, fever, and small-pox have been committing dreadful ravages. The want of water has been quite appalling : the rains have, however, at length set in, and the weather is delightfully cool. The Lord reigneth, and he will do all things well.

5.—TEMPERANCE SOCIETIES.

A Temperance Society has been formed at Dum Dum under the patronage of Colonel Powney. It is very prosperous. May every station soon have its Society in successful operation.

6.—HORRID SUPERSTITION.

A Fakir was brought before the Chief Magistrate the other day charged with being found eating piecemeal a putrid corpse at Nimtalá Ghát. The only punishment that could be inflicted on him, was to send him out of the boundaries of the city. We understand this disgusting practice is deemed a most sacred and meritorious act.

7.—SUNYA'SIS.

These are a set of idle, licentious villains, generally young, strong, and hardy men, who under the garb of superior sanctity are permitted to take all kinds of freedom in Hindu society. They may be seen parading the

native parts of the town almost in a state of nudity. We notice this more particularly, as we perceive lately they are not confining themselves to native districts, in defiance of a Government regulation. We trust the police will keep a vigilant eye upon their movements.

8.—ARMENIAN CENSUS.

J. Avdall, Esq. has recently published a census of the Armenian population in Calcutta, and has obligingly sent us a copy. The work displays considerable research. We shall make use of it in our account of the statistics of Calcutta.

9.—NEW PERIODICALS.

New periodicals for diffusing religious and useful information have been started at the Cape and Maulmein, and a daily paper in the Sandwich Islands. We wish them all well, and have but one piece of advice to give, if it can reach—*be local*.

10.—NATIVE SOCIETIES.

There are at present, we understand, three religious Societies in Calcutta, which may be deemed the rallying points of the respective religious parties:—1st, *The Dharna Shabhá*. This is the gathering place of orthodox Hindus; and violent enough it is in the fulfilment of its curses and pains. It is, however, past its zenith.—2nd, *The Brahma Shabhá*; this was the offspring of Rám-mohan Ráy's liberality. It meets in the Chitpur road. There are about ten principal members, at the head of which are Dwárákánáth Thákur and the Táki Bábus. It is dying a natural death. They profess to worship only one God, and wish to reform Hinduism by reading and distributing the Vedas.—3rd, *The Native Unitarian Association*; this is composed of young men educated in the different schools; it differs from the Brahma Shabhá in admitting the validity of all professedly inspired books, even the Bible which is read in turn. They meet in Bâgh Bájár. There are besides these three or four Debating Clubs amongst the alumni of the Hindu College and the General Assembly's School, but not of sufficient interest to deserve a distinct notice.

11.—TÁKI SEMINARY, FIFTH ANNUAL EXAMINATION.

The *fifth* Annual Examination of the General Assembly's School at Táká was held on Monday, the 19th June. Notwithstanding the great heat of the weather, upwards of 100 boys were present; and the total number on the list, in the English, Bengálí, and Persian departments, was about 180. The Examination was conducted by the Rev. Mr. MACKAY, with the valuable assistance of the Rev. Mr. CAMPBELL, of the London Missionary Society. Bábu BHÁDÁ'NI PRASÁD RÁY examined the Persian classes, and expressed himself highly gratified with the progress they had made: but the improvement of the boys in the English school was far more conspicuous, and reflects great credit on the industry, as well as on the ability of their teacher, Mr. SHIELS. They were subjected to a long and searching examination on the various studies in which they have been engaged, and it is but common justice to the teachers, as well as to the taught, to say that they acquitted themselves admirably.

It would be an uncommon sight even in ENGLAND, to see in an obscure village school a large number of young men, not only tolerably versant in *two foreign* languages, but having a considerable, and, as far as it goes, very accurate acquaintance with Geometry, History, Political Economy, Geography, Algebra, Arithmetic and Composition, while at the same time they had the boldness to receive instruction in another religion. How

much more uncommon and extraordinary than must it be to meet with such a phenomenon in the midst of the jangals of BENGAL! There is, however, nothing resembling ordinary village boys in the English school at *Táki*. They are the children of rich and respectable native gentlemen, chiefly relations of the CHAUDHURI BA'BUS; and in good breeding and personal appearance they are perhaps superior to the young men in any school in Calcutta. Even in the second class, some of the more advanced boys spoke English with such ease and grammatical precision, as to excite the surprise of the Examiners; and the remarks, which they made in conversation, were shrewd, bold, and independent, without being in the least impudent or disrespectful. Such is the promising state of the school at present, that, we believe, it is the intention of the superintendents, that one of the General Assembly's Missionaries shall reside among them occasionally for a month or two at a time, as soon as the reinforcement, which is expected from Scotland, shall render the measure practicable.

We appeal to the public whether the name of BÁBU KALINÁTH RÁY CHAUDHURI, the establisher and chief supporter of this noble institution, be not an honor to his countrymen. It has now been in existence for five years, and, in addition to that part of the expense which is defrayed by the General Assembly, it has cost the Bábus upwards of *twenty thousand rupees*. Already, stimulated by the example of the *Táki* Bábus, another rich and powerful zamindár has, we believe, established an English school in the neighbourhood; and there seems no reason to doubt, that, by a little judicious encouragement from the Government in the shape of an honorary reward, many other wealthy native gentlemen would come forward, and materially assist the Education Committee in their labors for the diffusion of English knowledge through India.

The following is the Prize list for 1837.

I.—ENGLISH SCHOOL.

<i>1st Class.</i>	Madanmohan Bos.	Ráj M. Ráy.
Golak C. Singh.	<i>4th Class.</i>	Káli P. Cháturjyá.
Hara Lál Sarkár.	Ishwar C. Ráy.	Panchánan Bos.
Sambhu C. Bos.	Tárák C. Láhuri.	<i>8th Class.</i>
<i>2nd Class.</i>	Sríkánth Bos.	Umácharan Ráy.
Jagannáth Bos.	Priyanáth Bos.	Umesh C. Ráy.
Gopál C. Chakrabartí.	<i>5th Class.</i>	Krishnamohan Bos.
Mathur M. Mojumdár.	Mohini C. Ráy.	Gopál C. Chakrabartí.
Bishwambhar Mukarjyá.	Umá C. Bos.	Ashutos Ráy.
Kálináth Uday.	Umá C. Ghos.	Durgá C. Bos.
Kodárnáth Háldér.	Harimohan Cháturjyá.	Pránnáth Ráy.
<i>3rd Class.</i>	<i>6th Class.</i>	Madan M. Datta.
Isán C. Ráy.	Beni Mádhav Bánurjyá.	<i>9th Class.</i>
Mohesh C. Mojumdár.	Dwárákánáth Dás.	Nobin C. Bos.
Bharat C. Ráy.	Amrita Bos.	Káli P. Cháturjyá.
Gopál C. Ghos.	Nabakumár Bos.	Prasanna C. Mukarjyá.
Bhat C. Bos.	<i>7th Class.</i>	Sr. Gobind Bánurjyá.
Táriní S. Ráy.	Káli M. Bos.	

II.—BANGA'LI' SCHOOL.

<i>1st Class.</i>	Tálebar Gázi.	Umesh C. Chitradhar.
Prán Krishna Dás.	<i>3rd Class.</i>	<i>4th Class.</i>
Dwárák náth Madak.	Bhagirat Panre.	Nata Madak.
<i>2nd Class.</i>	Lakshminárayan Madak.	Panchkauri Sarnakár.
Rádhámohan Das.	Kedér U. Madak.	

III.—PERSIAN SCHOOL.

<i>1st Class.</i>	<i>2nd Class.</i>	<i>3rd Class.</i>
Jagamohan Bos.	Mohini M. Ráy.	Hara Lál Sarkár.
Golak C. Singh.		

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

Day of the Month.	Maximum Pressure, observed at 9h. 50m.					Rain.	Observations made at Apparent Noon.					Maximum Temperature, observed at 2h. 40m.					Rain.	Minimum Pressure, observed at 4h. 0m.						
	Barometer.	Temperature.			Wind.		Barometer.	Temperature.				Wind.	Barometer.	Temperature.				Wind.	Barometer.	Temperature.			Wind.	
		Of the Mer-cury.	Of the Air.	Of an Evap. Surface.				Of the Mer-cury.	Of the Air.	Of an Evap. Surface.	Direction.			Of the Mer-cury.	Of the Air.	Of an Evap. Surface.				Direction.	Of the Mer-cury.	Of the Air.		Of an Evap. Surface.
1	29,842	66.5	92.2	64.5	S.		29,830	66.5	94.0	87.2	S.	29,760	87.5	95.3	88.6	S.	29,720	88.3	94.0	86.5	S.			
2	,896	81.2	86.5	80.0	N.	1,15	,882	83.5	89.9	84.0	S. E.	,820	85.5	93.5	86.5	S.	,780	85.5	91.5	85.0	S.			
3	,884	80.1	83.8	79.9	E.	1,40	,874	80.8	88.5	82.5	N. E.	,798	82.0	95.5	93.2	S.	,736	82.2	93.0	92.5	S.			
4	,830	82.3	90.0	85.6	S.		,820	83.5	92.3	88.0	W. S. W.	,750	83.9	84.0	84.0	S.	,736	81.5	79.5	78.6	E. S.			
5	,888	81.2	85.0	82.4	E.		,900	81.5	87.5	85.5	S.	,830	81.8	90.0	86.8	S.	,800	81.5	87.0	89.2	S.			
6	,892	81.8	88.8	84.7	S.		,878	83.2	92.8	87.5	S.	,822	84.3	97.0	92.0	S.	,800	84.5	94.3	90.0	S.			
7	,888	84.3	88.5	85.3	S. W.		,966	85.2	93.8	89.0	S. W.	,802	86.8	98.9	94.5	S. W.	,790	87.0	97.5	92.3	S. W.			
8	,838	84.8	90.5	86.5	S. W.	0,52	,820	85.2	97.0	90.8	S.	,762	85.5	98.5	95.0	S. W.	,728	85.5	97.3	94.5	S.			
9	,908	78.6	78.8	75.5	calm.		,886	79.0	79.2	75.5	S. E.	,800	83.7	97.5	95.2	N. W.	,792	83.5	94.2	91.2	S.			
10	,878	82.7	86.0	85.0	W.		,872	83.4	92.0	87.5	W.	,814	83.7	91.4	89.2	calm.	,796	83.7	90.0	87.7	W.			
11	,844	81.6	86.8	84.2	W.		,830	82.9	92.7	86.0	W.	,762	83.9	99.0	94.0	W.	,750	83.5	97.5	93.8	W.			
12	,830	84.8	93.0	87.5	W.		,810	84.5	97.5	90.5	S. W.	,710	84.5	101.0	92.5	W. S. W.	,690	84.5	99.5	91.8	W. S. W.			
13	,750	85.0	94.0	86.2	S. W.		,732	84.5	95.0	89.2	S. W.	,660	84.6	101.8	91.8	W.	,628	84.5	100.1	92.5	W.			
14	,770	85.2	95.3	86.5	W.		,748	85.5	95.0	89.2	W.	,674	86.0	102.5	92.7	W.	,648	86.0	100.9	93.0	W.			
15	,790	85.5	92.0	86.2	S. W.		,756	85.8	95.0	90.4	S.	,680	86.0	101.0	93.5	S. W.	,650	86.2	98.0	91.2	S.			
16	,746	86.5	93.0	88.5	S.		,740	87.0	95.5	90.4	S.	,692	93.0	66.5	92.2	S.	,674	92.5	94.0	90.5	S.			
17	,776	88.0	94.0	87.7	S.		,760	93.8	98.2	91.5	S.	,714	95.2	100.7	92.5	S.	,686	96.4	98.5	93.6	S.			
18	,770	89.5	93.4	88.4	S. S. W.		,752	92.0	96.2	90.1	S.	,692	93.7	97.2	91.8	S.	,660	93.2	94.5	90.8	S.			
19	,698	87.5	94.2	85.8	S.		,684	91.2	95.8	89.9	S. S. W.	,640	92.2	96.8	89.7	S. S. W.	,610	92.2	94.8	88.5	S. S. W.			
20	,674	87.8	91.4	84.5	S. H.		,650	91.7	93.5	88.8	S. H.	,616	91.5		89.5	S.	,600	90.8	88.0	88.0	S.			
21	,700	88.0		83.8	S. H.		,680	89.0		89.0	S. H.	,628	90.9		91.5	S. H.	,612	91.5		90.8	S. H.			
22	,714	90.3		88.5	S. S. W. H.		,710	93.3	96.3	90.3	S. S. W. H.	,686	93.5	96.3	90.3	S. S. W. H.	,62	92.5	95.0	90.5	S. S. W. H.			
23	,740	89.0	93.2	86.8	S. S. W. H.		,722	91.3	96.7	89.5	S. S. W.	,696	92.5	97.8	91.2	S. S. W.	,656	91.9	95.5	89.5	S. S. W.			
24	,778	89.9	93.0	87.5	S.		,750	92.2	96.5	88.5	S.	,700	93.1	97.0	89.9	S.	,664	92.7	94.7	88.8	S.			
25	,774	89.5	95.0	88.2	S.		,764	91.5	97.8	90.0	S. H.	,728	92.2	98.5	92.5	S. H.	,714	91.5	95.0	89.5	S. H.			
26	,830	88.5	92.3	87.5	S.		,810	91.9	96.8	88.2	S. H.	,770	93.5	97.0	91.2	S. H.	,750	92.1	94.2	89.3	S. H.			
27	,764	89.5	93.0	87.8	S. H.		,748	91.5	94.2	88.7	S. H.	,712	92.2	95.0	88.5	S. H.	,690	91.8	93.9	87.4	S. H.			
28	,710	88.8	94.5	88.0	S. H.		,684	90.0	97.0	89.5	S. H.	,654	90.6	97.8	90.2	S. S. W. H.	,630	90.0	96.0	88.9	S. S. W. H.			
29	,638	88.6	92.8	87.8	S. H.		,612	91.5	96.3	88.2	S. H.	,560	93.3	97.0	95.0	S. H.	,534	92.5	94.1	89.8	S. H.			
30	,570	90.1	95.0	89.0	S. H.		,556	92.6	96.4	91.5	S. H.	,504	95.5	100.2	93.2	S. H.	,472	95.5	99.0	92.6	S. H.			
31	,592	92.8	98.0	90.0	S.		,582	96.6	106.2	96.5	W.	,538	100.0	110.2	98.9	calm.	,498	97.5	107.8	99.2	S. E.			