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A table of contents for the *Calcutta Christian Observer* can be found here:

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THE  
**CALCUTTA CHRISTIAN OBSERVER.**

*No. 65.—October, 1837.*

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

**CONTENTS.**

	<i>Page</i>		<i>Page</i>
I.—Modern Egypt, .....	509	4.—American Christian Libera-	
II.—Chapter of Correspondence :		lity, .....	558
1.—Education and the Vernacu-		5.—Christian Institution, ....	<i>ib.</i>
lars, .....	517	6.—Idolatrous Devotion, .....	559
2.—Life of M <sup>s</sup> . Hemans, ...	521	7.—Anniversaries of European	
3.—Report of the Mission to		Religious Societies, .....	<i>ib.</i>
the Aborigines of Lake Mac-		8.—Unity of the Church, ....	<i>ib.</i>
quarie, for 1836, .....	524	9.—Bengal Lectures on the	
4.—Correspondence in reference		principal Doctrines of Chris-	
to the want in Cuttack, ..	528	tianity, .....	<i>ib.</i>
5.—War with Burmah, ...	<i>ib.</i>	10.—Examination of the Indian	
6.—Demonism in India, .....	529	Academy, .....	560
III.—Religion amongst Sailors, ..	540	11.—Examination of the School	
IV.—Proposal for the Establish-		at Fort Gloucester, .....	561
ment of a Christian School-Book		12.—Calcutta Religious Tract	
Society, .....	544	and Book Society, .....	562
V.—Notæ Indianæ, .....	551	13.—Calcutta High School, .....	<i>ib.</i>
VI.—Pilgrim tax at Jagannáth, ..	556	14.—Vernacular Education, .....	<i>ib.</i>
MISSIONARY AND RELIGIOUS INTEL-		15.—Calcutta Baptist Missi-	
LIGENCE.		onary Society, .....	<i>ib.</i>
<i>India.</i> 1.—Missionary and Ec-		16.—Durgá Pujá, .....	563
clesiastical Movements, ...	557	17.—Death of Mr. Lorimer, ...	<i>ib.</i>
2.—New Periodicals, .....	<i>ib.</i>	<i>America.</i> 1.—State of Religious	
3.—Religious Societies, .....	558	Feeling in America, .....	<i>ib.</i>
		Meteorological Register, .....	564

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## FUNDAMENTAL RULES.

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I. That the CALCUTTA CHRISTIAN OBSERVER be established on those evangelical principles, in which the leading Reformers of the 16th century were agreed.

II. That no piece, advocating the peculiarities of a particular denomination, shall in any case be inserted in the work.

III. That the Editors, who are of different religious denominations, shall be at liberty, without offence to the contributors, to modify or reject all communications which may appear contrary to the above Rules.

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## EDITORIAL NOTICES.

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Since our last, favors have been received from "A."—"Theta."—"Z."—"φίλος."—"S."—Rev. Mr. Threlkeld, and Rev. J. Ellis.

The paper on "Slavery" is at present *in bonds*, it shall either be bound to the OBSERVER or get free next month. The "Lost City" shall appear in an early number. The "Journal of a Deputy Collector" is come to hand. Can any of our correspondents supply us with a paper on the Gipsies of India? We are also anxious to obtain a paper on the *Bhutáns* and the approximating tribes. The poetical papers from Sadiyá shall have early insertion.

Our files of American papers and registers have come to hand.

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## ΚΗΑΙΡ ΚΗWAH I HIND.

Just published, and to be continued monthly, the first number of the Banáras ΚΗΑΙΡ ΚΗWAH I HIND, or "Friend of India," a *religious newspaper*, designed chiefly for the benefit of native Christians. It is printed in both the Persian and Roman characters but on separate sheets. The price per copy, in either character, is two annas.

Persons desirous of taking in the publication or of contributing to its pages are requested to forward their names and contributions to the Rev. C. MATHER, Banáras, or to the Baptist Mission Press, Calcutta.

THE  
CALCUTTA CHRISTIAN OBSERVER.

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No. 65.—October, 1837.

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I.—*Modern Egypt.*

WHAT an interest does the past cast around Egypt! What a melancholy interest! Once it was the cradle of science and art, the empress of many people, distinguished for commercial activity, political health and mental skill. The conqueror of conquerors, proud amongst the proudest. What splendid palaces did she rear for her living monarchs! what vast catacombs for her dead sovereigns! Egypt the land of bondage, the scene of some of the most awful judgments and distinguished mercies. Where, O land of darkness, where are thy haughty princes, thy chariots, and horsemen, thy merchants; where thy philosophers, thy artisans, where thy busy people! All still as those that were wrapt in the dark wave when Israel fled. For ages the energies and ingenuities of Egypt have slept; on the children have been visited the sins of the fathers unto the third and fourth generations.

The present position of this extraordinary country is not a little singular. The spirit of European enterprize, and the ambition of her present ruler to increase his territory and approximate the character of his people to that of more favored lands, has placed Egypt once more in the scale of importance and consideration. The present facilities offered for overland travelling, and the prospect of its still greater ease will make the land of the Pharaohs the *high road* from India to Europe; while the enterprising character of her sovereign is raising her in the scale of nations, yet is it doubtful what will be her fate at his demise. He has made her what she is, can she maintain her position when he is gone, or will she be swallowed up by intestine feuds or the policy of the Porte, by Russian intrigue or British civilization? These are questions of some moment. We think Egypt will yet form a prominent part in the world's history, and that in concert with the Jews she will be a chief means of recovering lands now desecrated by the residence of infidels, to the highly favored of God—that, the races of

Ishmael and Isaac will coalesce for the accomplishment of high purposes, previously to the final spread of truth and the binding together of the whole family of man in one common fellowship—the fellowship of the Gospel. These circumstances have induced us to place before our readers an outline of the present state of Egypt which we have gathered from Mr. Lane's\* work on that country, in two volumes, a deeply interesting and highly instructive production. Mr. L. was for many years resident in Egypt, and therefore reports as an eye and ear witness the things which he has recorded; we have therefore quoted his very words as best adapted to give a correct view of things as they are; as our space is limited we refrain from further observation but proceed to give his account of the

#### CLIMATE AND SOIL.

The Nile, in its course through the narrow and winding valley of Upper Egypt, which is confined on each side by mountainous and sandy deserts, as well as through the plain of Lower Egypt, is everywhere bordered, excepting in a very few places, by cultivated fields of its own formation. These cultivated tracts are not perfectly level, being somewhat lower towards the deserts than in the neighbourhood of the river. They are interspersed with palm-groves and villages, and intersected by numerous canals. The copious summer rains which prevail in Abyssinia and the neighbouring countries begin to show their effects in Egypt, by the rising of the Nile, about the period of the summer solstice. By the autumnal equinox, the river attains its greatest height, which is always sufficient to fill the canals by which the fields are irrigated, and, generally, to inundate large portions of the cultivable land: it then gradually falls until the period when it again begins to rise. Being impregnated, particularly during its rise, with rich soil washed down from the mountainous countries whence it flows, a copious deposit is annually spread, either by the natural inundation or by artificial irrigation, over the fields which border it; while its bed, from the same cause, rises in an equal degree. The Egyptians depend entirely upon their river for the fertilization of the soil; rain being a very rare phenomenon in their country, excepting in the neighbourhood of the Mediterranean; and as the seasons are perfectly regular, the peasant may make his arrangements with the utmost precision respecting the labour he will have to perform. Sometimes his labour is light; but when it consists in raising water for irrigation, it is excessively severe.

The climate of Egypt, during the greater part of the year, is remarkably salubrious. The exhalations from the soil after the period of the inundation render the latter part of the autumn less healthy than the summer and winter; and cause ophthalmia and dysentery, and some other diseases, to be more prevalent than at other seasons; and during a period of somewhat more or less than fifty days (called *el-khum'ase'en*), commencing in April, and lasting throughout May, hot southerly winds occasionally prevail for about three days together. These winds, though they seldom cause the thermometer of Fahrenheit to rise above 95° in

\* An account of the manners and customs of the modern Egyptians, written in Egypt, during the years 1833, 34 and 35: in 2 vols. By Edward William Lane, Esq. —Knight, London; Ostell, Calcutta.

Lower Egypt, or, in Upper Egypt, 105°\*, are dreadfully oppressive, even to the natives. When the plague visits Egypt, it is generally in the spring; and this disease is most severe in the period of the khum'ásee'n. Egypt is also subject, particularly during the spring and summer, to the hot wind called the *semoom*, which is still more oppressive than the khum'ásee'n winds, but of much shorter duration; seldom lasting longer than a quarter of an hour, or twenty minutes. It generally proceeds from the south-east, or south-south-east, and carries with it clouds of dust and sand. The general height of the thermometer in the depth of winter in Lower Egypt, in the afternoon and in the shade, is from 50° to 60°: in the hottest season it is from 90° to 100°; and about ten degrees higher in the southern parts of Upper Egypt. But though the summer heat is so great, it is seldom very oppressive; being generally accompanied by a refreshing northerly breeze, and the air being extremely dry. There is, however, one great source of discomfort arising from this dryness, namely, an excessive quantity of dust; and there are other plagues which very much detract from the comfort which the natives of Egypt, and visitors to their country, otherwise derive from its genial climate. In spring, summer, and autumn, flies are so abundant as to be extremely annoying during the daytime, and mosquitoes are troublesome at night (unless a curtain be made use of to keep them away), and sometimes even in the day; and every house that contains much wood-work (as most of the better houses do) swarms with bugs during the warm weather. Lice are not always to be avoided in any season, but they are easily got rid of; and in the cooler weather, fleas are excessively numerous.

The climate of Upper Egypt is more healthy, though hotter, than that of Lower Egypt. The plague seldom ascends far above Cairo, the metropolis. It is most common in the marshy parts of the country, near the Mediterranean. During the last ten years, the country having been better drained, and quarantine regulations adopted to prevent or guard against the introduction of this disease from other countries, very few plague-cases have occurred, excepting in the parts above-mentioned, and in those parts the pestilence has not been severe†. Ophthalmia is also more common in Lower Egypt than in the southern parts. It generally arises from checked perspiration; but is aggravated by the dust and many other causes. When remedies are promptly employed, this disease is seldom alarming in its progress; but vast numbers of the natives of Egypt, not knowing how to treat it, or obstinately resigning themselves to fate, are deprived of the sight of one or both of their eyes.

When questioned respecting the salubrity of Egypt, I have often been asked whether many aged persons are seen among the inhabitants: few, certainly, attain a great age in this country; but how few do, in our own land, without more than once suffering from an illness that would prove fatal without medical aid, which is obtained by a very small number in Egypt! The heat of the summer months is sufficiently oppressive to occasion considerable lassitude, while, at the same time, it excites the Egyptian to intemperance in sensual enjoyments; and the exuberant fertility of the soil engenders indolence; little nourishment sufficing for the natives, and the sufficiency being procurable without much exertion.

\* This is the temperature in the shade. At Thebes, I have observed the thermometer to rise above 110° during a khum'a'see'n wind, in the shade.

† This remark was written before the terrible plague of the present year (1835), which was certainly introduced from Turkey, and extended throughout the whole of Egypt, though its ravages were not great in the southern parts. It has destroyed not less than eighty thousand persons in Cairo: that is, one-third of the population; and far more, I believe, than two hundred thousand in all Egypt.

## LABOUR AND MANUFACTURES.

It is melancholy to compare the present state of Egypt with its ancient prosperity, when the variety, elegance, and exquisite finish displayed in its manufactures attracted the admiration of surrounding nations, and its inhabitants were in no need of foreign commerce to increase their wealth, or to add to their comforts. Antiquarian researches show us that, not only the Pharaohs and the priests and military chiefs, but also, a great proportion of the agriculturists, and other private individuals, even in the age of Moses, and at a yet earlier period, passed a life of the most refined luxury, were clad in linen of the most delicate fabric, and reclined on couches and chairs which have served as models for the furniture of our modern saloons. Nature is as lavish of her favours as she was of old to the inhabitants of the valley of the Nile; but, for many centuries, they have ceased to enjoy the benefit of a steady government: each of their successive rulers, during this long lapse of time, considering the uncertain tenure of his power, has been almost wholly intent upon increasing his own wealth; and thus a large portion of the nation has gradually perished, and the remnant, in general, been reduced to a state of the most afflicting poverty.

The male portion of the population of Egypt being scarcely greater than is sufficient for the cultivation of as much of the soil as is subject to the natural inundation, or easily irrigated by artificial means, the number of persons who devote themselves to manufactures in this country is comparatively very small; and as there are so few competitors, and, at present, few persons of wealth to encourage them, their works in general display but little skill.

Painting and sculpture, as applied to the representation of living objects, are, as I have already stated, absolutely prohibited by the Mohhammadan religion: there are, however, some Mooslims in Egypt who attempt the delineation of men, lions, camels, and other animals, flowers, boats, &c., particularly in (what they call) the decoration of a few shop-fronts, the doors of pilgrims' houses, &c.; though their performances would be surpassed by children of five or six years of age in our own country. The art in which the Egyptians most excel is architecture. The finest specimens of Arabian architecture are found in the Egyptian metropolis and its environs; and not only the mosques and other public buildings are remarkable for their grandeur and beauty, but many of the private dwellings, also, attract our admiration, especially by their interior structure and decorations. Yet this art has, of late years, much declined, like most others in this country: a new style of architecture, partly Oriental and partly European, and of a very plain description, being generally preferred. The woodwork of the doors, ceilings, and windows of the buildings in the older style, which have already been described, display considerable taste, of a peculiar kind; and so, also, do most of the Egyptian manufactures; though many of them are rather clumsy, or ill finished. The turners of wood, whose chief occupation was that of making the lattice-work of windows, were very numerous, and their work was generally neater than it is at present: they have less employment now; as windows of modern houses are often made of glass. The turner, like most other artisans in Egypt, sits to his work. In the art of glass-making, for which Egypt was so much celebrated in ancient times, the modern inhabitants of this country possess but little skill: they have lost the art of manufacturing coloured glass for windows; but, for the construction of windows of this material they are still admired, though not so much as they were a few years ago, before the adoption of a new style of architecture diminished

the demand for their work. Their pottery is generally of a rude kind : it mostly consists of porous bottles and jars, for cooling, as well as keeping, water. For their skill in the preparation of morocco leather, they are justly celebrated. The branches and leaves of the palm-tree they employ in a great variety of manufactures : of the former, they make seats, coops, chests, frames for beds, &c. : of the latter, baskets, panniers, mats, brooms, fly-whisks, and many other utensils. Of the fibres, also, that grow at the foot of the branches of the palm-tree are made most of the ropes used in Egypt. The best mats (which are much used instead of carpets, particularly in summer) are made of rushes. Egypt has lost the celebrity which it enjoyed in ancient times for its fine linen : the linen, cotton, and woollen cloths, and the silks now woven in this country are generally of coarse or poor qualities.

#### COMMERCE.

The principal *imports* from Europe are woollen cloths (chiefly from France), calico, plain muslin, figured muslin (of Scotch manufacture, for turbans), silks, velvet, crape, shawls (Scotch, English, and French), in imitation of those of Kashmeér, writing-paper (chiefly from Venice), fire-arms, straight sword-blades (from Germany) for the Nubians, &c., watches and clocks, coffee-cups and various articles of earthenware and glass (mostly from Germany), many kinds of hardwares, planks, metal, beads, wine and liqueurs ; and white slaves, silks, embroidered handkerchiefs and napkins, mouth-pieces of pipes, slippers, and a variety of made goods, copper and brass wares, &c., from Constantinople :—from Asia Minor, carpets (among which, the seggâdehs, or small prayer-carpets), figs, &c. :—from Syria, tobacco, striped silks, 'abbâyehs (or woollen cloaks), soap :—from Arabia, coffee, spices, several drugs, Indian goods (as shawls, silks, muslin, &c.) :—from Abyssinia and Sennâr and the neighbouring countries, slaves, gold, ivory, ostrich-feathers, koorba'gs (or whips of hippopotamus' hide), tamarind in cakes, gums, senna :—from El-Ghurb, or the West (that is, northern Africa, from Egypt westwards), turboo'shes (or red cloth skull-caps), boornoo'ses (or white woollen hooded cloaks), hhera'ms (or white woollen sheets, used for night-coverings and for dress), yellow morocco shoes.

The principal *exports* to Europe are wheat, maize, rice, beans, cotton, flax, indigo, coffee, various spices, gums, senna, ivory, ostrich-feathers :—to Turkey, male and female Abyssiniau and black slaves (including a few eunuchs), rice, coffee, spices, hhen'na, &c. :—to Syria, slaves, rice, &c. :—to Arabia, chiefly corn :—to Senna'r and the neighbouring countries, cotton and linen and woollen goods, a few Syrian and Egyptian striped silks, small carpets, beads and other ornaments, soap, the straight sword-blades mentioned before, fire-arms, copper wares, writing-paper.

#### RELIGION.

The grand principles of the faith are expressed in two articles ; the first of which is this—

“ *There is no deity but God.* ”

God, who created all things in heaven and in earth, who preserveth all things, and decreeth all things, who is without beginning, and without end, omnipotent, omniscient, and omnipresent, is *one*. His unity is thus declared in a short chapter of the Ckoor-a'n : “ Say, He is one God ; God the Eternal : He neither begets, nor is He begotten ; and there is none equal unto Him.” He hath no partner, nor any offspring, in the creed of the Moos'im. Though Jesus Christ (whose name should not be mentioned without adding—“ on whom be peace”) is believed to have

been born of a pure virgin, by the miraculous operation of God, without any natural father,—to be the Messiah, and “the Word of God, which He imparted unto Mary, and a Spirit proceeding from Him”—yet he is not called the Son of God; and no higher titles are given to him than those of a Prophet and Apostle: he is even considered as of inferior dignity to Mohham'mad, in as much as the Gospel is held to be superseded by the Ckoor-a'n. The Moos'lim believes that Seyyid'na 'Ee'sa (or “our Lord Jesus”), after he had fulfilled the object of his mission, was taken up unto God from the Jews, who sought to slay him; and that another person, on whom God had stamped the likeness of Christ, was crucified in his stead. He also believes that Christ is to come again upon the earth, to establish the Mohhammadan religion, and perfect peace and security, after having killed Antichrist, and to be a sign of the approach of the last day.

The other grand article of the faith, which cannot be believed without the former, is this—

“*Mohham'mad is God's Apostle.*”

Mohham'mad is believed, by his followers, to have been the last and greatest of Prophets and Apostles. Six of these—namely, Adam, Noah, Abraham, Moses, Jesus, and Mohham'mad—are believed each to have received a revealed law, or system of religion and morality. That, however, which was revealed to Adam was abrogated by the next; and each succeeding law, or code of laws, abrogated the preceding: therefore, those who professed the Jewish religion from the time of Moses to that of Jesus were true believers; and those who professed the Christian religion (uncorrupted, as the Moos'lims say, by the tenet that Christ was the *son* of God) until the time of Mohham'mad are held, in like manner, to have been true believers. But the copies of the Pentateuch, the Psalms of David (which the Moos'lims also hold to be of divine origin), and the Gospels now existing, the Mohham'madans believe to have been so much altered as to contain very little of the true word of God. The Ckoor-a'n, they believe to have suffered no alteration whatever.

It is further necessary, that the Moos'lim should believe in the existence of angels, and of the devil, and likewise genii (an intermediate race of beings between angels and men): also, in the immortality of the soul, the general resurrection and judgment, in future rewards and punishments in Paradise and Hell, in the balance in which good and evil works shall be weighed, and in the bridge *Es-Sira't* (which extends over the midst of Hell, finer than a hair, and sharper than the edge of a sword), over which all must pass, and from which the wicked shall fall into Hell. He believes, also, that they who have acknowledged the faith of Mohham'mad and yet acted wickedly will not remain in Hell for ever; but that all of other religions must: that there are, however, degrees of punishments, as well as of rewards,—the former consisting in severe torture by excessive heat and cold; and the latter, in the indulgence of the appetites by most delicious meats and drinks, and, above all, by the company of the girls of Paradise, whose eyes will be very large and entirely black, and whose stature will be proportioned to that of the men, which will be the height of a tall palm-tree, or about sixty feet. Such, the Moos'lims generally believe, was the height of our first parents. It is said that the souls of martyrs reside, until the judgment, in the crops of green birds, which eat of the fruits of Paradise. Women are not to be excluded from Paradise, according to the Mohham'madan faith; though it has been asserted, by many Christians, that the Moos'lims believe women to have no souls. In several places in the Ckoor-a'n, Paradise is promised to all true believers, whether males or females. It is the doctrine of the Ckoor-a'n that no

person will be admitted into Paradise by his own merits; but that admission will be granted to the believers merely by the mercy of God; yet that the felicity of each person will be proportioned to his merits. The very meanest in Paradise is promised "eighty thousand servants" (beautiful youths, called *walee'da*, or *wil'da'n*), "seventy-two wives of the girls of Paradise" (*hhoor'ee'yehs*, or *hhoor' el-'oyoo'n*), "besides the wives he had in this world," if he desires to have the latter (and the good will doubtless desire the good), "and a tent erected for him of pearls, jacinths, and emeralds, of a very large extent;" "and will be waited on by three hundred attendants while he eats, and served in dishes of gold, whereof three hundred shall be set before him at once, each containing a different kind of food, the last morsel of which will be as grateful as the first;" wine also, "though forbidden in this life, will yet be freely allowed to be drunk in the next, and without danger, since the wine of Paradise, will not inebriate." We are further told, that all superfluities from the bodies of the inhabitants of Paradise will be carried off by perspiration, which will diffuse an odour like that of musk; and that they will be clothed in the richest silks, chiefly of green. They are also promised perpetual youth, and children as many as they may desire. These pleasures, together with the songs of the angels Isra'fee'l, and many other gratifications of the senses, will charm even the meanest inhabitant of Paradise. But all these enjoyments will be lightly esteemed by those more blessed persons who are to be admitted to the highest of all honours—that spiritual pleasure of beholding, morning and evening, the face of God. The Moos'lim must also believe in the examination of the dead in the sepulchre, by two angels, called Moon'kir and Nekee'r, of terrible aspect, who will cause the body (to which the soul shall, for the time, be re-united) to sit upright in the grave, and will question the deceased respecting his faith. The wicked they will severely torture; but the good they will not hurt. Lastly, he should believe in God's absolute decree of every event, both good and evil. This doctrine has given rise to as much controversy among the Moos'lms as among Christians; but the former, generally, believe in predestination as, in some respects, conditional.

In religious practice, the most important duties are *prayer*, *alms-giving*, *fasting*, and *pilgrimage*.

#### POLICY AND CHARACTER OF MOHHAM'MAD' AL'EE.

Egypt has, of late years, experienced great political changes, and nearly ceased to be a province of the Turkish Empire. Its present *Ba'sha* (Mohham'mad Al'ee), having exterminated the Ghoozz, or Memloo'ks, who shared the government with his predecessors, has rendered himself an almost independent prince. He, however, professes allegiance to the Soolta'n, and remits the tribute, according to former custom, to Constantinople: he is, moreover, under an obligation to respect the fundamental laws of the Ckooor-a'n and the Traditions; but he exercises a dominion otherwise unlimited. He may cause any one of his subjects to be put to death without the formality of a trial, or without assigning any cause: a simple horizontal motion of his hand is sufficient to imply the sentence of decapitation. But I must not be understood to insinuate that he is prone to shed blood without any reason: severity is a characteristic of this prince, rather than wanton cruelty; and boundless ambition has prompted him to almost every action by which he has attracted either praise or censure.

#### REVENUE.

The revenue of the *Basha* of Egypt is generally said to amount to about three millions of pounds sterling. Nearly half arises from the

direct taxes on land, and from indirect exactions from the fella'hhee'n: the remainder, principally from the custom-taxes, the tax on palm-trees, a kind of income-tax, and the sale of various productions of the land; by which sale, the government, in most instances, obtains a profit of more than fifty per cent.

The present Ba'sha has increased his revenue to this amount by most oppressive measures. He has dispossessed of their lands all the private proprietors throughout his dominions, allotting to each, as a partial compensation, a pension for life, proportioned to the extent and quality of the land which belonged to him. The farmer has, therefore, nothing to leave to his children but his hut, and perhaps a few cattle and some small savings.

The direct taxes on land are proportioned to the natural advantages of the soil. Their average amount is about 8s. per fedda'n, which is nearly equal to an English acre.

#### GOVERNMENT.

In the Citadel of the Metropolis is a court of judicature, called *Deewa'n el-Khidee'wee*, where, in the Ba'sha's absence, presides his *Kil'h'ya*, or deputy, *Hhabee'b Efen'dee*. In cases which do not fall within the province of the *Cka'dee*, or which are sufficiently clear to be decided without referring them to the court of that officer, or to another council, the president of the *Deewa'n el-Khidee'wee* passes judgment. Numerous guard-houses have been established throughout the metropolis, at each of which is stationed a body of *Niza'm*, or regular troops. The guard is called *Chool'look*, or, more commonly, at present, *Kkur'a-clo't*. Persons accused of thefts, assaults, &c., in Cairo, are given in charge to a soldier of the guard, who takes them to the chief guard-house, in the *Moo'skee*, a street in that part of the town in which most of the Franks reside. The charges being here stated, and committed to writing, he conducts them to the *Za'bit*, or chief magistrate of the police of the metropolis. The *Za'bit*, having heard the case, sends the accused for trial to the *Deewa'n el-Khidee'wee*. When a person denies the offence with which he is charged, and there is not sufficient evidence to convict him, but some ground of suspicion, he is generally bastinadoed, in order to induce him to confess; and then, if not before, when the crime is not of a nature that renders him obnoxious to a very heavy punishment, he, if guilty, admits it. A thief, after this discipline, generally confesses, "The devil seduced me, and I took it." The punishment of the convicts is regulated by a system of arbitrary, but lenient and wise, policy: it usually consists in their being compelled to labour, for a scanty sustenance, in some of the public works; such as the removal of rubbish, digging canals, &c.; and sometimes the army is recruited with able-bodied young men convicted of petty offences. In employing malefactors in labours for the improvement of the country, *Mohham'mad Al'ee* merits the praises bestowed upon *Sabacon*, the Ethiopian conqueror and king of Egypt, who is said to have introduced this policy. The Ba'sha is, however, very severe in punishing thefts, &c., committed against himself:—death is the usual penalty in such cases.

There are several inferior councils for conducting the affairs of different departments of the administration. The principal of these are the following: 1. The *Meg'lis el-Mesh'war'ah* (the Council of Deliberation); also called *Meg'lis el-Mesh'war'ah el-Mel'ek'ee'yeh* (the Council of Deliberation on the affairs of the State), to distinguish it from other councils. The members of this and of the other similar councils are chosen by the Ba'sha, for their talents or other qualifications; and consequently his will

and interest sway them in all their decisions. They are his instruments, and compose a committee for presiding over the general government of the country, and the commercial and agricultural affairs of the Ba'sha. Petitions, &c., addressed to the Ba'sha, or to his Deewa'n, relating to private interests or the affairs of the government, are generally submitted to their consideration and judgment, unless they more properly come under the cognizance of other councils hereafter to be mentioned. 2. The *Meg'lis el-Gih'a'dee'yeh* (the Council of the Army); also called *Meg'lis el-Mesh'war'ah el-Askaree'yeh* (the Council of Deliberation on Military Affairs). The province of this court is sufficiently shown by its name. 3. The Council of the *Turakha'neh*, or Navy. 4. The *Deewa'n el-Toogga'r* (or Court of the Merchants). This court, the members of which are merchants of various countries and religions, presided over by the *Sha'h-ben'dur* (or chief of the merchants of Cairo), was instituted in consequence of the laws of the Ckoo-r-a'n and the Soon'neh being found not sufficiently explicit in some cases arising out of modern commercial transactions.

We hope to give further extracts from this interesting work especially in reference to the character of the people, the present state of the Copts and Jews of Egypt, and such portions of the manners and customs of the country as may serve to identify the people and religion of India with the people and religion of Egypt. In the meanwhile we most cordially recommend the work to the attention of our readers and have but to pray that the Church of Christ may use most strenuous efforts to shed the light of truth on this singular country, that where every kind and degree of judgment has been experienced, the noblest and most effectual exhibition of mercy—the mercy of Christ, may be known, embraced, and valued both by the soft and enervated races, and the wild and untamed Mamelukes of Egypt. We have but to pray that the Copts and Nestorians may cast away the vagaries with which they have invested Christianity, and the idolatrous practices into which they have sunk, and manifest the pure doctrine and practice of the religion of Christ in the midst of a crooked and perverse generation.

φίλος.

## II.—Chapter of Correspondence, Selections, and Remarks.

### I.—EDUCATION AND THE VERNACULARS.

We are happy to find that the subject of the vernaculars in connection with native education has begun to arrest the attention of the Friends of India. In our number for August we inserted a valuable paper on the subject of the “Vernaculars of Upper India.” We have now the pleasure to place before our readers an extract, pointing out the importance of the Vernacular dialects of India, from a letter entitled, “A Warning, &c. addressed to John Poynder, Esq., by Nathaniel Smith, Esq., of the Bengal Civil Service.” The sentiments

which it contains are such as we hope will soon obtain in circles where they can have influence ; for the fact is that the present system adopted, as it regards *language* in many of the institutions, except the majority of those conducted by missionary bodies, is calculated to make pedants rather than useful scholars. The greater portion of the alumni of these schools do not know sufficient English to hold a rational conversation for ten minutes, while they have neglected and despised their own language ; and after all, however much the spread of English is to be desired, we must bear in mind that even in the event of its final spread, which is not very probable, the medium for instructing the natives for a long age must be through their own tongue. English must ever be, not the common dialect, but the learned language of India. As it regards the *religious* tendencies of the present system it is beyond every thing lamentable. We should fear that most of the youth educated in those popular seminaries are more or less sceptical in doctrine and libertine in practice ; nor is it surprising—for it is a well known fact that some of the appointments in the colleges, &c. have been given to men of at least sceptical tendencies who have not cloaked their views. We have often been surprised at the assumption of neutrality in these matters by the constituted authorities ; “ they cannot lend their aid,” they say, “ to any Christian effort to convey instruction because it will unsettle the faith of the natives and disturb their allegiance.” Now, leaving out of the question acts much more likely to affect Hindus, we question whether any set of men have done more to unsettle the religious opinions of the Hindu youth than the class of Europeans to whom we refer, and none certainly who have put them into a train of thinking more likely ultimately to render them dissatisfied with every government ; for when men have not the fear of God before their eyes, they will not soon or properly regard the authority of men. It would be bad policy in a prince, were he himself a sceptic, to teach his people scepticism if he wished their allegiance. On this principle it is that bad rulers have often sanctioned the efforts of good men to spread a religion they themselves hated and contemned,—“ policy has hushed the voice of lust.” If we had any influence with those at the head of these matters, we would warn them by every thing connected with the welfare and permanence of the British rule in India to pause and ask, Whether that can be a good system of education, and whether it be neutral, the general tendency of which is to make sceptics in theory and libertines in practice of those who, whatever might be their ignorance in former days, were at least conscientiously attached to some kind of religious observance, and were held under a certain measure of restraint by the very follies of a debasing faith. It is with pain that

we thus speak, for we are aware that both at the head, and at different departments there are many noble exceptions to these remarks; but we must speak,—to maintain silence longer would be guilt. Christians must put their impress on every thing in a bold uncompromising manner or it will remain unblest.

Mr. Smith writes:—

There are two powerful parties in India, each numbering in its ranks men eminent for honour, virtue, and philanthropy, both intently devoted to the great object of education, yet in their views differing widely in principle: one, the English or secular party, teaches the natives English, imparts to them a knowledge of our literature, but avoids the question of religion. The other, the religious party, contains men of uncompromising principles, who, trusting to the completion of prophecy, look comparatively less to secondary causes, believing, that in due time, by the mere force of preaching, “The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.”

The natives educated on the secular or anti-religious scheme are, it is believed, for the most part sceptics, as regards their own religion, without adopting ours; to such persons the remarks of Paley apply with great force, “To me it appears,” says that writer, “and I think it material to be remarked, that a disbelief of the established religion of their country has no tendency to dispose men for the reception of another, but that on the contrary it generates a settled contempt of all religious pretensions whatever. General infidelity is the hardest soil which the propagators of a new religion can have to work on.”

The religious party, on the other hand, occupies itself chiefly with the vernacular schools, based on the only true and sure ground—Christianity, and their labours are confined principally to the poorer classes.

The results are not so marked as those obtained by the opposite party, but they are more valuable from the character of the instruction imparted, and from the absence of that mere worldly learning, by itself comparatively so little worth; the small progress made by this party in converting the natives, although no reason for abating in their ardour, and although it suggest no legitimate grounds for religious discouragement, does nevertheless open another subject, namely, the momentous one of secondary causes. Unhappily Gibbon has scandalised this topic by his unphilosophical blasphemies, and probably disinclined many from the consideration of the argument; nevertheless it may be doubted whether Christianity ever will make any progress in the East by mere preaching: on this point Paley remarks, that “From the widely disproportionate effects which attend the preaching of modern missionaries of Christianity, compared with what followed the ministry of Christ and his Apostles under circumstances, either alike or not so unlike as to account for the difference, a conclusion is fairly drawn in support of what our histories deliver concerning them, viz. that they possessed means of conviction which we have not, that they had proofs to appeal to which we want.”

Miracles having ceased, are we not bound to consider secondary causes, and to employ all moral and unobjectionable means for the propagation of Christianity. Of secondary causes I propose two for your consideration,—First, the Vernaculars, as the medium through which alone we can spread the knowledge of Christ in the Heathen world. Secondly, the Judicial System, as it regards Christianity and general toleration.

I boldly affirm in the face of the religious public, and without fear of

contradiction from any of their brethren in the east, that the general disuse into which the vernaculars have fallen, through the influence of the literary party, operates as a drawback to popular education, and *must be felt equally by both parties—by those who teach English on secular principles, and by those who earnestly desire to spread the knowledge of the Gospel in that part of the heathen world.* On this point I am competent to offer a very strong opinion, having had practical experience of the difficulties that beset the cause of education, both in the secular and religious departments of a grammar-school. When magistrate of Rungpore, I prevailed upon the natives to establish a seminary with ample funds, from which religion was excluded, because we could not obtain the support of influential men amongst the people on any other terms. *Our first difficulty was to find a master duly qualified to make the vernacular dialect the medium of instruction. This obstacle overcome, we found the boys incapable of using the vocabularies ; an attempt was then made to introduce the Bengalee version of the sacred volume as a class-book for the scholars in Bengalee, but without success, and all that could ultimately be obtained from the prejudices of the native trustees was, that the teacher might instruct native Christians in the Bengalee version within the walls of his own domicile and out of the school-house. It was on this occasion that the opportunity occurred to me of witnessing the impediments cast in the way of Scriptural instruction, caused by the general ignorance that prevailed touching the vernacular.* The advocates of the secular system profess to believe that English may be taught through the medium of English, and this not as an exception but as a rule. They admit also at the same time that it is impossible to find teachers competent to instruct through the medium of the vernaculars ; in short, it appears that they are themselves the victims of necessity, and not the proselytes of reason. The tendency of the secular or anti-religious system being to generate scepticism and infidelity, any drag on its operations is the less to be regretted, but with the religious party the case is far otherwise : any obstacle that opposes their efforts ought to be an object of solicitude with all who desire the advancement of religious knowledge, and above all, of Christianity. The subject is one of paramount importance, and must sooner or later take possession of the minds of religious men—unhappily it is one, more to be felt than reasoned upon, and therefore it can only make its way by slow degrees. Wales and Ireland, so near our own doors, are calculated at least to rouse your sympathies in favour of my appeal in behalf of the Indian vernaculars, because those parts of our native country are standing proofs of the tenacity with which such dialects retain their hold, and also of the religious necessity that exists for their cultivation by all who have any spiritual communication with the natives by whom they are spoken.

I have shortly stated the evil ; the cause is very near the surface of the argument.

When we got possession of the country, Persian was the language of record, Hindostanee the medium of conversation amongst educated persons. These languages being those of the conqueror, were cultivated by all who sought distinction under the government. Our first efforts were necessarily tentative, but so far from doing any thing to advance either the vernacular dialects or a knowledge of English, our efforts under the “ literary party” have all been directed in a great measure the other way, so that although the Bible has been translated into the common languages, the people, as a body, are incapable of taking advantage of the precious gift that has been offered to them. Dr. Carey before his death had completed the translation of the Bible, I believe almost with his own hand, and having finished the work departed to his sanctified rest. Of the value of this translation I can instance a decisive proof which occurred to me in the course of my discussion with the trustees of the grammar-school, regard-

ing the use of this translation of the sacred volume as a class-book. Having once been a pupil of Dr. Carey's, I relate the little incident with the greater pleasure. My object was to prove to the natives assembled that the sacred volume had eminent claims on their attention in a literary point of view, and accordingly, after portions of the Psalms and of the Book of Job had been read, we turned to the Epistle General of St. James. On referring to the original, which I held in my hand, it was found by actual examination that the natives expounding the most interesting passages of that beautiful composition, were completely possessed of the meaning; but these men belonged to that class, of whom in the first ages of the church it was said, "Not many wise men after the flesh, not many mighty, not many noble are called." Unto these "Greeks" the sacred volume was, in a spiritual sense, foolishness, while with the poor and the humble it was a closed volume, from the general disuse into which the vernaculars have fallen. I have no doubt, however, that the extreme beauty of the selections generally, contributed very much to that ultimate relaxation of prejudice which induced the trustees to allow the use of the Scriptures in the master's house.

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## 2.—LIFE OF MRS. HEMANS.

We make no apology to our readers for introducing into the pages of the CALCUTTA CHRISTIAN OBSERVER, the following brief memoir of Mrs. Hemans, extracted from the Christian Keepsake for 1837. We shall rather apologise for not being able to give an outline of her works—works so admirably adapted to soothe and cheer the pilgrimage of life. Few indeed have been able to touch the "many-toned lyre" as she did, for almost every note found a response either in the sorrows or joys of the human breast. For liveliness of imagination, pureness of thought, chasteness of language, and beauty of rythm, Mrs. Hemans has few equals in the world of poetry. We may in introducing this memoir apply to herself her own sweet verses on night.

I come with every star;  
Making thy streams, that on their noon-day track,  
Give but the moss, the reed, the lily back,  
Mirrors of worlds afar.

I come with mightier things!  
Who calls me silent?—I have many tones—  
The dark skies thrill with low mysterious moans  
Borne on my sweeping wings.

I come with all my train:  
Who calls me lonely?—Hosts around me tread,  
The intensely bright, the beautiful, the dead,—  
Phantoms of heart and brain!

I, that with soft control,  
Shut the dim violet, hush the woodland song,  
I am the avenging one! the arm'd—the strong,  
The searcher of the soul!

This amiable and highly gifted woman, whose name will be held in grateful admiration so long as refined and elevated genius retains its just place in our estimation, was born in Liverpool, on the 25th of Sept. 1793. Her father, we are informed, was a merchant of some eminence, who, hav-

ing become involved, retired, with his family, into Wales. Her mother, stated to have been of Italian descent, is described as an accomplished and excellent woman, whose judicious and affectionate endeavours were assiduously employed for the moral and intellectual benefit of her children. To the example and early instruction of such a mother, it is but just to suppose, that Mrs. Hemans owed much of that devotional tendency of mind, which gave to her poetical effusions their highest charm; and, throughout her after life, diffused a holy calm over feelings otherwise too easily excited.

How beautiful and touching is the testimony of the poetess herself, not only to the character of her mother, but to her own early impressions,—derived from the book of life.

“TO A FAMILY BIBLE.”

“What household thoughts around thee, as their shrine,  
Cling reverently! Of anxious looks beguiled,  
My mother's eye upon thy page divine  
Each day were bent; her accents, gravely mild,  
Breathed out thy love; whilst I, a dreaming child,  
Wandered on breeze-like fancies oft away  
To some lone tuft of breathing spring-flowers wild,  
Some fresh-discovered nook for woodland play,—  
Some secret nest. Yet would the solemn word,  
At times with kindlings of young wonder heard,  
Fall on my wakened spirit, there to be  
A seed not lost; for which, in darker years,  
O Book of Heaven! I pour, with grateful tears,  
Heart's blessings on the holy deed, and thee.”

From this lovely picture of cherished infancy, we turn to the contemplation of the young genius launching forth on her adventurous career, with a lively imagination untutored by experience, with ardent affections, with fresh-born talents kindling into life, and combining against the domestic peace of woman by their power to excite, to bewilder, and to lead astray.

We learn that a “Book of Poems, with Designs by the Author,” was the first literary production which appeared in print, from the pen of Felicia Dorothea Browne, afterwards Mrs. Hemans; and written, as it was, at the early age of thirteen, we cannot wonder that the critics of the day should have treated so juvenile an effort with little consideration or respect. In the course of four succeeding years, however, this volume was followed by two others, which, as they bore strong evidence of powers gradually but steadily expanding, were received with increased favour by the admirers of poetry. Letters, and flattering notices from individuals justly distinguished in the literary world, now poured in upon the young aspirant; and such was the praise and homage offered to her, that her most judicious friends must have trembled for the consequences to her inexperienced mind. Nor was it to her genius alone that Mrs. Hemans owed the meed of admiration thus liberally awarded. Beautiful and romantic, sanguine and unsophisticated, she became the idol of society, and charmed the applauding circle no less by her personal attractions, than by her accomplishments and her intellectual powers. Thus circumstanced, and surrounded, as she must have been, by temptations the most seductive to the human mind, we can only wonder and admire, that Mrs. Hemans, with all her versatility of talent and susceptibility of feeling, should have retained those heavenward aspirations of soul which perpetually burst forth in the language of her muse, reminding us of the sweet warblings of a prisoned bird, who sings in its loneliness and captivity, of a region of happiness, of light, and freedom.

It was at this stage of her existence, that a shadow seems to have fallen upon the path of the being who appeared so peculiarly formed to walk in sunshine. Unacquainted, as we are, with the real circumstances of the case, it would be equally unjust to the character of the living, and the memory of the dead, to offer any surmise on the subject of Mrs. Hemans' matrimonial connection. The simple fact of her separation from her husband, Captain Hemans, of the Fourth Regiment, affords sufficient ground for melancholy reflection, at the same time that it renders perfectly intelligible to the reader, those touches of sadness, those shadows of deep and early disappointment, those yearnings of the heart for some lost or some imaginary home, which, from the very sympathy they at the same time excite and impart, render her poetry so congenial to the feelings of the sensitive and the sorrowful. It is remarked of Mrs. Hemans, that of this affliction she never complained, but devoted herself to the maintenance of her five sons with an assiduity that reflected the highest lustre on her character. If, however, the fountain of her sorrow was in one sense sealed, it found a natural outlet through the medium of verse, for never were the chords of human feeling touched by a hand more skilful in the native melody of grief, than by that of this gifted and high-souled woman. Compelled, as she was, by stern necessity, to meet the taste of the times, and to write with such industrious application, that the language of poetry had, by her own confession, become as familiar to her as prose—too familiar, we may fairly suppose, to bear always the high impress her genius in its happiest moments was calculated to give—it ought to be remembered, to the honour of her sex, and the lasting glory of her own fair fame, that, while conducted by her vivid imagination through an immense variety of subjects and events, both personal and historical, she never lent her pen to an ignoble cause, but pursued her literary career with an undeviating regard to the interests of virtue and religion.

It would be an effort as fruitless as uncalled for, to attempt, in this necessarily brief notice, to give any particular description of Mrs. Hemans' literary productions. Their character, distinguished as it is for purity, tenderness, and elevation of thought, is already before the world, not only claiming the tribute of applause from those who tread the highest walks of literature, but, both in England and America, constituting an important part of the fireside enjoyment of all who love to find the secret sources of human happiness and misery delineated with genuine feeling, harmony, and truth.

The death of her mother, in 1827, and the subsequent marriage of her sister, added to the necessity of obtaining additional facilities for the education of her boys, induced Mrs. Hemans to leave St. Asaph's, and fix her residence at Wavertree, near Liverpool. From this place she visited Scotland; and the pleasure she derived from its varied scenery, with the opportunity thus afforded her of cultivating a personal intimacy with Sir Walter Scott, Lord Jeffrey, Wordsworth, and other celebrated characters, is described in her letters with the most lively interest. From the neighbourhood of Liverpool Mrs. Hemans afterwards removed to Dublin, and from thence to Redesdale, about seven miles distant from that city. We are informed that this change was made in the hope of escaping from the continual succession of visitors to which she was liable at Wavertree, and of enjoying the retirement which her declining health rendered increasingly desirable. Both her letters, and her poetical productions, written at this time, bear striking evidence of a spirit wounded, and weary with the warfare of the world, but strong in that religious faith, by which, through seasons of sorrow and vicissitude, it had been unfailingly supported. The following lines will be read with lively satisfaction by those who

have regretted that the muse of Mrs. Hemans was not exclusively devoted to religious themes.

"ON READING COLERIDGE'S EPITAPH WRITTEN BY HIMSELF."

"Spirit! so oft in radiant freedom soaring  
 High through seraphic mysteries unconfined,  
 And oft, a diver through the deep of mind,  
 Its caverns, far below its waves, exploring;  
 And oft such strains of breezy music pouring,  
 As with the floating sweetness of their sighs,  
 Could still all fevers of the heart, restoring  
 Awhile that freshness left in Paradise.  
 Say of those glorious wanderings, what the goal?  
 What the rich fruitage to man's kindred soul,  
 From wealth of thine bequeathed? O strong, and high,  
 And sceptred intellect! thy goal confess,  
 Was the Redeemer's Cross: thy last bequest,  
 One lesson, breathing thence profound humility!"

A still deeper interest attaches to the fact, that this accomplished, admired, and celebrated woman was soothed in her last moments by listening to passages read to her from the works of the spiritual and heavenly-minded Archbishop Leighton.

We are told, in the Recollections of Mrs. Lawrence, that, "she expired at nine o'clock on the evening of Saturday, the 16th of May, as if anticipating the Sabbath rest, quite exhausted, and fading away in the tranquil transition of sleep, and, it is fervently hoped, without much suffering."

Her remains were deposited in the vault of St. Anne's church, Dublin; and a tablet has been erected to her memory in the cathedral of St. Asaph, where those of her mother repose.

3.—REPORT OF THE MISSION TO THE ABORIGINES LAKE MACQUARIE, FOR 1836.

It affords us pleasure to give insertion to the following letter from our respected friend, Mr. Threlkeld:—

*To the Right Reverend William Grant Broughton, D. D. Lord Bishop of Australia.*

MY LORD,

Your return to this Colony allows me again the honour of presenting to you, my usual report of progress in the Aboriginal Mission during the present year.

In March last, I was subpoenaed to attend the Criminal Court, in the case of alleged murder of a black by one of his own countrymen: and the question was raised for the consideration of the Court, in his defence, whether he could be put on his trial in a British Court, whereas, should he be acquitted, he must again stand trial amongst his own people? This was overruled, and it was laid down by the Court, that the Aborigines are subject to, and under the protection of the British Law:—But, it remains yet to be determined whether the Aborigines can be admitted as witnesses in our Courts, they having no form of solemn adjuration, or any description of oath amongst themselves. A black may be falsely accused of murder, by the very murderer himself: the accused might be able to prove an alibi by his whole tribe, with whom, perhaps, he was hunting at a distance from the scene of crime, at the very moment in which the barbarity was perpetrated: yet such is the present state of the law, a black witness having been rejected by the Court, that not one of his people could enter the

witness-box to speak in evidence, being incompetent in consequence of our forms of justice in the administration of oaths, although they are now professed to be subject to, and under the protection of our Courts of Law! This anomaly requires the consideration of those competent to provide a remedy, lest impartial justice should hereafter be impeded when some case of considerable excitement may possibly arise betwixt the Aborigines and Colonists. I respectfully call the attention of the Judges of our Courts, of the Legislative Council, of the British Parliament, to the peculiarity and injustice of their case.

No act of outrage against Europeans, bringing the blacks to trial before the Criminal Court has arisen this year. The deplored murder of Mr. Cunningham, during the expedition in the interior, or the melancholy catastrophe in the destruction of the shipwrecked Captain with part of his companions, and forcible detention of his widow, by the blacks far northward in the territory, while they call forth the tenderest sympathies towards the unfortunate sufferers, occurred not within the limits of the Colony.

At the request of the Attorney-General, during my stay in Sydney, I visited and questioned the black who was in custody at Goat Island, on the charge of being concerned in the murder of Mr. Cunningham. With the assistance of the Aborigines, who were under sentence of transportation at that place, I was enabled to understand, though a different dialect was spoken by the prisoner. The subject of our inquiry was, that:—"His own name was Pu-ri-mul, he resided at a place called Put-ta, that two blacks named Pu-roi-to, and Wong-kai-tu-rai-to killed Mr. Cunningham, that he did not kill him, nor did he see him killed,—he knew it not,—but was told it.—That it was men belonging to a distant part killed him.—That he was at Put-ta when he was killed,—heard that it was about an opossum he was killed.—That his brother named Mu-i-yum-bai-to told him to go and bury the remains of Mr. C., two other blacks assisted him to inter the body." The question was put, "who ate part of him?" the reply was, "I did not see them, I did not see the killing of him." No further information could be obtained. We communicated pretty freely by means of the blacks, with whose dialects he appeared to have become acquainted during his confinement. The readiness with which this black guided to the spot, where the remains were found, led, naturally to the conclusion that he must be a party concerned. The difficulty of understanding his broken English, added not a little to such suspicion; there being no evidence against him, he was not put on his trial, but remained in custody at Goat Island.

The blacks on the island, who for depredations and outrages committed some two years since, had experienced that there is "a minister of God, a revenger to execute wrath upon him that doeth evil,—sent by him for the punishment of evil doers, and for the praise of them that do well," were about now to receive the effects of clemency. His Excellency the Governor having mercifully viewed their wretched state of ignorance, appointed an instructor, and commuted their sentences, which having now expired with most of them, they were all liberated and escorted by their preceptor Mr. Langhorne to this place, with instructions from His Excellency to endeavour to establish them at, or near my residence. With much gratification I received them, heard them repeat their lessons, conversed with them, proposed that they should live in a large hut, being then erected for the use of the blacks, that they should have a seine to fish, should send their produce salted to Sydney for their own benefit, that I would build a small vessel for themselves to navigate, instruct them daily, and this should be considered their home, to all this they appeared cordially to agree; however, on the following day the desire to return to their own

district, Brisbane Water, became so violent, that in the evening they left their clothes in the hut, and when called, on the morrow, to their early lessons, every individual had disappeared! I have since ascertained that they have returned to their district, one taking a wife with him on his way, and are still in dread of a recapture. Thus the benevolent attempt of His Excellency to fix them here could not at this period be accomplished, and our hopes, as is very often the case in missionary exertions, are, for a season, disappointed. But, "The husbandman waiteth for the precious fruit of the earth, and has long patience for it, until he receive the former and the latter rain," so, likewise, must we endure, "Until the Spirit be poured upon us from on High."

The peculiar habits of the natives are serious drawbacks to Missionary enterprise, and to their own civil and spiritual advancement; for, however much they may, and do, become useful to Europeans in trifling employments in our various Settlements, they remain uninstructed in Christian principles, and become by such intercourse more initiated in vice: the men receiving the wages of prostitution from those they procure, who are yearly becoming victims to disease. When the Government donation of blankets was distributed to the blacks in this vicinity, there was only the proportion of twenty-nine females to fifty-five males, and of those who profess to be man and wife, not above two or three had families of children. It often occurs, that for weeks together not a single Aborigine appears, and seldom excepting in towns, could ten be found in one place, for by scattering, they are more easily supplied with food, and if they wish to assemble together, it is only to despatch a messenger, who sets fire to the grass on his route, by which means the tribes know, when and where to congregate. Thus from their natural habits they require no settled place to form a village, for when danger is reported, they flee to our Settlements for safety, where immoral contagion thins their ranks, or concubinage amalgamates them with the whites, through the overwhelming numbers of the prison population. Such are some of the difficulties in a mission to these barbarians, which call for the daily exercise of faith, patience, and perseverance.

Under such circumstances, my employments vary. At one period of the year, during an absence of the blacks, I arrange the English words from Johnson's Dictionary, rejecting useless technicalities, &c., to form an English and Australian Lexicon, the Australian to be attached as opportunities occur in the progress of translation. At other periods two youths named Billy Blue and little M'Gill are taught to read and write in their own tongue, but their disposition to wander, although well fed and clothed at my expense, manifests itself very frequently to my sad annoyance. The latter has been now two months away, and the former must needs leave yesterday because my son went up the country, and no doubt will be absent until it is reported to him of his return, which not being expected before six or seven weeks, the lads will lose much of what they have already attained. Their unfinished first attempt in copy books, I attach, as specimens just as they left them; the books are made narrow to prevent soiling with their hands.

The elder M'Gill, from whom the lad has, according to their usual custom, received his name, seldom visits me, he displays his knowledge at Newcastle Town, where drink has attractions far more strong than my study possesses at the Lake.

Selections from the Old Testament, namely:—"The Creation of the World"—"The Creation of Man and Woman"—"Institution of Marriage"—"The Fall of Man"—"Of the Deluge"—"The Confusion of Tongues

at Babel"—"Abraham interceding for Sodom and Gomorrah"—"The Destruction of Sodom and Gomorrah," have been translated also to form reading lessons, which, to the youths already mentioned, afford means of instruction in divine truth. Billy Blue, when riding out with my son one day in the bush, was asked what he thought of the account which was read to him? he replied, that he thought it was all gammon that master had told him about the Creation, for who was there who saw God create man!

The Australian Spelling Book, two copies of which I also attach, has been completed and put to press this year, at an expense of £5 16s. 0d. for the printing thereof, but the difficulty at present lies in procuring scholars, besides the two already mentioned. Little M'Gill, whilst reading one of the lessons in the Spelling Book, in which I was explaining to him, and enforcing the truth, that "He who made all things is God," observed, that old M'Gill knew it, for he had seen Jehovah! Inquiring further into this extraordinary assertion from a black, he said he would bring M'Gill to inform me all about the circumstance. M'Gill came, and related to me as follows:—"The night before last when coming hither I slept on the other side of the Lake, I dreamed that I and my party of blacks were up in the Heavens; that we stood on a cloud; I looked round about in the Heavens; I said to the men that were with me, there *He* is? there is *He* who is called Jehovah; here he comes flying like fire with a great shining—this is *He* about whom the whites speak. He appeared to me like a man with clothing of fire red like a flame. His arms were stretched out like the wings of a bird in the act of flying. He did not speak to us, but only looked earnestly at us as he was flying past. I said to the blacks with me, let us go down, lest he take us away; we descended on the top of a very high mountain like this pestle; (shewing me one that was in the study) we came to the bottom, and just as we reached the level ground, I awoke. We often dream of this mountain, many blacks fancy themselves on the top when asleep."

My present employment is translating the gospel of Mark, after which, I propose Matthew and John, which with Luke already accomplished, will complete the Evangelists, when they must be compared and diligently revised, in which my eldest son will be able, if it please God, to afford much assistance, from the superior knowledge he has acquired of the aboriginal language. He is again attempting to bring with him on his return, a youth or two from the interior some three hundred miles distance, whither he is now travelling, and which could not be accomplished heretofore. Should it please God to influence the minds of one or two of the Aborigines, causing them to become well instructed in the gospel of Christ, they would then be valuable instruments to promulgate the truth as it is in Jesus, from tribe to tribe, amongst their own countrymen.

Thus, My Lord, I have stated to you for the information of His Excellency the Governor and His Majesty's Government at Home, the occurrences and employments in this Aboriginal Mission for the last twelve months. Placed by the special Providence of God in this wilderness, amongst white and black bones, but all exceedingly dry, our only hope is, that the spirit will breathe in them the breath of life, then shall "Peace be within our walls, and prosperity within our dwellings," this "wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose"—for "righteousness exalteth a nation," and "happy is that people whose God is the Lord."

I have the honor to subscribe myself,

Your Lordship's obedient Servant,

Ebenezer, Luke Macquarie, Dec. 31st, 1836.

L. E. THRELKELD.

## 4.—CORRESPONDENCE IN REFERENCE TO WANT IN CUTTACK.

We most willingly respond to the call of our correspondent Z. Nothing was further from our intention than to cast the slightest stigma on the magistrate referred to; nor we may venture to say had our previous correspondent the slightest idea of casting any imputation on the worthy functionary. We trust this explanation will be satisfactory.

To the Editors of the Calcutta Christian Observer.

SIRS,

In the Christian Observer for the present month, a correspondent from this place takes notice of the high price of rice. I suppose since the severe famine of 1769, the necessaries of life have never been so expensive, nor so scarce as at this moment throughout the district. Your correspondent says "there is plenty in Cuttack;"—I fear this is an assumption without proof. I am aware many entertain the same idea, but I cannot conceive natives, who are in general tolerably acute in such affairs, husbanding grain, and running the risk of its spoiling, while an opportunity exists, to sell at four or five times the original cost. He further says "the authorities wont move a finger to induce the villainous dealers to open their stores," and adds "it is too bad." Is it too bad that the magistrate, who is paid for upholding the laws and dispensing justice equally to all, is not the person to break these laws, by insisting upon men disposing of their property *volens volens*? this would be a new way of distinguishing the difference between *mine* and *thine*, or of explaining the golden rule, "Do unto others, &c." An erroneous opinion prevails, that he (the magistrate) can regulate the nerik of the bazars. I think I am correct in stating he cannot, and to issue an order without power to carry it into effect, would be very apt, I apprehend, to bring his authority into contempt.

I am not guilty of the sin of writing, and may possibly never trouble you again; but while every feeling mind must deplore the suffering the people near and around have endured, and are still labouring under, it would be injustice towards our magistrate, not to mention, that no one can take a more lively interest in the well-being of the native community than he does. Through his exertions alone, sixteen hundred rupees (1,600) have been raised for the benefit of the poor; with this sum and the bounty of private individuals six or seven hundred starving persons are daily fed; if therefore grain is deficient, verily there is no lack of *charity* amongst us. The season is half over but the fall of rain has as yet been partial only; unless a favorable change takes place in the weather, the condition of the people will be more miserable than heretofore.

Cuttack, 16th Aug. 1837.

Z.

## 5.—WAR WITH BARMAH.

We, of course, as the advocates of peace, must regret any indication of approaching hostilities; but *firmness* and *decision* at the onset in checking the sanguinary incursions of these wild barbarians is the only method to prevent greater excesses and more bloodshed. May it be exercised in dependance on God. "Give peace in our time, O God, for there is none other that fighteth for us only thou, O God."

*Akyah, Sept. 5, 1837.*

"Intelligence has just arrived from the Barman frontier, which has produced a good deal of agitation within the last day or two. The Barman troops have driven in the sentinels and crossed over into Arracan in large numbers. They are now within a few miles of Sandoway, not far from Khyak Phu, and are reported to be committing great excesses. The few military men in Akyah (only 4 or 5 of them) are hurrying off to put themselves at the head of the handful of native troops at their disposal, to endeavour to resist the Barmans; but their numbers are so small that there is little hope of their succeeding. A war with Barmah now appears certain. Dreadful are the ravages and distresses of war; but Jehovah has ever caused even the wrath of man to praise him, and how often has the sword made way for the spiritual weapons and more glorious conquests of the Gospel. How delightful the time when sin with all its fruits of misery shall be wiped away, and the happiness of the redeemed consummated in that new heavens and new earth wherein dwelleth righteousness."

#### 6.—DEMONISM IN INDIA.

The following letter of M. Bouchet, extracted from the letters of the Jesuit missionaries, is one of curious interest. He maintains, that demon-worship and the influence of demons exist wherever Christianity is unknown, and that wherever the truth of the Gospel comes it disarms the dark one of his power and "breaks the spell." It is one of those curious phenomena in religious psychology that has yet to be fully explained, in order to reconcile our natural notions and theological teachings. It is an undeniable fact that men have been under demoniacal influence—the Lord himself cast out devils. Brainerd tells of a man who, after conversion, stated that he had while a heathen oft been under influences of this kind which had entirely ceased after his conversion. We have ourselves witnessed one or two extraordinary cases of the kind, the influence of which ceased when the blessed Gospel obtained the ascendancy—we think they were not cases of madness or morbidness but of demoniacal influence. While therefore we do not pledge ourselves for the accuracy of the detail of the theory of Bouchet, nor for the authenticity of his stories, yet we think the subject one of some importance and worthy of discussion. We shall therefore be happy to receive the opinions of our correspondents on the subject, for the labours of missionaries must bring them into contact with much that is curious as well as instructive on these points.

A LETTER FROM F. BOUCHET, MISSIONER OF THE SOCIETY OF JESUS IN INDIA, TO F. BALTUS, OF THE SAME SOCIETY.

REVEREND FATHER,

I have read your answer to the history of oracles, with incredible satisfaction. The false reasons on which the dangerous system you have undertaken to destroy was grounded, can be no better confuted than you have done.

You have undeniably proved, that the devils formerly gave out their oracles by the mouths of the false priests of the idols, and that those

oracles have ceased as christianity has been spread abroad in the world on the ruins of paganism and idolatry.

Though it be a difficult matter to add any thing to so many convincing proofs as your book is filled with, and which you have drawn from the works of the fathers of the church, and even from the pagans; yet, I do affirm I can furnish you with a new demonstration, to back the opinion you maintain, against which nothing reasonable can be objected. It is not, as yours are, taken from the monuments of antiquity; but from that which frequently happens before our eyes, in the missions of Madure and Carnate, and whereof I have been myself a witness.

I have had the advantage of devoting the best part of my life to the preaching of the gospel among the Indian idolaters, and have, at the same time had the satisfaction to observe, that some of those prodigies which contributed to the conversion of pagans in the days of the primitive church, are daily repeated among those Christian congregations we have the good fortune to found in the midst of unbelieving countries.

We still find sensible proofs of two truths you have so well established in the sequel of your work. For in the first place, it is certain, that the devils to this day deliver oracles in India, and that they do it, not by means of the idols, which would be liable to fraud and illusion, but by the mouths of the priests of those very idols, or sometimes of those who are present, when those devils are called upon. In the next place, it is no less true, that the oracles begin to cease in this country, and that the devils grow dumb and lose their power, by degrees, as the said country receives the light of the gospel. Some time spent in the mission of India is sufficient to convince any man of the truth of these two propositions.

If it shall please the almighty to restore me to that dear mission, which I left against my will, and to which I am immediately to return, there to spend the remainder of my health and life, I will send you a more ample account of some particular answers, and of certain oracles, which cannot have been delivered by any but the devil. It shall suffice for the present to offer you some general proofs, which cannot but be acceptable to you.

To begin, it is a matter of fact, which no man in India makes any doubt of, and which the evidence of it does not allow to be called in question, that the devils deliver oracles, and that those evil spirits possess the priests that call upon them, or even indifferently any of those who are present, and partakers in those spectacles. The priests of the idols have abominable prayers to address themselves to the devil, when they consult him upon any event; but woe to that man the devil makes choice of as his organ. He puts all his limbs into an extraordinary agitation, and makes him turn his head after a most frightful manner. Sometimes he makes him shed abundance of tears, and fills him with that sort of rage and enthusiasm, which was formerly among the pagans, as it is still among the Indians, the token of the devils presence, and the prelude to his answers.

As soon as those signs of the success of the prayers, or charms, appear, either in the priest, or any other of the by-standers, they draw near to the person possessed, and put questions to him relating to the success of the affair in hand. Then the devil delivers himself by the mouth of the man he has entered into. The answers are commonly such as will bear a double meaning, when the questions put relate to futurity. Nevertheless, he hits right often enough, and answers so exactly, that the most clear sighted are at loss; but still there is enough, as well as in the ambiguity of certain answers, as in the exactness of others to convince a man, that the devil is the author of them; for after all, as discerning as he is, futurity, when it depends on a free cause, it is not certainly known to him; and on

the other hand, his conjectures being commonly very well grounded, and his knowledge far above ours, it is no wonder he should sometimes hit off a thing upon occasion, when the sharpest and most ingenious man would vary much from his thoughts.

I do not pretend to deny, but that the priests of the idols, in imitation of the oracles really delivered by the devils, do sometimes artfully counterfeit persons possessed, and give such answers as they are able to those that consult them; yet after all, that dissimulation is, as I have told you, only an imitation of the truth; besides that, the devil is generally so ready to answer their summons, that they seldom stand in need of fraud. I do not propose to bring you a great number of examples, but accept of this one, which occurs to my memory, and which, in my opinion ought to convince every man of sense, that the devil has really a part in the oracles given in India.

On the way from Varongapatti to Calpaleam stands a famous temple, by the Indians called Changandi. To the eastward of that temple, and at about half a league's distance from it, is a pretty populous town, renowned for the passage I am going to relate. One of the inhabitants of this town was highly favoured by the devil; to him he most freely imparted himself, in so much as to possess him: upon a certain day every week, delivering by his mouth most surprising oracles. The people thronged to his house to consult him. However, notwithstanding the honour paid him on account of the distinction the devil made of his person, he began to grow weary of his employment. The devil, who brought him so many visits grew troublesome, he never ceased, but he put him to abundance of pain at parting, and the poor wretch might make account that he was sure one day in every week to endure a violent distemper. Something still more vexatious afterwards happened to him; for the devil, who by his means gained the dependency and adoration of an innumerable multitude of Indians, resolved to remain several days possessed of him, in whom he found himself so highly honoured. Neither did he stay long away when gone, and seemed to go and come to no other end than to renew the dread he occasioned at his coming, and to repeat the torments that attended at his departure. His frequent and tedious visits proceeded so far, that the miserable Indian found himself quite disabled from providing for his family, which yet could not subsist without him. His kindred being much disturbed repaired to several temples, to beg of the false gods to give a check to, or at least ease the violence of that wretched spirit; but those pretended deities, had too good an understanding with the devil, against whom their assistance was implored, to grant any thing to his disadvantage. Thus nothing of what was sued for could be obtained; the devil became more outrageous, and continued as he had done before, to deliver his oracles by the mouth of his old host, with only this difference, that he tormented him much more violently, and at last gave cause to apprehend that he would be the death of the poor man.

The case being almost desperate, it was concluded, there could be no other remedy, but make application to him that did the mischief. It was supposed, that he would vouchsafe to give an oracle in favour of a wretch by whose means he delivered so many others. Accordingly, one Saturday in the evening, they put the question to him to know, whether he would not depart, and what he required for shortening the number of his visits and ceasing the severity of them. The oracles answered, in a few words that if they would carry the patient the next morning to Changandi, he should be tormented no more, nor receive any further visits.

His orders were punctually executed, in hopes that the unfortunate fellow would be delivered. He was carried to Changandi on the eve

of the day appointed by the devil ; but was worse tormented there than he had ever been ; he was heard to cry out in a most dreadful manner, like one in most grievous torture ; yet at the same time, nothing appeared outwardly, and all the comfort they had was, that the time appointed by the oracle was not yet come. At length, when Monday came, the oracle was literally fulfilled, but after a very different manner than had been expected ; for the penitent expired with most dreadful convulsions, after having lost abundance of blood at the nose, ears and mouth ; which in India is the usual sign of a distemper and death, occasioned by being possessed. Thus the devil made good his oracle, assuring that the wretched man should cease to be sick, and to receive his visits.

It is easy to imagine what a consternation those present were in, at so tragical an event. I do assure you, no man then did in the least suspect there was any fraud in the possession of that Indian, or in the oracles he had so long delivered. Nor do I believe our most hardened critics can fancy it is possible to carry on dissimulation so far ; at least the poor wretch's wife was not of that opinion. The sudden and violent death of her husband was such a stroke to her, that she abjured idolatry and the worship of the devil, to whom her consort had fallen an unhappy victim. She took care to be instructed as soon as possible, and was baptized at Calpaleam. There I have myself often heard her confession, and several times made her repeat this story, in the presence of the idolaters, but oftener in the presence of the christians, who resorted to our church.

I will now proceed to other matters, about which the devils are very frequently consulted in India. Among all deliverers of oracles, those are certainly most in reputation, who undertake to discover thefts and robberies, which cannot otherwise be found out. After trying all common and natural means, they have recourse to this, and to the great misfortune of those poor idolaters, the devil is but too serviceable to them in this point. Amazing things have happened as to this particular, in my time ; I will mention one which you may depend upon.

Some jewels of great value had been so dexterously and secretly stolen from the general of the army of Madure, that he who had done it seemed to be out of the reach of suspicion. Thus, whatsoever means could be used to find out the thief, there could not be the least indication of him. A young man at Ticherapali, who was one of the most famous diviners in the country, was consulted. He having invoked the devil, so exactly described the thief that it was no difficult matter to know him. The wretch, who had been so far from being called in question, that no man ever suspected him, could not stand out against the oracle ; he owned his crime, and protested there was nothing natural in the manner of discovering his theft.

When several persons are suspected of a theft, and no one of them can be particularly convicted ; this is the method they take to find out the criminal. The names of each of those so suspected are writ upon particular bits of paper, and orderly laid round in a circle. Then the devil is called upon with the usual ceremonies, and they withdraw, after having shut up and covered the circle, so that no man can come at it. Some time after they return, discover the circle, and he whose name is found out of its proper place is concluded to be the only guilty person. This sort of oracle has so often and infallibly been serviceable to the Indians, for discovering of a criminal among several innocent persons, with certainty, that it is proof enough without any other to try a man upon.

There is still another way the devils have for delivering themselves in India, and answering to the questions put to them, which is in the night, and by means of dreams. It is true, this way has seemed to me more liable

to frauds ; but after all, there occur in it such surprising things, and such singular circumstances, that there is no doubt but that the devil has a considerable share in it, and that he really makes use of that method to inform the priests of the idols who make it their business to call upon him.

I give you but a few instances of what I assert, not that they are rare in India, or that there are not frequently some to be met with, which are not to be called in question ; but the thing itself is so far from being doubted in the country, that no man thinks of collecting them. However, if you desire more particulars, I will not fail giving you that satisfaction, as soon as it shall please God to restore me to my christian congregation at Madure, which I long for more ardently than I can well express.

But after all, what reason can there be to doubt of the devil's delivering oracles in India, since we have such convincing proofs that they perform an infinite number of other things, which are far above the power of man. For example, those who deal with the devil are often seen to support alone, and without any rest, an arbour, made of the branches of trees cut off, and no where fastened together : others raise up into the air a sheet, which is extended to its whole length and breadth, by which they prove that the devil is really familiar with them. Some in the presence of all the people, drink off great vessels full of blood, containing several Paris pints, without being the least disturbed by it.

I have been also told by a man of credit, and who may safely be believed that he happened accidentally to be present in a company, where he was witness to the fact I am going to relate. A solid body, as tall as a man, had been made fast in one part of a little room, and so fixed to the wall, that there was no removing of it without much difficulty ; nevertheless it was seen to break loose of itself, and to move forward a considerable way, from the place, where it had been fastened, without any person touching, or so much as coming near it. Add to this, that the devil, ever true to himself in all ages and in all places, often requires of those who deal with him the most abominable sacrifices, and such as mankind must have a horror for ; but which at the sametime are most proper to please his malignant nature.

In short, what would our unbelievers in Europe, I mean those people, whom an extravagant spirit of criticism render incredulous to things the best attested, when it is for their advantage not to believe them ; what would they think, I say, if they were, as we are eye witnesses of the cruel tyranny the devil exercises over the idolaters in India? Those wicked spirits sometimes press down their heads so low, and make them turn their arms and legs behind them in such a manner that their bodies are like a ball, which puts them to most intolerable pain. In vain are they carried to the temples of the idols to receive some ease ; it is not there they must expect to find it. Our churches and our christians are the only remedy against that miserable oppression, by which it appears, that the devils are the only occasion of the unspeakable pains those poor creatures have endured.

You see I have a little digressed from the point of oracles, which is the main subject of my letter ; yet I do not believe you will think this digression altogether useless. When men are once convinced that the devils have a certain power over the idolater, which is beyond all controversy, they will be the better disposed to believe what I have already had the honour of telling you, in relation to the oracles the devils deliver among the Indians ; and I am fully persuaded, that no person whose faith is untainted, as to the existence of devils, can make a scruple about the last article.

To proceed, here is nothing of caves, or subterraneous places, nor is there need of furnishing the priests of the idols with Sir Samuel Moreland's speaking trumpets to raise their voices, or to multiply the sound. Not but that the Indian priests are crafty enough to find out all means to impose upon the people, and to substitute false oracles instead of such as the devil might refuse to afford them ; but they are not put to that trouble, and I have already given you to understand, that the devils are but too true to them. As it is true that those wicked spirits deliver oracles in India, so would it be ridiculous to suppose that those oracles proceeded from the mouths of statues in this country, as has been insinuated of the oracles of past ages. You have demonstrated how groundless that conjecture is, by testimonies of antiquity, and even by the ridiculousness that is inseparable to it ; but as for India, there are as many witnesses of the contrary, as there are idolaters and even christians in the country. It is most certain, that in so many years as I have lived among these people, I never heard that any idol spoke, and yet I have spared no pains to be thoroughly informed in what relates to the idols and those who worship them.

That which appears most convincing, is, that nothing would have been more easy than to find out that expedient, had not the devils themselves delivered their oracles by the mouths of men. There are statues in India of a prodigious bulk and height, and they are all hollow within ; they are those that stand at the entrance into the pagan temples ; they seem to have been made on purpose to favour the impostures of the idol priests, if there had been occasion to have recourse to them ; but in reality that would be too visible a bait, and I can scarce believe any Indian would suffer himself to be taken with it. I will recount some examples, which will inform you, what the priests of the Indians can do in point of impostures, but which, at the same time, will convince you, that they have to do with people that are not easily to be gulled by their frauds. By it you will judge, that since it is so received, and so universal an opinion in India, that the devils deliver oracles there, it is not certainly grounded on the cheats of some particular persons, nor on the too great credulity of the common people.

It is some years since, a king of Tanjaour, who was much affected to the idols, felt his former devotion to become colder and colder by degrees, till then he had very regularly visited a famous temple, called Manarcovil, every month. He there used to give plentiful alms to the priests of the temple, and you may imagine, that so generous a devotion could not but be very acceptable to them. But what an affliction was it, when they perceived that the prince abandoned their temple. I fancy, they would have better borne with his keeping away, if he had but continued to send the sums he used to distribute among them. The mischief was, that they were at once deprived of the honour of seeing the prince, and of the profit that accrued from his visits. Upon this the brachmans assembled, and that being a matter of the highest consequence for them, they long consulted together, what course to take. The business in hand, was to oblige the prince to visit the temple of Manarcovil, according to his former custom ; if they could be so fortunate as to succeed in that particular, they questioned not but that his bounty would be the same it had been before.

This was the stratagem they agreed on, and resolved to make use of. They spread abroad a report, throughout all the kingdom, that Mana, so the idol was called, laboured under some great affliction, that he was seen to shed tears, and that it was necessary the king should be informed of it. The affliction of their God, they said, proceeded from the contempt the

prince seemed to show for him ; that Manar had always loved and protected him ; that he was now under the dismal necessity of punishing him, for the affront put upon him, and it was the compassion he still had, which obliged him to shed those tears, they saw fall from his eyes.

The king of Tanjaour, who was a good pagan, and superstitious to excess, was frighted at this news. He looked upon himself as a lost man, unless he immediately took care to appease the wrath of the god Manar. Accordingly he repaired to the temple, attended by a great crowd of courtiers ; he fell down before the idol, and observing it really to weep, he conjured the god to pardon his neglect, and promised to repair with interest the injury his tepidity might have occasioned to his worship in the minds of the people. In order to perform his promise, he took the course which was most likely to satisfy the brachmans ; for he immediately caused a thousand crowns he had brought for that purpose, to be distributed among them. The poor prince had not the least thought of suspecting the cheat put upon him by the brachmans. The statue stood clear from the wall, and upon a pedestal, which to the prince was a demonstration of the reality of that prodigy, and in his opinion the brachmans were the honestest people in the world.

The officers that attended the prince, were not altogether so credulous. One of them accosted the king, as he was going out of the temple, and told him, there was something so extraordinary in that incident, that he could not but suspect a fraud. The prince flew into a passion against the officer, looking upon his jealousy as an abominable impiety ; however, by often inculcating the same thing, the officer at last obtained the leave he so earnestly begged to search the idol narrowly. He immediately returned to the temple, placed a guard at the gate, and took along with him some soldiers he could confide in. He caused the statue to be lifted of from a sort of altar, on which it stood, narrowly searched every part, but was much surprized that he could find nothing to make good his conjecture. He had fancied there was a small leaden pipe, which ran from under the altar into the body of the statue, and that through it they seringed water, and so it dropped from its eyes. He could find nothing like it ; but being so far engaged, he repeated his search, and at length, by means of an almost unperceivable line, discovered the joining of the upper part of the head to the lower ; he forcibly parted those two pieces, and in the brain-pan found some cotton steeped in water, which dropped down to the idol's eyes.

It was no small satisfaction to the officer to find what he sought after, nor was the prince less amazed, when he beheld with his own eyes, the fraud of the brachmans, who had so foully imposed on him. It put him into a violent passion, and he immediately punished those deceivers. He first made them refund the money he had given, and obliged the brachmans to pay a fine of 1000 crowns. A man should be sensible how fond those people are of money, to make a true judgment of the grievousness of that penalty. Such a heavy fine was much more insupportable to them, than the severest corporal punishment.

Can any one imagine that men, who could contrive such a fraud as this, could not have found out the secret of speaking by the mouth of their idols, the thing being so easy as I have demonstrated to you ; if they had thought it likely to take the gentils, who consult the oracles, in that snare ; or if those oracles had not been always delivered in India, not by the organ of the statues, but by the mouth of the priests, whom the devil puts into a sort of enthusiastic fury ; or else by the mouth of some of those who are present at the sacrifice, and who, much against their wills, find themselves more expert in the art of divining than they desire.

What I tell you concerning the manner of delivering of oracles in India, is so universal throughout the country, that whensoever an oracle is pronounced any other way whatsoever, it is immediately suspected to be fraudulent and deceitful.

Two merchants, as our Indians inform us, had by mutual consent buried a treasure belonging to them both, in a very private place; nevertheless the treasure was taken away; he who had done the thing was the forwardest at asserting his innocence, and calling his partner cheat and thief, and even proceeded to protest he would clear himself by the oracle of a famous god, the Indians worship under a certain tree. On the day appointed for that purpose, the usual ceremonies were performed, for calling upon that pretended deity; and it was expected, that some one of the company would be possessed by the god, or devil, they were making their addresses to; but they were much surprized, when they heard a voice come from the tree, which declared him that was guilty of the theft innocent; and laid it upon the unfortunate merchant, who had never entertained such a thought. But it being a thing never heard of in India, to have oracles delivered after that manner; those who were appointed by the court to be present at that ceremony, gave order, that before the party accused were proceeded against, diligent search should be made, to discover whether there was not sufficient cause to suspect that oracle. The tree was rotten within, and therefore, without any further examination, they thrust straw into a hole of the tree, and set fire to it, that the fire, or smoke, might oblige the oracle to talk after another manner; supposing, as was suspected, that some person lay hid in the body of the tree. The expedient succeeded, the wretch, who did not expect such a trial, did not think fit to suffer himself to be burnt, but cried out again, that he would discover the whole truth, begging they would remove the fire, which began to burn him. They took pity on him, and thus the cheat was discovered.

Once more, it is a thing beyond all controversy among the Indians, that the trees and statues cannot speak. Thus much may happen sometimes, that the devils cause some little idols to move when the idolaters earnestly beg it, and make use of the necessary means to obtain it. Here follows what the christians, who have formerly been very conversant with the idolaters, have told me, in relation to that sort of miracle wrought by the devil.

Certain penitents offer sacrifices on the edge of the water, with much ceremony. They draw a circle of one or two cubits diameter, and round that circle they place their idols, in such manner that their position may answer to the eight principal points of the compass. The pagans believe that eight inferior deities preside over those eight parts of the world, equally distant from each other. They invoke those false deities, and from time to time it comes to pass, that some one of those statues moves in the presence of all the company, and turns about upon the very spot where it is placed without any body coming near it. That is certainly done in such manner, that the motion cannot be ascribed to any other than the operation of the evil spirit.

The Indians who perform that sort of sacrifices, sometimes place in the centre of the circle the idol they design to sacrifice to, and they think themselves particularly favoured by their god, if that little statue happens to move of itself. Very often, after they have made their sacrilegious prayers, appointed for that superstitious operation, the statues continue immoveable, and that is a very bad omen. It is most certain, that they do move sometimes, and their motion is considerable. This fact I have from persons, who cannot be accused of being too credulous in this point, and are therefore the more to be credited.

You see how far the power of the devil reaches in this particular : it is a thing unheard of, that ever the devil should have spoken through the mouth of an idol, or that any Indian priest should have attempted any such artifice. There is not the least mention of it in their books, at least, I can affirm I never read any thing like it, though I have particularly applied myself to learn all that relates to the worship of the idols.

I will conclude this letter with that which is most for the advantage and honour of our religion, in this particular. I mean the miraculous silence of the oracles in India, by degrees, as Jesus Christ is known and worshipped. I will further add, since we are speaking of the power of the devils, and of the victory gained over them by the cross of Jesus Christ ; that the said venerable cross does not only stop the mouths of those deceitful oracles, but that it is also in those countries of infidels, the only defence that can successfully be made use of against the cruel tyranny those imperious masters exercise over their slaves.

I do not pretend to assert, that from the moment the standard of the cross was set up in India, by the first missionaries who planted the faith there, the oracles immediately ceased in all parts of idolatrous India ; and that the devils ever since then have had no power over the pagans, who continue in their infidelity ; in confuting the like supposition of Monsieur Vandale, you have justified to Monsieur de Fontenelle, the opinion of the ancient fathers of the church, about the ceasing of oracles. You have made it appear to him, that the oracles of the pagans did not cease, but in proportion, as the saving doctrine of the gospel spread itself abroad in the world ; that this miraculous event, though it did not happen all at once, and in a moment, is not therefore the less to be ascribed to the almighty power of Jesus Christ, and that the silence of the devils, as well as the destruction of their tyranny, is nevertheless an effect of the authority he has given christians to drive them away in his name. I design to give you a standing proof of that absolute power of Jesus Christ, and those who profess the adoring of him, by barely laying before you the wonders to which we have been eye witnesses.

In short, whensoever it happens, that some christians are present at those tumultuous assemblies, where the devil speaks by the mouth of those he possesses, he then observes a profound silence, which neither prayers, nor charms, nor sacrifices, can prevail with him to break. This is so frequent in the parts of the mission of Madure, where we have residences, that the idolators take special care to inquire, whether any christian is among them, before they begin their ceremonies ; so fully persuaded they are, that one single christian in the crowd would disable their devil, and strike him dumb. Here follow some instances.

It is but a few years since, at a solemn procession, in which they carried one of the idols of Madure in triumph, the devil took possession of one of the spectators. As soon as they had observed in him the signs, which denoted the presence of the devil, the people thronged about him, to be without hearing of the oracles he would deliver. A christian happened accidentally to pass by the place ; that was sufficient to silence the devil ; he immediately ceased to give answers to those who were inquiring about future events. When they perceived the devil persisted in talking no more, some one of the company said, there must certainly be some christian among them ; immediate search was made for him ; but he got away, and retired with all speed to our church.

One of our missionaries going to a town, stopped at one of those great rooms that are built on the high-ways, for the conveniency of travellers. The father was close up in a corner of that room ; but one of the christians who bore him company, observed, that the inhabitants in the next street

were got about a man that was possessed by the devil, and that every one consulted the oracle, to be informed by him of things that were secret. The christian thrust himself into the throng, and did it so dextrously, that those who were nearest did not take notice of him. It was impossible that the person possessed could see him ; but the devil was soon sensible of the power of that new comer. He ceased speaking the very moment ; care was taken to promise sacrifices, but not one word could be drawn from him. In the mean time the christian slipped away as dextrously as he came.

The devil then being delivered from the presence of one more powerful than himself, began to talk again, as he had done before, and the first thing he said, was to tell the company, that his silence had been occasioned by the presence of a christian, whom they had not observed, but who had nevertheless been among them.

I should never have done, did I go about to tell you all the accidents of this sort I know of. They all undeniably prove, that the power of the prince of darkness cannot stand before the victorious might of Jesus Christ, communicated to the children of light, who are his disciples and adorers. I can only say this in general, and conformably to one of your remarks, that some of our christians in India, resembling in this particular, and in many others, those of the primitive church, might challenge as to this point, and put the Indians upon this trial, who are fondest of their oracles, and of all the superstitions of paganism.

But the power of christianity over the empire of the devils, is not only shown in silencing of the oracles, but even in obliging those tyrannous fiends to quit those wretches they have possessed themselves of, and whom they most cruelly torment. The idolators as well as christians make no difficulty to acknowledge this second point ; and it is an opinion generally received throughout all the country, that the sure means to drive away the devils, and to be delivered from them, is to embrace the law of Jesus Christ.

This is daily confirmed to us, after a manner very edifying to us, and most glorious for our holy religion ; for no sooner do those men, who have been so misused by the devil, begin to be instructed in our mysteries, but they immediately find themselves eased, and at length, within a fortnight, or month, at farthest, are absolutely delivered, and enjoy perfect health.

You may easily judge how well grounded that universal opinion is, since nothing but an infallible certainty of their cure, could prevail on those miserable people to make use of such a remedy. These are not accidents to be interpreted according to fancy, supposing there is fraud in those who say they have been tormented, and are afterwards cured by virtue of our holy religion. Men who mean honestly themselves, and are acquainted with the genius of the Indians, never think of having recourse to such suppositions. The idolators, and especially those who are most devoted to their idols, and who consequently are most subject to be insulted by the devils, have a wonderful prejudice against the christian religion. They can expect no advantage by a forgery of that nature ; they can fear nothing from the christians, and have cause to apprehend every thing from the infidels ; they run the hazard of losing all they have, of being contemned by their race, or tribe ; of being thrown into goal, and of being abused by their countrymen. These obstacles are still much more dreadful for those who are of races which have but few christians, and wherein of consequence it would be very difficult, and almost impossible, after such a change, to find any that would be allied to them in marriage.

This last reflection seems to me the most considerable ; but only those who live among these people can be sensible of the utmost extent of it. In

order to form some notion of it, you are to conceive, and it is most certain that there is no nation in the world where parents are more fond of their children; the tenderness of the fathers and mothers in this respect is beyond imagination. It chiefly consists in settling and marrying them advantageously; but it is not allowed to contract any alliance out of their peculiar races. Thus the embracing of christianity, when a man is of a race that has few christians, is in some measure renouncing the advancement of his family, and consequently thwarting of the natural and prevailing affections. However, the torments the devil puts those wretches to are so violent, that they are obliged to overcome those considerations; they repair to our churches, as I have told you, and there find ease, and a certain cure. This motive of credibility, together with others which are carefully laid before them, and more especially the victorious grace of Jesus Christ, by degrees draws them from their former superstitions, and prevails with them to embrace that holy law, which procures them such mighty advantages in this life, and promises others infinitely greater for all eternity.

I must tell you once more, these are not accidents that happen rarely, and whereof there are but few instances; this is almost a continual miracle, and which is daily repeated. I once, within the space of a month, baptized four hundred idolators, whereof at least two hundred had been tormented by the devil, and were delivered from his persecution, by causing themselves to be instructed in the doctrine of christianity. It would be amazing to us if some of those wretches did not constantly come for relief to our churches, and I can affirm for my part, with all sincerity, that there is almost continually some one at Aour, one of our principal churches, and where I have resided several years. I have myself been several times an eye-witness there, that the christians of all ages, of both sexes, and of every condition, expel devils, and deliver persons possessed, by only calling upon the name of Jesus Christ, and other holy practices authorized by the christian religion, and of which our good Indians most certainly make better use than generally is done by the christians in Europe; and this even to such a degree, that they often compel the devils, against their wills, to give testimony of the almighty power of Jesus Christ; and those miserable spirits are heard daily to confess, that they are cruelly tormented in hell, that the same fate attends all those who consult them, and lastly, that the only way to avoid such dreadful torments is to embrace and observe the law preached by the christian gourous, so the Indians call their doctors and spiritual guides.

Thus our converts have an extraordinary contempt of devils, over whom the only quality of being christians gives them such great authority. They insult them in the presence of the pagans, and openly defy them, generously confiding that they can have no power over their persons, when once armed with the sign of our redemption; and yet very often they are the same Indians, who have been formerly most cruelly tormented by those evil spirits, and who most dreaded them, whilst they continued in the darkness of paganism.

I have often examined the most fervent of our christians, who in their youth had been the objects of the devil's rage, and his instruments for delivering of oracles; and they have owned to me, that the devil tormented them so outrageously, that they admired they could outlive it. They never could give me any account of the answers the devil delivered by their mouth, nor of what happened whilst he had possession of their bodies. They were then so much beside themselves, that they had no free use of their reason or senses, and they had no share in what the devil spoke and acted in them.

Perhaps prejudiced and incredulous persons, will not think fit to give much credit to the testimony of these good Indians ; but I, who am thoroughly acquainted with their innocency and sincerity, I, who am a witness of their virtue, and who cannot know without comparing them to the christians of the primitive times, should very much scruple to hesitate one moment about the validity of what they assert. They would think themselves guilty of an heinous sin, should they impose upon their gourou, or spiritual director ; and it is most certain, that those I have examined are so nicely conscientious, that the very apprehension of sin puts them into such uneasiness, that we find it a difficult matter to quiet them.

Is it not a great satisfaction to us to behold not only the fervor, but even the miracles of the primitive church renewed before our eyes ? How much joy must it be for those zealous persons, who contribute towards the maintenance of the missionaries, and of those fervent christians, who assist us in our apostolical labours, to hear that the glory of the religion, towards which they contributed by their bounty, spreads itself so brightly in the countries of infidels. I am satisfied, that no man makes it more his concern than you do, reverend father, and that you will be pleased at my having given you an account of the victories our holy religion gains in India over the powers of hell. You have laboured too much towards establishing the triumph of the cross of Jesus Christ to be insensible to what I have said. However, this is but an essay, which I will render compleat, if you desire it, when I shall return to India. I am with much respect.

Reverend Father,

Your most humble and most obedient servant in our Lord,

J. V. BOUCHET, Missioner of the society of Jesus.

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### III.—*Religion amongst Sailors.*

There are few things in nature so affectingly solemn as the stillness which pervades the watery waste at midnight, when no sound is heard save the watch-bell, or the mariner calling his mate to his duty, or the sighing of the wind in its sweep over the heaving ocean. Nor does nature present a scene more cheering and magnificent than when the sun comes forth from the east as a bridegroom to meet his bride, to gild and enliven the sombre and dark deep. The feelings of awe excited by a light at sea, or of pleasure by a morning on the deep, must be experienced to be understood. The change wrought, both on the scene and in the mind, strongly brings to one's recollection the expressive words of holy writ,—“the Spirit of God moved on the face of the waters.” That which we have adverted to as affecting and stirring in the natural scenery of the sea, is highly illustrative of its *spiritual condition*. But a few years ago, in contemplating the shores of the great deep, or the islands which stud its bosom,—in casting the eye over the lakes, rivers and canals which adorn and bless the inlands of the earth, we should have witnessed a stillness far more profound and oppressive

than the silence of the natural night,—a stillness induced by the absence of all good, broken only here and there by a solitary instance of ministerial concern, or the more rare occurrence of a seaman's prayer. It was the stillness of spiritual death, the valley of the dead without even the vision of dry bones to arrest. We hope that a better day is breaking, nay has already broken—that the spirit of God has indeed moved on the face of the great deep, and that the inhabitants thereof are beginning to feel its cheering influence. It is a pleasing fact to contrast with this once state of things, that now there is scarcely a shore on which the seaman does not hear the sound of his own 'church-going bell;' where his friend does not attempt to rescue him from the grasp of the crimp and the prostitute, and provide him a home and a refuge where he shall be furnished with rational amusement and religious instruction. One thing must however strike us, and that most forcibly too, in reference to this subject, that the Christians of Britain and America must be held deeply criminal for the neglect with which they so long treated this interesting and numerous portion of our race. It would appear almost incredible were it not true, that the very men who were traversing the deep at all seasons and in all climes, to protect our institutions, citizens, and friends from war, insult, and invasion, to gather the luxuries and riches of other lands for our enjoyment and elevation—that these very men should have been altogether religiously neglected, appears passing strange, but not more strange than true; for within the province of our own recollection sailors were looked upon as a kind of ungovernable creation, which nothing could guide or tame, and as far as religion was concerned many thought them beyond its pale. In fact, to see a sailor in a place of worship was enough to disturb the devotions of many; and the treatment they had received from Christians formed the chief barrier to successful effort when their friends began to feel as they ought. A latent feeling existed that they were a privileged class, who for the dangers they braved and the hardships they endured, might be permitted to indulge in practices which would have sunk a landsman for ever. The feeling appeared to be,—they are wild but not vicious, uncouth but generous, imprudent but industrious,—a balancing of accounts which in the estimation of a landsman oft terminated in their religious acquittal. The neglect they experienced appears the more strange when we remember the words of prophecy—"that the ships of Tarshish (shall be) first, and that the abundance of the sea shall be converted;" nor is the feeling of surprise less when we remember that our Lord himself chiefly associated with them, chose his first ministers from their crews, selected their vessels as his sanctuaries, and abode in their float-

ing dwellings for many days ; and yet these men, the especial objects of prophecy and first companions of the Lord, were forgotten ! Perhaps the position of Britain and the state of feeling at the time, may in some measure account for this neglect, though it can be no excuse for it. Intoxicated by the success of her arms, the extension of her territories, and the increase of her commerce, tossed to and fro on the billows of political faction, England had but little time and less disposition to reflect on the religious wants of her people. At this period, so critical in the history of our father-land, the missionary spirit was enkindled and shed some of its beneficial influence on the sons of the sea. Attention was first called to this subject by the preaching of one or two eminent servants of the great Teacher. The energetic Whitfield made them the objects of his solicitude. The Rev. J. Harvey, while curate of Bideford, laboured amongst them with great acceptance. The Rev. Rowland Hill, in the course of his erratic ministry, oft preached to them with success. Dr. Bogue with his students at Gosport made direct efforts for their salvation ; but perhaps none laboured more zealously, more humanely, or successfully than Dr. Rippon and the members of his church. The proximity of his chapel to the river Thames rendered it every way a desirable rallying point for those interested in such labours. This brings us to the close of the 18th century, when, with these exceptions, the greatest neglect prevailed in reference to seamen. The *first ship* that may properly be called a Bethel ship was the good ship Duff, which conveyed the missionaries of the London Society to the South Seas. At this period the Wesleyan methodists made some irregular efforts for the religious welfare of sailors. This issued in the formation of the Naval and Military Bible Society by a good member of that section of the church, named Cussons. For some time it was limited in its activities, but the founder of the Society, before his death had the pleasure to hear its cause advocated by dignitaries of the church, statesmen, and others equally eminent for talent and piety. Naval chaplains were limited in number in his majesty's ships, and still fewer were there who felt the least concern for the salvation of their crews. We refer to this to account for the low state of religion at this period, and to introduce a fact interesting in this detail. The first volume of sermons expressly designed for seamen was published in 1807 : they were from the pen of the Rev. R. Baynes, chaplain of H. M. ship Tremendous : they are plain practical discourses, but now scarce. During the years 1807 and 1808, the progress of religion was slow but sure ; in the year 1809, a spirit of anxious concern for the best interests of the seamen of both countries was awakened in the churches of England and America. In the year 1812, a

Society for the good of seamen was formed in Boston, U. S., and at the close of the same year Dr. Jenks was appointed the *first seamen's chaplain*. He laboured in Boston with great zeal and success until, under his advice and direction, the American and Foreign Seamen's Friend Society was formed. It is a singular fact, that in the same year a desire to bring sailors to the knowledge of Christ was infused into the minds of one or two pious captains belonging to one of the northern ports of England. One of the most prominent was a Captain Simpson, whose vessel was the *first vessel that bore the Bethel flag at her mast-head* as a signal for worship, in the river Thames or any British port. A signal so novel, excited considerable attention amongst the merchants and tradesfolk of London, and also in the minds of the police. They suspected that it was the signal for political conspiracy so rife at that period; accordingly the police boat pulled along side during a prayer-meeting; but when the superintendent heard the men praying *only*, and praying amongst other things for the king, he was much affected and surprised, and became ever afterwards a warm friend to Bethel Meetings. It is but just to observe, that these meetings were conducted for a long period by a humble individual named Rogers, whose qualifications for the office of leader were most singular and apposite. We delight to put on record the names of these humble individuals who were really and truly the first, though unostentatious, labourers in this noble cause, and the more so as in nearly all the documents we have read on this subject there is an almost total silence as it regards their exertions. In this department of labour, as in many others connected with the church, these apparently weak and irregular efforts were the precursors of a mighty impulse which was given to this deeply interesting cause. The good hand of God effected this by raising up and qualifying an individual endowed with great natural talents, glowing eloquence, and deep feeling, in the person of the Rev. G. C. Smith formerly in his majesty's navy. The appearance and labours of this extraordinary man gave an impulse to religious feeling in reference to seamen which never has subsided. Possessed of a fertile mind and benevolent disposition, he was ever devising and carrying into effect plans for the temporal and spiritual welfare of his fellow seamen. These plans and efforts *originated* the London Seamen's Floating Chapel, which was opened for public worship in the year 1818. This was followed by the establishment of a Society for conducting Bethel prayer-meetings afloat by gratuitous agency, establishing schools for the orphan and other children of seamen, refuges for the destitute, asylums for Magdalens, and Homes for the more respectable, together

with savings' banks, register offices and marine schools, the whole of which are in active operation, under different managements, at this day. To these efforts may be added the societies for distributing the Bible, religious tracts, visiting the shipping, and preaching to the men afloat. Nor should we omit to mention that noble institution the Seamen's Hospital, formerly H. M. ship *Grampus*. While all this was going on in the metropolis, the out-ports were not inactive. Bristol, Liverpool, Hull, Leith, Dublin, Greenock, and many others erected their Mariners' churches and built their floating chapels, co-operating with the parent Society in their endeavours to raise the tone of moral and spiritual feeling amongst sailors. One great means by which a community of feeling has been excited is the circulation of Sailors' Magazines, periodicals exclusively devoted to the instruction and encouragement of seamen. The result of these varied efforts has been the conversion of many sailors, officers and captains, who carry with them not only the theory but the practice of Christianity wherever they go. The necessity of cooperation to ensure success in this cause, has induced the Seamen's Friend Societies in England and America to appoint chaplains in foreign ports, whose business it shall be to look after the religious interests of the crews of vessels belonging to their own and other nations; chaplains of this kind are appointed at Whampoa, Calcutta, Hononulu, Havre De Grace, Memel, Lohaina, Smyrna, Rio, Batavia, Singapore, in the islands of the West Indies, and at several of the principal ports of England and America.

We hope to continue our remarks on this interesting topic in our next or in an early number.

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#### IV.—*Proposal for the Establishment of a Christian School-Book Society.*

In this age of improvement and discovery happily the attention of many has been directed to the education of the young. Though it be still acknowledged "that there is no royal road to learning," yet this has not prevented many successful attempts to smooth the path to knowledge, to render it more agreeable as well as more easy to youthful aspirants. It is true indeed that many extravagant plans have been hastily devised and ushered into the world, and as hastily forgotten. These have been succeeded by others still more extravagant, and not less ephemeral. But amidst the constant change some degree of accurate knowledge and experience have been gained. The

subject has been taken up and studied by men of superior talents and energy; and while mere pretenders have been compelled to retire to their deserved obscurity and neglect, the cause of education has progressed during the last 50 years, with an astonishing and unprecedented rapidity. Amidst this general improvement the interests of our fellow subjects have not been overlooked, the youth of India are not neglected. Besides the educational plans pursued by Government, many benevolent societies and individuals have put forth their hand to the good work, and evinced by their zeal and activity their sincere interest in the improvement of the rising population of this country. But it may be doubted whether these benevolent intentions have been carried into effect by the most enlightened and best methods. There has been an entire want of unity in our operations. Why should our *Christian Societies* work entirely separate and apart from each other? Why should not improvements made in one institution, either in the way of obtaining more useful school-books, or in the mode of communicating knowledge, be adopted in others? Union here, as well as in every other undertaking, is strength; Christian societies are applying a moral and religious lever to raise the youth of this country from their degradation, why should they not do so in combination and mutual dependence upon each other so far as they are practicable? The advantages of union among Christians are apparent in all the grand and catholic societies which have been established during the last century. How great, for instance, and important are the blessings conferred upon the world by the Bible and Tract Societies? It has often struck us that the same unity might easily exist in other Societies. The professors of the Gospel of peace who conscientiously differ from each other on minor matters, might with great advantage be more united in carrying on their benevolent designs. Such an union, especially in introducing a more general, systematic and improved plan of education into this country would, by the blessing of God, be the means of effecting an important and desirable change in the views and feelings of the rising population. One of the first points, to be attended to in a general plan of education, is the supply of suitable school-books. All parties should unite (and we see nothing to prevent their doing so) in forming a CHRISTIAN SCHOOL-BOOK SOCIETY, the object of which would be to furnish for all the Institutions that might require them, suitable school books on Christian principles.

A regular supply of school-books is a desideratum which has been long felt by every one engaged in tuition. It is true indeed that many excellent works have been published in

England, and sent out to this country, and these in some degree, supply the present emergency; but if it be desirable to teach the native youth the sciences and literature of the west, in the quickest and most effectual manner, these ends cannot be well secured by using school-books compiled for the instruction of European and American youth. If our object be to convey the greatest amount of knowledge, with the smallest amount of trouble on the part of the student, in the most expeditious manner, then it will be evident to every one conversant with the subject, that school-books expressly compiled for the natives of this country are best adapted to our purpose. Much has been done with such books as we have, but much more might have been effected, if more trouble had been taken in compiling books suited to the customs and habits of thought of the people of this country. No attention or pains ought to be spared in making smooth the student's path, and preventing his being disheartened at the outset of his career. If this be a sound principle as a general rule, it is still more forcible as regards the youth of this country. Without entering at present into the causes which may produce it, it is a well known fact that the youth of this country are habitually indolent, that they are *not* fond of study or close application, and that it is very difficult to overcome the inertness of their nature. It is therefore evident, that in leading them to the temple of knowledge, we should strew the path with as many flowers as possible, we should make it as delightful and alluring as we can. When once the youthful spirit is impelled by a love of knowledge, its rapid progress and success may be said to be secured. This love and desire of improvement can be best promoted by making the acquisition of knowledge easy and pleasant in the first stages; and one of the most important points to be attended to in assisting the scholar, is to provide him with such books as are suited to his habits and feelings, and likely to please him. Although this desideratum is in some measure supplied as regards the English language, the school-books generally in use, in the *vernacular* languages are of a very inferior order. In Bengálí in particular, there are scarcely any school-books worth mentioning, *none* compiled for the use of schools on an enlightened and improved plan. The little attention which has been paid to this subject is one of the reasons why the vernacular languages are so unpopular, and why our English schools, are generally so much more popular than a native one. If all those who hold that the natives of this country ought to be taught, in their own language, the sciences and literature of Europe (and this to us appears to be the most rational, and feasible medium of communication), had paid more attention to the compilation of good school-

books, we would not at this time have cause to lament over the discredit under which the vernacular languages have fallen. But in the system heretofore pursued all is confusion and irregularity. In our native schools no system is pursued. The sircar, who is generally very ignorant, spends nearly one-half of the school hours in drilling the boys through the multiplication and other numerical tables, ere they know a letter of the Alphabet. Go near the school and you would suppose that the urchins were very busy; but like most native undertakings, there is infinitely more noise than work. One may try to improve this state of things, he may endeavour to introduce something like a system to compel the sircar to attend to his injunctions, but he is immediately stopped, he has no books to carry out his system. He cannot, however well qualified, sit down and compile a series of school-books, he has other and more urgent duties to attend to. If he should think of publishing, he will probably risk a great loss which he may not be able to bear. Thus for the want of union, not one but many are obliged to go on, in the vernacular schools, in the old snail-like way which has been in vogue for centuries, and the children of the poor often after spending two years, are barely able to repeat their  $\alpha$  and nothing more!! Some have attempted to correct this evil, and compiled and published works at their own expence, but as they were not supported they were soon obliged to relinquish the work which they had so vigorously begun. These evils if not quickly corrected, will soon make the vernacular languages unpopular and reduce them to a state of barbarity. This might be easily prevented if Christians in this country would unite in carrying on a general plan of education, and form societies for compiling and publishing useful school-books. Such a society is much needed at present, and we doubt not that it would be supported and encouraged by many of the friends of an enlightened education. We do not at present intend to enter into details, and give a specific plan for the formation of such a society. We are anxious to draw the attention of the Christian public to the subject, in the hope that those conversant with the education of the young may turn their thoughts to it, and furnish some hints for the formation of a Christian School-Book Society. A central committee ought to be formed in Calcutta, whose object it would be to examine and prepare books for publication. Many who are at present deterred from compiling books, would, if a prospect of having their books published were held out, readily come forward to give their assistance, and endeavour to supply the present desideratum.

Corresponding committees might be formed at other stations, who would endeavour to provide translations, of good school-

books, or compile others adapted to their several districts; those auxiliary bodies would also circulate the works recommended by the general Committee, and use them in the schools under their immediate influence. Many valuable school-books would then be brought into general use, and would be spread out from the Calcutta body as from a common centre, by means of its branches and auxiliaries, throughout the whole country. The irregular and inefficient method of tuition at present pursued in our vernacular schools, would give place to a useful and enlightened system. The evils which Missionaries and others who conduct schools complain of, would be remedied, at least the first and most important step in the way of improvement would be attained. It is true indeed that we have few if any good teachers in our native schools, and this lamentable fact proves that a proper and combined effort has not been made to raise such teachers. But ere we can qualify suitable teachers, and teach them a regular system, it is evident that we must have suitable books;—if things are allowed to go on as they have heretofore done, instead of the people progressing in real knowledge, they will recede into ignorance. It is a remarkable fact to which all those who are acquainted with the natives, will bear testimony, that the rising generation in this Presidency, instead of cultivating and improving their native tongue, are much more ignorant of its beauties and capabilities, than their forefathers. They have acquired a smattering of English, it is true, but they so much neglect, yea despise their own language, that they cannot express their ideas in it with propriety, far less can they write it with correctness. We wish not at present to enter into the controversy between the advocates of English, and those of the vernacular languages. The establishment of such a society as we have alluded to, will not prevent either party, but assist both in carrying their peculiar views into effect. The state of things which has been already described calls loudly on all the friends of this country's regeneration to take the subject into serious consideration. Our system of education evidently requires improvement, and that improvement must begin at some point, the best and most feasible point, appears to us to be by improving our school-books: until this is done nothing good can be effected. It has been attempted by individuals but no general and lasting effect has been yet produced. Does not this show the necessity and utility of combination? Is it not likely (we would say certain) that that which could not be effected by individuals working separately and independently, might be accomplished by their uniting in some grand plan? Several difficulties we are aware, lie in the way of forming

such a society and in carrying its objects into effect. Difficulties however ought not to deter us from attempting what is requisite and useful; in the present case they are not so many or so formidable as some are apt to imagine. It may be asked, who will prepare such books as are required? where are those to be found who will devote themselves to this particular work? To this we would say, it is to be hoped that the friends of religious education are neither so few or so indolent as to allow the system of education at present pursued to remain in its present deplorable condition, when they have a reasonable prospect of improving it by giving their aid. With all the discouragements that are to be overcome at present, Missionaries and others in different parts of the country, publish school books at their own risk; how much more readily would they compile such works, if there was a prospect held out of their being published and extensively used? Many we doubt not, who feel the want of such books would come forward to give their assistance, and thus by each one, who is personally interested in the subject, doing a little, the aggregate might be very important. It might be necessary to raise funds to carry on the operations of such a society. These there is reason to believe it would not be difficult to obtain. The books however which would be sold would soon cover all the expence that would be incurred.

Ere the objects of such a Society could be well carried into execution, all those who have the management of Christian Schools should use the books they recommend. Is this likely? On this subject it is impossible to speak positively, but judging from probability, there is reason to believe that if not all, most would use them. All Christians might easily join in Societies of this nature; here there would be no scope for party feeling;—no opposition to peculiar and long cherished Theological systems. Each individual might pursue his *own mode* of tuition without let or hinder, although he used the works recommended by the Society. Necessity, if no stronger motive, would induce many to use them; for if the enlightened friends of education would unite in such an effort, it is reasonable to suppose, that they would produce an order of school-books in the vernacular languages, such as could not be easily procured from any other source. To this proposal it may be objected that there is a School-Book Society already established and powerfully supported; the object of which is to remedy the very evils to which we have alluded. Of the operations of this Society we are inclined to speak with respect, we would not wilfully say any thing to offend its friends and supporters, or depreciate the value of their labours. But in common with many others

we have the strongest objection to its principles. It is avowedly a Society based upon an exclusive principle; it does not only fail to instruct the youth of this country to reverence and love their Maker, but it openly and directly excludes all religion from its system. Education (we use the word in its proper and legitimate meaning) without religion is a misnomer. It oft proves to be a curse instead of a blessing,—furnishes a capacity for great and extensive mischief, instead of assuaging the turbid waters of human passions and prejudices. “Knowledge,” said the immortal Bacon, “is power,” and if we put this power into the hands of the people, without superinducing the fear of God and a love of holiness to counteract the ungovernable and unruly passions which agitate the human breast, the consequences may be fatal as well to the peace of Society as to the well-being of individuals. It would be leading us too far from our subject were we to endeavour to prove the soundness of our objections to such a system—a system which recognises and enforces a strict separation between knowledge and religion. Such an unnatural separation has been deprecated by the wisest and best of men in all ages. And the annals of crime abundantly prove that when the intellect has been cultivated and the heart and affections neglected, man has become a worse member of Society and a greater adept in wickedness. We however do not say this much to convince the advocates of such a system; were this our object we would deem it our duty to enter more fully into the subject. The Christian—he whose heart is imbued with the love of his Saviour, and a sincere regard to his commands, cannot heartily approve of the principles of such a Society. And if he gives the sanction of his name or authority to a system founded upon such principles, it must be either through sheer necessity, or because he has not paid sufficient attention to the importance of such an undertaking. But when we have the opportunity, it is our duty if we be faithful stewards, openly to declare our principles and carry them into effect. The conviction of every Christian is, that the world through wisdom knows not God, and that to beget in the youthful mind a love of virtue and a respect for the commands of God is of far greater importance to the individual himself and to Society in general, than the highest attainments, in science or philosophy. Many conscientious persons feel that they cannot coalesce with a system whose principles are subversive of their dearest and most strongly cherished religious sympathies. They believe that Christ their Saviour is “the way, the truth, and the life,” and that the way of salvation through him ought to be made known to old and young. On this account they have stood aloof from a system which places an interdict upon such

knowledge. Are we then to rest in our present position? Others to whose principles we object, have combined to carry their system into operation, why should not we unite among ourselves?

We feel that the books heretofore published in this country are not suited to our purpose, why should we not endeavour to compile and publish such works as we require. It is hoped that the few hints which have been just thrown out, may induce the friends of Christian education to reflect on a subject of such importance, and that some combined plan may be formed to remedy the deficiency and evils that are at present felt especially in our vernacular schools.

THETA,

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### V.—Notæ Indianæ.

*A Study—table, books, &c. Persons—Scopos, Libra, Sterne.*

*Sterne.* Well, *Sco.* what is the meaning of this special invitation?

*Scopos.* I will explain in few words. The Editor of the C. C. O. wishes to please every body by touching on almost every thing, but his space prevents any lengthened notice of men or things. He wishes, therefore, that some person or persons would talk short reviews and *printable* conversation on men and things *en passant*.

*Libra.* I have no objection, with one understanding.—*Scopos.* What is that?—*Libra.* Why that the editors will do for us what the gentlemen of the press do for both Houses of Parliament.—*S.* Oh! I suppose you mean correct the press?—*Sco.* Yes and the sentiment too.—*Libra.* You have just hit it. I hope the Editors will look after our orthodoxy, loyalty, and sense.—*Sco.* That they will do for their own sakes; but I nevertheless propose rules for ourselves.—*S.* Good!

*Sco.* 1st, No personalities. 2ndly, No politics, either secular or ecclesiastical. 3rdly, No sectional religious peculiarities.—*Libra.* Then I suppose we are to discuss Religion without bigotry; Education without partiality; Commerce, Politics, &c. just as they affect the religious happiness of mankind.—*Sco.* Exactly; but these are all to be spoken of in a manly, gentlemanly and Christian spirit.—*All.* Yes, there shall be no trimming, gold alone shall pass.—*Libra.* Then speak like marvellous proper men, for “a chief’s among you takin notes and faith he’ll prent it.”

*A pause, in which Sterne takes up a book and reads.*

*Sco.* What are you reading, Sterne?—*S.* The Bishop’s Sermons.—

*Sco.* Have you read them?—*S.* yes.—*Sco.* Well that’s saying much for a volume of modern sermons, for it is no small task to wade through such productions generally. The fact is, were I a second Solon and had the concocting of a new code of penal laws, I would make all the intelligent criminals peruse every volume of modern sermons.—*Libra.* That would be a punishment!—*Sco.* Yes, much worse than being obliged on a Sunday to read through a good old covenanting sermon, for smiling at church.—*S.* It really does appear as though men just thought—“It’s nice to see one’s name in print, a book’s a book although there is nothing in’t.”—*Sco.* Exactly, I see Sterne is a poet and a philosopher, but it is refreshing to meet with any thing that will relieve the eye or cheer the spirit

—a rock in the cataract or an oasis in the desert, firm and comforting.—*Libra*. That I think is the case with these sermons; the style is clear and nervous, and the views of truth are simple, lucid, impassioned, and the subjects such as are calculated to interest and benefit an Anglo-Indian people.—*Seco*. Read us an extract.—*Libra*. Here is one from the Sermon on the influence of the love of Christ:—

“Man since the fall is a selfish creature. Selfishness is the corruption of that strong principle of self-preservation and self-love, which was implanted in the breast of man for the most beneficial purposes by his great Creator. Selfishness is an attention to our own interests, void of regard for those of others. Instead of seeking what is really good for ourselves, according to the command of God, and in connection with the duties we owe to others and the general happiness of mankind, it seeks merely what is apparently good; what seems desirable at the moment to its own perverted judgment and excited appetites and passions; and in ways often contrary to the command of God, and without respect to the fair interests and claims of others. Selfishness is blinded and ungoverned self-love.

“No one can look into his own breast without detecting something of this unreasonable regard to self.”

“Christianity proposes, then, as her high end to begin the effectual cure of this malady of fallen man. The aim of the gospel is to put a stop to this miserable life of self, and to inspire a holy, disinterested, and benevolent temper of mind governed by the will of God; embracing all that is good in the principle of self-love, but purifying it from its debasing alloys, elevating it to a nobler and wider range of exertion, and superadding all those habits and motives which spring from the person and work of the great Redeemer.

“With this view, Christianity first opens the real magnitude and extent of the evil. Other systems admit some of the leading effects which selfishness has produced; the gospel alone traces it up to its true source,—the fall of man and his apostacy from God. Christianity teaches, that God ‘made man upright, but that he hath sought out many inventions.’ Christianity teaches, that the living inordinately to ourselves is not the original state of man, but the effect of his revolt from his Maker, of the rebellion of the creature against his Creator and Sovereign, the departure of man, a dependant being, from God the centre of his happiness. St. Austin observes, that ‘when man fell from righteousness and was precipitated from God to the creature, he first fell upon self, as upon a jutting rock.’ Till this fatal malady of selfishness, then, is cured, nothing is done. A plague to himself and others man is and must be. All attempts to heal the state of the world whilst this worst of poisons is allowed to diffuse itself, is only to conceal the deeply-seated wound, and drive the irritation inward upon the vitals. There is no steady regard to truth, no real public spirit, no superiority to names and parties, no trust-worthiness in trying circumstances, no heartfelt generosity, no gratitude, no self-denial for the good of others.

“Christianity restores order and peace to man, both in private and in society, by teaching him to feel, deplore, oppose, subdue this state of disordered self-love, first of all in himself, and then in others; by bringing him to see that it is ‘enmity against God;’ that it constitutes the very essence of rebellion and iniquity, a ‘death in trespasses and sins.’ Christianity restores happiness to man by disposing him to love his neighbour as himself, and to seek his own happiness, not by a disordered and inordinate self-love, but by a moderated and well-governed regard to his own interests, in connection with the interests of others, and derived in part from them; and all subordinated to a supreme love to Christ his Saviour.”

*All.* Good! May the best and most permanent blessings rest on the volume in its distribution and perusal, and may the author be an ornament to his office in the best sense!

*Libra.* Here is a Sermon by the Rev. G. Mundy of Chinsura on the death of the beloved Corrie. It is a good sermon. The text is Joshua 1. 2, "Moses my servant is dead." The parallel is well drawn between the lawgiver and Corrie. He has hit the prominent excellencies of the good Bishop with the happiest effect.—*Scò.* But it's awfu' lang to hear mon.—*S.* Too much for a rupee.—*Scò.* I should think that arises from the length of the sentences.—*Libra.* Perhaps if you were writing you might mention that to our good friend, for he is oft i' the press.—*S.* You advise compression.—*Scò.* Just that.—*Libra.* Can we look at his evidences now?—*Scò.* No, in a little. There are more in the press, and then—

*S.* What, another sermon?—*Scò.* Yes, by the Rev. J. Wilson of Sabuthu, on the death of General Stevenson.—*Scò.* That is as much too short as the other is too long. Its statements are clear and the style good, but it is unsatisfactory both as it respects the doctrines enforced, and the occasion which called it forth. The author should have appended a memoir with some practical remarks; for Stevenson was much beloved by the army, and it was a good opportunity to have spoken a word in season.—*Libra.* We are getting prosy, and it must be a rule to be *anti-opiumatic* in the Notæ.—*S.* Suppose I read a chit addressed to the Editors on a new subject!

*All.* Good. (*Sterne reads.*)

DEAR SIRS,—There is a common error to be found in most books on India as well as in our periodical works, which it would be well for your correspondents to guard against, viz. confounding local customs and habits of the people with those that may be considered as nearly if not entirely universal. Much evil has resulted from this and many prejudices have been formed by Europeans respecting the natives. The useful work of Mr. Ward on the Hindus is full of this sort of writing, and in consequence, gross misconceptions have been formed by many. The most un-Indian part of India, the neighbourhood of Calcutta, was all that Mr. Ward knew of the country personally; and hence the portrait which professes to be that of Hindus in general, if correct at all, is merely that of the Bengalis. A writer in this country should always bear in mind, when speaking of native manners, customs, &c. that the Hindus are not a nation, nor is India one country;—the people are Hindus in *religion* as Europeans are Christians, but as nations, or races differing in language, origin, and customs, they are as varied as the nations of Europe. It would be well when a writer takes up any subject connected with native manners, that he should consider whether what he is speaking of, is local or general. Some time ago a discussion took place about Kulin Brahmins; but I never could learn from any of the articles on the subject where this class of Brahmins are to be found, except near Calcutta. I know they are not found in India generally, but no person that I am aware of, has told us within what geographical limits they are met with. Again there is the cruel custom of exposing the sick on the river side till they die. This also is generally alluded to as universal, though it is not to be met with beyond the limits of Bengal, as far as I have been able to ascertain either from actual observation or native evidence. These are but specimens; hundreds of instances occur in which from the neglect of definitely drawing the line, between what is universal in India, and what is local or provincial, an accurate knowledge of both country and people is very difficult to reach through the medium of books, &c. Your correspondents, like others, are often faulty on this point, and perhaps these hints may lead some of them to be more explicit.—B.

*Sc.* A little sharp, but I fear too true. We are safe in saying that all the Hindus are bad, I allow; but let us be careful to give them every advantage they possess. If there be a bright shade in the otherwise dark character of the nation, by all means show it in the picture. Nothing will tend so much to inspire confidence in us and our efforts to reform and elevate them, as a feeling that we desire to do them justice; while it is cheering to us to find that any section of this idolatrous race are disposed to remonstrate against the portentous evils of the more debased. In Bengal we have to mourn not over the fallen *nature* but the fallen *man*. We are disposed to wish that the inhabitants had any measure of manly feeling; for it seems impossible to graft Christianity on such a stock of meanness.—*S.* But Christianity forms the man as well as saves and elevates the soul.—*Sc.* Yes, but where there is energy to work upon, the Christian is the nobler when formed; therefore if some of these firmer Hindus would receive the impress of truth, we might hope that they would be bolder in its defence and more energetic in its promulgation.—*Libra.* True, let us hope, Sterne, that some work on India and its people, just, intelligent, philosophical may soon appear.—*Sc.* Such a work as Marshman's on a larger scale.—*Libra.* Ah, if it could be procured!

*S.* Marshman, Serampore, Friend of India. What an association, but a very natural one—the Friend of India.—*Libra.* This is one of the best conducted periodicals in India.—*Sc.* The very best. The editors are thoroughly acquainted with India and its resources; they have access to sources of information closed to others, which gives them matter for articles deeply interesting to Indians, but which few could treat as they do.—*Libra.* It is increasing in circulation and confidence, and it deserves it, for the editors are liberal, enlightened, and pious.—*Sc.* Where are its religious articles, I have seen none of late.—*Libra.* That is a defect. If it had more religious matter, contained more European news, and published bi-weekly, it would have a more extensive circulation, and be more useful.—*Sc.* I could a tale unfold, but let the opening year unfold its own! The Friend *is* to be all we wish.

*Sc.* Here is the "Oriental Christian Spectator." This is one of the best conducted Indian periodicals. The articles are always Indian or bearing on the interests of India. In religion it is firm and evangelical. The Editor is a man of great nerve, extensive erudition, and deep piety. If I mistake not he holds infidelity at bay, and makes infidels respect the religion they hate. He has laboured much and well in the Mission field, and is respected by the natives. He is the author of several works on the subject of Hinduism and Christianity, and is thoroughly master of the Marathi and other Indian dialects. He is in fact a missionary.

Here is also "The Chinese Repository." This is a most valuable periodical. It is what it professes to be—Chinese. It deals in essays on opium and opium-eaters, on tea and its tendencies, on the Chinese in their social, political and religious relations, not in a slight or cursory manner, but in such a way as to prove that the editors understand the themes which move their pens.—*Libra.* It is not strictly religious. *Sc.* No, but it never loses sight of religion. It views politics commerce, &c. just as they bear on the moral and religious state of the people.—*S.* Is it heavy?—*Sc.* Some of its articles are a little soporific, especially those on the opium question; but many of the papers are very interesting, for they lift a veil that no one else can lift, and tell secrets deep and true, not mysteries.

*S.* Enough of periodicals for the present. What letter is that?—*Sc.* It is a letter on temperance, a grateful epistle from an old sailor for the advocacy of temperance in the pages of *Maga*, and especially thanking our good correspondent J. M. J. for his able and well written letter on that subject in the July number.—*Libra.* Read it. (*Sc.* reads.)

*To the Editors of the Calcutta Christian Observer.*

MY DEAR SIRs,—I fain would offer my sincere and grateful thanks to your correspondent J. M. J. for his very able and philanthropic letter addressed to you, and published in your July number, on the progress and triumph of temperance principles in the United States of America.

I cannot do so in a private communication not having the slightest idea who your correspondent is; but he certainly merits not only my poor humble thanks, but the thanks of every member of every Temperance Society in India.

It may be weakness in me, my dear sirs, but I cannot refrain admitting that I felt a tear of joy starting to my eye when I read the letter, to find we had so able an advocate in the cause of Temperance, Philanthropy, and Christianity, in India; for who can doubt but that he who advocates the cause of Temperance, is advocating the cause of Christ; how can we ever expect to convert the natives to Christianity, whilst they almost daily see, either drunken European soldiers or sailors, staggering about our streets, or lying in the gutters.

My motive for addressing you, my dear sirs, now, is not only to tender my best thanks to your correspondent for his letter; but to beg he will continue to assist (as he appears so very able to do) our good cause in India.

And may our Heavenly Father, for his own dear Son's sake, guide his pen, and bless his labour.

I remain, my dear sirs,

Your obedient servant,

A MEMBER OF A TEMPERANCE SOCIETY IN INDIA.

*Libra.* I wish I were J. M. J. Such a letter from an old sailor!—Who knows but it may be the admiral of the fleet, or—*Scø.* Well I like to see this. It is just the tar, open and generous. How many men receive good from the efforts of others who are not only backward to acknowledge their obligations, but who, in the fulness of their pride, will actually defame the writings from which their richest stores have been drawn.—*Libra.* But do you approve of Temperance Societies?—*Scø.* Yes.—*S.* Are you a teetotaler?—*Scø.* No. My view of Temperance Societies is this—I think the drinking of spirits a great evil, and its increase sufficiently alarming to any lover of his species. Any measures, therefore, which arrest the attention of men and induce them by reason and common sense to give up such a habit as drinking, I think worthy of my support. This good Temperance Societies have effected; though I am free to confess that many of their advocates have rendered the cause ridiculous, and injured that which they wished to serve. I would support the temperance cause, either through the Society or in any other way, both from political and religious motives. I would do it both with my pen and my practice, on the principle which Paul lays down, that he would not eat meat so long as the world stands if it should offend his brother; for why should I, to gratify a luxurious and superfluous appetite, sanction a practice so fraught with ill!—*Libra.* Stop my good friend, na sae fast man. I think it is not just the e'il ye wad make it out to be. Is it nae needfu' to keep us i' decent health awa'?—*Scø.* No. Let fact, not theory, settle that point; who are the strongest, most elastic, and freest from diseases? Who but the sons of the forest, the wild children of nature, whose drink is the bubbling fountain or the purling stream! No, no; in whatever other respects civilized nations have to boast over rude people, it is not in temperance, nor in physical power, nor in simple and free thought. But we must stop.—*Libra.* Shall we leave this for the next Notæ?—*All.* Yes.—*Libra.* Then we stop until next month; and then talk of what?—*S.* The morality of the Indian Press—Education—Missions.

VI.—*Pilgrim tax at Jagannáth.*

Some decision it is probable will soon be made on this question. We are authorized to say that a plan has just been submitted to Government by the commissioner of Orissa proposing some considerable alteration, and we are inclined to think improvement, on the present unhallowed system, though we fear the measure will fall far short of what the whole Christian world have so confidently expected from the repeated declarations of the Court of Directors.

The proposed plan, so far as we can ascertain, is nearly as follows :

The Government is to make over all the concerns of the temple to the management of the Khurdah Rájá and allow him to collect the tax now collected by the Government, on condition of releasing the Government from all previous engagements.

From the proceeds of the tax the Rájá is to support the pilgrim hospitals at Pooree and Cuttack, and repair the road to the amount of 10,000 Rs. annually.

The Rájá is to be allowed to increase the tax in the cases of particularly wealthy jattrees.

The Government however claim the right to regulate the tax, and interfere with respect to the eligibility of certain castes to enter the temple. They also still retain a certain endowment of land on this side Pooree worth about 20,000 Rs. a year. And finally, retain the right to remove the Rájá from his office for misconduct.

We approve of so much of this plan as refers to the transfer of the whole concern to the Rájá, (from whom and the other hereditary proprietors and officers of the temple it ought never to have been removed,) inasmuch as it will separate the officers of Government from the disgusting and degrading task of catering for an abominable system of delusion, the details of which we hope shortly to present to the notice of our readers. But why this halfway measure, this meddling with and sanctioning of idolatry? Why not give up the whole concern fully and fairly, relinquish all the endowments and emoluments of the idol, and leave him to stand or fall according to the zeal and devotion of his worshippers? Will not the time past suffice for a Christian Government to have protected by its patronage, and spread by its influence, this dreadful scourge to India? Are we still to stoop from our high moral elevation to sanction a system of duplicity expressly intended and fitted to riot on the ignorance and blind superstition of the people? We hope not. Our present enlightened Governor and his council will, we trust, avail themselves of this opportunity to obliterate

this foul blot from our national escutcheon. What have we to do with idols? with sanctioning a tax for its support? or with deciding on the eligibility of poor wretches to enter a den of iniquity whence we are ourselves excluded?

We hope to refer to this subject again and again, till the voice from Heaven shall be heard, *Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing.* S.

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## Missionary and Religious Intelligence.

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### INDIA.

#### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Lord Bishop has proceeded to Banáras during the past month, for visitation purposes. His Lordship's chaplain, the Rev. J. Bateman, leaves for Europe on the *Reliance*.—The Rev. Dr. Mill, late Principal of Bishop's College has resigned his connection with that Institution and proceeds by the overland route to England. Mrs. Piffard and children leave on the 5th inst. on the *Reliance*.—Letters have been received from Rev. J. Leechman, from St. Helena—all well, although they had experienced very severe weather in the vicinity of the Mauritius.—The Rev. J. Ellis, writes from Akyab; the health of Mrs. E. and himself was improved by the trip; they will (D. V.) be back in October.—The American Mission at Ava has been removed to the coast until peace *shall be restored*.

The Rev. W. Morton, formerly connected with the "Society for the Propagation of the Gospel in Foreign Parts," has dissolved his connection with that Society, and seceded from the Establishment. Mr. M. is at present labouring in connection with the London Missionary Society.—The Western American Board of Foreign Missions intend to send four Missionaries to Calcutta.

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#### 2.—NEW PERIODICALS.

Since our last notice of Indian periodicals we have been favored with some new faces. The friends of religion at Banáras have established a religious newspaper in connection with the Tract Society, entitled the *КЪАИР-КЪУА Н І HIND*, or "Friend of India." We have seen the first number, published at the *Baptist Mission Press*, Calcutta. It is nearly of the same size as the *Friend of India*, only in the Roman and Persian characters\*; the articles, as far as we could judge, are good. We think the size objectionable; it would be better in a pamphlet form; and if it contained more news it would be rendered more generally acceptable. The price, only two annas per No., brings it within the reach of all. We wish it success. The others are two small English periodicals published in Calcutta and conducted by East Indian youth, entitled the "Rainbow," and "the Star in the East." We like to see these efforts to excite a better taste in the circles in which these young men move, and hope the attempts may *live*; but we would advise the editors and contributors, if they wish their *star* to shine and their *rainbow* to be for a perpetual sign, to eschew fine writing, affected wit and learning, and all unprofitable

\* As the same articles are given in both characters, the *Roman*, as was to be expected, shows a great advantage over the *Persian*, two pages of the former containing as much as four of the latter.

discussion, and to write on plain practical subjects; then will they be useful, which is the great good. They have our best wishes.

### 3.—RELIGIOUS SOCIETIES.

We fear many persons both in Calcutta and the Mufassal often experience great inconvenience from their want of acquaintance with the localities and officers of our metropolitan Societies; and as the season is fast approaching when many of them will visit Calcutta, or when they will be desirous of obtaining new religious publications and Bibles, or be disposed to give of their substance to God, we have thought it might be well to give the localities and officers of our most deserving religious institutions. Bible Society, Mission Row; Secs. Revs. R. B. Boswell and T. Boaz.—Tract Society, 99, Dharamtallah; Secs. Revs. W. S. Mackay and C. Piffard.—Seamen's Friend Society, Union Chapel House, Dharamtallah; Secs. Rev. T. Boaz and J. Andrews, Esq.—Sailor's Home, Police Ghaut; Secs. Rev. T. Boaz and J. W. Alexander, Esq.—District Charitable Society; Sec. R. G. Vos, Esq., M. D.—General Assembly's Institution, Garánhatta; Sec. to Corres. Board, Rev. J. Charles.—High School, Jaun Bazar; Sec. Rev. T. McQueen.—Mrs. Wilson's Refuge; Sec. Mrs. Wilson.—Central School, Simláh; Sec. Mrs. Wilson.—Baptist Native Female School Society, Calcutta; Sec. Mrs. Penney.—Native Female School Society's Institution, 1, Circular Road; Sec. Mrs. Campbell.—Church Missionary Society; Sec. H. Chapman, Esq.—Baptist Missionary Society. (Serampur;) Sec. J. Marshman, Esq.—Baptist Missionary Society, (Calcutta,) Circular Road; Sec. Rev. G. Pearce.—Bengal Auxiliary Missionary Society; Sec. T. Boaz.—Bible Association, Tank Square; Cash Sec. J. M. Vos, Esq.—Bible Sec. Rev. T. Sandys.—Free School, Jaun Bazar; Sec. Rev. A. Garstin.—Benevolent Institution, Bow Bazar; Sec. Rev. Dr. Marshman. We shall be happy to forward any donations, &c. to the respective agents of these useful institutions.

### 4.—AMERICAN CHRISTIAN LIBERALITY.

The American and Foreign Tract Society have forwarded a complete set of their publications to the Calcutta Christian Tract and Book Society, and have appointed a Committee for the purpose of reporting on the best tracts in the Native languages, in order that their Committee may sanction the American Missionaries in India in adopting, purchasing and distributing them. We understand the Society raised and expended, during the last year, 35,000 dollars for foreign objects alone, and that they hoped to raise the same sum during the present year for the same purposes. May the Lord bless them in their deed!

### 5.—CHRISTIAN INSTITUTION.

The above institution is the School of the Bengal Auxiliary Missionary Society, situated at Bhowanipur, under the superintendence of Messrs. Lacroix and Campbell. The original design of the institution was the education of the more promising youth of Christian parentage for the work of catechists and teachers. It is, however, open to heathen youth, many of whom attend, although it is publicly known that not only is Christianity taught, but that it is the direct aim of the teachers to convert to that faith. At an examination held only during the past month we were much pleased to find the pupils very well acquainted with the several branches of a good and liberal education. We were especially pleased with their thorough acquaintance with the Bengálí, and the readiness with which they translated English thoughts into Bengálí idiom and vice versâ. The Rev. Messrs. Boaz, Lacroix and Campbell conducted the examination, after which the boys were addressed and expressly told, that the sole object was, by fair means under God's blessing,

to bring them to the cross, the only way of salvation. Prizes were then distributed to the most deserving, and they separated evidently well pleased. There are at present about 90 boys in the school.

#### 6.—IDOLATROUS DEVOTION.

We were favored the other day with a sight of a most superb temple composed of silver and gold, made by Hamilton and Co. of this city, sacred to Shîb. It is made for a wealthy native Bâbu in Barra Bazar, and has cost upwards of 12,000 rupees. As a piece of art it is of exquisite workmanship. We cannot however, but regret, that British art and Christian tradesmen should be engaged in building 'silver shrines' for Shîb: and we did hope that the time might soon come when the disciples of Christ should come from north and south, bringing their silver and gold with them, for the building of the great temple of the Lord. Christian, remember, one heathen has given 12,000 rupees for one temple—a mere toy—in honor of *his* god. Forget not to bring in *thy* treasure to the treasury of God.

#### 7.—ANNIVERSARIES OF EUROPEAN RELIGIOUS SOCIETIES.

From a stray newspaper or two we learn, that the missionary anniversaries in London have been distinguished by an increasing spirit of zeal and liberality. We hope to give a syllabus of their operations in our next.

#### 8.—UNITY OF THE CHURCH.

The Missionaries in Calcutta have republished a tract written in England by the Rev. Baptist W. Noel, entitled the Unity of the Church, &c. The design of the writer is to shew that all christians holding the great truths of the Gospel should love each other in deed and truth, without reference to their sectional peculiarities; that we should not bite and devour one another about things that will be buried with us in the grave; but unite to spread those truths which affect our own salvation and the eternal condition of our fellow men. It is a tract admirably suited to check that unhappy spirit which the mingling of politics with religion has engendered in the father-land, a portion of which we fear has reached even us. Oh for the early days of missions, when a Corrie, a Brown, a Carey and a Marshman could meet in the most undisguised fellowship to speak of Christ, and concert plans for the spread of his kingdom! The reprint is extensive (3,000 copies) and the price, in the hope of a wide circulation, but 12 annas per doz. We hope our friends in the Mufassal will obtain and spread it in their several circles, for we consider it a boon to the church in these days of religious strife. It can be had at the depository of the Tract Society, Calcutta.

#### 9.—BENGA'LI LECTURES ON THE PRINCIPAL DOCTRINES OF CHRISTIANITY.

The series of Lectures in the Bengâli language on some of the principal Doctrines of the Christian Faith, which we announced in our last number has commenced. The Rev. A. F. Lacroix delivered the first of the series, "On the marks of a true revelation," at the Simlah Chapel, on Tuesday the 5th of September. The same lecture was repeated at the Bow Bazar Chapel on Tuesday September 12th. The second in the series "On the constitution of man, and necessity of revelation," was delivered by the Rev. W. Morton at Simlah on the 19th September, and repeated at Bow Bazar on the 26th. These two are merely introductory. They were listened to by very crowded audiences, whose behaviour, during the lectures, showed that they gave close attention to the subject. Occasionally attempts were made, by some of the audience, in the middle of

the discourse, to receive immediate answers to their difficulties. This species of interruption occurred especially during the delivery of the first lecture ; but was overruled by inviting the interrogating party to remain quiet until the conclusion, when every difficulty would be patiently listened to, if in any way connected with the subject of discourse. The attempts at regular discussion have not, however, been very successful. Those of the audience who have spoken have shown a tendency to diverge from the subject in hand, and to expatiate upon irrelevant matter, or to descend to merely verbal controversy. No attempt has hitherto been made to refute any thing which has been said, and an aged and respectable Pandit who had listened to the lecture "on the constitution of man and necessity of revelation" declared he had heard "nothing to find fault with." He was urged by some of his juniors to give way to them, and then a somewhat irrelevant discussion took place, during which the native speakers were frequently corrected in their statements by one of their countrymen. At the conclusion of both deliveries, of the first lecture, the person who appeared most ambitious to attract the attention of his countrymen, was a respectably dressed young man, who, we understand, edits one of the native newspapers. His attempts to be heard were not successful, because he manifested no desire to speak upon any subject closely connected with the lecture of the evening. On the evening of the 19th he consequently changed his tactics, and occupied a position where he is not likely to meet with any interference on the part of the missionaries. He commenced an opposition lecture outside, in the neighbourhood of the chapel ; and if we may judge from the occasional clamours of his audience, he must have been making some impression. We take the liberty, however, of expressing a doubt whether this plan of his be a good one for getting at the truth, supposing that to be the desired end.

Some of the native prints have noticed these lectures and the attempts at discussion which have followed them. Some of them have had recourse to the usual plan where there is lack of argument, and a mere desire to have the last word, without much choice of expression. Were we to judge of the copiousness of the Bengali language from the number of opprobrious epithets which may be assembled in one sentence, our decision would certainly be such as to give the friends of science some hope, at no distant period, of finding an abundance of terms. But as we should be sorry to hear an educated man borrowing from the eloquence of Billingsgate, so do we fear that the members of polished society, or even those but partially educated, will not very highly appreciate the lucubrations of the Hindu Editor, in this department of his labours. At any rate, one thing is certain, that unjust insinuations and foul language will not ultimately injure any cause.

The missionaries are most desirous to hold calm and rational discussions with the intelligent natives, and shall ever be ready calmly to consider, and patiently to listen to any statements on the part of those who speak with reference to the subject of the discourse for the evening. They will as steadily strive to check any thing which is irrelevant, as being altogether apart from the object in view. A lecture giving a summary view of the Evidences of the Christian Revelation will be delivered at Simlah on the evening of Tuesday Oct. 3rd.

#### 10.—EXAMINATION OF THE INDIAN ACADEMY.

It gives us unfeigned pleasure to notice the steady progress which education is making among the native inhabitants of Calcutta. Every respectable parent now eagerly desires to obtain instruction for his children, and will submit to considerable sacrifices to accomplish his object. In

consequence of this prevailing demand for education, the city abounds with seminaries of learning of various grades. Among the multitude of charitable institutions, and those where regular fees are exacted, not a few have attained something more than a merely respectable standing. We had much pleasure in noticing in our last April number, the annual examination of that excellent institution known as the "Oriental Seminary," and we now beg to solicit the attention of our readers to another institution apparently conducted on a similar plan as the one we have mentioned. In regard to the number of pupils and the extent of their progress, the Indian Academy is perhaps not so far advanced as the Oriental Seminary; but the system of instruction, so far as it goes, seems to be equally efficient, and is equally creditable to the proprietor and his assistants.

We witnessed the examination of the first and second classes, and were much gratified by the intelligent answers of the pupils, some of whom are very young. In all the branches of learning with which they professed to be acquainted, their acquirements seemed to be very perfect. Not only were the answers readily given when the questions were put by the proprietor of the Academy, but under all the disadvantage of being interrogated by strangers, the pupils were equally prompt and accurate. The first class read and explained a portion of Pope's Homer's Iliad, and answered a great many questions on the early periods of Grecian History with much precision. They could also demonstrate upwards of thirty propositions in the first book of Euclid; and seemed to understand the demonstrations thoroughly. The second class have mastered a few propositions in the first book, and are well acquainted with the definitions and axioms. They have also read part of Marshman's Brief Survey of History, and some poetry.

Judging from the specimens which we witnessed, the pupils do great credit to their instructors. The proprietor is an intelligent young man, Bábu Bissonáth Mitra, and we wish him all encouragement in the prosecution of his labours. We regretted to see so few of the European friends of education present. They ought to encourage the progress of education by their presence at such displays of persevering exertion. There were however, many respectable native gentlemen in the room, one military officer, and Mr. Hare, who never fails to take an interest on similar occasions, the Ven. Archdeacon Dealtry, Rev. D. Ewart, with three or four other European gentlemen.

The examination was held in the Town Hall on Tuesday the 19th Sept.

#### 11.—EXAMINATION OF THE SCHOOL AT FORT GLOUCESTER.

We understand that the second annual examination of the School at Fort Gloucester, under the superintendance of the General Assembly's Mission at Calcutta, was held on Tuesday the 19th ult. It was conducted in presence of the Rev. James Charles and Rev. William H. Meiklejohn, the Senior and Junior Ministers of St. Andrew's Church,—Rev. W. S. Mackay of the Assembly's mission and Mr. Walker, Superintendent of the works at Gloucester. The school is taught by Bábu Kedarnáth Singh, a young man who was educated at the Assembly's Institution in Calcutta, and is supported partly from the funds of the Mission, partly by the proprietors of the mills, and partly by the parents of the children who attend. Although it has not been in existence for much more than eighteen months, the pupils have made considerable progress in the different branches taught. Prizes were delivered to the most deserving in the different classes, by the Rev. Mr. Charles, who, in complimenting them on the progress they had made during the short period they had been engaged in their studies, took oc-

casions to impress upon them the necessity of continued industry and perseverance, and expressed a hope that their future appearances would prove as creditable as the present, both to themselves and to their teacher.

#### 12.—CALCUTTA RELIGIOUS TRACT AND BOOK SOCIETY.

We fear it is not generally known that the Religious Tract and Book Society have at their disposal a large assortment of the best works neatly and elegantly bound, fitted for any library, and admirably adapted for presents to the young and others, cut off from religious intercourse and ministerial influence. The low prices at which they are sold bring them within the reach of all classes, and the object to which the profits are devoted, the publication of tracts in the native languages, should be an additional motive why christians should purchase and scatter them abroad. The season is approaching when presents are bestowed and books distributed; we intreat our friends, therefore, to remember the publications of the Tract Society!

#### 13.—CALCUTTA HIGH SCHOOL.

The Eleventh Report of this institution has just reached us, from which it appears that—

“The total number on the School-rolls on the 31st May, 1836, being 134; and on the 31st May, 1837, being 135. In the course of the last twelve months sixty-three boys have entered, and sixty-two been withdrawn from school. Of the latter, five have joined Bishop’s College, ten obtained employment in various situations, ten have left Calcutta, eight have been removed from inability to pay, and the rest from causes assigned in the Appendix, where will also be found an account of the Boarding Establishment, which the Committee have the satisfaction to state, still continues under the management and superintendance of Mr. and Mrs. Ryland.”

We regret to find that, in common with all educational institutions, its funds are barely competent to meet the current expenses, for—

“The total Receipts of the year amount to Co.’s Rs. 14,868 : 10 : 9, and the total Disbursements to Co.’s Rs. 15,371 : 12 : 2, leaving a balance against the Institution of Co.’s Rs. 503 : 1 : 5. From this statement it is obvious that the most vigilant economy will be necessary to keep the receipts within the disbursements. The Cash Balance in the Secretary’s hand on the 31st May last, amounted to Co.’s Rs. 2,521 : 8 : 5. This with the monthly receipts will enable the Institution to go on for the present; but additional share-holders, donors, and an increase of pupils are required, in order to place it on the footing contemplated by its founders, and set forth in former Reports.”

The syllabus of studies, &c. together with the advancement of the boys in useful learning reflects the highest credit on the indefatigable and efficient teachers of the institution.

#### 14.—VERNACULAR EDUCATION.

Amongst the on dits of the day, there is one which we hope will prove true; it is that an individual, above all others competent to the task, and who has the ears of those that possess the means, is about to publish a report advocating a general and efficient system of *vernacular education*. We shall hail its appearance with pleasure, and feel truly cheered in the *idea* even that the natives have, at least in prospect, a rational and natural medium for instruction.

#### 15.—CALCUTTA BAPTIST MISSIONARY SOCIETY.

The Seventeenth Report of the Calcutta Baptist Mission, which has been put into our hands, is full of interesting details in reference to the labours and successes of our brethren. They appear to have had several additions to their churches, especially in the villages, during the past year, and but few exclusions. The places of worship are well attended and

much serious attention is manifested by the heathen. May all terminate in the salvation of many ! We have but room for one extract on translations, which we are confident will be interesting to most, if not the whole, of our readers.

" Since the publication of the last Report, the second edition of the New Testament in Bengálí has been carried through the press, and is now in circulation. Of this edition five thousand copies have been printed for the Bible Society, or rather, it should be said, matter equal to this number of copies ; for some parts being required to a greater extent than others, more of these have been printed and less of the others, making the total account equal to rather more than 5,000 copies. Besides these, 500 copies of the entire Testament, and 1,000 of the Gospels of Matthew, Mark and Luke, 2,000 of John and 3,000 of Acts have been printed for the Baptist Missionary Society.

" A third edition is now required on account of the American and Foreign Bible Society, which has kindly forwarded to the Calcutta Baptist missionaries, through the Baptist Society in England, the sum of 2,500 dollars, or five thousand rupees, for the printing of the Bengálí New Testament. The missionaries have therefore transferred to them the 500 copies of the present edition of the Testament which were intended for the Baptist Missionary Society in England, and will supply other copies equal to the amount received, from the next edition.

" The whole Bible in Bengálí is now ready for the press, with the exception of the final revision. Before entering upon that, several preliminary steps have been judged necessary—such as the preparation of a vocabulary to keep the renderings as uniform as possible, and of a list of proper names, that they may always be spelt alike both in the Old and New Testaments. The addition of marginal readings, and the most important marginal references, and a chronological table of contents. The headings to the chapters have been completed, and when the other additions here specified have been made, the work will be put to press.

" In concluding this brief notice of translations, the Missionaries return their best thanks to the Bible Society in England, for their donation of £ 150 for the preparation of the first edition of the psalms ; and to the American and Foreign Bible Society for the donation of the 2,500 dollars, already specified."

#### 16.—DURGA' PUJA'.

Before we address our readers again, the shameful or rather shameless festivities of Durgá will have been indulged in. Thousands of rupees will have been lavished on idolatry and lust under the name of religion. Millions of sins will have been committed against the one God, and the records of heaven swelled with evidence against this people. And will none raise the voice of condemnation against the principle, none stem the torrent of guilty practice ? Christians, we call on you, by the profession you bear, come not into their secret. " Have no communion with the unfruitful works of darkness, but rather reprove them." Remember, that every Christian attending the natches does (in the estimation of a native) honor to Durgá, and dishonor to him who hath said, " Thou shalt have no other Gods but me !"

#### 17.—DEATH OF MR. LORIMER.

We regret to state, that the cause of education and the Parental Academic Institution have sustained a loss in the death of Mr. Lorimer, the head teacher of that seminary—at the early age of 27 years. He was a very indefatigable and successful teacher, one that had raised himself to his post by sheer industry and perseverance. May he have many imitators amongst the East Indian youth !

### AMERICA.

#### 1.—STATE OF RELIGIOUS FEELING IN AMERICA.

From our last files of American papers it is lamentably evident, that the churches of the country are terribly torn by discussions on the doctrines of Christianity and the subject of slavery. Notwithstanding this distraction, the missionary feeling gains ground. Oh that it may, like the rod of Moses, swallow up every other ; that our brethren may bring all their energies to bear on the great cause, the enlightenment of the world !

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of August, 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.	Of the Mercury.	Of the Air.
1	29.554	81.4	80.2	79.9	s.	.578	84.5	86.0	83.9	s.	.572	86.5	88.0	85.0	s.	.512	83.7	81.5	81.0	s.	.508	84.5	85.5	83.0	s.	.532	82.3	79.0	79.0	s. w.	
2	.622	80.5	79.8	79.5	s.	.664	83.0	85.8	84.0	w.	.651	84.3	86.8	82.5	w.	.586	85.0	86.8	83.0	w.	.570	84.0	86.8	83.0	w.	.599	83.5	84.0	82.0	cm.	0.60
3	.632	81.6	79.3	78.8	cm.	.672	82.9	84.6	81.7	w.	.660	84.0	86.6	82.8	w.	.634	81.3	79.5	78.8	w.	.610	81.5	79.2	78.8	cm.	.618	81.5	79.0	79.0	cm.	0.65
4	.630	81.4	79.0	78.8	cm.	.650	81.6	82.0	79.5	cm.	.648	84.0	87.0	82.0	w. n.	.628	81.9	79.6	78.7	w. n.	.606	80.5	77.8	77.0	n. w.	.614	80.3	77.0	76.5	n. w.	0.13
5	.668	78.5	75.5	75.0	cm.	.712	79.8	79.0	77.9	cm.	.696	80.9	81.8	79.0	n.	.686	84.8	87.0	82.3	s.	.676	84.5	84.7	82.3	s.	.680	82.2	82.5	80.3	s.	0.50
6	.706	80.8	80.0	80.0	cm.	.748	81.2	83.0	81.5	s.	.730	82.0	85.0	82.7	s.	.696	80.3	86.5	s.	.670	84.8	88.0	86.0	s.	.660	84.6	84.0	83.0	s.		
7	.700	81.7	81.0	80.5	s.	.740	85.0	87.5	84.8	s. w.	.730	88.4	90.9	85.8	s. w.	.674	88.5	90.9	87.0	s. s. w.	.660	86.4	87.8	85.0	s.	.688	84.8	84.8	83.0	s.	
8	.722	82.4	82.0	81.3	s.	.752	88.0	90.6	85.2	s. w.	.744	89.5	91.9	85.8	s. w.	.692	84.5	85.0	81.3	s.	.690	85.4	85.8	81.7	s.	.690	84.2	84.5	81.5	s.	0.07
9	.730	79.9	77.0	76.8	s. e.	.764	83.8	85.0	82.3	s. s.	.758	85.5	87.8	84.0	s.	.708	83.5	89.0	80.0	w.	.706	82.2	78.0	77.0	cm.	.714	82.2	78.0	77.7	cm.	1.62
10						.760	83.8	88.0	83.0	s. w.	.778	87.1	91.7	86.0	s.	.694	88.0	92.0	86.0	s.	.684	85.9	87.5	83.6	s. w.	.694	83.6	83.6	81.0	s.	0.05
11	.722	81.0	78.8	78.8	cm.	.753	84.5	87.4	85.0	s.	.764	86.8	89.0	84.5	s. w.	.695	89.2	93.0	85.8	s.	.672	88.6	90.2	85.1	s. w.	.700	85.5	86.0	83.0	s.	
12	.754	82.3	79.0	79.0	cm.	.825	84.8	87.0	83.8	s.	.806	87.2	91.0	84.5	s. e.	.712	89.0	91.5	84.3	s. w.	.672	86.8	88.4	84.2	s.	.724	85.0	85.8	82.7	s.	
13	.658	82.5	80.3	79.9	cm.	.748	84.5	86.9	83.7	s.	.736	87.0	91.3	84.0	s.	.678	88.7	92.0	85.0	s.	.656	86.6	89.0	84.5	s.	.668	85.2	86.0	83.0	s.	0.25
14	.672	82.2	80.5	80.0	s.	.700	85.2	88.8	84.5	s.	.688	88.5	91.0	85.0	s.	.648	89.0	91.0	85.0	s. w.	.606	88.5	90.5	85.0	s.	.618	85.9	86.0	82.8	s.	
15	.650	82.3	81.0	80.0	s.	.672	86.8	89.5	84.9	s.	.670	89.0	91.8	85.4	s. w.	.630	90.1	93.0	87.0	s.	.566	89.4	89.0	85.8	s.	.622	85.6	84.5	82.0	s.	0.76
16	.652	83.2	80.8	79.8	cm.	.730	85.4	88.0	83.2	s.	.716	88.5	92.2	85.0	s.	.666	88.3	90.0	85.0	s. w.	.640	84.8	81.8	81.0	s.	.652	85.2	84.8	81.6	cm.	
17	.660	83.5	81.0	80.0	s.	.700	84.8	87.0	83.0	n. w.	.689	86.0	89.5	84.5	n.	.648	88.5	90.5	86.0	e. n. e.	.630	84.9	84.7	82.2	s.	.642	84.2	83.0	81.8	cm.	0.05
18	.630	82.5	79.4	79.4	w.	.652	84.2	85.0	83.9	e.	.638	86.8	89.8	85.0	n. e.	.571	88.6	91.0	86.5	n. e.	.560	85.0	81.0	82.0	cm.	.560	84.5	83.0	81.0	e.	0.02
19	.576	79.8	76.9	76.5	e.	.602	83.1	82.0	81.0	e.	.590	82.3	83.0	81.0	e. n. e.	.550	82.5	82.6	81.0	e. h.	.530	82.4	82.0	81.0	e.	.534	82.0	80.8	80.4	e.	0.80
20	.598	82.0	79.2	79.9	e.	.655	83.0	82.7	82.0	e.	.642	83.8	84.0	83.0	e.	.600	84.0	84.8	81.4	s. e.	.588	83.5	84.2	83.0	s. e.	.600	82.5	81.8	81.3	s.	0.38
21	.677	80.0	78.0	78.0	s. e.	.710	81.5	79.0	79.0	e.	.690	81.0	80.0	79.0	e. s. e.	.640	82.7	83.8	81.8	s.	.618	82.5	83.0	81.5	s.	.627	82.7	80.8	80.6	s.	0.38
22	.644	81.7	79.3	79.0	cm.	.668	82.5	83.0	82.0	s.	.648	83.5	84.5	83.0	s.	.588	84.0	84.9	81.5	cm.	.570	82.5	80.0	79.5	cm.	.580	81.6	80.5	79.9	cm.	0.50
23	.575	81.5	79.0	79.0	e. n. e.	.608	83.2	85.0	82.3	n. e.	.598	83.7	88.5	83.3	e. n. e.	.540	83.9	86.3	83.0	e. n. e.	.540	82.5	80.0	79.5	s.	.540	82.7	81.0	80.0	cm.	
24	.563	81.0	78.7	78.0	e. n. e.	.592	83.2	85.0	81.5	e. n. e.	.574	86.5	89.4	81.0	n. e.	.550	82.7	90.5	85.0	n. e.	.478	87.5	89.3	85.8	n. e.	.510	84.5	84.0	82.3	e. n. e.	
25	.520	81.4	79.3	79.0	n. e.	.532	82.3	82.8	81.3	e. n. e.	.520	82.5	83.0	81.0	e.	.470	80.6	80.8	79.0	e. h.	.452	81.0	80.8	79.0	e. h.	.460	81.5	79.8	78.5	e. h.	0.25
26	.552	81.0	79.0	78.5	e.	.618	83.5	85.2	83.0	e.	.606	82.5	81.2	82.6	s. e.	.544	82.8	84.5	82.1	e.	.544	83.0	85.8	83.0	s. e.	.554	82.2	82.5	81.0	s. e.	0.23
27	.557	81.3	79.2	78.7	cm.	.596	82.7	85.0	84.7	s. e.	.586	83.4	87.5	85.0	e.	.526	83.0	84.0	85.5	s. e.	.500	83.8	85.5	84.0	s. e.	.508	83.3	83.2	82.5	s.	0.22
28	.548	79.7	76.5	77.0	n. n. w.	.570	80.3	77.0	77.8	s. w.	.570	78.9	76.8	76.8	s. w.	.550	78.0	76.8	76.5	s. w.	.558	78.5	77.0	76.8	s. w.	.550	78.6	76.8	76.8	s. w.	1.94
29	.600	80.0	77.7	77.3	s.	.738	81.6	84.0	80.6	s.	.730	85.9	87.0	83.5	s. w.	.702	84.1	86.0	83.0	s.	.696	83.7	83.3	81.5	s.	.708	82.3	82.0	80.9	s.	0.10
30	.750	81.2	79.3	79.0	cm.	.796	82.5	86.0	83.0	s.	.770	81.5	82.2	81.5	n. w.	.730	83.4	85.0	83.0	n. n. w.	.696	82.5	84.5	83.0	n. n. w.	.701	82.2	82.8	82.0	n. w.	0.03
31	.700	81.7	80.0	79.1	n. w.	.740	83.9	88.0	84.0	n. w.	.710	85.8	88.0	84.9	e.	.632	87.5	92.0	87.0	n. w.	.604	87.3	91.0	86.6	n. w.	.608	84.9	87.0	85.0	n. w.	

## COMMISSION AGENCY.

NOTICE.—Orders from Residents in the Mofassil, for every description of Supplies, will be received and executed on the most moderate terms by the undersigned if accompanied with a remittance, or reference for payment on their Agents in Calcutta.

Calcutta, No. 99, Dharamtallah, }  
September 1st, 1837.

G. C. HAY.

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## SAILOR'S HOME.

The Committee of "The Sailor's Home" beg to call the attention of the benevolent public to the claims of this institution. The object of the Society is to protect Seamen from the many ills to which they are exposed, and to provide a refuge for them in the port of Calcutta, and in every way to advance their present and future interests.

Subscriptions and donations will be thankfully received by the Secretaries, Rev. T. Bonz, and J. W. Alexander, Esq. Calcutta.

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## UNITY OF THE CHURCH.

The Unity of the Church, another tract for the times, addressed to the members of the establishment, by Baptist Wriothoesley Noel, M. A. Reprinted at the request of the Missionaries of all denominations in Calcutta—Price, 12 As. per dozen, or 5 Rs. 8 As. per 100. We strongly recommend this tract for general distribution. To be had by application to Mr. Hay, at his establishment, 99 Dharamtallah.

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## NATIVE FEMALE SCHOOL SOCIETY.

The object of this useful institution is to train up the female children of Native Christians and orphans to habits of domestic industry, and to instil into their minds the principles of true religion; and the better to effect this desirable object, the children have been placed entirely under the superintendence of Mrs. Campbell at the Society's establishment, No. 1, Circular Road, Calcutta.

Donations and Subscriptions will be thankfully received by Mrs. Campbell, or the Editors.

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## NINETEENTH ANNIVERSARY OF THE BENGAL AUXILIARY MISSIONARY SOCIETY.

On Sunday the 15th instant, two sermons will be preached on behalf of the above Society in the Union Chapel, Dharamtallah; that in the morning by the Rev. T. Bonz, minister of the Union Chapel, and that in the evening by the Rev. W. Buyers, of Banáras. On the evening of the same day also a sermon will be preached on behalf of the Society at Cooley Bazar, by the Rev. Mr. Bradbury.

On Wednesday evening the 18th instant, the Annual Meeting will be held in the Union Chapel, Dharamtallah. The chair to be taken precisely at 7 o'clock.

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## CHRISTIAN TRACT AND BOOK SOCIETY.

In consequence of the departure of the Rev. J. Hæberlin, late Secretary and Treasurer, and the resignation of the Rev. J. Thomas, the following arrangements have been made.

Minute and Corresponding Secretary, Rev. W. S. Mackay.  
Cash Secretary,..... Rev. C. Piffard.  
Depository,..... Mr. G. C. Hay.

All communications on the general business of the Society are requested to be forwarded to the Rev. W. S. Mackay, Garambhatta; all contributions to the Rev. C. Piffard, Garden Reach. Applications for Tracts and Books to Mr. G. C. Hay, 99, Dharamtallah.

N. B.—The London Religious Tract Society's Publications are always to be had at the Depository at reduced prices.

W. S. MACKAY, *Min. and Cor. Secretary.*

Calcutta, June 16th, 1837.

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## BOOK AGENCY.

NOTICE.—Mr. G. C. Hay, begs to inform his friends and the public that he will be happy to receive their orders for procuring every other description of Books besides the Publications of the Religious Tract Society under his charge.

September 1, 1837. 99, Dharamtallah.