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THE
CALCUTTA
CHRISTIAN OBSERVER.



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1837.

THE
CALCUTTA CHRISTIAN OBSERVER.

No. 64.—September, 1837.

I.—*Missionary Devotedness.*

THE history of the human race is generally a dark picture, yet here and there streaks of bright and heavenly light relieve the blackness which envelopes mankind: this is cheering enough to the mind of the generous and good, for it discovers to them the true dignity to which man can be raised by the grace of God. In looking not only on the history, but on the practice of the living mass, we are reminded of the image of the heathen poet in which he describes all bent and grovelling to the earth, which is so beautifully familiarized to us by good Bunyan in his *Pilgrim's Progress*, in the conduct of the man in the interpreter's house, who saw not the crown which hung over his head from his intense love of the world; and even Paul himself declares that "all seek their own." Therefore, to witness any one of our race rising and standing singularly and religiously erect,—to see any one gladly bearing the cross with a manly and Christian heroism, and yielding up all for the welfare of his species, is like the glimmerings of the opening day in the sombre east. We feel, as we witness such daring to stem the torrent which fashion, affection, ridicule, and a thousand other captivating seductions from duty's stern path pour on the mind, that there is yet a link between heaven and earth, and a hope that the one we see and admire is but a specimen of what all shall be. In the Church and the world alike, a deathly apathy will oft obtain, which is sometimes broken up by the violence of persecution or the *singular devotedness of individuals*. The latter has been the principal means by which God has lately striven to awaken the mind of the Church to the importance of Missions. It was the *personal devotedness* of Martyn, Carey, and a host of such men "walking high among the mighty," that roused the modern Church, and fed the flame for many a year. Latterly that flame has either been dimmed or fed from a source which was not pure, nor could it be abiding. *Excitement* has

usurped the place of real zeal; novelty has supplanted sobriety; and a taste for the marvellous has occupied the post formerly held by "things as they were." Hence the individual who could approach nearest to a Missionary crusader, and tell the most romantic story, has been the most successful to please the majority of the Church. And the men obtained by such measures have been very much the creatures of the excitement that produced them, sinking when the streams were stopped that supplied the life. Many have been noble exceptions. The more reflecting and devoted stood aloof, not willing to be parties to the creating or sustaining such a state of things, and still less prepared to resist or oppose good, though ill-directed intentions. We have not unfrequently thought that if some of those we were accustomed to see sitting with a calm and settled purpose stamped on their countenances at the religious festivals in London, if they would but devote themselves to the work instead of the many ephemeral beings that rushed to the aid of the ark, it would soon have been silently carried into every part of the enemy's camp, and have produced triumphs on every hand. *That era has, we hope, arrived.* The evil we deplore has begun to cure itself. The very clergy are at length beginning to feel that it is not only their duty to exhort others, young and inexperienced, to go forth, but it is *their duty* to lead on the

" Sacramental host of God—to glorious war."

We have been drawn into this desultory, though to us long-cherished train of reflection, by a "Statement of reasons for accepting a call to go as a missionary to India, from the committee of the General Assembly of the church of Scotland for the propagation of the gospel in foreign parts: submitted to the Scotch presbytery in London on the 24th of January 1837; by the Rev. J. Macdonald, A. M. minister of the Scotch church, River terrace, Islington." We have already referred to Mr. M.'s reception by the Society and his appointment to labour in this sphere. We shall say no more of his piety and mental qualifications, and painful though just consecratedness than we have already done, or than the pages of this tract itself shall supply. Suffice it to say, that he was a young man with every prospect of usefulness and honor before him in his calling in his own land. He was the pastor of a church and minister of a highly pleasing congregation, and one actively engaged in the metropolis of Britain in conveying to the lanes and alleys of London the glad tidings of salvation, independently of his stated duties. Here then were ties to be severed, associations to be broken up and sacrifices to be made that required no ordinary faith and practice; yet in his case they have

obtained. We can understand the feeling—but why is this conduct not more common? Why has it never occurred to many of our pastors that it was their duty to go to the heathen? We quite agree with Mr. M. who in his preface we think gives the true solution of the mystery, when he says:

“The interest, local and temporary as it is, excited by the writer’s transition from pastoral and domestic to Missionary and Foreign labour, indicates to him a most degenerate state of the Church. Why is not such an event common-place? Would such a thing have been talked about in the primitive Church? Would not the opposite of it have excited surprise then? Why are ministers now libelled for *wisdom*, when Paul was libelled as ‘a fool?’”

This should be more the rule than the exception.

Our devoted brother appears throughout the statement to labor to prove to his brethren that the step he was taking was one to which he had been directed by the providence of God; the struggles through which his own mind had passed are finely marked in the following observations, and the conclusion is evidently that of a mind which had passed through a severe but legitimate ordeal: he says,

“Should this invitation *not* be a call from Christ, and should I from self-will close with it, and leave my present post of duty, then should I incur the displeasure of my Lord, by fleeing from His presence, and be chargeable with all the damage to the souls of my flock which might ensue from my sinful departure.

“Should this be a call from the Lord Jesus Christ, and should I from regard to the flesh disobey it, and remain here against His will, (which may always be known where needful,) then should I, even on the scene of former blessing, honor, and joy, expect just wrath, and its fruits in a blighted ministry, a dishonoured name, and a pining heart;—and this neither my people nor my presbytery would desire, as the price of my remaining amongst them.

“It is therefore with peculiar solemnity of soul, as it is after much prayer and deliberation, that I now declare to my brethren, that *I believe in conscience* this to be a *Call* from the *Lord Jesus Christ*; and that therefore it is my *duty* to obey it, and go forth as His Missionary Servant to Foreign Parts.”

To evidence to his brethren that he had not formed the estimate rashly, he details the various things which had presented opposition to his procedure at the outset, but in the end had but confirmed his wish. He asks,

“Has there not been sought and granted brotherly and free conference both in public and in private? Has there not been opportunity craved and given, for my flock fully to express their minds in the most unfettered and effective form?—and they are my witnesses that I promoted this amongst them with my whole heart; for I could have no wish to part with them, if it could appear that I ought to stay. Have not my brethren themselves, at my own earnest request, delivered their minds, and stated their judgments, although I had reason already to know in private that their sentiments were unfavourable to the bias of my mind? Has there not by my congregation and my presbytery been offered up, in secret, in

the family, in special meetings of conference and prayer, and in public worship, continued supplication that God would reveal His will, and that *that* will alone might be done? Have not my own personal supplications been offering up for many months, in conscious sincerity, that the Lord would "shew me His ways?"—May I not add, that I have a father and mother—brethren and sisters in Christ—yea, and aged saints of God in our own land, who, like Simeon and Anna, are waiting only for the consolation of Israel, and who have been offering up for me prayer, that I may be directed to know and do the will of the Lord alone? Have I not also been subjected to the no less trying ordeal of private conversation, friendly remark, worldly insinuation, and Christian suggestion, in the daily and hourly intercourse of life; than which nothing almost is more penetrating and sifting to one's spirit and motives, or better calculated to make manifest the strength or weakness of our convictions? And can I suppose that all such procedure, active or passive, has been in vain? That our conference and prayers have been fruitless? That all has resulted only in such a spirit of delusion as *this*, that I stand before you this night like Jonah, ready to "flee from the presence of the Lord," and, in addition, from every thing dear to my flesh—to begin life over again, under a scorching sun, and in a foreign land, and with an untried sort of labour? Nay rather, my conviction is, that in answer to the prayers of my people, my brethren, my kinsmen, and myself, for Divine light, I stand now before you, convinced of that path of duty which before seemed dark; and I do trust that you will be partakers with me of the persuasion which I now confess before you, and that you will be prepared to sanction the result to which I have been brought, as '*of God.*'"

In calling the attention of the presbytery to the objections urged against his giving himself up and the motives which had been imputed to him, there are two to which he specially refers, the answers to which reflect the highest credit on his heart and feeling. They are *novelty and notoriety*, motives not unfrequently imputed to the servants of God. In reference to them he remarks.

"Nor have I decided from any romantic or sentimental preference for that which is *strange and foreign*: this has not been, nor is it my disposition. I am neither adventurous nor imaginative; but my temperament is slow and phlegmatic—nay, I felt more disposed, during four years of my ministry in London, to be a Home Missionary, than, a Foreign one; and did the church call me, or my brethren, *then*, to be a city Missionary in London, I should joyfully have obeyed. Nor is it possible that I can have decided for the sake of any *temporal advantage* which I could not otherwise attain to, although this has been insinuated. But explanation here is unnecessary. Even as to the matter of health, I am left in uncertainty; and have no reason to anticipate any prolongation of life by the removal proposed.

"And let my brethren forgive and bear with me, if I only further disclaim one other motive, which has been hinted by some, a *love of notoriety*. Oh no!—they know not my weak and morbid flesh that think so.—The very *dread* of notoriety has fearfully hindered, and often entangled my conscience in this matter. I was afraid to do what might seem *strange*: and even now, my soul has been wearied with the little passing notoriety connected with this case as personal; so that I have longed until it be decided, and I might again return into my former sweet and peaceful obscurity, to labour and die in Christ's sight alone. Oh what a poor

wretch were I, who have experienced so much mercy, who am such a pardoned rebel, such a forgiven debtor, if I were, in mere gratuitous *vain glory*, to attempt His throne, and to embezzle His Tribute ! The Lord is my judge in this matter, and with Him I leave it to judge thereof."

We are obliged, however, reluctantly to pass over those things which he considers the chief means by which every Christian may be enabled to form a correct judgment as to the *reality* of a call from God. We may enumerate the leading ideas as an example. They are : The Holy Scriptures—the voice of Providence—inward experience—conference with the good, and prayer. Through these lattices he says he has watched for the evidences of his call. He has deemed it divine for the following reasons, which we must transfer to our pages in the hope that they may tend to set forth the duty of the church and the ministry in its true character in a manner more clear and full than we can pretend to. He proceeds :

" I. The consideration has been pressed upon me from the word of God, that the *Church of Christ* is essentially and constitutionally *Evangelistic* or *Missionary*—having been called, formed, and sanctified 'to shew forth the praises of the Lord,' and to 'hold forth the word of life?'—that she is not intended to sit down, or rest in ease and self-enjoyment, but is to arise and shake herself from the dust, and maintain an aspect of salvation towards the world :—that her unceasing duty is evangelical aggression, and perpetual extension—that the design of all internal edification as a Church, is thus externally to multiply and replenish the earth :—that the evangelization of the world being the will of her Head, is the law of her being :—that this law descends to every member of the body, so that the chief end for which I ought to live towards the world under God, is, the salvation of my perishing fellowmen :—and that this bears more strongly upon those of my fellowmen who *have sinned* and are *ignorant* of a Saviour, than upon those who have both *sinned* and *rejected* that Saviour. Therefore of two claims before me, I have been made to feel that the stronger, which goes more to fulfil the original constitution and design of the Church, in preaching the Gospel where it is not, than where it is. Yet in this I judge not others.

" II. I have been impressed with the consideration also, that the *World* is the *Church's Trust* for the express end of being evangelized—as Canaan was given to the Jews, so is the world of 'all nations' to Christians, to be by them possessed :—that, for 1800 years, we have been accepting and holding this immense and awful trust at the hands of our Lord :—that at this moment there are some hundred millions, to 'every creature' of whom it is His clear and express command that the Gospel be preached, and yet to not one of whom has it been conveyed by the Church :—that every individual Christian, whether he own it or not, is most certainly, by his own act and deed of communion with the Church, a full partaker in this tremendous trust :—that the blood of the world will be required at his hand, according to the nature of his calling, and the extent of his ability to do good :—that if there are places where this trust has been either wholly or comparatively unfulfilled, and where the Lord of all is at the same time opening a wide door for the fulfilment, as in India at this time, then I am made in my own self to feel, that, of two claims or calls, I must, according to this conviction, prefer that which goes more

fully to the discharge of the great and solemn trust of the whole world's evangelization.

“ III. This third consideration has been pressed upon me, that the gospel *Ministry* is originally and primarily *evangelistic* or missionary—and that nothing can destroy or annul this its *first* element and characteristic :—so that this, the grand organ of the Church, is of one constitution with the Church itself. Our *commission*, as it came from the lips of our Lord, is *universal* ; in His Church and by His providence, He may subdivide this universality for special ends—or he may call us to the full exercise of it:—He may fix us as pastors of Churches, or send us as evangelists to the world, as seems good to Him:—in the former case, we must devote our whole energies to our present work ; in the latter we must be ready to gird up our loins, and leave all to fulfil the original ministry which we have accepted. This evangelistic and universal element *ever* remains in our Divine commission ; and as it may subject us to pastoral transferences so may it also subject us to missionary calls, at home or abroad. If then such be my commission, and if the missionary call sent me, be not only within its scope, but originally contemplated as the highest fulfilment of it ; then surely, if the pastoral claim from the Church, and an evangelistic call to the World be both before me, if I look to the unalterable character of that commission, I cannot but yield to the conviction, that the *latter* I must prefer to the former ; and rather preach to those who comparatively have not the Gospel, than to those who have it ; to those who may have but a hundred preachers to a hundred millions, than to those who have more than a preacher to every five thousand, if every pastor were as he ought to be, an evangelist too.

“ IV. I feel also individually laid prostrate under the conviction, that the internal and spiritual *prosperity of the Church* herself, demands a more full discharge of her evangelistic work. Like a human body, the Church is constructed for certain activity and functions ; in the fulfilling of these God will bless her ; in the neglect of them, she is blighted. If the neglect of half a million of souls in London, be chargeable against the Churches of Christ in it, how can they prosper ? Will the Lord smile on the blood-guilty ?—And if over the world there be 600,000,000 of souls, far, far more neglected than even that half million here, can those Churches ever expect a blessing that will not arise and do their Lord's will, by a total consecration of themselves to His work ? Will he reward those who are standing idle all the day in the market place, as he will those who are toiling in His vineyard ? May He not say to our Churches in this matter as of old, ‘ When ye spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers, I will not hear ; *your hands are full of blood*, wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil ; learn to do well ; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. *Come now*, and let us reason together saith the Lord, though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.’ Oh surely, if our Churches did but respond to that parting charge of their common Lord, to preach His Gospel of grace ‘ to all nations and every creature,’ and did but devote themselves to this His supreme work on earth, we should not have such a mournful deadness in other respects amongst us ! In proportion as we pour out a blessing to others, will he pour into us : the most devoted and zealous, are the most happy and joyous. And by what can the Church give more largely, than by yielding up her own tried Gospel ministry ? or by what act can the ministers more largely bless the Church, than by going forth personally, as Paul and Barnabas of

old? And if God hath, by many dealings and considerations made it manifest to me that it is more for the good of His Church, in its spiritual relation to Him, although not in its temporal aspect, that I should go forth, who am I, that any thing of mine should stand in the way?—And if my own congregation and presbytery do in faith render me up to this work, I am persuaded that they will eventually discover a new benefit springing up, in *another* form, and *better* far than any connected with the presence of a poor fellow-worm; they will have more of the presence of *Christ Himself* in the midst of the Churches.

“V. The *apathy* too generally prevalent amongst us, on the subject of the world's evangelization, has been laid upon me also by the hand of God, as an argument for personal surrender in this solemn and important work. The standard of that interest which we ought to take in the matter of *publishing* the Gospel of salvation, is surely to be found in the interest which the Son of God took in *working* out that salvation. We are called by His name; we profess as Christians, unity of mind and aim with him; we say in baptism, and at His table, and in the worship of the sanctuary, that we are His—that our heart is with His—else we mean nothing. But where is the semblance of the heart that was pierced with the spear? Where is the head that was crowned with thorns? Where the hands and feet that were transfixed with nails? Where His groaning spirit, where His *travailing* soul? Oh, where are those tears that bedewed Jerusalem's highway? Where the bloody sweat that stained Gethsemane?—Where, oh where, is the evidence of unity and conformity amongst the great mass of us, to the Son of God and of Man, to the Crucified One?—True, there is a *remnant*, however small, that are living, feeling, acting, praying and even suffering somewhat, that they may fulfil the mind that was in Christ; and who may be known by a brokenness and contrition of heart over their own imperfections. But, oh! as to the mass of Christian professors, they are sunk in carnal sloth, and selfish ease!—they *shrink* from the very hearing of the claims of Christ and the world; or they *compound*, by the substitution of a coin of gold for a heart of love, or of a printed name for a burning soul!—To me there seems something fearfully wrong in our present state; all missionary or evangelistic effect is accounted as something extra, over and above just claims;—a favour conferred on man, if not on God, instead of being that for which chiefly we should live as Christians in a perishing world!

“Now this state of things in our own branch of the Church of Christ, has been brought home to me with *individual* power, and I have been made to consider what will break up this apathy? The *ministry* of Christ must do it. But how? by preaching the word, and awaking man by blowing the trumpet, either of Sinai or Zion, as may be needed? True.—But will it be *enough* that they *preach*? nay, they must *act* too; and if action lead to *suffering*, then must they suffer too, which is their highest privilege and glory here. Was it preaching, without actions and sufferings, that established the primitive Church? Was it preaching, without actions and sufferings, that established the Reformation? Shall it be preaching, without actions and sufferings in some sort, that will establish the Missionary cause, the *universal* kingdom of our Lord Jesus Christ? Nay, the *apathy* of the people must be broken up by the readiness of the ministers. Let the priests that might plead exemption, go into the river *first*, and the people will follow, and the river will dry up, and Canaan be possessed.—But is it needful that *all* should do the same? No—but let all be willing and ready: and if God so please, let *one* go for many or few. Now then, if the Lord hath said in my hearing, even in my heart, ‘Whom shall I send, and who will go for us?’ was I, or am I wrong in

saying, 'Here am I, send me!' If death were to seize me to-morrow, or the ocean to close over me, ere I reached a Heathen shore, still would I die in the conviction that I had done my Lord's will in accepting this call; and that He could cause that which was dead to bring to nought that which was living—by the death of one man He could break up the apathy of ten; and by the last crash of life, accomplish more, than by a warfare of years threescore and ten!

"VI. Or shall I further be ashamed to own, that in this matter of acceptance, I feel '*constrained by the Love of the Lord Jesus Christ*—which, as my brethren know, is the *mainspring* of the ministry, even as of Christian life. We well know that there is an *actual* fellowship between the Lord of Glory and His servants still; that *still* there is a reciprocation of love between the Son of God and us, the poor children of men; so that when we are rendering up our poor selves to Him, he is pleased to shed abroad in us His marvellous and constraining love by His Holy Spirit; and so that when we are engaged in those duties, or pursuing those objects that are nearest to His heart, He does especially manifest Himself to us. Is it not this 'love to the Lord Jesus Christ,' which we declared at ordination led us to the Gospel Ministry? Is it not this love which has sustained us in our many difficulties? Is it not the leadings of this love that prompts us in our evangelistic exertions at home, when we cross our pastoral limit it may be, in the judgment of some? And if He who said, '*other sheep I have who are not of this fold,*' and who said also to Peter, '*S. mon, Son of Jonas, lovest thou me?—feed my sheep, feed my lambs,*'—if He, by his providence and inward dealings, do point now, not to those dear sheep and dear lambs around me, whom I have endeavoured joyfully to tend, whilst He would have it so, (as you have their own affectionate testimony in that memorial now on your table;) but if he point to '*others, not of this fold,*' who, in a land to which few, save for the love of gold, will go, are dying for want of shepherds to lead them to the pastures of salvation, shall I, can I, demur, under the pressure of that love 'which passeth knowledge,' to do what I feel to be His will? Nay perish my right hand, and let my tongue cleave to my mouth, if I yield not to *His* love, who died for me! I cannot indeed expect my brethren or others to see that the love of Christ requires this *special* thing of me? but I give them the workings and convictions of my soul, as they desired that I would. I feel and admit, that were I placed amidst a gainsaying and disobedient people, (as I have not been,) that to persevere unto death in declaring the truth to them, would be, if such were the will of Christ, the highest fruit of love to Him that perhaps could be given; but He leads as seems good to Him, and if a sense of His love shut me up to accept this invitation, as His call, I cannot but go on to obey it.

"VII. But I am led by this further to advert to the personal dealings of God with my own self, in regard to the matter now before us, in that He hath given me a *heart* to this missionary work. My brethren are aware that the call now on their table, has, in course of Providence, arisen out of information received by the Committee in Edinburgh, that my mind was disposed towards personal engagement in the foreign missionary cause; and the existence of such a bias I have both publicly and privately been ready to avow when required. Its history is briefly as follows; and I now give that, which, but for this special providence of God, would have remained buried where it ought, in the secrecy of mine own heart; if so be, that the recital may lead to more satisfaction in the minds of my brethren, as to the course which I feel led to adopt.

"Soon after it pleased God, of his great grace, to 'reveal His Son in me,' as in most, if not in all such cases, I was filled with a vehement de-

sire to make known the salvation of Christ to *all* men ; and having a door thrown open to me just then in my immediate neighbourhood for the doing of good, I was enabled to embrace the opening. In pursuing one department, the formation of a Sabbath School Library, I was most unexpectedly led to the perusal of certain missionary biographies, and among the rest of Martyn and Brainerd. I was immediately smitten like Saul to the ground ; and under the oppression of what was mightier than any human hand, I was led for many weeks to cry day and night, ' Lord, what wilt Thou have me to do ! ' At length, unwilling even then, to do what might be rash or undutiful, I took counsel of a venerated and devoted servant of our Master. His wise counsel was in substance, ' Keep this matter before the throne of grace ; and go on with present duty until light be given.' This I followed, though not without a struggle, and went on in the different spheres opened from that day to this. It may be said, could *such* a bias, that seemed so to pass away, have been from God ? I believe it was ; ' the time was not yet come : ' discipline, very sore and needful discipline, must first be undergone. Moses, when a youth, had the bias of his future work, and ' slew the Egyptian ; ' but he was not then called of God, and therefore he must flee, and forty years in Midian must pass over his head as a shepherd, ere the year of his ultimate calling arrived. May not a right bias then exist, and be *trained* in its very *suspension* ?

" My people well know, that from the time I came amongst them, in November 1830, until the month of April 1835, I took no active interest in foreign Missionary matters. I seemed almost estranged beyond others from them. I had, indeed, occasional thoughts and stirrings within me as to personal call ; but I must say, that I was so distrustful of their origin, and fearful of their tendency, that I was induced to check them. I have since been led to see and mourn over that as a period of special guilt, wherein, on account of my apathy, I am chargeable with my brother's blood.

" The spring of 1835, as it was thus the most insensible portion of my spiritual life as to all Missionary exertion, was at the same time, *externally* the most bright and promising of my ministry in London. After a long struggle, my flock and myself had entered this new and desirable place of worship. A larger number of hearers were added to us within a few weeks than in any one year of my ministry, either before or after ; and I will frankly own, that I felt as if settling down to my rest, and saying, ' *Here* will I dwell, for I do like it.' At this very time it was proposed that the Rev. Dr. Duff should visit our Presbytery, and that we should enter into closer Missionary co-operation in our several churches. I now confess, to my shame, and perhaps my brethren will remember it, that I was the only member of the Presbytery that was at first inclined to oppose the proposition, or to hinder the good work ; although afterwards I concurred in making a trial. There existed in my mind a degree of prejudice against that very scheme with which I am now called to co-operate. Thus was there no excitement, no prepossession in my mind. It was at this most unlikely time, that it pleased the Lord a second time to transfix me with that shaft of His authority, which no hand as yet has been able to extract ; and although as to man, it was as from ' a bow drawn at a venture,' yet not so as to Him who presides in heaven. In the public ministrations of certain of His honoured servants to whom I was personally unknown, was I thus smitten, and driven out of my selfish apathy and my settled formality, to the fresh inquiry, ' Lord, what wilt Thou have me to do ? ' From that time till now, I have had no continued rest of soul in this matter, save

in yielding to it: and from one stage to another has this renewed bias advanced, until it has, by a providential necessity which I dared not arrest, reached that solemn crisis which places me here this night."

We cannot conclude our notice of this statement without one more extract which reflects the highest honor on the affectionate spirit and sympathy of our dear brother. He says in conclusion:—

"Yet I feel that I cannot conclude without regarding one question, *How can you part with your present flock?*

"If the question be asked of my *heart*, I can only reply by repeating the question, '*How can I?*' Lord God, thou only knowest how I am to do this thing! From thee alone can come my strength for such a separation"—This I can say, that nothing but a love to my Saviour, greater I trust than my love to my flock, could lead to such a step as that to which I am now brought; and they will not blame me for yielding to *that love* which I ever sought to lead them to as best.

"But if the question be asked of my *conscience*, then must I reply, 'He that called me hither six years ago, now calls me hence again, and I *must* go, for He wills it;' and my people have prayed with me that 'His will may be done.' That which they have deemed and felt to be as the *beginning* of a blessing on my ministry, I have been made to feel as the winding up of it, by the hand of Mercy, until the judgment day. And that *Memorial*, in which I see most clearly the Spirit of God restraining and subduing the hearts of praying men who composed it, so that they should not, even unconsciously, go beyond the limits of His holy, but then unknown will, I found to be as a testimony of acceptance, sweeter to my taste than the last but richly mellowed fruits of autumn. It declares, that *with me* there is *no discontent, and with them, no disaffection*; that I have endeavoured to labour to *the last*, and that to *the last*, they have rejoiced in my poor borrowed labours. If any chain forged on earth could bind me, that memorial might: but I feel, that, contrary to my own weak nature, all ties are made as flax to me. I feel bound in spirit, and I cannot but go. I feel that I am this night come to the brink of waters deep, dark, and strong; and never has my flesh trembled as now. But there is a voice from the Unseen, which says, 'IT IS I; BE NOT AFRAID.' That voice I know; it is 'the Beloved' who speaks. I must not shrink—I may not fear—but will follow whithersoever He call. I am not yours, my beloved brethren and flock; neither am I my own. If I follow not Him, the sentence is already pronounced that I am not His. But His I am and must be; therefore, *I go*—Lord lead me! what I have done evil, forgive; what is thine own, accept; and 'THINE BE THE KINGDOM, THE POWER AND THE GLORY, FOR EVER. AMEN!'

"MODERATOR, once more, in conclusion, must I declare my clear acceptance of this call, to go forth to labour as a Minister in Foreign Parts;—and in due time, although not now (for the sake of my flock) shall be tendered to you my resignation of the present charge, if the Lord further permit:—and I trust that the statement made this night will satisfy the minds of my brethren, that I am now acting according to truth and conscience."

We have but one fervent supplication to offer after the perusal of such a document, and it is that its penman may be preserved to reach these shores in health and safety; that he may be long permitted to infuse the leaven of his zeal and wisdom

into our Missionary circle, and that many, stimulated by his example, may come and thrust in the sickle and gather the harvest to God. O Lord, send now prosperity, But when is this sleeping church of India to awake? When will she shake herself from the dust? When shall she have to cease crying, come over and help us? Are there none amongst her warrior sons that are tired of war's alarms? None of her merchant princes who wish to bring their silver and gold with them to God? None of the many in the employ of the possessors of the soil, who feel a noble ambition to tear away the bondage which now from political motives, closes their lips? Where are the children of the land—are they to be grovelling for ever after the petty offices which penmanship holds out? Where are our native Christians, devoted, holy and good? Shame, shame cover us.—O that we might cover ourselves from the presence of our God, and cry as a church with our first and erring parent when God shall say, “My people in India where and what are you accomplishing?” We heard thy voice in the midst of the garden and we were afraid. Come out from amongst them and be ye separate, saith the Lord. Look on the cross, contemplate its efficacy, think of its power in death and at the judgment, and then withhold if you can the consecration of body and spirit, talent, and wealth, and time, and every thing you possess to him who hung on it and said, “If any man will come after me, let him deny himself and take up his cross and follow me.” Respond to the call, and say, Here we are, Lord, civil servants, military men, merchants, soldiers, East Indians, natives—all—send us

We give ourselves to thee
Tis all that we can do.

φίλος.

II.—Chapter of Correspondence.

I.—MONITIONS TO MISSIONARIES.

Death of Mrs. Hall and Mr. Thomas of the American Baptist Mission.

How distinct and clear are the monitions of God. They speak a language which “he that runs may read.” Clear they are and multiplied in their occurrence, yet we heed them not, at least, they are like the drops of the morning, seen, thought on for a moment and then forgot for ever. In the extracts below we have more of these monitions. Mr. Thomas and Mrs. Hall, were of a party which came to this country but a few months ago, with every promise of long life and usefulness. The one dies after a week's disease; the other perishes in prospect of the very house in which he was to reside, and in view

of the very sphere in which he was to labour. After passing over thousands of miles of the treacherous ocean they fall at the onset of their career, leading us to adore the inscrutable plans of the all-wise and unerring God,

“Who is His own interpreter, and will make all things plain.”

With the mystery we have nothing to do, but the plain and evident lesson which we can understand and to which we would do well to take heed, is to be diligent. It is a voice saying to Missionaries and their wives.—*Whatsoever your hands find to do, do it.*

Mrs. Hall's Death.—(From Mr. Hall.)

Kyook Pkyoo, July 12th, 1837.

With a heart full of anguish, yet having abundant cause for gratitude to our heavenly Father, I take my pen to address you. You have probably ere this learnt by a letter from my beloved wife, that through the guardian care of our God, we both arrived in health at this place and were happily situated in the same house with brother Comstock and engaged in the study of the Arrakanese language. Our journeyings were over, and we had apparently at length found a place which we could call our home. We were made happy by each other's society and the fond hope that the time would come, when we should have the privilege of engaging with one heart in making known to these dying heathen the way of life. Often have our united prayers ascended to God that he would enable us soon to acquire the language, and make us a blessing to this benighted people.

Often would my dear wife while seeing them about her, say with emphasis, “O that I could talk to them.”

When they came to our study she gave tracts to those who would accept and by the little language she could command, endeavoured to lead them to Christ.

But he who knows best how to accomplish his designs of mercy to a lost world, whose judgments are unsearchable, whose ways are past finding out, was pleased to place upon her his afflicting hand. She was taken ill and was removed by the Arrakanese fever in one short week: every attention was paid her by the doctor but in vain.

She died happy in the Lord and from henceforth rests from her labours. About three hours before her happy spirit ascended to her God, she spoke to me with a loud and distinct voice for ten or fifteen minutes. She said, that it was “a happy Sabbath to her, that she was going to die soon, but that she did not at all fear, for she knew that she loved her Saviour, and should die an easy death.”

She exhorted me to live nearer to God, to be very faithful to the perishing heathen and to ask others to do the same.

She told me to write her father, sisters and brother in her native land, telling them that she was *not sorry that she left them to come among the heathen*; also about her sickness, the kindness which was shewn to her by friends here during her illness, and to exhort all of them to prepare for eternity!

Not long after she said to me “farewell,” and soon left me to mourn my indescribable loss. My heart is bleeding with the deep wound which this blow has made, and request your prayers that God would grant me much grace to support and enable me so to improve this peculiarly afflictive dispensation that I may become more holy.

*Mr. Thomas's Death.**Sadiyá, July 17th, 1837.*

I am sure you and all our Calcutta friends will be pained to hear that your namesake, our dear brother Thomas who left you (in company with brother Bronson) for this place in April last, came within *sight* of his place of destination, but was not permitted to enter it! That body which, but a few days since, was healthy, strong and vigorous, now lies mouldering with the dust a few rods east of our house. We *saw* him but did not hear him. His tongue was silent in death, and his immortal spirit had exchanged its tabernacle of flesh for the Paradise of God. How mysterious are the dealings of Providence! and how past finding out are all his ways! We were anticipating the greatest happiness from the arrival of that little band; and our daily prayer had been, that they might be brought safely on their way, and come to us "in the fullness of the blessing of the Gospel of Christ." But, how are our expectations disappointed, and all our fond hopes blasted!

"Death, like an overflowing stream,
Sweeps us away; our life's a dream,
An empty tale, a morning flower,
Cut down and withered in an hour."

Brother Thomas left his companions in the budgerow, and started for Sadiyá in a small canoe with four men, on the 1st instant. On the morning of the 7th, the men were pushing along against the rapid current, and just as they came within sight of the place he had so long desired to see, two trees suddenly fell from the bank of the river, which sunk him and the boat instantly. The men said they made every exertion to pull him out, but that one of the largest trees fell across his body, and that he was pressed so closely between the tree and the boat that it was impossible to move him. He waved his hand once above the water, and with this exception they saw no struggle, nor heard a groan.

As soon as the distressing intelligence reached us, I hastened to the fatal spot, and soon succeeded in raising his lifeless body, which I that evening conveyed to Sadiyá, and the next day we followed his remains to the grave, where they will rest till the resurrection day.

He was only 25 years of age, and appeared every way calculated for an invaluable missionary among these dark tribes. We and the cause of Christ have suffered a severe loss; but as the event was ordered by infinite wisdom, we should neither murmur nor repine.

It will be a severe shock to his bereaved companion, who I trust will share an interest in your supplications, that she may be sustained by the consolations which the gospel affords, in this season of severe affliction. And I pray this afflictive dispensation of divine Providence may be sanctified to us all.

Brother Bronson has been very ill, and Lieut. Millar kindly sent off the native doctor of the Regiment to his relief. He was a little better the last we heard from him. We expect them here in a day or two. Brother Brown has gone down to meet them.

(From another Correspondent.)

"We are highly pleased with our new associates, but we greatly feel the loss we have sustained in brother Thomas. Mr. Bronson has concluded, I believe, to turn his attention towards the Singphos. He will soon be able to reduce their language to writing, and print something for the use of schools. I think he will settle on the Buri Dihing, in case a military station is established on that river. He wishes to be remembered affectionately to you, as he is not now able to write."

2.—DAWNINGS OF SUCCESS IN CHINA.

We are confident the accompanying short extract will be highly cheering to many who wait with longing eyes for the salvation of China. O Lord, send now prosperity.

“Mrs. Dyer has now six Chinese girls’ schools, our little protégées. Andrew and Matthew are growing great boys, and with our own three little ones, and two or three apprentice boys, (in the foundry for Chinese types) her time is fully occupied.

Things wear an interesting aspect among the Chinese here, many have openly renounced idolatry and embraced the Christian faith, and I trust the spirit of God is working in many hearts.

As Malacca missions have hitherto been any thing but really promising, especially in actual conversions, I was much delighted with this information, and doubt not others will be equally so, and as they read it, “Bless God and take courage.”

3.—A SUGGESTION TO TRANSLATORS ON THE MODE OF EXPRESSING THE TERM TRINITY.

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,

Will you allow me to bring before the readers of your excellent periodical, a question of considerable importance to the welfare of the Church of Christ in India. As the introducers of Christianity into this country, we are charged with a work of awful responsibility, the importance of which must not be judged of so much from present results as from what may and will arise from them in succeeding times. It is our work to lay the foundation stones of the building, and if there be any error in the plan, or in the execution, it will extend more or less to the whole fabric, while if through the teachings of infinite wisdom, we are enabled as wise master builders to lay the foundation worthily, the perfection of our first efforts will give a character more or less to all succeeding exertions. Living as we do in these latter days of the Church, we are in some respects more highly privileged than all our forefathers since we stand on the vantage ground of their experience, and are in circumstances that allow our making the freest use of its invaluable lessons; their excellences and their failings will alike be a source of profit to us, for by the one we shall be quickened to duty and by the other warned from neglect and danger, and perhaps the latter may even yield the richest harvest. For of excellences we have a consummate pattern in the character and life of our Redeemer so that all succeeding patterns are comparatively darkened by the brightness that excelleth; but the failings of men, can only be learned by studying the varied developments of human nature, whether in past or present times. In application of these remarks there are several points which strike me, which if discussed might be not without benefit, but at present I wish to direct the attention of your readers to only one point respecting the terms which we ought to use in speaking of the Trinity to the natives of this country, in respect to which the lights of past experience may be a guide to us. In English we usually say that God is one, but that in the unity of the Godhead there are three persons. Of course when we so speak we do not use the word person in its ordinary acceptation of a distinct separate intelligence, but we use it only because we cannot obtain a better to express that distinction which manifestly exists in the Godhead. And

in like manner in Hindustán, it is common to say either that there are *tín ans*, or that there are *tín shakhs*, in the Godhead, of course not meaning by this what a Hindu or Musalmán would understand from knowing the ordinary meaning of these words, but using them either as a translation from the English, or because we know no better way of accommodating the language to express our meaning. Whether we do right in using such terms in connection with the blessed God, the only Potentate, is certainly a matter for grave question, as if we are not doing right we are manifestly doing a wrong and an injury to the cause of truth in this land of Musalmáns and heathen. In respect to the English word *person* it has in all times formed a ground of regret with the best and most orthodox divines that it should ever have been used, as it is not a scriptural term, nor a word used in the first age of the Church, the age of the life, but coined in succeeding times, when the fire and blaze of zeal and first love had died away into the cold light of metaphysical acumen; and moreover as in one acceptation of it, it tends to convey a false impression respecting the nature of the Deity. Calvin says, respecting its use with great feeling, "Utinam quidem sepulta essent nomina, constaret modo hæc inter omnes fides, Patrem et Filium et Spiritum sanctum esse unum Deum." Just. I. 13, 5. And another divine of high standing in the Church at the present day both as a theologian and commentator, Moses Stuart of Andover, remarks in like manner that I have sometimes been led strongly to wish that the word had never come into use among Christians as it is a stranger (at least in the sense of modern usage) to the Scriptures. Biblical Repos. July 1835, p. 98. However to expel it from the language is now an impossibility, and were it possible perhaps the act might be productive of more injury than good, as it is now naturalised in our tongue, and its restricted meaning as applicable to the Deity is more or less understood by all who are conversant with theological matters; but still to allow it to live as a thing tolerated is very different from encouraging it by translating it into foreign tongues, with all its original and now new difficulties on its head. Surely if it is a matter of regret that it has been ever introduced, a position in which all lovers of Scriptural language will be of one mind, it must be much more a matter of regret that it should ever be translated into foreign tongues as yet strangers to our religion. My own view of the case is this that we ought never to use either *ans* or *shakhs* in connection with the Deity, the former is utterly untenable on any grounds of reason or revelation; and respecting the latter it conveys a most erroneous impression, and doubles the difficulty attendant on teaching the doctrine of the Trinity. Were we to confine ourselves to Scripture language on the subject, this one advantage at least would accrue that we should do good without any admixture of harm. In the Scriptures, Christ is represented as the Son sent by the Father, and as such is said to be the image and in the form of the Father, now were we to speak of him in the Hindustání as the *surat* of God, and then explain the peculiarities of this *surat* as differing from others, we should have the advantage of teaching scripturally, and of conveying truth without any extraneous accompaniment, and we might hope that the advantages would partake of the same unmingled character as the teaching. I am aware that it may be objected to this term, although scriptural, that to use it as significant of the relation of the Son to the Father is to express as much too little as by *shakhs* we express too much. But which is better in a painting to lay on too much colour and then have to soften it down, or to lay on little and afterwards work it up to the proper line: all will agree on the latter part as the better; and it seems to me that in like manner it is best to use terms to denote the relations of the Trinity which are wholly true though

not in themselves fully adequate to express all that we mean, rather than to hazard the welfare of the truth by using terms which express far more than we mean. Perhaps some of your correspondents will favor the public with their ideas on this subject, and in that hope I subscribe myself

Yours most truly,

Banâras, Aug. 10th, 1837.

R. C. M.

4.—QUARTERLY REPORT OF THE CALCUTTA SEAMAN'S FRIEND SOCIETY.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

If the accompanying report will interest the readers of the CALCUTTA CHRISTIAN OBSERVER it is at your disposal; I hope it may tend to excite the most lively interest in the spiritual welfare of this large class of our fellow men.

Yours, &c.

A FRIEND TO SEAMEN.

To the Committee of the Calcutta Seaman's Friend Society.

SIRS,

The termination of another quarter imposes on your agents the duty of submitting to you a report of their proceedings during the last three months.

In doing this it may not be improper to state that there exists between your agents the most perfect cordiality and good understanding. The labor to which they are called is generally divided into two parts; and may be denominated, for the sake of distinction, the visiting, and preaching departments. In attending to these separately, each feels an anxiety that is more easily conceived than described: the one, by visiting, &c. is solicitous to bring as many seamen as possible under the sound of the Gospel: and the other is too much rejoiced at their presence, and too deeply impressed with the thought that he may never address them again, not to exert himself to the utmost, in order that, if possible with the blessing of God, he may be instrumental to their conversion and salvation. This division of labor is a very natural one, and a continuance of it appears highly necessary if the work is to be done effectually: for, it must be allowed, that going round with the boats, and collecting the men from ships lying in different directions, is exhausting to a degree that almost precludes the possibility of preaching afterwards: and, it is equally evident, that addressing a number of men in such a place as the Bethel, and in such a clime as India, requires too much bodily strength, as well as too much thought, and preparedness of heart and mind, to allow of any exertion beforehand. Nor is unanimity of feeling and judgment less necessary than union of effort: the one is necessary to the other, "For how shall two walk together except they be agreed." So far then as your agents are concerned there is reason to rejoice, in that, though they are engaged in different departments, their energies are so combined and concentrated as to bear directly on the one grand object for which your society exists, the glory of God in the salvation of seamen.

Your agents are happy to state that during the past quarter, and especially the latter part of it, the scene of their labors has presented many encouraging circumstances. On board several vessels they have met with a welcome reception; a desire to co-operate with the society has discovered itself in not a few; and for some weeks there have been public services in two, and occasionally in three parts of the river every Lord's day.

On these occasions the audience is not always limited to the individual ship's crew ; others are invited, and sometimes they come ; hence the number of hearers on board one vessel is frequently considerable. The sight at these times is peculiarly pleasing. All are clean and neat ; with a few exceptions all manifest a becoming attention ; and, though their singing may not be the most scientific or harmonious, yet to a devout mind it is by no means devoid of interest, particularly as it mingles with the sound of waters, and the hum of the swelling gale. Nor can it be less acceptable to him who regards the lisplings of babes and the melody of the heart, more than even mellifluous accents, though sung with a siren's voice, and accompanied by the harp and the lyre. What a contrast between a ship's company thus employed, and one joining in the song of the drunkard, and listening to the mirth of fools !

The pleasure felt on relating the above is not unmixed with pain, occasioned by the remembrance that, while some captains and officers afford encouragement, the conduct of others is calculated to damp every effort intended for the spiritual benefit of sailors. What a sad spectacle does a ship's company present hard at work on the Sabbath, the same as if it were another day, and making that an excuse for not attending a place of worship. What an awful sight ! to see British sailors rolling about the streets of Calcutta drunk on the Lord's day more than any other. What a paradoxical specimen of Christianity for the Heathen to witness ! May they not with propriety ask : Do not these men come from a country calling itself Christian ? Do not they profess to receive the Bible as the rule of life ? to reverence the Sabbath as holy ? Having proposed these questions, may they not, notwithstanding their darkness and heathenism, look on themselves as characters less foul ? Did those captains who allow such practices but remember the fearful responsibility which attaches to their situation :—the load of guilt they incur by allowing sin when it is in their power to prevent it—were they but aware of the influence which religion gives a Captain over his men,—what a good feeling it produces among them,—how it raises its possessor in the estimation of a discerning public,—did they but estimate correctly the value of the Divine blessing, and bear in mind that the winds and waves, whose subdued motion is so necessary to their success, are controlled and kept within due bounds by him whose authority they undermine, and whose work they oppose, they would pause and tremble ere they discountenanced either by word or deed the efforts of those whose only object is to benefit them and their men.

A remarkable proof of the superior influence which religion gives a Captain over his men may be drawn from the following circumstance. One of the men belonging to a ship lying in the river had absented himself from duty for some days ; he had fallen into bad hands, and when found was in a state of intoxication and wretchedness : the morning after being taken on board he was addressed by his Captain, not in a violent or abusive manner, but in a calm and dispassionate tone ; there was no swearing, no threatening ; but there was faithful reproof given with anxious solicitude : reason and religion were united to convince the man of his error : he was reminded of the duty he had neglected, of the engagement he had broken, of the sin he had committed, and of the guilt he had incurred in the sight of God. The matter and manner of address, so unusual in cases of this nature, produced the desired effect : presently the countenance of the offender fell ; his knees began to tremble, his eyes suffused with tears ; and he was completely overwhelmed with shame and self-reproach ; he wept, he acknowledged that he had done wrong, and

gave the most convincing evidence of his sorrow for what he had done and his determination if possible so to do no more.

It will no doubt be satisfactory for you to know that there has been a regular system of visiting maintained during the quarter:—that not an English or American vessel has entered the port without being visited by one of your agents, who, in doing so, has always endeavoured to converse with the men on the great subject of religion, to supply those who wanted with Bibles or Testaments, to circulate religious tracts, and to induce an attendance on public worship as often as possible. In attending to this important department much of a painful nature has sometimes been experienced: not unfrequently has there been a total indifference on the part of both Captain and Crew to the object of the visitant; a coolness has been apparent, a recklessness of conduct, and an entire disregard to all that was said; sometimes there has been a disposition to revile, to impute the most unworthy motives, and to ridicule both the person and his subject. This has produced in the mind of your agent the deepest regret; not merely on account of the painful feelings occasioned by such treatment; but in consequence of the assurance that by such conduct the men were opposing their best interests, offending God, rejecting the only Saviour, and ruining their own souls. These painful feelings have, however, been occasionally removed by the cessation of hostilities after a few minutes spiritual conversation, by the substitution of seriousness for levity, attention for neglect, and a promise to attend public worship for a refusal to have any thing to do with it. After a few visits of this kind it has been truly gratifying to witness the eagerness with which tracts have been received by the same individuals, and the delight manifested on their perusal. So intent have the recipients been on ascertaining the contents of the few pages that they could not possibly attend to any thing else. This has in some measure compensated for the labor of gaining their attention at the onset, and amply atoned for the unpleasantness experienced at the commencement of our first interview.

Your agents feel greatly indebted to the kindness and liberality of a friend for the gift of a dozen volumes of Henry Martyn's sermons; some of which they have given for the use of ships' companies who were disposed to have worship during the voyage, but who were deficient in such works; and the remainder they will be happy to lend to the frequenters of the Bethel.

It may also be satisfactory to know that, besides preaching frequently on board other vessels. Divine service has been conducted regularly four times a week on board the Bethel. On these occasions there have been many things to encourage, and some having an opposite tendency. Though the attendance has not been so large as it could be wished, yet it has been quite one-third larger than formerly; and the average monthly attendance may now be stated at four hundred, or twenty-five on each occasion. May it not be reasonably expected, from the increased and increasing number of ships visiting the port, aided by the establishment of the Sailor's Home, that, provided the same means are employed, the attendance will in a short time be doubled, and consequently a greater amount of good be done. Already have we seen some benefit resulting from the labors of ourselves and coadjutors. A man in the hospital acknowledged himself the subject of deep serious impression in consequence of the conversation had with one of your committee who occasionally assists us: a gentleman to whom we feel greatly indebted on account of the lively interest he takes in the happiness of the afflicted inmates of that institution, as well as in the welfare of seamen generally. Another sailor was aroused from a state of apathy and sin to a concern about his soul by the

address of one of your agents while pursuing his visitations among the shipping: and a third, who was observed remaining in the Bethel after the rest of the congregation had departed, told the most affecting tale: "how that his mind had been wrought upon, his heart impressed, and his understanding enlightened, by the preaching of the word. Previously, he had seen and felt himself to be a sinner, and found Jesus Christ to be a Saviour; but on that occasion, not only were his former feelings revived, but his faith strengthened, his soul comforted; and though, far from the mount of transfiguration, he had found "it good to be here." Surely those who are accustomed to countenance the institution cannot contemplate these things without feelings of the most exalted kind; feelings akin to those experienced by angels when rejoicing over a returning penitent. Is it too much to ask that they will endeavour to support it more vigorously,—to pray for its success more fervently,—and exert all their influence to promote its prosperity? In the hope that it is not, your agents would indulge in the most pleasing anticipations;—would recognize the Calcutta Bethel Society as one of the instruments that shall complete the universal diffusion of Divine Truth:—As a part of that vast apparatus devised and employed by God for accelerating the arrival of that blissful era when "He shall have dominion from sea to sea, and from the river to the ends of the earth."

Calcutta, July, 1st 1837.

G. PICKANCE.

5.—NEW METHOD OF COMMUNICATING DIVINE TRUTH TO THE
YOUTH OF INDIA.

We have the greatest pleasure in complying with the wishes of a "Friend to Improvement" and shall be happy to forward his laudable proposal by every means in our power. The Bible either as a whole or in selection is the only true regenerator of India or the world; other means may in some measure restrain,—this strikes at the root of evil, and stops the stream at its fountain; therefore in whatever form the scriptures can meet the eye or influence the heart of the youth of India, we shall be happy to afford the effort influence and example.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

If you think the enclosed proposal to print in large letters well selected texts of Scripture (to be hung on the walls of School rooms) calculated to do good, may I request the favor of your giving it a place in the columns of the Christian Observer.

In my humble opinion the execution of such a plan, easy of accomplishment, appears well worthy the attention and time of any missionary or private Christian as it promises with God's blessing to be a useful means in spreading the knowledge of the Saviour's name in a cheap and effective manner.

Such texts placed on the walls of Schools would give a Christian character to the institutions, and remind all of the great object to be kept in view in instruction, namely to teach that "the fear of God is the beginning of wisdom" and that "there is none other name given under heaven whereby man can be saved but the name of JESUS CHRIST."

Should any missionary or private individual send to you for publication in the *Christian Observer*, a number of well selected texts on the plan

recommended, with the translation underneath in Nágrí or Urdú in the native or Roman character, ready to be reprinted in a large type I know an individual who will contribute his mite (100 Rs.) and doubtless many others would add their contributions for such a purpose towards printing some of them, if the Calcutta Tract Society will undertake to accomplish the work.

Indeed, were suitable texts sent to your columns, prepared and ready for printing, it is most probable that some one would at once select some of the texts and commission the Tract Society to print off several hundreds, enough to supply the Christian Schools in India with an impression.

I cannot conclude without saying how very acceptable in this distant part of India is your monthly "*Christian Observer*:" may a blessing rest upon all your labors for the benefit of India.

I remain, Sir, &c.

July, 1837.

A FRIEND TO IMPROVEMENT.

PROPOSAL

For the consideration of Missionaries and those engaged in the Education of youth.

1st. It is proposed, as it is a very general practice in England and America, to print in VERY LARGE TYPE a series of separate texts exhibiting the fundamental DOCTRINES and PRECEPTS OF CHRISTIANITY for the purpose of being pasted upon boards, and suspended round the walls of School rooms all over India, so that by reading these texts alone, all who frequent the School may become acquainted with these IMPORTANT TRUTHS OF THE DEEPEST MOMENT TO MANKIND:—namely, such as the following*:

"NEITHER IS THEIR SALVATION IN ANY OTHER (THAN JESUS CHRIST). FOR THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN, WHERE-BY WE MUST BE SAVED."

ACTS IV. 12.

سوائے عیسیٰ مسیح کے اور کسی دوسرے میں سلامتی نہیں ہی اسمائے
کہ آسمان کے تھے ایسا اور نام انسانوں کو نہیں بخشا گیا کہ ہم
آئے نجات پا سکیں
اعمال ۴ ب ۱۲

"WHETHER YE EAT, OR DRINK, OR WHATSOEVER YE DO, DO ALL TO THE GLORY OF GOD."

1 Cor. x. 31.

جو کچھ تم کرتے ہو کیا کھانا اور کیا پیو سب خدا کے جلال کے لئے
کیا کرو
اگر ۱۰ ب ۳۱ س

2nd. It is proposed that a number of such texts be printed both in ENGLISH and in the NATIVE LANGUAGES and, as they may be expected to draw the attention, and attract the curiosity of those who see them, to know their contents, that the translation of them either in English or in

* Our correspondent will forgive our omitting to insert more specimens as his purpose is fully answered by the two selected.

one native language be given underneath in a small type, but yet quite large enough to be read at some distance.

3rd. That as ENGLISH is becoming generally introduced into most Schools, these texts should also be printed in the ENGLISH *letter*, in BENGALÍ, and HINDUSTANÍ, always with an ENGLISH translation under them in a smaller type, that all may know what they mean.

4th. That, as there are no large types for the native language, these texts be LITHOGRAPHED in very large letters in HINDUSTANÍ and BENGALÍ and PERSIAN letters.

5th. That some competent missionary or private individual should select and prepare texts, upon the above principle and send them for publication in the columns of "THE CHRISTIAN OBSERVER," *all ready for printing on the large scale*, in the hope that some Society, or private individual may direct their being printed.

6th. That the excellent CALCUTTA TRACT AND BOOK SOCIETY do kindly execute this good work,—select the texts, and have them printed.

7th. That individuals desirous to communicate to thousands through this simple means, the great truths of the Bible do send their subscriptions for this purpose to the Secretary of the Tract Society.

8th. Or that individual Christians should themselves without the intervention of any Society cause to be printed a number of such texts.

9th. That when printed intimation may be given in the *Christian Observer* where they are to be had.

10th. That all CHRISTIAN Schools in INDIA, should procure or have sent them a set of these texts when ready, and suspend them in their Schools, that their very walls may convey to hundreds and to thousands the TRUTHS OF THE HOLY SCRIPTURES, THE GLAD TIDINGS OF SALVATION THROUGH A CRUCIFIED REDEEMER!

III.—*Atheism and Geology.*

We do not know by what arguments the Atheist can get free of the responsibility which hangs over him, to search after that all-wise and all-powerful intelligent Being, in whose existence so large a portion of the rational creation acquiesces. Even the Atheist must allow that the supposition of a presiding preserver and great first Cause by no means carries along with it any degree of absurdity. He may have the presumption to tell us that we cannot *prove* the existence of the deity, or he may endeavour to combat the usual arguments which the advocates of Theism have brought forward in support of their tenets; but he cannot *disprove* the existence of the deity, nor by any process of sound argumentation satisfy himself or convince other men that assuredly there is no God. We think it of great importance that the principle involved in our statement should be properly understood. Did rational men think more of the actual state of responsibility in which they are placed by the bare possibility that, for ought the most confirmed sceptic may bring forward, a God, who takes cognizance of all our actions and all our thoughts, does exist; did they but think that the overthrow of a weak argument is not

the disproof of a proposition ; and that the only way in which a proposition can fairly be overthrown is to prove its contradictory ; did they thus think for a moment, a mass of ill-founded, yet practically mischievous infidelity might be put to flight, and many a thoughtless and vain scorner turned from his scorning. Supposing it to be true that all the arguments which have hitherto been adduced in favour of natural religion were untenable, yet it would follow, only that the Theist had supported his proposition with bad arguments, not, that there were no arguments, nor that the contradictory proposition was established.

What is the utmost, then, that the Atheistical writers have done? They have not overthrown the truth which every Theist believes. They have only assailed the arguments which some Theists have adduced. The very fact, however, that some of the theistical arguments which have been adduced are assailable, and leave scope for the exercise of metaphysical as well as of logical ingenuity to attack them with apparent triumph, has inflicted deep and serious injuries upon the cause of truth and godliness. To be obliged to yield any point which has been confidently maintained, not only gives cause to the enemy to indulge in temporary exultation ; but multitudes are ensnared for ever. The sensual and worldly think not for themselves, they are ever more ready to applaud the champions of infidelity, and to give fearful illustrations of the mournful tendency of their maxims, than to support the defenders of truth and virtue ; and they depart in myriads from the scene of probation, victims to the blasphemous principles of the men who dared to assail the bulwarks of true religion and sound morality. This great evil is not, however, unmitigated. The fate of deluded thousands, who have imbibed the principles of Hume and Voltaire, awakens in the minds of all who know the value of an immortal soul, a grief which the world knows not of ; but all is not lost. Real and permanent advantages to the cause of truth have been derived from the opposition of infidelity. By no other means has the maxim, "*magna est veritas, et prævalabit,*" been more forcibly illustrated, than by the influence which the opposition of gainsayers has exerted upon the groundworks, whether of the theistical or the Christian argument. The result has been beneficial so far as the arguments are concerned. However much we may regret the injury which sophistical, or flippant and seductive scepticism has inflicted upon the thoughtless and unwary, loosing the bonds of morality and godliness, and leaving to the play of their own unrestrained turbulence all the vilest passions of human nature ; still have we some cause for exultation and joy, if the defenders of the

truth have thereby been led to buckle on their armour, and laying aside every instrument of defence which may have proved more cumbrous than useful, have commenced the warfare with tried and trust-worthy weapons. All untenable outposts had as well be dismantled at once. They will either prove injurious to us by distracting the attention of the main force from the strongholds of truth, or they will become advantageous positions for the batteries of the assailants. At the same time we should lay ourselves open to the charge of folly or of cowardice did we permit the enemy by a mere *ruse de guerre* to deprive us of one single position which the proper skill of the tactician can maintain—much more should we display an unpardonable imbecility, did we flee from our impregnable fastness, at the mere sound of the enemies war-trumpets, or even the noise of his artillery.

We have been led into these remarks by perusing that portion of Chalmers' Natural Theology where the author endeavours to divest the theistical argument of what he felicitously denominates the "injurious metaphysics" which both friends and opponents have mixed up with the subject. Discarding or refuting these, he would rest the basis of his argument for the being of God upon the actually existing economy of things, and instead of "attempting to excogitate a Deity" by the "mystical and meaningless" *a priori* arguments,—“groping for the evidence of a divinity among the transcendental generalities of time and space, and matter and spirit, and the grounds of a necessary and eternal existence of the one, while nought but modifications and contingency can be observed of the other ;” he “holds it more judicious simply to open our eyes on the actual and peopled world around us, or to explore the wondrous economy of our own spirits, and try if we can read, as in a book of palpable and illuminated characters, the traces or the forth-goings of a creative mind anterior to, or at least distinct from matter, and which both arranged it in its present order and continues to overrule its processes.”

While then our author would almost unscrupulously give up the ingenious argument of Dr. Clarke because of its unsatisfactory nature, both as a sound argument and as an instrument to produce conviction, he thinks proper to show the fallacy of Hume's objection to the *a posteriori* argument, and vindicates the validity of our inference that the universe which surrounds us must have had an intelligent Creator. He makes out his point most satisfactorily without having recourse to the metaphysics of Dr. Reid or Dugald Stewart. The only principle which he requires us to concede to him is, that there is a fixed confidence in the minds of all “in the uniformity of nature's

successions," it matters not whether that confidence arises from our past experience of the uniformity of nature's sequences, or be an instinctive belief. Only concede that the confidence universally exists, and from the *consequent* presented to us in the world which we inhabit, replete as it is with manifestations of mechanical skill and high intellectual knowledge, and we immediately infer the antecedent Creator, arrayed in qualities and attributes of highest excellence.

Hume's great objection regarding our want of experience in the creating of worlds will not prevent us, when we behold the innumerable marks of intelligence stamped upon the surrounding universe, from drawing the conclusion that all that our eyes can see,—the beauty, the harmony, the minute and skilful adaptation of means to their end, must have emanated from a being of supreme intelligence and wisdom. The great advocate of infidelity and atheism triumphantly asks, "Have you ever seen nature in any such situation as resembles the first arrangement of the elements? Have worlds ever been formed under your eye? and have you had leisure to observe the whole progress of the phenomena, from the first appearance of order to its final consummation? If you have, then cite your experience, and deliver your theory." Now, granting that experience is to be the test of the validity of our inference, it is true that we have no experience in the making of a universe, but we have experience which teaches us that every piece of skilful mechanism must come forth from the hands of an intelligent workman: intelligence in the maker is the true *antecedent* of the sequence, and adaptation of means to some end, it signifies not what that end may be, is the true *consequent*. We have seen these two terms of the sequence in conjunction times without number; and are therefore enabled upon the very grounds which Hume proposes to us, to infer the antecedent term of the sequence, whenever we behold the consequent, and that too although we have never beheld the particular antecedent in question engaged in producing a similar consequent. The most ignorant individual of the native population if permitted to witness, for the first time, the complex machinery of the Calcutta mint, might be at a loss to infer for what particular end its various and intricate parts were so adjusted;—but he would never for a moment doubt that some end was in view, and that the apparent harmony of the parts were adapted for its accomplishment. He had no experience of the mere operation of preparing mint machinery. To him, considered in this point of view, the whole would appear a singular effect. But, considered as a skilful adaptation of means to an end, there would be nothing singular in the effect. For

notwithstanding all his ignorance of complicated machines, he had witnessed, even in the rude instruments of his agricultural operations, in the wooden-wheeled bullock-cart, or in the car of the hideous Jagannáth, many adaptations of means to ends,—he had experience of the invariable connection of all these consequents with some sort of intelligence in the antecedent makers of them, and would in consequence immediately refer the complex and nicely adjusted machinery before him to the superior skill and intelligence of European artificers. And just in the same way would any intelligent observer of the works of nature,—although he never saw the Creator engaged in any similar operation,—logically and soundly infer that the consequent creation emanated in all its perfection and loveliness from the intelligence and wisdom of the great first Cause. Experience is the very ground on which we proceed in drawing the conclusion. We never saw worlds made nor creators engaged in the operation ; but we have seen in multitudes of instances the conjunction of antecedent and consequent in adapting certain means, to certain ends ;—and this enables us to infer that every house has had a builder, and every engine an engineer, whether we have seen another exactly similar to the particular engine undergoing the process of making or not. So when we look abroad upon nature, “both in the mechanism of the world, and in the innumerable products with which it teems, do we see the adaptation of means to desirable ends.” “It is thus that we hold ourselves to be abundantly schooled, and that too on the basis, not of a partial but of a full experience, for the inference of a God.”

Having thus met the sophistry of Hume’s objection to any inference being drawn from the present constitution of the universe, to afford satisfactory proof of its having emanated from the wisdom and skill of an intelligent Creator, it might be supposed that we had got rid of the cheerless mazes of Atheism. But not so. The same author has made further exertions to darken our path, and to separate, by a veil of scepticism, the rational creature from the beneficent Creator. Mirabaud too in the “*systeme de la nature*” has affected to treat with ridicule “the prejudiced dreamers” who rejoice to behold the footsteps of an intelligent Creator imprinted in the universe which surrounds them, and who regard the heavens as declaring God’s glory and the earth as showing forth his handiwork. And the profound and accomplished La Place has desecrated the temple of science by endeavouring to make her the handmaid of Atheism. It is well to feel confident that the speculations of such men are not sufficient to divest our argument of its truth and conclusiveness ; and that however multifarious

are the attacks of their shifting hostility, our groundwork remains sure. They may speculate, as Hume has done, regarding the equal possibility of conceiving an eternal material system, as of conceiving an eternal mental system. They may affect to think, as Hume has pretended to do, that "it were better never to look beyond the present material world," to be content with a mundane and material God; for that the conception of matter falling into order of itself is just as likely, and as consistent as the conception "that the different ideas which compose the reason of the Supreme fall into order of themselves, and by their own nature." They may attempt to demonstrate, as La Place has endeavoured to do, that some of the great laws of the universe are essential properties of matter. Yet will the skilful adaptation of means to certain ends remain to us, as the established consequent from which we continue to infer the antecedent and creating God. We cannot for one moment, entertain the conception of the eternity of the present order of things, if we have proof before us to the contrary. A metaphysical speculation will not weaken our belief in the validity of an inductive argument. We think we have satisfactory evidence that the material world has not been always as it now is; but we do not possess such proofs regarding the mind which must, on the supposition of the worlds having a commencement, form the antecedent in the sequence which is presented to us. It may therefore be impossible for us to entertain the conception of the eternity of the present system of the material world, while there may be no impossibility nor any absurdity in our entertaining the conception of an anterior and eternal mind. "In the one case there is the beginning of the present material system forced upon our convictions; and we proceed upon the solid ground of experience, when we infer that it began in the devisings of an antecedent mind. In the other case, the case of the antecedent mind, there is no such beginning forced upon our convictions, and none therefore that we are called upon to account for. We must have some reason for believing in the existence of a difficulty ere we are called upon to solve it. We have ample reason for regarding this world as a posterior term, and seeking after its antecedent. But we have no such reason for treating this antecedent as a posterior term, and seeking for its prior term in a higher antecedent. The one we see to be a changeable and a recent world; the other for ought we know may be an unchangeable and everlasting God. So that when the question is put—Why may not the material economy fall into order of itself, as well as the mental which we affirm to have caused it? our reply is, that so far from this mental

economy falling into order of itself, we have yet to learn that it had to fall into order at all."

With regard to the Atheistical insinuation arising from the alleged discovery that certain laws are inherent properties in matter, we say, let it be so ; yet is there nothing in the present existing laws which are capable of producing the existing dispositions of matter. We may suppose all physical science divided into two great branches, the one *the science of contemporaneous nature*, and conversant with objects, the other *the science of successive nature*, and conversant with events. The former, or Natural History, will treat of the dispositions of matter, the other, or Natural Philosophy, will treat of the laws of matter. Now let the laws be essential properties of matter, if you will, yet would the whole of Natural Philosophy be unable to supply us with one inherent essential law, capable of restoring the existing dispositions and skilful collocations exhibited in the phenomena of Natural History, should any sudden catastrophe destroy them. "The laws of nature may keep up the working of the machinery, but they did not and could not set up the machine. The human species for example, may be upholden through an indefinite series of ages by the established law of transmission, but were the species destroyed, there are no observed powers of nature by which it could be again originated." In fact, our proofs for a designing cause depend not upon the laws of matter, but upon the disposition of its parts, their skilful collocation and harmonious adjustment.

It is at this point that reference may be made to the findings of Geological Science, a science which even in its infancy, and in all the stages of its progress has afforded scope for the surmising of infidel philosophy. Yet does geology furnish us with a most striking illustration of our position. It does not indeed enable us to prove to our opponents that matter has been called into existence by the fiat of the Almighty ; but it brings within our view a most satisfactory induction to show that the present order of things, whatever may be the antiquity of inert matter, arose into its wonderful harmony and order at no very remote period. Nor does geology, nor does the whole range of physical science furnish us with any means of accounting for the existing arrangement of material substances, unless we refer them to the intelligence of an eternal and presiding Spirit. It may not be easy,—it may be impossible to prove inductively the eternity of matter, unless we have recourse to the sacred volume, at which means of establishing the position our opponents might demur. But, apart from the informations of scripture, and in the wide and teeming laboratory of nature, we have abundant facts to enable us to draw the inference, that whatever may be the antiquity of the material *stratum* of

our visible world, the outstretched arm of Omnipotence, guided by supreme intelligence, benevolence and love, has exerted its creating power to bring into their present collocations the innumerable and finely finished specimens of art which garnish the universe. Let it be but satisfactorily established, that at any one period in the history of our world, many of the existing species of our finely organized and complicated material objects were not in existence ; and let it also be ascertained that there is nothing in the inherent properties of matter to call them into being, and to arrange the mechanism of their parts ; then are we in possession of innumerable consequents for the existence of whose economy we can account in no other way than by ascribing it to the wisdom of antecedent intelligence. The antiquity of their material substance, conjoined with certain inherent properties or laws, may be referable to a period beyond the reach of any *a posteriori* deductions, if we exclude the conclusions which we may found upon the facts of actual history ; but, without the exercise of creating intelligence operating upon the inert chaotic mass of matter, the machinery could never have been thus arranged, nor could the jarring elements of the confused universe have ever given birth to the specimens of highest mechanical skill which now surround us and are exhibited in us ; for of a truth we “ are fearfully and wonderfully made.”

What then are the lessons which we learn from geology ? Manifold are its speculations, and merely speculative many of its theories. Its votaries are by no means at one in all their conclusions. But there seem to be certain inferences deduced from it, which we may consider established as surely as a rigid adherence to the principles of Baconian Philosophy can accomplish. All the geologists agree in regarding our world as the scene of many sudden and overwhelming revolutions, whether achieved by the resistless agency of fire or of water, or of both acting in unison. Old “ ocean has been heaved from his resting place,” and the stratified deposits which he had collected in his bosom, have been deprived of their watery envelope, and elevated high above their former level, with all the miscellaneous treasures hoarded within them. Nor has the mighty convulsion been only once, but frequently repeated. Continents have again and again been submerged, and again and again have they at the appointed time arisen from the agitated waters clothed with fresh coverings of ocean’s stores. During every successive period of tranquil repose which the venerable Earth enjoyed, in the intervals between the convulsive struggles which she has undergone, she seems to have been the resting place of many and varied specimens of organic beings, animated as well as vegetable.

Many of these have been preserved, embalmed amid the petrified archives of the world's history. The prying scrutiny of man has penetrated into the sacred resting places of the dead. The naturalist has classified the relics to be found there. He has grouped them under several of our now existing genera of vegetable and animal beings. But not only have the great mass of species been found to be diverse from those which now people our globe; the different strata have been found to contain diverse genera also. The most ancient strata contain forms the farthest removed from those which now exist, and many which existed in those primeval times are not now to be found, nor do they appear in the more recent strata.

It appears, then, that the sudden and overwhelming revolutions which overthrew the existing order of things have not only destroyed many of the species of organized beings, which during the various periods of tranquillity peopled the globe, but have also annihilated whole genera, leaving to us nought but the petrified relics which the researches of the naturalist have brought to light. Whence then have the great multitude of our present species, and many of our present genera arisen? Is there any inherent energy in the dire convulsion of the elements to produce them into being? Could nature, amid the wild confusion of the chaotic struggle which rent the bowels of mother Earth, and burst into fragments the adamantine boundaries of her rocky shell, bring forth from the warring elements the delicate mechanism of our organized structures? Could forms of brightest loveliness and most harmonious adjustment spring forth into being, as from the churned ocean of Hindu mythology, at a time when

“ *Frigida pugnabant calidis, humentia siccis,
Mollia cum duris, sine pondere habentia pondus?* ”

Or, did these objects, bearing the impress of loftiest intelligence, arise spontaneously from the *debris* of former systems, after the fury of the tempestuous overthrow had passed away? What do the naturalists answer to these interrogatories? So far as observation has enabled the students of nature's operations to form a judgment concerning these things, the doctrine of spontaneous formation is exploded. There are certain mazy and mystical phenomena, imperfectly organized beings of ephemeral existence and wondrous birth, which the eye of the observer may not have been able to scrutinize, and concerning which it were presumption to theorize until future inductions bring to light new truths. But with regard to all the more perfectly formed organic beings, whether animated or vegetable, which are capable of propagating themselves, it may

be safely affirmed as the belief of all the naturalists that "each individual has had a parent of his own likeness." Nor has there "yet been discovered the slightest tendency to the formation of the individuals of these species in any other way than by ordinary generation." Here then we are in possession of innumerable beings of "exquisite and complex structures which are formed by the collocation of parts; and such a collocation as a well known physical law doth transmit, but which no physical law that we are acquainted with can originate, insomuch that we perceive not the slightest tendency to ought like the spontaneous formation of them."

Considering then, the doctrine of spontaneous formation as given up, as utterly untenable, so far at least as the great mass of the most perfectly formed organic bodies are concerned, we are almost prepared to come to our conclusion, without the aid of Geology. For we cannot imagine indefinite chains of animated and vegetable existences for whose original formation we can assign no inherent power or capacity in nature. The very "adaptation of complicated means to an end," apparent in material objects, might lead us with Paley at once to assign their origin to a cause out of themselves and altogether independent of themselves. Else, since spontaneous formation is out of the question, we must imagine innumerable and independent chains of eternal existences stretching backward, as it were through the vistas of immeasurable eternity. "It seems as impossible that there should be an eternal race of men or animals, as that a chain rising infinitely upwards from our earth should hang upon nothing. If there be good reason for the belief, that there must be a suspending power for the whole chain at whatever height it may be conceived to go, there is at least the semblance of as good reason for the belief, that there must be a prime originating power for the whole race, however remote the antiquity of its origin." Geology, however, is of essential service, inasmuch as it enables us at once to get rid of the conception of indefinite chains. The catastrophes of a shattered world have snapped the chains and interrupted the lines of suspension. Geology exhibits to us the broken fragments scattered amid the different formations of transition, secondary and tertiary rocks. Supposing it certain, then, that we now possess genera not to be found in these formations, we are brought down to a comparatively recent period for the commencement of the chain. Geologists do not pretend to find any fossil remains of the human family, itself a separate genus and species, in any of the previous formations; man must therefore have commenced his history and the successive chain of his family with the present state of the world,—a conclusion which all history and the pro-

gressive improvement of our race seem strongly to confirm. How then are we to account for the origin of our family? Where are we to find the causes which could have given birth to an order of beings exhibiting the finest displays of mechanical wisdom and graceful beauty which the minds of the most scientific of Philosophers or most imaginative of Poets can conceive? Could nature in the wild play of her raging elements send forth from her fuming crucibles a composition of such varied excellence? No. We should look in vain for any single or combined effort of nature's galvanic, electric or mechanical power which could bring forth a physiological specimen of such wondrous workmanship. "So that if we can but demonstrate a beginning for any such separate and independent races of the physiological kingdom, we shall obtain in our opinion the nearest possible view, that is any where afforded within the limits of our creation of the fiat of a God."

Again, combine this doctrine of no spontaneous formation, with another, "that species do not run into each other," and we are furnished with a check to all speculations which might assign to our existing species the ancestry of contiguous species in the by-gone periods of the earth's intervals of tranquillity. We see varieties existing in many of our living species, but these never give birth to new, separate and independent species. The boundary line between one contiguous species and another has indeed in several instances been crossed, and hybrids brought into being, but here the anomaly stops: nature, as if revolting from the contravention of her laws, permits not the spurious offspring to become permanent. Let us then draw our argument to its conclusion. The law of no spontaneous formation alone prevents us from regarding new genera in any other light than chains which have commenced with the present economy, and which must have had their origin in the fiat of a Creator. Combine this law with the following,—"There is no transition of species into each other," and the conclusion to which we must come is, that both the whole distinct genera, and the whole distinct species (whether of our present system or of older systems) which cannot be found in any of the different formations on the earth's surface, preceding their own era, must date their origin after the catastrophes which destroyed the ancient genera and species. The chain of self-transmission cannot carry us into an era when the species in question did not exist; it may account for their continuance in their own era, but not for their origin. "How then are the first links to be accounted for? Is there aught in the rude and boisterous play of a great physical catastrophe, that can germinate those exquisite structures, which during our

yet undisturbed economy have been transmitted in pacific succession to the present day? What is there in the rush, and turbulence, and mighty clamour of such great elements—of ocean heaved from its old resting place, and lifting its billows above the Alps, and Andes of a former continent; what is there in this to charm into being the embryos of an infant family wherewith to stock and to repeople a now desolated world? We see in the sweeping energy and uproar of this elemental war, enough to account for the disappearance of all the old generations, but nothing that might cradle any new generations into existence, so as to have effloresced on ocean's deserted bed the life and the loveliness which are now before our eyes. At no juncture, we apprehend, in the history of the world, is the interposition of Deity more manifest than at this, nor can we better account for so goodly a creation emerging again into new forms of animation and beauty from the wreck of the old one, than [by concluding] that the spirit of God moved on the face of the chaos—and that nature, turned by the last catastrophe into a wilderness, was again re-peopled at the utterance of His word."

Our observations have been prolonged to a greater length than we anticipated at their commencement. We therefore beg to conclude referring our readers for a full development of this interesting subject, to Chalmers' *Natural Theology*, a work from which we have frequently quoted, and from which also our leading ideas on the subject have been borrowed. △.

IV.—*British India, Opium and China.*

With the commerce or politics of the opium question we have nothing to do, it is not our province; but on the morality and religious bearing of the subject we think it our duty to speak. Would that the truth were of such an aspect as to excite one solitary feeling of a cheering nature; would that one ray of light could shed its beams on the unmixed darkness which surrounds this subject;—every feeling which the subject excites is sorrowful—every view taken of it presents the same dark aspect.

Well do we know in what estimation an individual would be held who should use his influence and talents for the creation of evil and the extension of crime. Should he effect his ill purposes through ignorance or reckless thoughtlessness, some small measure of pity might be excited for him, as well as his victims; but if his conduct arose from nothing but a deliberate love of gain, if he for filthy lucre's sake would dole out a dead-

ly sickening poison, marring the health and morality of individuals, families, and a people ; sooner or later but one feeling of disgust and hatred would be apportioned him, and in the end the merited chastisement of God overtake him. If this theory be applicable to individuals, how much more to corporate bodies or governments, inasmuch as their influence is the more extensive ; to them has an allwise providence given the guardianship of the people—He has made them his stewards, and said, “ Occupy till I come.” They profess too to be the conservators and protectors of the welfare of their subjects, and hence, not only have they the sanction of providence, but generally the confidence of the mass of their subjects. What an influence do they possess either for good or evil ! The extent of that influence too is in proportion to the moral, religious, political and commercial scale which they hold among the civilized nations of the earth. From barbarous tribes we expect nothing but barbarity, but from civilized nations—nations professing to be guided by upright and religious motives, we expect integrity and honor. Who would anticipate that Christian Britain should for the mere sake of a petty portion of her revenue, promote the growth of a poisonous drug, and stealthily carry it into the interior of a vast empire, in opposition alike to the faith of its people and the edicts of its rulers?—sapping by this means the physical and moral constitution of 300 millions of the human race. Who would suppose that Britain would so far forget her high and honorable character as to allow vessels to be equipped in her chief ports as regular traders in a contraband material to convey it to a sister kingdom ; that she would allow vessels with the British flag flying at the main, to engage in a traffic in which they are liable to be confiscated at any moment for the infringement of the laws of a nation with which she is at peace, and the officers of which are either obliged to carry on their trade in secrecy, or as unblushing smugglers ? With what grace can Britain plant a preventive service on her own shores to protect her commerce, and consign men to hopeless imprisonment for daring to infringe her equitable laws by the importation of untaxed materials from other countries ? With what grace can she consign such men to prison and confiscation, when her chief officer in this land can see from his palace windows the smuggler’s vessel of all others tripping it as a thing of life over the waters of the Ganges ; and see her not only as a thing of life, but regularly cleared at our customs with an illicit cargo ? How must such conduct elevate Christianity and European policy in the estimation of the disciples of Confucius ! But we restrain our feelings and simply confine ourselves to the

Physical and Moral evils inflicted on the Chinese by a Christian people for the love of gain.

1. *Opium is a bane both moral and physical.*

The limits of our pages will not allow us to give more than one or two extracts to prove this position—not that we lack more proofs, but room. In reference to its physical ills, we quote the following—it is alarming enough :—

“ In moderate doses, opium increases the fulness, the force, and the frequency of the pulse, augments the heat of the body, quickens respiration, and invigorates both the corporeal and mental functions, exhilarating even to intoxication: but by degrees these effects are succeeded by languor, lassitude, and sleep: and in many instances headache, sickness, thirst, tremors, and other symptoms of debility such as follow the excessive use of ardent spirits, supervene. In very large doses the primary excitement is scarcely apparent, but the pulse seems to be at once diminished, drowsiness and stupor immediately come on, and are followed by delirium, sighing, deep and stertorous breathing, cold sweats, convulsions, apoplexy; and death. The appearances on dissection are those which indicate the previous existence of violent inflammation of the stomach and bowels, but notwithstanding the symptoms of apoplexy which an overdose, when it proves fatal, occasions, no particular appearance of an inflammatory state or fulness of the vessels of the brain is perceived.”—*London Encyclopedic*, p. 431.

“ Their gestures were frightful; those who were completely under the influence of the opium talked incoherently; their features were flushed; their eyes had an unnatural brilliancy, and the general expression of their countenances was horribly wild. The effect is usually produced in two hours, and lasts four or five. The dose varies from three grains to a drachm. The debility, both moral and physical, attendant on its excitement, is terrible; the appetite is soon destroyed, and every fibre in the body trembles; the nerves of the neck become affected and the muscles get rigid: several I have seen in this place who had wry necks and contracted fingers, but still they cannot abandon the custom. They are miserable till the hour arrives for taking their daily dose.”—*Madden's Travels in Turkey*.

As it respects the demoralizing influence, the following is sufficient :—

“ The use of opium, it must be confessed and lamented, has struck deep into the habits, and extended its malignant influence to the morals of the people, and is likely to perpetuate its power in degrading their character and enervating their energies, as long as the European government, overlooking every consideration of policy and humanity, shall allow a paltry addition to their finances to out-weigh all regard to the ultimate happiness and prosperity of the country. It is either eaten in its crude state as *māntu*, or smoked as *mādat* or *chādu*. In the preparation of *mādat*, the crude opium is boiled down with the leaves of tobacco, *siri*, or the like, and used in a sticky or somewhat liquid state. In *chādu*, the opium is merely boiled down without any admixture, to a still thicker consistency, and rolled into small balls or pills, in which state, when dry, they are inserted into *bāmbus*, and thus smoked. The crude opium is eaten principally by the people in the interior of the country, in the provinces of the native princes: the opium prepared for smoking is used along the coast, and generally in the other islands of the

Archipelago ; it is prepared by the Chinese. The use of opium, however, though carried to a considerable extent, is still reckoned disgraceful, and persons addicted to it are looked upon as abandoned characters, and despised accordingly. The effects of this poison on the human frame are so well described by the Dutch commissioners who sat at the Hague in 1803, and who much to their honor declared, ' that no consideration of pecuniary advantage ought to weigh with the European government in allowing its use,' that together with the opinion of Mr. Hogendorp, who concurred with them, I shall insert their statement here. The wish to do justice to authorities, whose views were so creditable to their country and their own character, and the importance of their opinions to an extensive population, will plead an apology for the length of the extract which I now present."

2. The practice of smoking opium was comparatively unknown in China until introduced by European influence, and the increase of its consumption has produced a fearful mass of poverty, sickness and wretchedness deeply to be lamented. This position we think amply proved by the following astounding extract.

" Last year there was 33,200,000 taels weight of the smokable extract prepared from the opium imported, and that at tael each per day for 300,000,000 people will give 912,000 smokers. Instead of a *tael* take a *mace*, (1 tenth, or 57,984 grains Troy,) which is, as the Chinese say, and as one would think, a good allowance. This will make 9,120,000 smokers of the Indian and Turkey drug. In addition to this, let us add the opium grown in this country, and what is brought into China overland. Opium is, we are told, grown largely in the central and southwest provinces of China—Choo Tsun says expressly, that ' many thousand chests' are produced in a single province. I shall not, I think, go too far if I estimate the total at $\frac{1}{4}$ the sea borne drug, which would give 2,280,000 more, making a total of 11,400,000 smokers. Besides, this consumption is but of the first smoking ; for the drug is not thus destroyed, it being used *twice* or *thrice over*, each time losing more and more in flavor, though not so much its strength. Each *risucimento* is cheaper than the former one, till the worst, mixed with tobacco, or jaggery, tea, or some other substance, is placed within the reach of the very poorest people. This will permit a much larger allowance for the original smoker, or a great extension of the number of consumers—either way increasing amazingly the effect of the drug. I will strengthen the dose, and add but one million for all this—say a total of 12 $\frac{1}{2}$ millions of opium smokers in China ; and this, I think, is a moderate computation. I may, of course, be mistaken in part, but I go on the information of many Chinese, and have purposely kept under the mark.

The Chinese empire is assumed to hold 300 millions of people. This may be true, though it seems so nearly impossible, that it has been over and over disputed. Of these 300, near one-half (25 to 26, or 20 to 21) are females, according to the known laws of population. Of these 150 millions of men I assume that three-fifths are under 20 or over 60 years of age, in the absence of all Chinese statistics, taking the census of the U. S. of 1830 as a fair guide. There will remain 60 millions of men from, 20 to 60 years of age, among which I suppose the opium smokers may be found. We shall thus find one in every five of men in the prime of life, or verging to old age, an habitual opium smoker, and this within, I may say, 50 years of the introduction of the habit, which in 1792 was so little known that Sir George Staunton in Macartney's

embassy no where mentions it, save by name among the articles of trade in the appendix. See how it is advancing. In 1816-17, twenty years ago, 3210 chests of Indian opium were sold in China. In 1826-27, ten years back, it had advanced to 9969. In 1836-37, it had progressed to 31,000 : an increase, in ten years, of 250 per cent ; and in twenty, of more than 1000 ; so that, for every one who then smoked opium there are now eleven ; and for each two, ten years back, there are now seven smokers ; and it appears to be so fast, even yet, on the advance, that it is apprehended that the legalization of the drug would at once advance prices enormously, by the facilities which it would offer. Who can read this without a feeling of horror, truly the love of money is the root of all evil.

3. The Chinese authorities have for a long time, with a wise and paternal feeling, seen and felt the deteriorating influence of opium, and issued edicts to prohibit its sale, in which edicts the trade is branded as illicit, and the traders as little better than the Dirk Hattericks of the northern shores of our own island. Here is an edict issued in 1820, strong enough but like many which have succeeded it and of which it is an echo, unheeded, until at length the higher powers alarmed at the amazing increase of the evil have taken up the matter in good earnest, and appear determined to suppress a trade so degrading to all the parties concerned.

“ Yuen, the governor of Kwangtung and Kwangse, and Ah, the hoppo of Canton, hereby issue a proclamation to the hong merchants, with the contents of which let them make themselves fully acquainted. Opium is an article which has long been most strictly prohibited by his imperial majesty's commands, and frequent proclamations have been issued against it, which are on record. But the passages on the coast of Canton being very numerous, Macao being the resort of foreigners, and Whampoa being the anchorage for foreign ships, should be more strictly watched and searched. It is found on record, that during the 20th year of Keaking, the then governor Tseäng, reported to court, and punished the abandoned Macao merchants, Choomeiqwa and others for buying and selling opium. The emperor's will was then most reverently received to this effect :

“ ‘ When the Portuguese ships arrive at Macao, it is incumbent to search and examine each ship. And let the governor widely publish a proclamation, stating, that opium, being an article produced abroad, and from thence flowing into China, and as every region has its usages and climate proper for itself, and differing from others, the celestial empire does not forbid your people to make and eat opium, and diffuse the custom in your native place. But that opium should flow into the interior of this country, where vagabonds clandestinely purchase and eat it, and continually become sunk into the most stupid and besotted state, so as to cut down the powers of nature, and destroy life, is an injury to the manners and minds of men of the greatest magnitude ; and, therefore, opium is most rigorously prohibited by law. Often have imperial edicts been received, commanding a search to be made ; and it is absolutely impossible to suffer your people to bring it, in a smuggling manner, and disperse it by sale. Hereafter, when your ships arrive at Macao, they must all and each be searched and examined. If one ship brings opium, whatever other cargo the said vessel may contain, it will all be rejected ; and all commercial transactions with her be disallowed. If every vessel brings opium, then the whole cargo of every vessel will be rejected ; and none

of the ships be permitted to trade ; and the ships, in the state they come, will be driven out, and sent back to their country. As to your people, who live in Macao, since you occupy the territory of the celestial empire, you therefore ought to obey the laws and regulations of the celestial empire. If you presume, without public authority, to act and frame rules for yourselves, and cherish schemes of approaching near to *grasp illicit gains, the laws are prepared to punish you* ; and just as in the case of those who in China clandestinely promulgate the Roman Catholic religion, they will assuredly severely punish your *crimes*, and will not show any indulgence. In this manner let an explicit and pointed proclamation be published to the said foreigners, and no doubt they will, every one of them, be afraid, and yield implicit obedience, and not dare to oppose the prohibition, and to sell opium. And hereafter let a true and faithful search be made, as before, and so the source from which the evil springs will be cut off. Respect this."

"Former proclamations were published, and stand on record ; and since that time, four or five years have elapsed ; and it is feared, that remissness may have crept in by length of time. It is probable, though not certain, that, when the Portuguese ships anchor in Macao harbour, there may be *avaricious vagabonds*, who smuggle opium into the port, and therefore the Macao deputy custom-house officers have been ordered to search very strictly and faithfully. With respect to Whampoa, it is the anchorage of all the foreign ships, and although I, the governor, appoint to each ship an attending officer ; and I, the hoppo, also appoint tide-waiters, who watch the ship on each side, and make due search, which seems as strict a guard as can be kept ; still the seamen are not all good men ; it is impossible to be sure that they never connect themselves with native vagabonds, and seize opportunities of smuggling. Therefore strict orders are given to all the local military stations, to the deputy officer from the custom-house, and to the armed police at Whampoa, to be very strict in searching ; and further, confidential soldiers are sent in all directions to search and seize. Besides these precautions, the hong merchants are required to promulgate to all foreign factory chiefs, resident at Macao or Canton, our commands to them, to yield implicit obedience to former imperial edicts, which disallow the clandestine introduction of opium, and which require the sources from which it comes to be cut off. If they dare to disobey this order, as soon as a discovery is made, the ship concerned will be expelled, and not permitted to trade ; and the security merchant will be seized and punished for the crime ; if he dares to connive, he will most assuredly be broken, and prosecuted to the utmost, and without mercy. Be careful, and do not view this document as mere matter of form, and so tread within the net of the law ; for, you will find your escape as impracticable, as it is for a man to bite his own navel. Report the manner in which you execute these orders ; and at the same time present a bond, engaging to abide by the tenor of this. Delay not ! A special edict.

(Dated) "Keaking, 25th year, 2nd month, 22nd day."

4. The only possible advantage to be derived from the traffic by the British Government is *pecuniary*, the whole trade bringing to the revenue merely *two crores of rupees* ; for which paltry sum we are called upon to witness a kind of national and commercial *immorality* unprecedented in the annals of civilized governments ; viz. one nation, a Christian nation, a nation standing high above all others for its noble and generous cha-

acter, violating the laws of another and that one of the most populous dominions in the world, exciting a bad taste in and debasing its people to the level of brutes, sanctioning her merchants, whose princely liberality and high honor has obtained for them a character and a name unprecedented in the annals of trade, to carry on a traffic bad both in its origin and tendency, and which can only enrich the very few at the expense of the many, and all this for the sake of a small increase to its exchequer!! this, too, by a government especially jealous of interfering with the religious prejudices of the heathen people, who have seen the "spirit of the storm" in the distribution of the Bible, and the elements of insurrection in the preaching of a missionary; yet they do not scruple to send a mission, most insinuating and destructive in its character, into a sister-country—a mission the very object of which is subversive of the very best element of their unhappy faith—sobriety.

5. Not only have the Chinese authorities begun to stir themselves effectually in the matter, but some of the humane and enlightened of the people, both aristocratical and plebeian, have called the attention of government and the mass of the people to the subject as an evil to be deprecated and shunned. More than one able treatise has been addressed to the supreme government by intelligent functionaries, and a Chinese artist has employed his pencil in a series of etchings similar to Hogarth's "Rake's progress," to illustrate the debasing tendency of opium smoking. The following is his own explanation of the pictures.

Admonitory Pictures.

"The son of a gentleman of fortune, his father dying while he was yet but a youth, comes into possession of the whole family estate. The young man having no inclination for either business or books, gives himself up to smoking opium and profligacy. In a little time his whole patrimony is squandered, and he becomes entirely dependent upon the labour of his wife and child for his daily food. Their poverty and misery are extreme.

No. 1. This picture represents the young man at home, richly attired, in perfect health and vigour of youth. An elegant foreign clock stands on a marble table behind him. On his right, is a chest of treasure, gold and silver; and on the left, close by his side, is his personal servant, and, at a little distance, a man whom he keeps constantly in his employ, preparing the drug for use from the crude article, purchased and brought to the house.

No. 2. In this, he is reclining on a superb sofa, with a pipe in his mouth, surrounded by courtesans, two of whom are young, in the character of musicians. His money now goes without any regard to its amount.

No. 3. After no very long period of indulgence, his appetite for the drug is insatiable, and his countenance sallow and haggard. Emaciated, shoulders high, teeth naked, face black, dozing from morning to night, he becomes utterly inactive. In this state he sits moping, on a very ordinary couch, with his pipe and other apparatus for smoking, lying by his side.

At this moment his wives—or a wife and a concubine—come in ; the first, finding the chest emptied of its treasure, stands frowning with astonishment, while the second gazes with wonder at what she sees spread upon the couch.

No. 4. His lands and his houses are now all gone ; his couch exchanged for some rough boards, and a ragged mattress ; his shoes are off his feet ; and his face half awry, as he sits bending forwards, breathing with great difficulty. His wife and child stand before him, poverty stricken, suffering with hunger ; the one in anger, having dashed on the floor all the apparatus for smoking, while the little son, unconscious of any harm, is clapping his hands and laughing at the sport ! But he heeds not, either the one or the other.

No. 5. His poverty and distress are now extreme, though his appetite grows stronger than ever—he is as a dead man. In this plight, he scrapes together a few copper cash, and hurries away to one of the smokinghouses, to buy a little of the scrapings from the pipe of another smoker, to allay his insatiable cravings.

No. 6. Here his character is fixed—a sot. Seated on a bamboo chair, he is continually swallowing the fœces of the drug, so foul that tea is required to wash them down his throat. His wife and child are seated near him, with skeins of silk stretched on bamboo reels, from which they are winding it off into balls ; thus earning a mere pittance for his and their own support, and dragging out from day to day a miserable existence.

We may safely conclude, that when an artist devotes his time to such an object there exists some correspondent sympathy and feeling in the public mind, otherwise his labours could meet with no reward.

6. The feeling and effort is not merely confined to China and its people, for the wise and humane in our own Britain have actually enlisted in the cause, and offered a premium of £100 for the best essay on the opium Trade, showing its effects on the commercial, political, and moral interests of the nations and individuals connected therewith, and pointing out the course they ought to pursue in regard to it. The following are the conditions on which the premium is to be awarded.

1. The candidates for the premium will send their manuscripts, of not less than 40 nor more than 100 octavo pages, to the Chairman of the Society for the Diffusion of Useful Knowledge in England, giving their names and address under a separate envelope sealed ; of these envelopes only the one accompanying the successful essay will be opened by the arbiters.

2. All the manuscripts which shall have come to hand by the 1st of October 1838, will then be placed in the hands of two or more arbiters, whom the said Chairman will nominate, and by whom the premium will be awarded, and immediately remitted to the successful competitor.

3. The prize essay will be published immediately ; and also the remaining ones, provided the Committee of the above named Society shall deem them worthy of publication.

4. The essays, addressed “ To the Chairman of the Society for the Diffusion of useful Knowledge, London,” must be sent *post paid*, or delivered in such a manner as to be free from any charge.

7. We have here then a most extraordinary exhibition; on the one hand, the authorities of a large empire and their subjects aroused to a proper state of feeling, as it respects the existence of a great and increasing evil—its talent and art employed to enforce and illustrate its dreadful tendency on the public mind, and the humane in other lands aiding the effort to cast off the yoke;—while on the other hand we see a *Christian* and otherwise honorable government *monopolizing* the infliction of a gigantic evil on a sister nation for the mere sake of gain. What would Britain say and do were vessels bearing the flag of some state with which we are at peace to enter our chief ports laden with a drug which would poison the people and cheat its exchequer? Why confiscate the vessel and property to the state and consign the men to a hopeless imprisonment:—and how can she with “equity and good conscience,” how can she on the principles of that faith on which her superiority depends, the chief rule of which is “to do to others as she would others should do to her,” send to China opium which is prohibited both by the laws of the empire and the precepts of its faith? We trust that neither shall such a blot be long permitted to rest on the honor and religion of Britain;—nor that the missionaries of the Cross (when they shall have an entrance given them into China, which they may soon), shall not only have to contend with idolatry and its abominations, but with a superadded sottishness induced by the avarice of their own countrymen and believers in that one faith which pledges them to wage warfare with all evil. May all concerned in its traffic speedily wash their hands of it, for sooner or later, whether in an individual or corporate capacity, their sins will find them out, and meet with that chastisement which it merits from the hands of a long suffering but retributive God.

φίλος.

VI.—*The Traffic in Opium carried on with China: its early history, and the present mode of conducting it, from the delivery of the drug by the cultivators to its reception by the consumers*.*

Enough is known of the early history of this traffic to show that the rapidity of its increase, during the last seventy years, especially

* In order to render this subject as lucid and interesting as possible, we have trespassed rather more than usual on our pages by the insertion of a second article on the subject, extracted from the April number of the Chinese Repository.—The information it contains we feel confident will be our best apology.

in China is unprecedented in the annals of commerce. The plan of sending opium from Bengal to China was suggested by Colonel Watson, and adopted by Mr. Wheeler, then vice-resident in council. Before the year 1767, says an Indian journalist, the import of "this pernicious drug," into China, rarely exceeded 200 chests: that year it amounted to 1,000; at which rate it continued for many years, in the hands of the Portuguese. In 1773, the British East India Company made a small adventure of opium from Bengal to China. About 1780, a depôt of this article was established by the English, on board of two small vessels, stationed in a bay to the southward of Macao, called Lark's Bay, where they often sold their opium for 500 or 600 dollars, the price in Bengal being about 500 rupees per chest.

In 1781, the product of opium for one year was lying unsold in the Company's ware-houses in Calcutta, their shipping being employed in supplying Madras with rice, and the seas being infested with French and Dutch cruisers. Under these circumstances the Bengal government, unable to obtain "reasonable offers" for their opium in Calcutta, determined to export it themselves: accordingly, two ships were freighted, one to the Indian Archipelago, and one to China, their proceeds were to be paid into the Company's treasury at Canton. "The Bengal government drew against this for ten lacs, then for ten more; and issued to their civil and military servants, certificates on Canton, there to be exchanged for bills on London: this measure afforded a seasonable relief to the Company's finances." That part of the opium which was sent to China, was freighted in one of their armed vessels, which in those days appear to have been allowed to enter the river, within the Bogue, "free of measurement duties." But the drug came to a bad market; and the supercargoes, after much delay and difficulty, were obliged to dispose of it at 210 head-dollars (which were at two per cent. discount, in reference to pillar-dollars). The opium was purchased by Sinqua, a hong merchant, who had previously conducted an extensive business at Macao. Sinqua, however, was very anxious that Pwankhequa, the senior in the cohong, should take a share in the purchase: but the latter was unwilling to expose himself to his enemies in this way, as opium was then understood to be, and had long been, an interdicted article of trade. (?) The quantity purchased by Sinqua was 1,600 chests; 1,200 had already been imported; these 2,800 chests so over-stocked the market, that Sinqua reshipped the greater part of his purchase for the Malay coasts. In 1791, the price of the drug ranged from 360 to 380 dollars per chest. In the reign of Keenlung, as well as previously, opium was inserted in the tariff of Canton as a medicine, subject to a duty of three taels per hundred catties, with an additional charge of two taels, four mace, and five candereens, under the name of charge per package.

The Chinese authorities seem not to have taken any public notice of the vessels which imported opium until 1793, when they began to complain of the vessels lying in Lark's Bay. In 1794, after many ineffectual attempts to establish themselves under the sanction of the Portuguese government, and being constantly annoyed both by the

Chinese government and pirates at Lark's Bay, the parties concerned in the trade were induced to bring one of their ships, laden exclusively with opium, to Whampoa, where she lay unmolested for more than fifteen months, with from 290 to 300 chests of the drug on board. This practice, of bringing opium to Whampoa in foreign vessels, continued till 1820, and without any interruption or molestation, except an attempt, in 1819, to search those vessels which were supposed to have it on board. Meanwhile, however, the Chinese government enacted special laws to prevent both the importation and the use of the drug. In the 4th year of Keäking (1799), Keihking, of the imperial kindred, and then the governor of this province, "regarding it as a subject of deep regret, that the vile dirt of foreign countries should be received in exchange for the commodities and money of the empire, and fearing lest the practice of smoking opium should spread among all the people of the inner land, to the waste of their time and the destruction of their property, presented a memorial, requesting that the sale of the drug should be prohibited, and that offenders should be made amenable to punishment. This punishment has been gradually increased to transportation and death by strangling." In 1800, the Chinese prohibited the importation of opium, and denounced heavy penalties on the contravention of their orders. In consequence of this, the supercargoes of the East India Company recommended to the Court of Directors, to endeavour to prevent the shipment of the article for China, either in England or Bengal. Early in the 14th year of Keäking (1809), the governor of Canton, then holding the seals of the commissioner of maritime customs, published an edict, requiring the hong merchants, when presenting a petition for a ship to discharge her cargo at Whampoa, to give bonds that she has no opium on board. The governor then proceeded to declare, that, since it was well known to all parties to be a contraband article in case of disobedience, the vessel should not only not be permitted to discharge her cargo, but should be expelled from the port, and the security merchants brought to trial for their misdemeanor. This edict was often repeated by orders from Peking. In 1815, governor Tseäng sent up a report to the emperor concerning some traitorous natives who had established themselves as dealers in opium at Macao: in reply, commands were given to carry the laws rigorously into execution. It does not appear, however, that the commands were put in force. In 1820, governor Yuen took up the subject, in conjunction with Ah, the commissioner of maritime customs.

Hitherto, since the prohibition of opium, the traffic in it, had been carried on, both at Whampoa and Macao, by the connivance of local officers, some of whom watched the delivery of every chest, and received a fee; whilst others, remote from the scene of smuggling, received an annual bribe for overlooking the violation of the imperial orders. In September, 1821, "a Chinese inhabitant of Macao, who had been the medium of receiving from the Portuguese, and paying to the Chinese officers, the several bribes usually given, was seized by government for hiring banditti to assault an opponent of his, which they did; and, having got the man in their power, poured quicksilver into his ears, to injure his head without killing him; and having

shaved the short hairs from the man's head, they mixed the hairs with tea, and forced him to drink the potion. The wretch who originated this cruel idea, and paid the perpetrators of it, had long been the pest and the terror of his neighbourhood, by acting as a pettifogging lawyer, and bringing gain to the public officers; who, finding him useful, always screened him from justice. An enemy, however, at last, arose amongst his official friends, who contrived to have this man's character laid before the governor, with his influence or power in the neighbourhood stated in an exaggerated degree, affirming that no police officer could apprehend him, for he had but to whistle and hundreds of men flew to his defence. The governor alarmed and irritated by this declaration, ordered a party of the military to seize him forthwith; and then had him cast into the judge's prison. The pettifogging lawyer now turned his wrath against his former official friends; and immediately confessed that he had held the place of bribe-collector; and that all the governmental officers in the neighbourhood received each so much per chest, or so much annually (stating the exact sums), to connive at the smuggling of opium: these bribes were received, not only by the inferior attendants in public offices, but by the superior officers of the rank of blue buttons; and even by the admiral, who wore a red button.—The governor at no period could have been ignorant of what was going on in reference to opium: for it was very commonly used by clerks, secretaries, military officers, and other persons in his own establishment; but the exposition now laid before him brought it more fully to his notice, and risked more his own safety, than any previous occurrence: for, after being in the government of Canton for several years, to plead ignorance of such misrule would not be accepted as an excuse at the imperial court: nor would it have screened him from censure, and perhaps degradation, to have proceeded immediately to punish the officers against whom he had received information; for they being under his control, he was, in a certain degree, responsible to the supreme government for their good conduct. Instead, therefore, of punishing those who were directly guilty, he made up his mind to accuse the senior hong merchant, a timid rich man, nick-named by the Chinese "the timid young lady," and easily assailable, and charge him with a defective performance of the duties of his suretiship, in not pointing out to government every foreign ship which contained opium. It was in vain for the man to plead that he had never dealt in opium, nor had any connection with those who did deal in it; nor could he search the ships to ascertain what was in them; nor could he control the governmental officers who encouraged, and virtually protected, the smuggling of opium; the governor had determined to hold him responsible."

His excellency having disgraced the senior hong merchant, next issued papers throwing all the odium of this traffic, not on the Chinese consumers, smugglers, and magistracy, "who certainly, in justice, should have borne a part of it," but on foreigners—the Portuguese, the English, and the Americans. In one paper, he tried to address the religious principles of hope and fear, by the promise, that

the gods would conduct the fair dealers in safety across the ocean, whilst, "over the contraband smugglers of a pernicious poison, the terrors of the royal law on earth, and the wrath of infernal gods in hades, were suspended." The American captains, he said, were emboldened to bring opium, "because they had no king to rule them." Although the governor did not attack directly those who were in the service of his government, yet he sent an officer, as a spy, to watch the revenue cutters. This officer surprised a party in the very act of smuggling; and in the attempt to seize them, one or two men were killed. The consequence of these proceedings against the several parties at Whampoa and Macao "was, that foreigners, having no one with whom to place their opium, proceeded to Lintin." Of late years "the foreign vessels have visited all the ports of Fuhkeän, Chêkeäng, Keängnan, Shantung, and even to Teentsin and Mantchouria, for the purpose of selling opium." Such is an outline of the history of this traffic; the mode of conducting it comes next to be noticed.

From the cultivators in India, the drug is quickly conveyed to the consumers throughout the Chinese empire. About three-fourths of the opium from Malwa is, at present, transported directly to Bombay; and a transit duty of 125 rupees per chest paid to the British government; the other fourth is carried by a circuitous route to the Portuguese settlement of Demaun, whence it is exported for China in Portuguese ships only. That from Bombay is generally shipped in English vessels. Before being put on board it is carefully examined, and repacked in chests, each containing about 400 or 500 cakes, of from three to four taels weight, averaging 101 catties per chest. The price paid to the cultivator in Malwa is about double that paid for a given quantity in Behar and Benares, the former being estimated at 600 rupees per chest. The pure opium alone is made into cakes, which are covered with a thin coating of oil, and afterwards rolled in pulverized petals of poppy.

In Behar and Benares the inspissated juice is collected by the ryot and delivered to the government's agent during the months of February and March. The ryot formerly received 3 rupees 8 annas per seer; but of late years, as the product has increased, the price paid to the ryot has decreased. The price has varied, at different times, and according to the quality of the article. In 1836 it was 3 rupees per seer, nearly; previous to 1819, it was sometimes sold for 2½ rupees. After it comes into the hands of the governmental agents, it is examined, made into balls, and packed in chests. A chest ought to contain two maunds, or eighty seers, equal to 160 lbs. It is brought as near as possible to the 'pecul chest,' containing 133½ lbs. or 100 catties; but considerable allowance is made for 'dryage.' On its arrival in China, it usually weighs 115 catties; but in a few months loses ten or twelve per cent. in weight.

The chests are made of mango-wood, and consist of two stories, in each of which there are twenty 'pigeon holes,' making forty small apartments in the chest. The drug is formed into solid balls and covered with a hard skin or shell, composed of the petals of the poppy and a gum obtained from inferior opium juice. Being thus prepar-

ed, the balls are packed up in the chests with dried leaves of the poppy—forty balls in each chest. In order to keep the chests and their contents secure, those in Patna are covered with the hides of bullocks, and those in Benares with the skins of gunnies. In this state, the drug is sent to Calcutta, where it is sold at public auction, “divided into four sales, at intervals of about a month, commencing generally in December or January, in lots of five chests,—under the following unusual conditions: one rupee is paid down to bind the bargain; a deposit of 30 per cent. in cash or Company’s paper, to be made within ten days after the purchase, ‘unless a longer period shall be allowed’ by the opium Board; in failure of which, the opium is subject to be resold at the risk of the defaulter. The opium is to be paid for within three months from the day of sale, in default of which, the above deposit is forfeited to the Company, the opium disposed of and the proceeds taken by the Company.”

The whole product of India for 1836, has been estimated at 35,000 chests, nearly half of which goes off at auction in Calcutta, “probably yielding a net revenue to government of some two crores of rupees.” The drug now becomes the property of individuals, and “most of the commercial houses in Calcutta are engaged” in its traffic; on the other side of India, the number of traders and the amount of capital are equally great: and together they have brought into their service some of the finest vessels that ever navigated the eastern seas. A few are constantly employed, while others are only occasionally freighted. Four or five vessels are stationed, as receiving ships, at Lintin; and an equal number drive the coasting trade. The manner in which the drug is received by the native boats and conveyed into the interior of China, is fully described by Heu Naetse, and the account need not be here repeated. Sometimes opium has been sold by foreign merchants for more than \$2,000 per chest. The present price is, for Patna, old \$830, new 760; for Banáras, old \$730, new 700; and for Malwa, both old and new, \$600. The stock at Lintin, April 1st, 1837, was 8,364 chests.

VI.—ANECDOTE OF BISHOP LATIMER.

Bishop Latimer, having one day preached before King Henry VIII. a sermon which had displeased his majesty, he was ordered to preach again on the next Sunday, and to make an apology for the offence he had given. After naming his text, the good bishop thus began his sermon:—“Hugh Latimer, dost thou know before whom thou art this day to speak? To the high and mighty monarch, the king’s most excellent majesty, who can take away thy life if thou offendest. Therefore, take heed that thou speakest not a word that may displease. But then, consider well, Hugh, dost thou not know from whence thou comest; upon whose message thou art sent? Even by the great and mighty God! who is all-present; and who beholdeth all thy ways; and who is able to cast thy soul into hell! Therefore take care thou deliverest thy message faithfully.” He then proceeded with the same sermon he had preached the preceding Sunday, but with considerably more energy. The sermon ended, the court were full of expectation, to know what would be the fate of this honest and plain-dealing bishop. After dinner, the king calls for Latimer, and, with a stern countenance, asked him, “How he dared be so bold as to preach in such a manner?” He, falling on his knees, replied,—“His duty to his God and his prince had enforced him thereto; and that he had merely discharged his duty, and his conscience in what he had spoken.” Upon which the King, rising from his seat, and taking the good man by his hand, embraced him, saying, “Blessed be God, I have so honest a servant!”

REVIEW.

ORIENTAL FRAGMENTS, by the Author of the HINDU PANTHEON. London, 1834.

[Continued from page 440.]

We are now arrived at the Third Fragment, which occupies three-fourths of the volume, and which, though purely of a literary nature, we regard as not less important than it is interesting. Two propositions we have long deemed established on indubitable evidence—one, that of the common origin of the Sanskrit, *old Persian*, Greek and of course Roman, Slavonic, and Teutonic languages; in which, and their modern derivatives, in all the countries of Europe, over Hindustán and other regions of Asia, the evidences of the proposition are numerous, clear, and familiar:—the second is the still greater spread of what has been not inaptly termed “*Arkite Theology*,” and which we think Mr. Faber, in his *Pagan Idolatry*, has, by an extensive series of historical, archæological, mythic, and inductive proof, fully established. Mr. Moor adopts both propositions. To maintain and support the latter, he has very considerable qualifications—we presume to doubt if he be as competently furnished with the knowledge and erudition necessary for investigating the former; his own admission is our principal argument, *viz.* that he possesses no knowledge of the Sanskrit, but what he derives from one or more of the modern Indian dialects. Hence we venture, with much respect for his talents and accomplishments, and with great diffidence of our own ability, yet with a considerable degree of confidence drawn from other grounds, to doubt whether Mr. Moor has not fallen into very serious blunders in this whole question of what he terms “*Sanskritisms*,” or “*Kálic and Ionic extension*.” He is fully aware, it appears, that his qualifications *are* justly disputable; that he has ventured, in short, beyond his depth, and has consequently allowed himself to be carried away into an ocean of words without chart or compass. For he quotes as what his reader may “*haply think of*,” the old adage—“*to the jaundiced eye all things seem yellow*”—and refers to the just reproach which has been cast upon overstrained etymology in the ludicrous canon that “*vowels are to stand for nothing, and consonants for very little* ;” —nay he “*fears being set down as having (etymologically) ‘a head no hellebore can cure.’*” In short, he has mounted a *hobby* and fairly runs him to death! and while he honestly acknowledges his own “*ignorance of Sanskrit*,” he ventures to set out on an etymological pilgrimage of the world, roaming over not only all the East and Egypt, but all Africa from Barbary to Cape

Town, among Abyssinians, Jolifs, Timbuctoans, and Hottentots!—through Europe, from the frozen North to the Mediterranean, from the Euxine to the Atlantic; then, crossing over to America, he travels patiently North and South, over savannah, mountain, lake, and prairie, in search of *Sanskritisms*!! And he finds them too, in rich abundance, in the names of towns, mountains, rivers, persons, &c. In Greece he meets with—Calamata, Callidia, Parnassus, Castalia, Didascalo, Ambelia, Calliphæ, Calavrita, Ilissus, Calliroë, Cymon, Helicon, Aganippe, Scyllœum, Callicolone, Pendeli, Tricorynthus, Marathon, Rhamnus, Bœotia, Ascra, Panori, Arracovia, Thebes, Malatri, Hercules, Bucephalus, Gallipolis, Chalcedon, Calaura, Malacasi, Sulli, Fanari, and some two or three hundred more terms in ancient and modern orthography! In the Caucasus, &c., he finds Kasibeck, Titridshkali, Kristawaja, Sevan, Karakala,—all pure Sanskrit! In Africa (!) he finds that “many of the towns, hills, rivers, &c. even deep in her interior—have Sanskrit names, or names *sounding very like that language*.” “What their *signification* may be in the dialects of *Africa*, if any,” he has indeed “no means of ascertaining”—yet does he find Sanskritisms in these euphonous African names—Jonkakonda, Tendiconda, Kootakunda, Tattikonda, Mariankounda, Toombigeena, Jallacotta, Tambico, Sankaree, Wangara, Tancrawally, Chicowray, Manickoroo, Ghungeerolla, Sididooloo, Karalujango, Muggaby, Joggabah, Anamaboo, Kakafungi, Zegzeg, Boigna, Calabar, Cootacomacasa, Anijabirrum, Cormantee, Matchaquarodi, and a long list of “Hind-Africanics,” so it please you, equally sweet sounding and unmeaning!! “England is poor in Sanskritisms—but it furnishes, Carlisle, Caldewgate, Colyton, Clapydon, Camalodunum or Colchester, Maldon,” and a few more. Scotland or “Caledonia” has “Kali-cisms” en foule! “Glen Calader, Caledon, Culloden, Coll, Dunkirk, Dunmow, Dungaree, Dungarvan,” and a host besides. Poorer Wales yields “Ceridwen.” Ireland he finds “has been inhabited by a race who *had* a language very similar to that now known to be in *India* only”—e. g. “Toomevera, Lisdowney, Ballaghy, Maghery, Killoskully, Ballina, the Ban; Ballyshannon, Ballyghadereen, Ballynahinch,”—“Tincurry, Kilaspuglanaru, Kilkenny, Kildare, Kilarney,” and a hundred more Kil- and Bally-headed names;—“Ballingumboon;” “Ballingumboon,” he repeats—“What a fine name!” “Blarney—and by the way *Blarney* is not amiss”—not at all *we* echo, and pass with him over to N. America. There he is in raptures with the high-sounding, polysyllabical, unpronounceable, “Mackillimackinak, Yongihogeney, Wapagikenetta, Mapawomakeh, Muskatamiskakatch, Saquooha,” as well “Pownee, Delaware, Michigan, Naragansett,” &c. “all of them so fine in sound as to cause regret that so little of languages containing such *fine*

words should have been preserved, (!) and with very few exceptions *decidedly* East Indian, some *pure*, admitting, with little or no alteration, of ready translation."!! He is very severe upon *Jonathan* for mixing up with such "fine names" so many modern, odious, vulgar appellatives—"America may be proud of such fine names—but we are compelled to read also of Brownville, on the beautiful banks of the Monangahala! We may not so much reprehend the worthy citizens Brown, Smith, Jones, and others, giving their own suitable names to log-towns of their own creation; it is the nick-naming of such ennobling and magnificent features of the fine country which has fallen under their prosaic sway that one is disposed to lament. It is a happiness that Niagara has not sunk into Smith's falls or 'Tivoli!' 'Though "if one class of Americans see fit to sink the fine old names in their fine country, and substitute mean ones, another class seems disposed to make some amends, by introducing among them the titular grandeur of other regions. It may, however, with a race having nicknaming propensities, answer the purposes of village-creators to give fine names to the sites of their huts;—Rome, Syracuse, Canton, Jordan, Byron, Montezuma, Lyons, Palmyra,—flourishing villages, but bearing no more resemblance to their name-sakes than the meanest hovel to Windsor Castle!" In S. America, he finds "Achabamba, Titicara, Chuquisaca, Oururu, Tungasaca, Ayacucho, Muyokiri, Humuquaca, Jujui, Capiapo, Chimborazo, Rio Colorado, Chamacasapa, Paramaribo, Essequibo," &c. In New Zealand he detects "these plain Sanskritisms—Turregunnah, Korakara, Wytanghee, Duattera, Cororadikee, Rangeho, 'Tudukacka, Heckotoroo, Teepockho, Towachhu" and other euphonics. From the Isles of the South we are furnished with "Honoruru, Oahu, and Hawai," which "sound Hinduish!" Thence too we have "Tongatabu, Gullibudda, Hallingataka, Godie-godie," &c.!!

Some of our readers may possibly suppose the author as little serious as ourselves in the above quotations—but indeed he is as serious as a full undoubting conviction in himself and zeal to produce the same conviction in others can render an etymologist! We know a most amiable and venerable gentleman, formerly high in office in one of the foreign settlements, who became affected with a monomania for Sanskritism exactly similar to that of Mr. Moor, and proceeding upon precisely the same principle; furnished too with precisely the same amount of Sanskrit lore, i. e. *nil* as to knowledge of the language itself, and extending but to the *colloquial* use alone of one or two of the current derivatives; and, like Mr. Moor, therefore, *unable* to have recourse to the source itself; who yet allowing himself to follow the circuitous, too often muddy and very mixed, courses of the daughter streams, and possessed of but a

second-hand erudition, derived from the Asiatic Researches and other publications, constructed a Chateau en Espagne, a Eutopian erection of an etymological fabric quite as amusing as Mr. Moor's. So complete indeed is the resemblance, that even the venerable simplicity of the Abrahamic tongue, the inspired word of God itself was made to pay tribute to the *parent* Sanskrit ! from which not only were its *terms* supposed to be derived, but its very *meaning* was to be determined by that derivation ! No matter what the context declared *should* be the interpretation, nor how plain so ever the derivation, in the *language itself*, suiting *that* interpretation and no other—all was given up to make way for a distorted and, employed on such a subject, a perverse and mischievous, nay (though certainly not so intended) most irreligious and impious application of a crude, ill-regulated fancy. We have been favoured with many of that most respected and esteemed individual's fancies, of which we will only quote, as an instance of the *mode* in which *he* proceeded, the terms "Jehovah nisi," or "the Lord my banner," which he tortured into "Yo-havah-nishi, the God worshipped after dark !" How this transformation was effected we are not sure that we distinctly remember as to *Jehovah*, because, in truth, it was never clearly exhibited in any tangible form—but 'nisi' *my banner*, *sounded* like 'nishi' *night* in Sanskrit—so the whole might be, say, "yo-upa-nishi, who-after-dark (*is worshipped*)" understood* ;—) although such an interpretation, even if otherwise legitimate and *untortured*, has no more relation to the context in which the words are found than to the Man in the moon, while the proper meaning in its *own* Hebrew tongue was *essential* to that context ! Now this is precisely the system of Mr. Moor—he travels over the earth in search of Sanskritisms, i. e. *sounds* more or less similar to Sanskrit sounds, regardless of their meaning, application, nature, derivation, and of all the rationale of language, and he thinks himself successful ! He would have been equally so had he searched for Chinese, or Gaelic, or Otaheitan, or any other nameable or unnameable system of sounds : for as the human organs are limited in their range, and the *possible* primitive alphabetic sounds, though more numerous than musical ones, are still very few, —having never exceeded 50 odd in the most polished languages, seldom reaching even up to that number—of course their possible combinations, though numerous, are practically limited by ease of utterance, and by a natural preference of the ear for certain sounds above others. But it is not the *sound* that can determine a common origin in any two words, but their application or meaning. *Pun* in English is 'a play upon words,' in Sanskrit it is 'a wager,' &c. so is *nisi*, 'my banner,' in Hebrew similar to *nishi*, the

* Or *यो* *who*, and *हव*, *sacrifice*, &c. might perhaps have afforded the ingenious monomaniac, the elements of his resolution Yo-havah-nishi.

night,' in Sanskrit. Now would the occurrence of the sound *pun* or *nisi* in one or the other, though precisely the same in both, give a shade of evidence of a common origin? But when you find *sounds*, even though somewhat modified by passing through various channels, convey the same *meanings* in both, not only in one or a few instances, (because that, on the doctrine of chances and the process of combination, not only *may* but *must* happen occasionally even in languages demonstrably without connexion,) but in numerous cases, and those of the classes of words which form the substratum and ribs of languages, so to speak, in those primitive terms which the wants of men must have first created, and which, being in daily use, are least liable to change—as in the names of parts of the body, of prominent objects of nature in earth and heavens, in words expressing natural relationships, numbers, &c. then and then only you may clearly infer a connexion. A true system of etymological research, therefore, is not a wild amassing of mere strings of *sounds*, without or regardless of their *meanings*, but a regular synthesis of words of similar sounds also conveying similar meanings.

We have said that Mr. Moor's acknowledged ignorance of Sanskrit has led him into errors; we will instance—because in an argument of this kind strict fact only is admissible—in the following: Speaking of the African *town* Kootakunda, he says—“I should judge (professing to know *nothing* of the African *meaning*) *kuta* to be Sanskrit, and to mean a *town*, from finding it applied to places spread all over India. Perhaps Calcutta (*Kalikut*?) Devicotta, Palamcotta, &c. The Kootakunda of Park may therefore be set down for a compound Indian word.” On such evidence! But *Kūṭa* in Sanskrit means no such thing as *town*, whatever *cotta* in Tamul may do, which we know not, but, among many other things, ‘the peak or summit of a mountain.’ On Sidibishir, an African name, he says, “Sidi is a name of Siva (Shiva); Vrisha, whence bishir may be allowably derived, is *part* of a name of his, Vrishadhwaaja, he who rides a bull.” But *Vrishadhwaaja* does not mean “he who rides a bull,” but “who has the bull for his ensign” or mark; neither is *Sidi*, intended doubtless for Siddha, an epithet of Shiva, but of a peculiar class of demigods, Gandharvas, &c. Yet were the assertions correct, what then? One name and one half name of an Indian god are found, when put together, *something* in *sound* like the name of an African *town*; *ergo* the names of African towns are from the Sanskrit, and have no *local* meaning, or if they have, n'importe! “Moodie the commander of an escort,” quoting from Denham, “in the very interior of Africa, where a white man or a Christian was never before seen,” surely is evidence quite as good, of a relation between Africa and the British islands, where *Moodie* is a downright plain name and of a man too! Nay, but Mr. Moor lays an embargo on the

word as good Sanskrit—he does not tell us what—we suppose Madhu, *honey*, also the *sweet* name of many an Indian youth ! Vishnu he says is “the sun.” Had he sought recourse to a Sanskrit dictionary he would have found it is no such thing. Agni, or the God of Fire, is indeed sometimes called Vishnu, meaning the *pernader*, from the universal presence of caloric or latent heat and fire in all nature. But why is the incorrect assertion made ?—to prove *Caledonia* to be Sanskrit ! As how ? why thus—“ The inhabitants of Caledonia were also called Deucealedonians. or *Deva-kali-dun-ians*,” i. e. the people of the Mount of the God Káli (rather Kál, we suppose, from his system of syllabifying). “ Siva,” he adds, “ is in conversation named Deocál. *Cal* in the *Walla-chian* dialect, is a horse. It may not have a like meaning in Sanskrit,” (no indeed it has not, sure enough) “ but Kál is time both yesterday and to-morrow, and so *far connected* with a horse that the next and last great incarnation or descent or *avatára* of the renovator is to be equestrian. This is predicted of Vishnu ; but he being the *sun* is also a modification of *time* and is to be then Kal-ki. He will, like *time* of our *apo-cal-ypse*, be mounted on a white horse, he will destroy KAL or *time*” i. e. himself !! What a mass of incongruous absurdity is here ! confounding Shiva with Vishnu, both with him of the white horse in the Christian Revelation, Kalki with Kál, Wallachia and Caledonia, time with a horse, and what not, to find Sanskrit in the first syllables of Caledonia !! This is riding a hobby to death in earnest ! So he says “ the Sanskrit *Barda* or *Bardai*, corrupted in the *western* dialect to *Bhat*, seems to be the origin of our *Bard*.” There is no such Sanskrit word as *Barda* or *Bardai*, and *Bhát* is E. & W. alike, the current pronunciation of the Sanskrit *Bhaṭṭa*, properly a wise man, a philosopher, a *panegyrist*, and thence a king’s messenger (whose praise he extols, &c. *Wilson*.) Connecting the mystic syllable O’M with the Irish *ogum*, *ogham*, he subjoins *Agama*, which last he says “ means in Sanskrit occult, obscure, mysterious, cryptic.” But whence he learned this we know not, certainly from no sources within *our* reach. The *Agamá* are “ *Shástras*, or works on sacred science in general, also applied to denote specially the *Tantras*, treating of the mystical worship of Shiva and Shakti.” (*Wilson*, S. D.) Whence probably Mr. M. inferred (*more suo*, if the pun be allowed), that its etymology denoted obscure, *cryptic*, &c. !

“ *Krishna*, in Irish as well as in Sanskrit, is the *sun*.” What that sound may mean in the old dialect of our fellow emeralders we, though *natives*, know not : assuredly we do know there is no such meaning for it in Sanskrit as “ *the sun*,” but every meaning the most opposite, as *black*, the *dark* half of the month, a *crow*, *black-pepper*, &c.

To explain the inscription on the veil of Isis "konx om Pax," he has recourse to this ingenious speculation—"Kanscha, κἀγξ, signifies the object of our most ardent wishes; O'm, ομ. is equivalent to our *Amen* (!), Paksha, παξ, signifies change, duty, fortune." We are unfortunate in not being able to find a foundation for these strange etymologies of Mr. Moor's; all is actually *non-trovato*, and were it not so, what explanation would they afford of the Eleusinian mystery? "Object of desire—amen—change." Is not this truly, as he quotes in next page, to explain the "ignotum per ignotius?"

"Bacchus is the sun, so is Siva;" and to support this he gives "Bagisa as a name of Siva." We know of none such. Vágisha, or the lord of speech, is indeed an epithet of Brahmá, (not of Shiva.) whose female energy, Saraswatí, is goddess of eloquence, &c. Moreover Shiva is *not* the sun, we have never so met it, nor is it in the Dictionaries.

To prove *Calliope* Sanskrit he says "Kaliyapa may be *fancied* similar. It means in Sanskrit *silent meditation* on Kali." Now every tyro knows that *japa*, so far from being *silent* meditation, means "endless *repetition* of divine names, &c. *muttering* of prayers, counting (silently) of bead-rolls," says Wilson, though incorrectly; for he adds "from *jap* to repeat *audibly*."

"Sami is a name of Kali connected with Cemeteries." This is given after "Smasin Kali, the consort of Kal in her character of goddess of cemeteries." No—a Cemetery or rather place for *burning* corpses, is *shmathán*; and Shmathánaveshmí, 'the resident in Cemeteries,' is an epithet of Mahádev or Shiva, one of whose designations is indeed Kál, though not peculiar to him nor by any means of the extensive and primary application Mr. M.'s theory supposes: as to Sami for Káli, we know nothing of such a term. Nor do we of "Rami another of the names of this goddess of Cemeteries," or of "Sami-Rami, another;" from which he would derive *Semiramis*! "In India, *gao*, GAURI, *govinda*, have relation to Kine." The 1st and 3rd have, but the other (meaning *white, fair*), none whatever, though the only one to his purpose (and that but in sound), which is to Sanskritize *Cuaris*, a *local* epithet of Neptune as worshipped at *Cierium* in Thessaly! He gives Ranga as "a name of Siva as the God of tears"—we cannot find it; if it exist, it is in some western India dialect; the Sanskrit is *rudra* from *rud* to *weep*. "Siva is called Vritahan from having slain a bull." This is to shew *Callirete* a Grecian city (!) to be Sanskrit? But Vritahan or —há, is *Indra* as the slayer of Vritra a demon!! "Shiva being fire and Vishnu water." These must be *reversed*—Agni is called Vishnu, the universal pervader, and water is sometimes termed Shiva q. d. that which sleeps, or subsides (however agitated).

It may be thought we have dwelt unnecessarily upon this point and that the errors are trivial in themselves. Separately they may be, but not in the aggregate and when considered as the ground-work of a colossal hypothesis. Besides, the name of Mr. Moor carries great weight with it, and justly; and too many, in matters of this nature, are carried away by names, seldom caring, and often as he himself, unqualified to recur to the original sources of information. We wish to rescue strict philosophical etymology from the undeserved disrepute into which it has fallen, and to put the questions both of arkite traditions and sanskritism on a solid basis that will bear any correct superstructure.

Mr. Moor's theory which we must now explain, is this—A perpendicular straight line | is the *male* symbol of production, a curve (the *female*. These form the elements of all alphabets and of all mystic characters; of which, from Egyptian, Hindu, Hebrew, Gnostic and other sources, he gives an extensive series in copper-plate.

The duplication, &c. of | (, forms L, T, A, A, C, O, X, ψ, S, &c. Together they form 10 the initial, as he considers, of *yonī* or as he chuses to spell it, *ioni*, the Sanskrit name of the female organ, the symbol of birth, regeneration, &c. Another form gives CL which are the consonants of *kal*, or Siva, the male power. To 10 he traces Juno, Ionia, IONIC (q. d. yonic!) all *Greek* words beginning with *ju* or *jo*, with SIMON *bar* IONA! &c. &c. ! Other combinations form Δ, M, ω, &c. thence ΙΩ “the initials of the great Captain of our salvation, the *Alpha* and *O'Mega*” of every thing—the I AM, (O'M.)—the ΙΑΩ (Jao or Jehova”!!) and other literal alphabetic, cabalistic, abracadabran mysteries en foule! Now seriously, is not this very like touching sacred things with a profane hand? And is not such a jumble of matters sexual and spiritual, human and divine, Hebrew, Greek, Sanskrit, Egyptian and what not, the very acme of nonsense, the antipodes of rational and inductive philosophy, a fond and fanciful discovery of far-fetched analogies and correspondencies the most impossible and unmeaning? We would speak with all respect for Mr. Moor's talents and acquirements, but we have a greater respect still for truth, which is never so much endangered as when sober investigation is abandoned for fanciful reveries. The Hindu Tantrists, the Jewish Rabbinitists, &c. have long been masters in this *occult* science, and it would have been well for the credit of the Sanskrit and Arkite Hypotheses had neither Mr. Maurice nor Mr. Moor followed in the wake of such visionaries, such laborious triflers.

CL the symbols of the Lingam and the Yoni or the male and female organs or powers of production, &c. form as *cl*, the initial

letters of many words in many languages, in all of which words Mr. M. fancies the root to be *kal*, his favourite epithet of Shiva, (the vowel standing for nothing!) Now Mr. Moor need not be told that in the Hindu Triad Shiva is the god of destruction; yes, but he answers, after Sir William Jones, (who had no such reveries however as these to maintain by it) "to *destroy* is only to *produce* in another form;" since the elemental matter of all things ever subsists, the forms of things only being changed.

Mr. Moor amasses many words beginning with *CL* as illustrations of his theory, principally names of places, rivers, a few of persons, &c. e. g. Claydon, Caldewgate, Cleomene, Cleopatra, &c. &c. which he calls *KuLic* names, and deems *Sivaic* or *Lingaic*; so, though a vowel intervene, he finds *Kalicisms* in *Kildare*, *KilKullen* and a vast many *Emeraldics* besides.

Now be it observed, all this has no reference whatever to the *meaning* of words beginning with *CL*, *KL*, &c. or of those having an initial or medial or final *IO* or *IU*, i. e. *Kalic* and *Ionic* words, but solely to the *appearance* of those letters to the eye and *sound* to the ear respectively!

We shall now note a few of his strange *sanskritisms* both *calic* and *ionic*.

"Collyrium (Kaliri, the termination we throw over-board) or eye-wash, may be traced to the *black* pigment of Grecian and Indian *black* eyes, *black* lids and *black* lashes." The double *ll* and the *Greek* formation and etymon of Collyrium form no objections with him to this unmeaning reference to *Kál* or *Káli*, his male and female powers, besides the non-existence of any such Sanskrit derivative as *Kaliri*.

"Calavrita (a town in modern Greece) is supposed to be the ancient Nonacris." "The Styx here is called Mavro-nero or blackwater." Now Krishna in Sanskrit means *black*. Hence Mr. M. thinks "some translation or transposition *may* have produced Nonacris or No na kris—but although some early Greeks sometimes wrote in what was called boustrophedonic or backward-and-forward, *furrow-like* style—Dipuc or Cupid for instance—I am not, I say, disposed to hint that in Na-kris, Kris-na may be found." Yet he is very willing his readers should *take* the hint notwithstanding. The *no* of course he "throws overboard!" Calavrita he adds "is pure Sanskrit." i. e. There are separately such sounds as *cala* and *vrita* in Sanskrit, though no such compound term—but *n'importe*, it is *sound* and what more does the theory require? By the way, of Cupid, dipuc, we observe—Cupid has its *own* western etymology from *cupio* to *desire*—so has *Dípak* in Sanskrit from *díp* to shine, in a causal form to make to shine, *inflame*, &c. q. d. 'the

inflamer.' But *chance* has made the one, read backwards, nearly the same, as to letters, as the other read forwards; and this is etymology! "Callirhoë, a copious and *beautiful stream* (the Greek etymology of the name)" CHANDLER. This Mr. Moor calls Kaliruhi or black q. d. *fair-faced*—from the Sanskrit *kāla*, black, and Persian *ru*, a *face*! This is on the strength of a legend of a nymph named Callirhoë having been embraced by a *roué* named Cymon in the shape of the river god *Skamander*! "And although *these* names of a Hindu deity (*kal*), and a mythological mountain, (mount Illyssus in its neighbourhood) or in combination *that* name, be not immediately applicable to the regent of the classical river (*Skamander*), it is still no *great stretch* to fancy it of no difficult application. *Saka-mandar* or Sakyamander, and Kali-ruhi (*semi-Persic*!) are directly Sanskrit. Of the rake Cymon if written Selmund or Seh-mo, we have a six-headed or six-faced hero (a *Persian* compound again!)—Greece supplies none, but India does. And it would not be difficult to find a Puranic legend bearing directly on a river side amour where Kali-ruhi or the fair-faced (*Kali, black!*) and the six-faced Kartikeya act principal parts. One of the names of this hero is Skanda." Here is a precious jumble of Greek and Persian and Sanskrit, of rivers, mountains and fountains, rakes and pretty lasses, with a witness! *Shākya*, a name of Buddha, compounded with *mandar*, a celebrated *mountain* no wise connected with Buddhism, gives name to the *Greek* river *Skamander* (*Græce* the *rushing stream*) which having an initial *sk* and a penultimate *nd* must needs be a name of the Hindu god of war, making love under a *Persian* name, *Seh-mo*, transmuted to *Cymon* (pronounced *Kymon* too in *Græc*!) to a beautiful nymph transformed into a fair stream (*Calliroë*) with a half Hindu half *Persic* epithet, Kali-ruhi or fair-faced; though *kāli* be black and *ru* would, in *Persian*, suffer no such termination as *hi*! This too is etymology and research and philosophy forsooth!

"Callicolone (a hill near Athens) I should write *Kali-kalioni*; it would be ultra-kalic." So it would with a witness. The *yon*i or female member of *Kāl*i prefixed to *Kāl*, though *he* at least should surely have a *lingam* only!

"An ancient paved way, now called *shuli*" is mentioned by Dr. Clarke near Marathon. "Siva's *suli* or *trisuli* is often called *shuli*. It is precisely the *Ionic* volute (in architecture). The *linga*, *suli* and *Ioni* of Siva and his consort are all-pervading," says Mr. Moor. What Siva's one or triple-pointed spear, *shul* (not *shuli*) or *trishul*, whence *he* was called *shūli* or *trishūli* (these verbal errors are important here) have to do with a *paved* way near Marathon, it puzzles us to discover, with all Mr. Moor's ingenuity.

“ The trident of Neptune is on the Bœotian medals, why ? *Bhu* is the earth in Sanskrit, (what becomes of *-otian* we are not told.) Neptune smote the *earth* with his trident (trishúl). I cannot parallel the up-springing *horse*, in Hindu fable ; but my ignorance is no proof of its non-existence.” Admirable ! “ Approaching mount *Helicon* the names (of places) Panaja and Sagara or Sacra seated in a deep valley) occur.” “ In Sanskrit *sagara* is the sea ; *sekra*, *sakra* and *sukra* are also Sanskrit names. *Sakra* is a name of Indra, the Hindu *Jupiter pluvialis*. *Sekra* means crowned with—Chandra-sekra or moon-crowned is a name of Siva or of some lunar mount. *Sukra* is a name of the Hindu Venus (masc.)” Here, on the rule that vowels go for nothing and consonants for very little, are confounded *Shukra* regent of the planet Venus, *Shakra* a name of Indra and *shekhara* a crest or head-garland, with *ságara* the ocean—all from different Sanskrit roots and having not the slightest interconnexion ! On such a system, Sanskrit or Irish or the dialect of the Chaktaws or Aragansas, &c. may be found anywhere and everywhere. And all this to shew the names of a valley and a mountain in Greece to connect themselves with India and its language !

Helicon. “ This glorious mount ought to bear a solar name—in Sanskrit Heliconda means *hill of the sun*.” It means just no such thing nor any thing else. *Heli* Sanskrit and ἥλιος are possibly of common origin—but kunda (not konda) in S. is a well or pit or fountain !

So “ Panori—omne video. True, but it has a very Hinduish sound !” Parnassus—“ *Para* is a name of Parvati, the mountain goddess—and some orientalisks write the Sanskrit termination *su* as well as *sa*.” This is unintelligible to us—no such name as *Para* is to be found ; what *nasa* or *nasu* is to mean here, we know not, unless mayhap a *nose*, q. d. Párvati’s nose ! “ Arracovia near Parnassus, may be fancied Hara-cubya. Hara is Siva, cubya *crooked*.” In this way is a perverse ingenuity employed in torturing words and sounds out of all meaning ! A crook-backed *Shiv*, gives name to a Grecian *place* ! We do not however read of this Deity’s deformity except in “ Oriental Fragments.” “ On Parnassus the shells *entrochi* are found.” Then he adds—“ *chank* is the generic Sans. name hardened into *conch* by Westerns. The species *entrochus* is deeply mystical, &c.” *Shankha* a shell—*concha*, in Greek ; each of local origin though *chance* shews some similarity. What then ? why Parnassus or Párvati’s nose is confirmed ! Thiva (modern) or Thebes (ancient) where the Cæchales or Caca-rami, evil-torrent) falls into, &c. Dr. C. “ Thiva, says Mr. M. ‘ is so like Siva, &c. I conjecture that the river may be allowably written *Kakali*. It may then be taken as of *Kalic* or *Ramaic* allusion. *Kaka* in Sans. is a *crow*. Ráma,

from a fashion he had of wearing his hair bunching or flying out over his ears, has an epithet meaning *crow-wing-bearer*—Cachale, if pronounced soft, (consonants go for little !) catchalé, we have a Sanskrit word and story corresponding. *Katcha* or *kotchwa* is a tortoise, still appertaining to Ramaic and Vaishnava legends ; as does the *caca-rami* (καχα ραμι) of Dr. C. The legend of the destruction of Thiva by this last named river I have not met with (we believe not indeed !) It *sounds* sufficiently Hinduish !!!” Our modern beaux are fond of Ramaics too, it seems, as their bunching locks declare !

Bucephalus. “ May Bucephala or, as it would be better spelled, *Bhu-seh-phala* be admitted ? i. e. earth of-six-flowers ; but I do not see how to apply it to the poetical horse.” Indeed we query whether this famous horse had *six* legs, or what he and *flowers* have to do together at all. What egregious trifling is all this !

Calabria. “ The termination is confessedly of no value. In my ignorance of Sanskrit, I know not if *bria* or *bri* has a meaning connected with hills (no assuredly not, nor any other either) as *Dunum* or *Dun* appears to have extensively.” No such termination in Sanskrit as *dun* for a hill or ought else : so Cala-bria and Caledonia and *Dunsany* and all the other western names in *Dun* must find another source than the Sanskrit, we fear. “ Chalcedon *may* be *Kal-se-dun* or *Kal-ki-dun*—Hercules, Heri-cles or Heri-cala, a combined name of Vishnu and Siva—if Harikala, of Párvati and Siva.” We know not these epithets in Sanskrit. The Greek city Taposiris Mr. M. traces to “ *tapusri*, a place of pilgrimage.” *Tapas* is ascetic severity or penance certainly, but the *shri* is never a post-fix ; and moreover even *shri tapas* would not, could not designate a *place*, but the act itself. Ceres (pron. Keres,) “ he calls Sri or Sris, the Hindu goddess of wealth !”

We come to a favourite word of Mr. M.'s, of which he makes large use, as did Mr. Faber (though more judiciously) before him. It is *argha*, which he says in Sanskrit means the sacrificial boat-shaped patera. We know this latter by the name of *koṣha* and cannot, after long search and minute enquiry, find any trace of such a word as *argha*. (Mr. Faber refers it to Noah's ark, and it is one of his weakest points.) If we are in error we should be glad to be corrected. The only co-phonic word we have in S. is *argha*, “ price, cost, *mode* of worship or reverence, oblation to a God,” &c. yet Mr. M. gives us *arghanáth* as “ a name of Siva or lord of the boat-shaped vessel,” and by this he would explain the whole history or fable of the argonautic expedition to the European Colchis ! Surely so important a conclusion ought to rest on indubitable *facts*, to say nothing of a clear and legitimate

etymology. Mr. Faber wisely takes pains to establish his position by the former; Mr. M. is satisfied with the latter—although that is, as to *Sanskrit*, a mere assumption; at least we have never, even in Wilford, seen a single proof of the existence of such a term as *argha* so applied.

“The old Welch poets sing of NOE and his wife ESEYE. NOAH or NOE or NU has been sufficiently identified with ME NU the 7th and last of that name: and in the Eseye of the Welch, we may recognize the ISI of the Hindus.” “Isa, Isi, Isis, Isaiah, Esau, Isha—the Helio-arkite relationships are very extensive.” Here we have “confusion worse confounded,” and chronology, like termination, “thrown overboard;” yet we learn nothing! “Ballinacally, Balligorey, Ballimany, &c. are towns in Ireland. What bal or balli may there mean I know not; in India *bal* or *bala* is an infant. Hindus and Papists are equally attached to divine *children*: the first to Krishna in particular.” Now *bally* in Ireland means a town, appropriate enough therefore in its application—we cannot say the same of *an infant*. q. d. the infant of *many*, of *gorey*, &c. to say nought of the double *ll*; but then “consonants go for very little” and the “termination we may throw overboard”—so we have *Krishna* *inferred* to be the infant, par excellence, left us!! So “*Magherry*, a village in Armagh (in Ireland) would probably be *Mahagheri* in India, and would mean ‘great-hill;’ it seems to be near the *Black-water*. I wish I knew the name in Irish. It might sound perhaps like *Kalinadi* or *Krishna* or *Kalirun*—Indian rivers.” This simplicity is very amusing. Poor Pat! he little heeds what Sanskrit beauties are preserved in the guttural sounds of his own native towns, &c. “*Tincurry* is an Irish town. *Tin* or *teen* is *three* in India, of *curry* I am doubtful”—and then follows a long discussion on *curries* and stews and Tippo’s cookery-book, &c. ending with “if *tincurry* were *tingurry*, I should handle it differently.” “Three o’clock town” would, we suppose, be the explanation!

Bumatty and Ardnaree occur as Irish names. “*Bhumati*, looks and sounds strangely Sanskritish,” (earth—clay,) we conclude! “So is Ardnari, meaning half-man, half-woman, or *ardha-nari*, a name given to the mystically joined half-and-half persons of Siva and Párvati.” Poor Pat again—what a pity he is not enlightened enough in these Sanskrit mysteries! But what, in the name of common sense, has an hermaphrodite Hindu deity to do with the local appellative of an Irish town? And what end is answered by these unmeaning derivations? Again “*Mullingar*, *Ballinacue*, *Ballycar*, *Bosmanagher*, *Dunkery* (q. *Dun giri*?) look and sound like *Hind-irish-ia*.” These aspects and sounds are all-alluring to Mr. Moor. Of *Ballingumboon* he

says—"Ballangumboon! What a fine name! there is no other such name in Europe. (Happy Paddy!) In India some are very like it; Ballanbangam, e. g. among the Eastern Islands." *Ergo* Sanskrit has named all Irish towns, in days of yore, i. e. when it was spoken there—for an Island of the eastern sea, where Sanskrit is *not* the primitive tongue, (as in this very name for instance) has a name (of place, strait or what, is not said) very like an Irish name! (all but the difference, as Paddy says).

"The speech of a Dublin fishwoman to her neighbour, led me to think that in her native tongue a word exists equivalent to the Sanskrit argha or rim of the IO*ni*—perhaps in sound as well as in sense"—(Perhaps so!) 'Lend me,' said she, 'your rim-o'-the-world, while I skreech half a hunderd of oysters.' Rim-o'-the-world! This was a sort of sieve. Its circular form and the containing property of its concavity, seemed to give it a relationship, in the familiar figurative flourish (of the Irish oyster-woman!) to more remote and recondite things. The testaceous heroine with her sieve assumes, in one's (Mr. Moor's) imaginative eye, the attitude of a *Danaide*—another fifty-daughter piece of poetics."!!! *Risum teneatis amici?*"

"The plains of Saskatchewan, (in N. America)—how Sanskritic! *Sara*, a hare; *Katchwa*, a tortoise; *van* a vehicle." The Hare-tortoise-vehicle, an appellative of American Indian plains! Yet, even in Indian mythology, are the hare and tortoise ever brought together as a vehicle, and that (as is intended) for Shiva? and is not a vehicle *váhana*? *Ván* is an arrow. "*Sing-sing* a state prison on the magnificent banks of the *Hudson*! What a bathos! what a name for such a river! In India *sing* or *singha* is a lion." A lion-of-a-river, of course! and that too Shiv's lion or tiger!!

In the name of Callimachus "may be fancied," the Sanskrit compound *Kalimuki*, fair-faced; a good name for a Grecian warrior—"the fair or famed fighter," no doubt! "If Caucasus were written *kakasu*—(Su in Sans. always an *initial*!) means beautiful, and *kaka* is a crow (*cauca* would do nearly as well)." So "the handsome crow," is the designation of mount Caucasus!

Many more such ineptiæ we might bring together—but enough has been done to shew Mr. Moor's system to the life. We have thought it a duty to exhibit it fully and at once, in order to rescue from undeserved discredit the true science of etymology in which *sound and sense* are *never* separated, and to clear away heaps of the rubbish that impede us in the trace of Arkite ichnography.

Mr. M. is astonished and perplexed to find *Hadji* applied to a Greek Christian, not knowing apparently that it is as commonly given to a Christian who visits Jerusalem, as to a Mahomedan who makes a pilgrimage to Mecca.

By one furnished with a sufficient guard of competent knowledge against being misled by its mere etymologies (though really not deserving to be so called) Mr. M.'s book may nevertheless be usefully consulted, although we fear it has added little to our previous acquaintance with Indian Archæology. There are some useful plates and some very interesting notices in extracts from Welch and other approved writers. If we should be thought to have extended our notice unnecessarily, we can only repeat, as an excuse, our anxiety to stem the torrent of pseudo-Sanskritic lore, and to remove the arkite hypothesis from so unsteady a quagmire of false etymology.

CINSURENSIS.

The reader is requested to read in the former part of this Review in last month's No. p. 433, l. 9, 'earthly gods' for 'earthly goods,'—in l. 20, to insert 'there are' before 'many Europeans,'—in p. 438, l. 7, from bottom, to insert 'is' before 'fully.'

Missionary and Religious Intelligence.

BENGAL.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

In our last we congratulated the friends of Missions on the prospective increase of our numbers; in our present we have the painful task of recording the removal of some of our scanty number, and these too young in Indian life and labour. In our correspondence, accounts will be found of the deaths of the Rev. G. Thomas and Mrs. Hall, of the American Baptist Mission; and to this we have to add Mrs. Pickance, the partner of our Seamen's Minister. The whole of them had only been a few months in the country, and promised fair for long and honorable employ.—Sickness as well as death has been thinning our ranks. The Rev. Mr. Goadby and Mrs. G. of the General Baptist Mission in Orissa, have been obliged to relinquish their station from ill health and proceed to Europe. They sailed on the Aurora.—The Rev. I. D. Ellis, and Mrs. E. of the Calcutta Baptist Mission have been compelled to proceed to the Straits for the recovery of their health.—The institution for the education of native catechists, formerly under the superintendence of Messrs. Hæberlin and Lincke has been removed to Mirzapoor.—The Bishop of Calcutta, accompanied by his suite, completed his visitation during the last month: he visited Bardwán, Kalna, Chinsurah, &c.—Letters have been received from Rev. J. Mack, of Serampur, from England; he expects to return in a few months.—That excellent labourer, Mrs. Miller of Travancore, has entered into her rest.—The Rev. W. Brown, formerly in connection with the Orissa Baptist Mission, is at present attached to the mission at Serampur as teacher in the college and preacher to the English congregation.—The Rev. W. Buyers, of Banáras, has arrived in Calcutta for the purpose of carrying a translation of the New Testament through the press.—Wesley Abraham, the native baptized some time ago at Madras by the Wesleyan missionaries, died in peace on the 7th of July.—A letter from Burmah states, that ninety-six natives had been baptized there, of whom ninety-two were *Karens*. We fear there is some haste in these accessions to the

Burman Church.—The Church Missionary Society intend to send out four young men to strengthen the hands of their brethren in India; two of them are destined for Agra, and two for Calcutta.

We have just time to add, that letters have been received from our good friend the Rev. W. H. Pearce from England. We regret to state, that the affection of the throat under which he laboured in India, has not been removed by the voyage. His medical advisers pronounce it a very virulent form of this most troublesome affection, and have prohibited him from all public engagements, or even excited private conversation. We regret this the more, as from Mr. P.'s long residence in India, together with his means and capabilities for acquiring information, and not less for his happy method of communicating it to others, the mission in this part of India has sustained a great loss. He is, however, employing his pen in drawing up a series of letters on the state of India, which we hope will be successful in drawing attention to this *terrâ incognitâ*.

2.—CALCUTTA RELIGIOUS TRACT AND BOOK SOCIETY.

This highly interesting and useful institution has at length matured and brought into operation its enlarged plans of usefulness: all its tracts and the publications of the Home Society have been gathered into one dépôt. 99 Dharamtallah, under the superintendance of a respectable and pious individual, whose business it will be to attend to the sale, shipment, &c. of all the Society's publications. The prices have been lessened and equalized, and facilities for an enlarged and judicious distribution brought into operation. The Society is also anxious to receive translations, or original manuscripts of larger works towards the formation of an efficient Christian library for the native community. The Committee will feel obliged by their friends endeavouring to dispose of the truly valuable works now on hand, and to distribute judiciously and with prayer, the smaller messengers of life and salvation. We hope also that these enlarged efforts to meet the wants of the country will meet with corresponding aid from the wealth of the Christian community. The Society is now in need of funds to provide the means of conversion, and agents to dispose of them when provided; but in reliance upon the great and blessed God, they hope that when both classes of their wants are known, they will be promptly supplied.

PROMPT, NOBLE AND OPPORTUNE SUCCOUR.

As our devoted brother, the Rev. W. H. Pearce, neared the shores of England, he drew up an appeal on behalf of the religious claims of British India to British Christian liberality. It was immediately responded to by the London Religious Tract Society in a manner which reflects the highest credit on its Committee. They voted *ten thousand* rupees for the purpose of forming a Christian library in India. It is a singular coincidence that the Calcutta Tract Society should at this moment have matured a plan for this specific purpose, relying upon the prompt and noble generosity of their British brethren. It is another illustration of the motto of Fuller—"Do the work and God will find the money."

3.—SAILOR'S HOME.

It affords us the most sincere gratification to announce that this institution is working as well as can be expected, considering the obstacles with which it has to contend. From a pamphlet just issued by the committee, containing an outline of their plans, rules, and past labours, we learn that there have been received into the house, since the opening of the institution, 118; shipped, 43; died, 3; expelled, 7; left, 5;

and provided with situations ashore, 5. Thus at least fifty poor fellows have been in some way or other provided with a home and employment. The amount of funds collected reflects the highest credit on the Indian public; upwards of 7,000 Co.'s rupees. The committee have expended in outfits, &c., upwards of 5,000; the treasury therefore at present is very low. We would willingly transfer some of the pamphlet to our pages, but our limits forbid.

4.—EXPENSIVE IDOLATRY.

Some time back a rich native from the Deccan actually lavished a lakh of rupees on the bráhmans at Banáras, and other places that their prayers and sacrifices might render the gods propitious to him in the bestowment of a son. What monstrous incredulity!

5.—SERAMPUR MISSION.

This old and interesting mission has again offered its annual report to the public. It contains the usual "lights and shadows" of mission enterprize. The number of missionaries in its employ is 50; it occupies 16 stations, and has many schools and other appendages to missionary effort in different parts of India. It has had to sustain a severe shock this year from some rude and unchristian attacks in the public prints, which we are happy to find have not diminished the attachment of its friends in this country, nor withdrawn from it the smile of the Lord in the father land; for we understand that the affairs of the society are wearing a much more cheering aspect than formerly. May the scene of Carey and Ward's labours be as a fruitful field unto the Lord.

6.—CHRISTIAN PREACHING.

We mentioned in our last that some of the Missionaries had combined for the purpose of delivering a series of Lectures on the Christian religion, in the Bangalí language, and for holding discussions after the delivery of each Lecture with such of the audience as may wish for explanations. A list of subjects has now been drawn up, embracing a summary view of the principal doctrines of the Christian faith, and weekly lectures will be given, alternately in the Chapel at Simlah, and in the Chapel at Bow-bazar. The first of the series will be delivered at Simlah on Tuesday 5th of September. Due notice of the whole series will be given in the native and other periodicals. Would that the sleeping minds of the natives could not only be awakened, but kept alive to a subject of such importance.

7.—SEAMEN'S CAUSE.

The Christian community at Bombay have determined, in imitation of their friends in Calcutta, to establish a Sailor's Home. We certainly do feel some degree of pleasure that for once at least the chief city has been the first in a good cause. We hope that Madras will follow in the train, and that our good friends on the coast, in the Archipelago, and at Canton will take up the subject in good earnest. If this were the case, success in the reformation of the ills to which seamen are exposed would almost be sure, for then a regular system of correspondence could be carried on from port to port through the officers and crews of every vessel, by which means the character of the crews would be protected and preserved.

8.—HUGHLÍ COLLEGE.

We are happy to find that this noble institution is in a very prosperous state, both in regard to numbers and discipline. The number of

scholars at present is about 1,000, and teachers, 19. The course of instruction embraces a knowledge of the Indian and English languages, history, science, &c. The library is well selected, and amounts to about 1,000 volumes of the best works of our western authors, besides a considerable number of the principal authors in the native languages. On inquiry as to the studies most popular amongst the alumni, we found that the vast proportion were pursuing the study of English and Bangali, the following being something like the proportions. Sanskrit class, 16; English, Arabic and Persian, 200; English and Persian, 50; English and Bangali 600. In English, reading novels and some of the lighter works appeared the favorites, if we might judge from appearances. One great desideratum in an institution like this is a good set of scientific apparatus; this we did not see; popular lectures on the sciences would not only interest the minds of these young men, but instruct them in their incipient state much more effectively than abstract teachings. The cold season might be well embraced for this purpose. The whole establishment reflects the highest credit on the industry of Dr. Wyse and his colleagues. This is a fine sphere for three or four intelligent and devoted missionaries. We believe the London Society has determined to send one whose special attention will be directed to these youth.

9.—DR. BRETT'S NATIVE HOSPITAL.

We fear the public are not sufficiently aware either of the existence or merits of this humane institution. It is situated in the Chitpur Road in the very midst of the native population, and has been conferring the greatest good on the poor for a long time. Dr. Brett, the active superintendent, gives his services gratuitously, the only support the managers require are funds to defray the expenses of servants, medicines, &c. We are confident that the statement of cases given below will secure for the institution that aid which it justly merits. The managers are about to memorialize the government for permanent support. We shall return to the subject in an early number; and in the meantime shall be happy to convey to the Committee any pecuniary aid in furtherance of their object.

Abstracts of surgical and medical diseases in the Central Hospital and hospital of surgery in Calcutta, from its first establishment on the 17th December, 1836, to the 30th June, 1837, being six months and fourteen days.

Surgical diseases,	...	...	..	...	...	3,370
Surgical operations,	...	...	..	...	...	380
Medical diseases,	...	...	...	...	...	2,287
Total,	...	...	...	...	...	6,037

The number of *new* cases presented daily, are only here exhibited. The number of daily applicants for relief, *old* and *new* is about 300 at the present time.

All the capital surgical operations endangering life have been successful; though one fatal case has occurred, admitted since this report.

Jorasanko, July 1, 1837. (Signed) T. H. BRETT, G. G. B. G.

SINGAPORE.

We have great pleasure in stating, that an Auxiliary Bible Society to the British and Foreign Bible Society has been formed at Singapore. Mr. Squire of the Church Mission has accepted the office of secretary.

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

Day of Month.	Minimum Temperature observed at sun rise.				Maximum Pressure, observed at 9h. 50m.				Observations made at Apparent Noon.				Maximum temperature observed at 2h. 40m.				Minimum Pressure, observed at 4h. 0m.				Observations made at sun set.				Rain Gauge.							
	Barometer.	Temperature.		Wind.	Barometer.	Temperature.		Wind.	Barometer.	Temperature.		Wind.	Barometer.	Temperature.		Wind.	Barometer.	Temperature.		Wind.	Barometer.	Temperature.		Wind.								
		Of the Mercury.	Of the Air.			Of the Mercury.	Of the Air.			Of the Mercury.	Of the Air.			Of the Mercury.	Of the Air.			Of the Mercury.	Of the Air.			Of the Mercury.	Of the Air.			Of the Mercury.	Of the Air.	Of the Mercury.	Of the Air.			
1	29,598	81,0	76,2	77,8	E.	,630	84,8	87,0	84,2	E.	,618	86,2	90,0	86,5	E.	,554	88,5	92,4	88,0	cm.	,528	86,8	90,0	86,9	S. E.	,510	86,0	87,6	85,5	S. E.		
2	,536	83,0	78,8	79,0	N. E.	,570	84,8	88,7	85,0	N. E.	,552	85,5	92,8	87,2	N. E.	,500	85,2	86,8	85,9	S. E.	,476	84,4	83,0	84,0	cm.	,500	84,3	83,0	83,0	cm.	0.40	
3	,482	82,2	80,2	79,7	E.	,522	84,5	87,5	84,8	N. E.	,528	84,0	81,2	83,0	S.	,516	87,5	89,5	86,0	S. E.	,508	88,0	90,0	86,2	S.	,522	85,5	84,8	83,0	S.	0.08	
4	,600	81,4	79,0	79,0	S. E.	,626	81,8	81,0	79,8	S. E.	,630	83,7	85,0	82,4	S.	,616	81,8	81,0	81,0	S.	,584	82,0	82,0	81,8	S.	,590	83,2	82,5	81,8	S.	0.13	
5	,638	81,6	79,0	79,0	S.	,652	82,6	85,8	82,6	S. S. W.	,644	83,0	85,0	82,2	S.	,616	84,2	85,0	83,9	S.	,588	84,5	87,0	83,8	S.	,594	83,3	83,2	82,0	S.	0.74	
6	,624	81,0	79,0	79,0	S.	,632	83,1	85,0	83,7	S.	,614	85,0	87,0	84,3	S.	,560	85,5	87,0	85,8	S.	,530	84,2	84,8	83,6	S. W.	,580	83,7	83,0	83,0	S. W.	1.01	
7	,546	81,8	79,6	79,5	W.	,580	84,0	88,0	84,5	W.	,572	85,4	87,5	85,0	S. W.	,534	83,4	83,8	83,6	S.	,508	82,8	83,0	82,0	S.	,528	82,4	81,0	80,0	S.		
8	,530	81,0	78,5	78,5	S. W.	,552	82,5	83,0	81,5	W.	,538	81,3	82,0	80,6	S. W.	,502	81,3	80,0	79,5	cm.	,490	84,0	82,2	80,5	S.	,500	82,7	83,6	82,2	S.	0.20	
9	,522	82,0	79,8	79,5	S. W.	,546	83,8	85,5	83,8	S. W.	,520	84,5	88,0	85,0	S. W.	,488	84,5	87,3	85,0	cm.	,466	84,0	85,9	84,7	S. W.	,450	84,8	84,0	83,8	W.		
10	,490	82,0	81,8	80,7	S. W.																											1.15
11						,534	84,0	84,8	81,6	W.	,526	86,0	87,2	83,6	S. S. W.	,585	87,2	88,0	87,0	S.	,484	89,0	92,0	83,3	S. W.							
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13	,536	83,4	82,0	80,8	S. W.	,605	86,4	89,4	85,2	S. W.	,505	89,5	95,0	86,8	W. E. W.	,556	91,5	97,0	90,0	W. N. W.	,540	91,5	93,5	89,5	S. W.	,580	85,5	84,0	83,0	S. W.		
14	,634	83,0	81,8	80,6	S.	,715	85,8	88,3	83,9	S. S. W.	,711	87,8	90,6	84,7	S. S. W.	,674	88,6	90,1	85,8	S. W.	,656	87,6	88,6	84,5	S.	,680	84,2	82,8	81,0	S.		
15	,732	83,2	81,0	80,8	S. E.	,784	87,8	90,6	86,5	S.	,770	89,5	92,4	86,5	S.	,744	85,2	85,8	83,0	S.	,724	83,0	84,0	83,5	S.	,732	84,5	82,8	82,5	S.		
16	,678	82,0	78,9	80,0	S. W.	,712	85,2	87,0	84,0	S. W.	,694	86,8	89,9	84,4	S. W.	,622	87,0	88,0	84,9	S. W.	,560	86,3	86,0	85,8	S. W.	,600	85,0	85,8	84,4	S.		
17	,554	81,5	79,5	79,0	S.	,620	85,0	86,0	83,0	S. W.	,602	86,3	91,0	85,0	S.	,556	88,9	90,0	85,0	S.	,542	86,5	86,0	85,0	S.	,548	84,5	85,0	84,5	S.		
18	,622	82,5	81,0	80,3	S.	,682	85,0	87,0	83,0	S.	,682	88,3	90,5	84,3	S. W.	,658	85,0	86,0	83,0	S.	,652	82,5	81,8	79,9	S.	,661	82,4	80,8	79,0	S.		
19	,670	81,3	79,0	79,0	cm.	,736	82,5	82,0	81,0	S. W.	,716	84,0	85,9	83,0	S. W.	,700	85,5	87,0	83,8	S. W.	,676	85,5	87,0	84,0	S. W.	,688	84,2	84,2	83,0	S. W.	0.20	
20	,656	80,8	79,0	79,0	S. S. W.	,676	85,2	86,8	82,8	S.	,670	86,6	88,4	81,5	S. W.	,624	85,4	85,0	83,0	W.	,592	83,8	83,8	82,6	S. W.	,600	84,0	83,2	82,3	S.	0.54	
21	,600	82,2	80,5	80,0	cm.	,630	85,3	87,5	83,0	S. W.	,616	86,5	89,0	84,3	S. S. W.	,590	86,4	88,0	84,0	S.	,584	85,4	86,5	83,0	cm.	,586	83,4	82,5	80,4	S.		
22	,606	82,4	80,0	80,0	cm.	,660	83,2	83,0	81,8	S. S. W.	,648	84,4	85,0	82,5	S.	,630	84,5	86,2	82,8	S. W.	,600	83,8	85,0	81,8	S.	,622	83,0	82,5	80,0	cm.		
23	,650	82,3	80,5	80,0	cm.	,696	84,0	82,8	83,6	S.	,670	84,6	86,8	85,0	S. H.	,648	85,2	87,7	84,7	S.	,618	84,8	86,3	83,0	cm.	,602	83,0	82,0	80,5	cm.		
24	,630	81,4	79,5	79,0	cm.	,632	85,4	90,0	84,8	N.	,614	87,5	92,5	86,0	N. E.	,572	86,3	88,8	85,4	S.	,540	85,0	85,0	83,0	S.	,550	84,3	83,5	82,7	cm.	0.22	
25	,570	82,1	79,0	79,0	N. E.	,580	85,0	87,8	84,5	N. E.	,550	84,8	88,5	83,0	N.	,464	85,2	87,8	84,0	E.	,466	86,5	88,9	83,0	S.	,472	85,0	86,3	84,5	E.		
26	,462	81,4	79,5	79,0	N. E.	,472	83,5	84,1	82,2	E. H.	,454	85,3	87,6	83,9	N. E. H.	,400	84,3	85,0	82,5	E.	,386	84,5	85,8	82,9	E.	,400	83,6	83,0	80,3	E.	0.23	
27	,420	81,3	78,8	78,5	E. H.	,470	83,2	84,0	81,9	S. E. H.	,470	84,2	85,8	81,8	S. E. H.	,450	86,8	88,0	84,0	S.	,450	83,8	87,8	83,9	S.	,466	82,0	80,0	79,5	S. E.	0.17	
28	,560	81,5	79,9	79,0	S.	,586	82,5	83,0	81,0	S.	,586	83,5	83,5	81,3	S.	,556	83,5	84,0	81,9	S.	,532	83,4	83,8	81,9	S.	,555	83,4	80,5	81,9	S.	0.20	
29	,612	81,8	79,9	79,8	S.	,674	85,8	89,5	85,7	W.	,658	87,5	91,8	83,7	W. S. W.	,617	86,2	88,0	83,0	S.	,592	84,6	86,0	83,9	cm.	,599	83,8	83,8	81,0	S.		
30	,614	81,9	78,5	77,6	cm.	,670	84,8	87,6	84,0	cm.	,638	86,0	86,7	84,5	S.	,578	83,0	80,7	80,9	cm.	,547	82,5	79,0	80,5	N.	,666	82,8	81,0	80,0	cm.	1.43	
31	,560	80,0	78,0	77,2	cm.	,600	80,5	79,0	79,0	cm.	,586	80,5	79,0	78,8	cm.	,832	84,5	86,0	83,5	S. S. W.	,516	82,0	86,5	84,0	N.	,546	82,4	81,5	81,0	S.	1.20	

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