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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 69.—February, 1838.

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

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Calcutta :

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1838.

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** * Communications, it is requested, may be addressed to "The Editors of the CALCUTTA CHRISTIAN OBSERVER," care of Mr. G. C. Hay, Publisher, &c.*

FUNDAMENTAL RULES.

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.

EDITORIAL NOTICES.

The Editors of the Calcutta Christian Observer will feel obliged by their friends forwarding, at their earliest convenience, the subscriptions for the year 1838.

Favors have been received from "J. M."—"Cinsurensis"—"*φίλος*,"—"Amos Sutton"—"J. Cussons"—and "A. B. Lish."

The scheme of Christian Redemption *inadmissible*. *The sentiment is quite correct* If "Epsilon" will reduce the substance of the paper already sent and throw it with the part promised, into one paper, suited to the claims of the subject and the size of the Observer, it shall have insertion. We think the production highly creditable to our correspondent, but too prolix.

Calcuttensis is declined.—We must crave the forbearance of several friends who have kindly forwarded hints for items of intelligence, &c. &c. for not answering their acceptable letters. We take this opportunity of returning them our best thanks and entreat a continuance of their favors.

Mr. Betts' remarks on Infant Schools shall find a place.

The Reports of the Singapore Temperance Society has come to hand. Can our good friends in the Straits not aid our circulation?—The poetical effusions of "B." "S." and "T. H." *inadmissible*; the subjects have appeared before in a poetical dress in the Observer.—At the suggestion of our highly esteemed correspondent we have deferred publishing the Arracan paper until furnished with the corrections: may we expect them soon?—We regret Mr. Sutton's paper came to hand too late for this month: it shall certainly appear next month. Communications should reach us before the 20th *at latest*.

We find that our arrangements in reference to the price of the Calcutta Christian Observer to *Missionaries*, is not clearly understood. We made it half-price to *Missionaries*; but we are quite sure that our friends who can afford the full subscription, will not avail themselves of what was intended as a favor either to regular contributors or to those, who from distance or other causes, were unable to forward the full amount. We are confident this matter has but to be understood to be acted upon. Chaplains and Laymen were not included in the indulgence. The proprietors lose by every *Missionary's* copy 4 annas per year: this will shew that one of the ends for which the magazine exists would be defeated, if it were extended to any but those for whom it was actually intended.

May we entreat our friends to forward their subscriptions for 1838.

SEAMEN'S FRIEND SOCIETY.

This institution is at the present moment nearly 3,000 Co.'s Rs. in debt. The debt has been incurred principally by the erection of a New Floating Chapel, which has cost upwards of 5,000 Co.'s Rs. The Society have now two agents—a permanent minister and visitor; the expences of the Floating Chapel with her crew, &c. The purchase of loan libraries and other incidental expences to provide for, independently of the debt, the Committee hope therefore that the announcement of their embarrassment will induce some of the friends of Seamen to lend them a helping hand.

THE
CALCUTTA CHRISTIAN OBSERVER.

No. 69.—February, 1838.

I.—*St. Paul a Model for the Missionary.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

When St. Paul addressed the Greeks of old, he was in a position very nearly similar to that of the Missionary who preaches to the Hindus of the present day. The vulgar and exoteric religion of the former nation then, as of the latter now, was an impure idolatry; while the more learned and philosophical of the Greeks, like the learned Hindus, prided themselves upon a variety of esoteric systems. The stoical fatalist forms no very inexact counterpart to the contemplative and ascetic pantheist of India. There are, indeed, wide and obvious differences between the internal character and external exhibitions of the Grecian and Hindu mind. The remembrance of the historical glory and intellectual distinction of the Athenians, would be as naturally present to the thoughts of the Apostle, as his senses would be struck and his taste gratified by those exquisite creations of their chisel which every where met his eye, in those magnificent fanes where Pallas and Jove sat enthroned to the exclusion of Jehovah. On the other hand the temples and idols of Hindustan, generally mean and shapeless, are rarely invested with any such poetical and classical splendour; and a mysterious antiquity, which but seldom affects the imagination of any but the student, is the sole obvious point which tends to protect the popular creed from contempt. But though the aspect of Athens might, in the view of an ordinary Christian man, have thrown a halo of delusive glory around those superstitions which had called into existence the noblest efforts of God-given taste and genius—might have struck him with a temporary awe—might have mitigated the horror which so deplorable a defection from the blessed God should excite, and might thus have induced a more tolerant style of address,

on the part of the Missionary spectator, than do the offensive exhibitions and rude representations of an uncouth idolatry—it will not be supposed that any admiration which an inspired messenger of God might feel for the works of art around him, or any local associations of whatever kind, could have any effect in altering the *tone* of argument and expostulation which apostolic faithfulness and apostolic wisdom would prompt. No! when the spirit of the apostle was stirred within him, it cannot be for a moment imagined that the impression which he had received of the evils of idolatry was fainter in degree or different in character from that which stimulates the zeal of the modern Missionary in India. To St. Paul all idolatries must have been equally hateful, or offensive in proportion to the wickedness they produced; and he well knew that the most bewitching in appearance must also have been the deepest rooted in the affections of its votaries. Nor is there any reason to suppose that the fair exterior of the Greek superstition veiled deeds of darkness less execrable than those impurities of the Hindu idolatry which shun the day and seek shelter beneath the mantle of nocturnal gloom.

2. With a full knowledge and deep impression of the speculative errors and depraved practice of his Athenian audience, St. Paul delivered his discourse on the Hill of Mars. With a full conviction of their moral degradation, he addressed men such as those he has described, with fearful truth, in the beginning of his Epistle to the Romans. But how did he address them? He, of whom even the idolatrous Ephesians could not say that he was *actually a blasphemer of their goddess**—who became all things to all men that by all means he might save some—did not deem it expedient to assail the Athenians with such a violent and abrupt denunciation of their “abominable idolatries” as zeal without prudence might have suggested, or at once tell them they were “without excuse,” or comment on their vices as he did to converts who had either learnt or ought to have learnt to hate those unholy practices in which they had once loved to indulge. He did not, even, as our common version of the scriptures would lead us to believe, tell them they were *too superstitious*, but (as the word *δεισιδαιμονίστερος* is explained by Mr. Bloomfield, in the notes to his Greek Testament, on the authority of almost all commentators of eminence for the last two centuries) as “more than others attentive to religious matters.” He takes occasion from an altar inscribed with the words *Ἄγνωστο Θεῷ* “To an unknown god,” to reveal to them the Almighty as the being to whom alone all worship should be paid, to the exclu-

* This remark is made by Bishop Heber in his beautiful ‘Charge to his clergy.’

sion of all 'the gods graven by art and man's device,' and to disclose the spiritual character of the service which should be rendered to Him whose are all the beasts of the field and the cattle upon a thousand hills. He then declares, in opposition to various prevalent errors, the providence of God—the common origin of all mankind—the means afforded by God's works of attaining to some knowledge of His will and nature, as well as the increased responsibilities they now incurred by the cessation of the times of ignorance—the command of God to all men everywhere to repent, and the appointment of a day of judgment in righteousness by that man whom He had ordained, of whose exalted character, as well as of man's immortality, he had given assurance by raising him from the dead. Here there is nothing to exasperate, and yet no compromise of truth, no lack of faithfulness.

3. Precisely in the same manner should the Hindus and the Musalmáns be dealt with. No abrupt and irritating assault should be made on their cherished opinions or the objects of their hereditary veneration. It may be questioned whether even our full impression of their vicious practices and depraved moral condition should be all at once communicated to them, or made known in any other way than by the most gradual, tender, and conciliatory insinuation. The question between Christians cannot be whether or no the Evangelical truths are transcendently valuable and important, or whether the condition of India and of the natural man generally be not one of deep degradation, or whether these truths should or should not be inculcated upon every son of Adam; but *how the impression of these truths may be most effectually conveyed to a mighty nation*. Now it seems obvious, both from reason and apostolical example, that abrupt, austere, perhaps irritating assertions of the falsity of one faith and the truth of another, or of the sinfulness and wickedness of the audience, will be likely to fail; where a calm, cautious, conciliatory attempt to find some common ground, some little oasis of truth, reason, or good feeling in the hearer's mind, whereon we may build up, by an affectionate and gradual process of *Socratic* reasoning, a conviction of the great goodness, clemency, wisdom, might and holiness of the blessed God our Saviour, of our woeful ingratitude to our best benefactor, of the consequent culpability we incur by our failure to love and serve Him, as well as by our transgression of His holy and good and just and right laws and commandments, might peradventure succeed in turning a sinner from the error of his ways.

4. It may well be doubted whether many of the Calcutta Tract Society's publications are not rendered inoperative or even hurtful by the assumption of too austere and forbidding

a tone, which may scare away the unprepared hearer, whom a milder and more gradual process might attract and convince : and it may also be questioned whether one assertion which is continually occurring in them, should not be expunged or modified. I allude to the doom pronounced on all who may not embrace the Christian Religion. It is true that, in the words of St. Peter, "there is none other name under heaven given among men whereby we must be saved but the name of Jesus." But, whatever may be the import of the text, in which we are taught that Christ is the Saviour of *all* men, though especially of them who believe—from verses 12 to 15 of the 2nd Chapter of the Epistle to the Romans, it would appear to be the doctrine of scripture that those may be saved who are a law unto themselves, though they never heard the name of Him before whom every knee should bow. If this be so, how can it be justifiable to say that the *mere rejection* of the gospel entails the ruin of him who does not embrace it*? The Saviour of mankind himself has instructed us that "This is the condemnation, that light is come into the world, and men have *loved darkness rather than light*, because their deeds are evil." It must then be the love of darkness and the hatred of light *after a perception that it is light*, which constitutes the condemnation. So long therefore as a man does not *perceive* the light, does not hate and reject it *as such*, it does not appear that he can fall under the Saviour's denunciation. But how can those reject the light *as such*, who are ignorant of the *peculiar claims of the gospel*? who have no spiritual discernment to see its glorious beauty and superiority to all antagonist systems, as a marvellous display of the power of God, and the wisdom of God, and the grace of God? whose consciences it does not inform or convict? to whom it is, like any other hostile creed, foolishness not because they knowingly and intelligently despise it, but because, if they think at all, they conceive of it as a thing with which they have no concern, and which in their eyes has nothing to recommend it? It should seem therefore that the only proposition we are warranted in

* Surely our correspondent has overlooked, in this question, the point of vital importance, even on his own interpretation of the passage in the Romans, viz. that the *rejection* of God's message in the Gospel may justly be a ground of condemnation to those who, previously to their hearing of it, were in a different position entirely, and under the natural law of conscience only. The use made of the quotation of our Saviour's direct assertion that to *love* darkness and *reject* light, i. e. the gospel message, is a sufficient ground of judicial condemnation, is altogether fallacious; inasmuch as natural conscience sufficiently *perceives* the moral system and sanctions of the gospel *to be light*, on the bare statement of them; which perception is quite distinct from the lower question of the *historical* evidence in support of their immediate revelation.—ED.

making, is, that those incur condemnation who, with some sense of the value of the Christian revelation, reject it from hatred or a culpable indifference.

5. But why should such a declaration as the one objected to, even if it were warranted by scripture, be inserted in religious tracts? Those who think the assertion scriptural may say that they would otherwise be unfaithful to the sacred duty of declaring *the whole counsel of God*. It does not, however, appear that the same Apostle, who kept back no part of the Christian revelation from the Ephesians among whom he had long laboured to establish the gospel, disclosed at once the whole of the heavenly message to his converts, but only as they *were able to bear it*. The blessed Redeemer himself gradually revealed his character and pretensions to the Jews. All who seek to be *constrained by the love of Christ* to do his will and advance his glory, ought to imitate his consummate wisdom and prudence, as well as the example of his great humility and devotion to the service of God His Father and of man. It must be evident on a moment's reflection that the *greatest wisdom*,—the most *judicious adjustment of means to the end*—must be in every case the *greatest faithfulness*. Because a thing is true, and because it is highly needful for men to know it, it is any thing rather than faithfulness to make it known to those whom it concerns, unless we have reason to think that its announcement will be more likely to do good than its temporary suppression. As regards the particular case in question, it seems doubtful whether the modified assertion that rejection of the gospel is damnatory (even if it were warranted by scripture) is not more likely, by its apparent intolerance and harshness, to disgust and repel the reader of a tract from a willing and calm consideration of its contents, than to awe him into the reflection that *he cannot escape if he neglects so great salvation*,—a salvation of whose necessity and transcendent value he has no conception.

6. It may be useful to attempt to inquire into the best means of conciliating and attracting the native mind, and convincing it, through God's help, of the excellence of the True Religion: and it is hoped that any remarks on a subject of such vast consequence, and so necessary to be constantly kept in view, will be received with candour. In asking a man to take so momentous a step—and one which, in India, frequently involves so immense a revolution in outward circumstances and temporal consequences so afflicting—as that of changing his religion, it is evidently the least thing the person addressing the Pagau or Musalmán can do, to commence by attempting to gain his good will and attention, in every manner and by every means short of a compromise of truth. Nor is the deep impression which the Mis-

sionary has of the infinite value of the blessings he seeks to be the instrument of communicating,—vastly outweighing as they do the light affliction which the profession of Christianity may induce.—any sufficient apology for the indiscreet warmth which would impel him to rush hastily to his object, without seeking patiently to smooth the obstacles which prejudice or passion may oppose. It is clear that the person to be convinced, views the whole matter in an entirely different light from him who seeks to convince him; reasons differently, and is not likely to acquiesce in the plain and simple arguments which seem so conclusive to the messenger of truth.

The following seem to be points to be attended to with a prospect of advantage.

First. A regard to the form in which instruction is conveyed. This matter has not been overlooked in Missionary operations: but a greater attention to it is perhaps desirable. Sermons and theological treatises are not with us written in verse; and it may perhaps sometimes escape our recollection (owing to the vernacular version being in prose) that much of the Old Testament is poetry. The literature and religion of the Hindus are, in like manner, as every one knows, contained for the most part in metrical Sanskrit works; and it seems therefore highly expedient that the same form should be employed in theological works framed by us for the perusal of learned Hindus; and that even portions of the sacred scriptures may, with the greatest prospect of utility, be presented to them in this shape; as has been done in the *Christa Sangita* or sacred history of our Lord Jesus Christ in Sanskrit verse, by the distinguished Principal Mill; in which almost the literal substance of the four gospels harmonized, with explanatory sketches of the Old Testament history, is embodied in Sanskrit numbers*. By preparing and circulating such books as this, it cannot be said that any stimulus is given to the study of Sanskrit by the Brahmins; which, as the vehicle of so much delusion, can scarcely, perhaps, be conscientiously encouraged by the lovers of truth and of Christianity. All that we thus do is to take advantage of the taste already formed and the knowledge already acquired by the pandits, in the hope of leading them to ponder and receive truths which they now disregard or contemn: and which, if embraced by them, would obtain so much readier a hearing from others†. If the metrical tracts in the vernacular tongues are, as it is to

* A richly-deserved encomium has been passed on this work by the Asiatic Society of Bengal, in their recent address to Dr. Mill. The Principal's reply is valuable.

† *Have any of the Pharisees, &c. believed on him?* is an inquiry natural to men of all countries.

be believed, acceptable to native readers, they should be multiplied.

Secondly. The matter and tone of our addresses should be made as agreeable as possible.

The subjects of religious tracts, which are sufficiently distasteful to the unenlightened and unreformed, should not be rendered more so by abrupt and harsh statements of scripture truths. Every pleasing variety of imagery should be employed. Credit should be given to the people of India for any truth or good quality they may be possessed of. "The surest way of bringing a man to acknowledge his errors is to give him full credit for so much as he has discovered of the truth*." Such a gradation of topics as the following might, it is suggested, be preferable to commencing at once with the evangelical verities. *The goodness of God as exhibited in us and around us—the gratitude which every creature owes Him for what he either possesses or hopes for—our forgetfulness of our best Benefactor, his long-suffering, clemency and benignity—the evil of sin as demonstrated in the woes which a most merciful God inflicts on his creatures, yet tempers with goodness—the great account to be rendered by every man, of his talents small or great—the danger every one is in of condemnation, for sinning against his light and conscience—the conscious sinfulness of all—the need of pardon—the holiness of God and his hatred of sin—His great love in sending His Son into the world to die for the sins of the world.*

A good tract might be prepared by printing St. Paul's discourse at Athens in a separate form, with a comment suitable to the Hindus, illustrating the religion of Greece, and developing the arguments on which the Apostle briefly dwells.

7. It may here be remarked that, in addition to the example of St. Paul, the examples also of such of the Fathers of the Church as have left behind them argumentative works against Paganism, should not be neglected by such as are placed in circumstances so similar†. Grotius, in his well known Latin tract *De Veritate Religionis Christianæ*, has some remarks in refutation of Paganism and Mohammedanism. A second observation suggests itself, viz. that the attempts hitherto made by Missionaries to disseminate Christian truth, have been too much confined to brief tracts, *ἀγωνίσματα ἰς τὸ παραχρημα*, light Sibylline leaves; while productions of greater bulk and solidity, standard treatises

* Bishop Bloomfield in his excellent Lectures on the Acts of the Apostles, in the remarks on St. Paul's discourse to the Athenians.

† See Dr. Mill's reply to the address of the Asiatic Society, in their Journal for September. Dean Ireland's book on "Paganism and Christianity compared, might furnish some hints."

on the Evidences of Christianity, comments on the Scriptures, and such like *κρηματα εις αυτ* have been too little thought of.

I will conclude by quoting some excellent observations of the Rev. G. Townsend on the subject of this letter, in his "Chronological arrangement of the New Testament with notes."—"The wisdom of St. Paul's conduct, in varying his manner of address, according to the persons to whom he spoke, and the circumstances in which he was placed, renders him the model by which every minister of God, and particularly every one who assumes the arduous office of a missionary, should form his own plans of action. When he spoke to the Jews, he reasoned with them from their own scriptures, referring them to the law and the prophets; when he pleaded before Agrippa, he availed himself of the king's inward convictions, (which St. Paul as a discerner of spirits, discovered,) as well as of his acquirements in the Jewish law.

"But the wisdom of the apostle's conduct will be further conspicuous by a review of the circumstances in which he found himself at Athens. In verse 16 we read.—'His spirit was stirred within him.' The original may mean rather, 'He was vehemently agitated,' on beholding the idolatry of the Athenians. He did not, however, proceed rashly and unadvisedly. He made use only of all the opportunities which lawfully presented themselves. He began (verse 17) by endeavouring to attract the attention of the Athenians in the most gradual manner; first, by his usual custom of appealing to the Jews there, by conversing with those devout persons, or proselytes of righteousness, who frequented the Synagogue and worshipped Jehovah, yet would not comply with the whole Mosaic ritual: and having thus in some measure made himself known, he proceeded to the public places of resort; where he was well assured he should meet with many persons who, on seeing that he was a stranger, would question him on various subjects, according to their usual custom."

* * * * *

"Amidst this assemblage of philosophers, disputers, senators, statesmen and rhetoricians, stood the despised and insulted stranger: surrounded by the professed lovers of pleasure on one side, and the proud supporters of the perfectibility of human reason and wisdom on the other. St. Paul, without the smallest compromise of his personal dignity, or the least departure from the purity of his faith, endeavours to conciliate the good will of his assembled hearers, by commencing at the points on which they are all united. By taking advantage of the professed ignorance of the Athenians, he shields himself from the power of that law which considers the introduction of a new God into the state as a capital offence, and avails himself of that

acknowledgment to declare the nature and attributes of that God, who was already sanctioned by the state, although confessedly unknown.

“ He offends no prejudice, makes no violent opposition—he keeps back all that was difficult or mysterious in his own beloved and holy faith, till those who heard him might be able to bear it. He appealed to them from their own principles and practice, however deficient the former, or corrupt the latter. He united, at once, zeal, judgment, faithfulness, and discretion. He declared the unknown God, whom the Athenians ignorantly worshipped, to be the great Creator of the world, in whom and by whom all things were made and exist. From the visible proofs of his providence, in his government of the world, he leads them to the consideration of his spiritual nature: and thus condemns the idolatrous worship of the Athenians, while he gradually unfolds to his philosophical audience, the important truths of their accountableness and immortality, which were demonstrated by the fact of Christ’s resurrection from the dead. The same mode of reasoning is to be observed in all St. Paul’s epistles. With the Jews, he constantly alludes to the same acknowledged principles of their belief; and endeavours to overcome their prejudices against Christianity, by explaining to them the spiritual intention of their own law, and by referring them to the declarations of their own prophets. With the Gentiles, on the contrary, he begins by asserting those simple and evident truths which must be acknowledged by all: and having once established the existence and attributes of a God, and the necessity of a moral conduct, he gradually reveals those great and important doctrines which are the very basis of Christianity. In all the pursuits of life, in all the acquirements of science, there must be some progressive initiation, some previous introduction. Is it then to be believed, that the highest attainments to which human intellect and human wisdom can aspire, the knowledge both of God and of the immortal accountable spirit, requires no such elementary preparation? Our Saviour has set the question at rest, by beautifully inculcating this system of instruction and the gradual development of his gospel, in his parable of the man who should cast seed into the ground; in which we read that, as in the usual course of vegetation, the seed of the word of God must first produce ‘the blade, then the ear, after that the full corn in the ear.’ This system of revelation has been adopted throughout the whole economy of providence, from the fall of Adam till the present day; it was acted upon by the apostles; and unless it be persisted in, the great work of evangelizing the world can never be so effectually, consistently, or advantageous-

ly carried on; and must consequently fall short of our highest and fondest hopes or expectations.

“The conduct of St. Paul at Athens, is a model for the Missionary to foreign lands. He proves to us that, whatever be the zeal, the talents, the piety, the disinterestedness of a minister of Christ, sobriety, prudence and discretion, must direct all his actions, if he would succeed in his holy warfare. The Apostle obtained the victory at Athens, by the blessing of God upon these humbler means. He succeeded by reasoning with the Athenians on their own principles, and thereby directed his successors in the vineyard to proceed on a similar plan of action.

“Does the self-devoted Missionary hazard his life among the learned and intelligent idolaters of Hindustán?—Would it not be possible to demonstrate to the Brahman that the facts which are recorded in the first books of the scriptures, are probably the foundation of his religion, and that the corruption of those truths may be severally traced to various periods of a comparatively late date?—Might it not be shown that their belief in the incarnations of Krishna, for instance, originated in the general expectation of the one incarnate God, who has now appeared among men and established a pure faith? Could not the imagined atonements of their self-inflicted tortures, be traced to the perversion of the great truth, that ‘without shedding of blood there is no remission,’ but that a greater and more perfect dispensation now prevails?

“The Buddhist believes in the doctrine of an incarnate spiritual being—Could not this truth be gradually explained, without offence, and the true incarnate be pointed out?

“The Mahomedan acknowledges that Christ is a great prophet—On this confession could not another be grafted, and the infatuated follower of Muhammad be led to acknowledge the divine nature of the Son of Man?

“The grossest idolater believes in his superiority to the brutes—Could not even this conviction be the means of imparting to him the great doctrine of his accountableness and immortality?

“It is however an easy task to sit at home and form plans for the conduct of the noble-minded servants of God, who have hazarded their lives unto death, and met the spiritual wickedness of the world in its own high places. Hannibal smiled with contempt when the theoretical tactitian lectured on the art of war. We, who remain in our homes in Europe, may be called the Prætorian bands of Christianity. The Missionary, like the legionary soldier, goes forth to the defence of the frontier, to combat with the barbarian enemy. Peace be with the minis-

ters of God, and may the days of the kingdom of righteousness come! But the scripture is the common charter, and it prescribes system, discipline and regulation to the best, as well as conquest over the worst feelings."

December 4, 1837.

J. M.

II.—*Rough Notes on the Andaman Islands.*

To the Editors of the Calcutta Christian Observer.

SIRS,

If the following rough notes on the Andaman Islands may be thought to possess the slightest interest to your readers, they are at your disposal.

Yours sincerely,

φίλος.

The Andaman Islands are close at our door, and yet we know but comparatively little concerning either their people, productions, or language. In the course of a recent trip to the eastern coast of the Bay of Bengal, my attention was called to these and other islands, which stud the bosom of the deep blue sea. I will at present confine myself to the Andamans. They are a continuation of the Archipelago which extends from Cape Negrais to Acheen Head; they stretch from $10^{\circ} 32'$ to $13^{\circ} 40'$ North latitude, and from $90^{\circ} 6'$ to $92^{\circ} 59'$ East longitude. The great or most northern Andaman is about 140 miles in length and 20 in breadth. The East India Company planted the British flag and formed a settlement on it in the year 1791. The position first selected was on the south, but was afterwards removed to the east of the island. The object of the settlement was to provide a shelter for British ships of war. It was also used as a penal settlement for convicts from Bengal. The extreme insalubrity of the climate, however, caused it to be abandoned; since which no effort has been made to bring it into cultivation, or to people it with civilized beings. The Andamans have never been classed, by any writer of antiquity, as a separate group. Ptolemy connects them with the Nicobars, and styles them in common "*insulæ bonæ* or *fortunatæ*." Would that they could be rendered worthy of the appellation. In early days it was supposed they were peopled by Anthropophagi, or man-eaters; nor is the idea yet fully eradicated from the minds of the vulgar or even of some of the enlightened. It was equally stated of their neighbours the Nicobarians, who, we know from experience, are not addicted to any such revolting practice. It is perfectly true that, in almost all the islands of the sea, cases of horrid massacre have occurred; but in too many instances they

have originated rather in the violence or treachery of voyagers than in the ferocity of the islanders ; and in places so destitute of the means of subsistence it may be that the poor degraded inhabitants have "made a feast of their foes." Yet this must rest on conjecture alone ; and when we can, it is our duty to give any part of our fallen race the benefit of a doubt that may serve to cast off so foul a blot from their character.

The *scenery* of these islands, as in fact of the whole of the eastern coast of the Bay of Bengal, is extremely beautiful and picturesque ; indeed in some of the districts, such is the richness of the foliage and its extent, the boldness and yet varied aspect which the islands and coast present, that they unite all that is wild in mountain scenery with the softness of the plain, with the enchanting accompaniment of the wide spreading sea. The scenery of the Andamans possesses many of the external marks of nature's most exquisite handy-work ; but as "every rose has its thorn," so these otherwise really beautiful spots have their ills. The climate is very insalubrious, owing to the vast quantity of ever-decomposing vegetable matter, and to the undisturbed growth of noxious weeds. The state of civilization amongst the handful of natives inhabiting the Andamans, is the lowest possible. The natives of New Zealand and Terra del Fuego, in their most degraded condition, are comparatively elevated above these miserable islanders. I say handful, for it is supposed that the population cannot exceed from 2000 to 2500. I incline to the belief that they were not the aborigines of the soil, but are the descendants of some tribe, or portion of a tribe, which has been obliged to take refuge there from political or other oppression. This idea receives some encouragement from the fact that they dwell entirely on the coast ; it is seldom or never that they penetrate into the interior ; in fact there is little to induce them to such a step. Their sole occupation is climbing the crags and rocks of the coast, or roving along the margin of the sea, in quest of precarious food. They seek only for that which nature most easily affords for the satisfying of their wants ; the rest of their time is occupied in idle and romantic wanderings over their sea-girt kingdom. The stature and appearance of the Andamanians are not more inviting than their occupations. They seldom exceed 5 feet ; their stomachs are protuberant ; limbs disproportionate and small ; shoulders high, and heads large : they have the short curly hair of the negro, (the same as the New Guinea Islanders, &c.) flat noses, thick lips, small red eyes ; their skin is of a sooty black, and their countenances exhibit the extreme of wretchedness, want and ferocity : in fact the phrenologist and physiologist would equally pronounce them bad formations. Add to

this the fact that they live in a state of nudity, are almost insensible to shame, and besmear themselves with a thick covering of mud to protect themselves from the bites of desperate insects, and you may picture to yourselves beings easily mistaken by superstitious seamen as but to be shunned, or spoken of only as heathens and cannibals. The implements, both agricultural and warlike, used by these rude children of nature, are of the simplest kind. Their lines for fishing are made of the bark of trees; their hooks of burnt wood and fish bones: they use a bow of 4 or 5 feet in length, made of the fibres of a tree on strips of bamboo; and arrows of reed tipped with fish bone, or of wood hardened by fire. They use also a spear prepared in the same way, and a shield made of the bark of trees. Necessity has made them expert in the use of these rude arms: for even they have enemies to oppose and rights to defend.

The bays and creeks of the islands abound with the finest descriptions of fish—skate, pomfret, eels and cod in abundance: large quantities are caught during the N. E. monsoon. This is their principal food. Their fishing canoes are made of the trunks, and their nets of the filaments of the bark, of trees. Such is their rude condition that the fish, as soon as caught, is thrown on the fire and eaten in a half roasted state. The variety and quantity of cattle is very limited. A few diminutive swine are found on the skirts of the forests: yet these, small as they are, are very scarce: they have probably either been left by casual navigators or been brought from the Nicobars in barter. Though their principal food is fish, they eagerly grasp at whatever nature is pleased to provide; birds and even rats and insects often constitute their meal. The birds found on these islands are but few: they are the hawk, paroquet, king-fisher and gull. The edible bird's nest is also found here on the rocky crags; the species of singular bird that forms it, is perfectly *black*, and resembles a martin. The nest is formed of a thick mucilaginous substance made from sea blubber, and is, you are aware, esteemed a delicious food by the Chinese.

The vegetable supplies are equally scanty with the animal. The fruit of the mangrove has been found in their huts, steeped in mud; this, with sundry wild roots and leaves in a raw state, form their vegetable nutriment. Having no cooking utensils capable of resisting the influence of continued heat, they are prevented from enjoying the esculent plants with which it is probable the interior abounds. Their squalid appearance is the best evidence of the meanness of their diet. They do not even possess the cocoa-nut, so common to almost every other spot of earth in these luxuriant climes. The only animals they

have are hogs, rats, the ichneumon and guano of the lizard tribe, with snakes and scorpions in rich variety. The rains are especially heavy. From observations made by the British resident, 98 inches fell in seven months; and the hurricanes are represented as most terrific. The trees are the banyan, almond, and oil trees, the redwood tree, almost equalling mahogany, and iron wood which is in abundance. Parasitic plants, of almost every kind and hue, abound.

The only ornaments used by these islanders, are the teeth and skulls of their enemies, with occasionally some of the gayer shells. The coast abounds with the most beautiful specimens in conchology and the finest descriptions of corals. They paint their eye-lashes and heads, with a kind of red-ochre, which gives them a still more hideous appearance than natural. Their habitations are extremely rude; they are composed of four sticks stuck into the ground, fastened at the top by fibres of trees and transversed by others, from which branches of trees are suspended, and an aperture is left at one side as a means of ingress and egress, the passage of smoke, &c. Leaves compose their only bed. Polygamy and infidelity in the connubial relation, as far as it can be ascertained, are unknown. The females are equally rude and shameless with the men: they are, like all rude people, extremely attached to their offspring, however, and the slaves of their lords.

Their religion is that of unaided nature. They have no idols, nor has it been ascertained that they offer worship, except an idolatrous one to the sun, moon, and other heavenly bodies as the representatives of the Great Supreme. Superstitious they are, of course; and probably a more extended acquaintance with them would shew that they have peopled every spot with terrific religious associations, and that they live in special dread of the evil one. They have apparently no caste, nor any chiefs but those who exhibit superiority in physical strength or cunning; nor have they any spots for religious assembly or for burial. If men could be happy in nature's rudest simplicity, and simply innocent in their rural seclusion, surely these are the people; but alas! here we find a people, who, without knowing it, are witnesses for this truth, that man was once upright and had a knowledge of God his maker and friend, but that he has fallen and now presents but a melancholy ruin of his former state—rendering, in his erring condition, that homage to the creature which he should render to the Creator: and yet, even in this rudest of situations, fixing his attention not on senseless idols, like some of his more civilized brethren of mankind, but on the noblest and most sublime works of the God whom he knows but to dread. They also present offerings to the genii of the woods, lakes and forests; and espe-

cially are they prone to worship "the spirit of the storm," during the S. W. monsoon. When those terrible gales arise which fill 'those that go down to sea in ships' with terror, they assemble on some rocky height and endeavour to deprecate the wrath of the "storm-raiser," by chaunting wild choruses. Those that have heard them, declare the melody of the songs to be wild but potent. Of their ideas of a future state, we can form but an indistinct opinion.

All the efforts of Europeans to establish a friendly relation with these singular and wild people, have proved abortive hitherto, though not hopeless; for the failure has, in a measure, arisen from their timidity and the ill treatment some of them have received who have ventured to negotiate with the crews of our vessels. I am not aware that any permanent effort has been made to introduce either religion, education or civilization amongst them; though I rather think the mission of the Jesuits, in the 17th century, sent some of their fraternity to the Andamans; at least they did to the Nicobars; and it is highly probable that they would visit the adjacent islands. The mission was however abandoned, on account of the insalubrity of the climate. Some Catholic laity, at a still more recent date, I believe, visited them with religious intentions, but failed. The Mission of the Moravian church sent some labourers to the Nicobars and Andamans many years ago, but they were either cut off by disease or removed to other stations; beyond this, I believe, the Protestant Church has not made any efforts for their conversion.

The language of the Andamans differs from almost all the eastern dialects with which we are conversant. I subjoin a few specimens of the words in common use.

Arrow	butoobie	Knee	ingolay
Arm	pilie	Leg	chigie
Black	cheegbeoogo	Man	comolon
Blood	cochingobee	Moon	tahie
Belly	nahoy	Neck	tohie
Bird	cohay	Nose	mellee
Boat	coccoy	Rain	oye
Bow	tongie	Sky	madoma
Bone	geetonsay	Star	cheloly
Cold	chona	Sun	ahoy
Door	tang	Teeth	mahoy
Ear	quaka	Water	migway
Earth	talongnangee	Wind	tarjornoy
Eye	tuhoy	Wood	tanghee
Finger	momoy	To eat	ingel bolioh
Fire	mono	To hear	ingo ta heyo
Fish	nalohee	To drink	meengohee
Foot	gookee	To laugh	on themai
Head	taboy	To sing	goholy
Hat	hooloo	To sleep	oomoho

It is evident from these brief and desultory notices, that the islands are prolific in vegetation, unhealthy and thinly peopled; and yet the geographical position which they hold cannot, in itself, be the cause of their unhealthiness. It must arise from the perpetual springing and decaying of vegetable matter acted upon by a powerful sun and heavy rains. Cultivation would, in a great measure, cure this evil; for there is no new country that does not distress its first colonists with fevers, dysentery, and almost every formidable disease: but do these operate to prevent individuals from settling? The limited nature of the population and their degraded condition, are no argument why we should not endeavour to elevate and bless them, to bring them into the pale of civilized society, and give them a title for heaven. I have no wish wilfully to sacrifice valuable life, or to expend precious time in an improvident manner; but the duty of the Church is not discharged towards any section of our fallen family, until she has endeavoured to bring them into the fold by placing before them the message of salvation. But, "how shall they believe except they hear? and how shall they hear without a preacher? and how shall they preach except they be sent?"

I have but to suggest, that in the favourable monsoon, the N. E., some person competent to the work might be deputed to visit and report on the practicability of establishing a mission on the Nicobar and Andaman Islands. Let us not be deterred by the notion that the inhabitants are men-eaters, or the climate pestilent. That *was* the character of the South Sea Islanders, and this *is* still the case in Sierra Leone; but grace has had its triumphs both in the one and the other. *It is practicable* to have intercourse with them, for they barter with the inhabitants of the Nicobars, and also with small vessels from the coast of Arracan. The exchange is fish, cowries, &c. for cocoa-nuts and other eatables. The traffic is not extensive, but it exists; and shows us that mercantile diligence will often venture where religious zeal fails. This ought not so to be.

I must acknowledge the obligations I am under, in drawing up even these rough notes on the Andamans, to Colonel Symes's account of his embassy to Ava, and to information communicated by some kind friends on the coast of Arracan, who willingly afforded what information was in their power on the subject. My hope is that they may serve to induce some one more competent to come forward and supply better information upon these or any other terra incognita which may lie even at our door.

III.—Remarks on “a Comparison of Indo-Chinese Languages, &c.”

The paper which appeared, under the above title, in the last, or January No. of the Calcutta Christian Observer, was no doubt perused with much interest by many of the readers of that periodical. The importance of such a comparison, as was therein partially instituted, of the very numerous languages or dialects spoken both within and beyond the Ganges, is, in every point of view, very considerable. Whether we aim at ameliorating the civil institutions of the vast populations among whom they are the media of intercourse, or to communicate to them the arts and sciences of the west; or, in a yet more interesting regard, contemplate the propagation of the everlasting gospel of the blessed God, in all its elevating, moralizing, and consolatory power, among nations yet in darkness upon all the most solemn verities of religion, and a consequent prey to degrading, demoralizing, cruel, impure and abominable superstitions; or whether lastly, in order to repress these and promote the spread of the divinely appointed antagonist influence of the Christian revelation, we seek to obtain an accurate as well as extensive acquaintance with these various dialects—in all points of view such investigations, as those in question, are most important. It is no ordinary labour to transfuse the truth of God into the language of man; nor is it a small responsibility that rests upon those who undertake so solemn a duty. We think therefore that such investigations as those commenced by the Sadiyá missionaries are most highly laudable.

1. Of their execution of the task undertaken we can say but little, and that little confined to the language of our own Province of Bengal. Of course the excellent individual who furnished the “Comparison,” will take our observations in good part, as our design is simply, and in good faith, to throw in our mite of aid to him in his useful investigations, as well as to draw the attention of others to the subject.

1. In the “Comparison of the Bengáli and Assamese,” it is stated that “above six-tenths of the most common words are identical, except with slight variations of pronunciation.” Now we have carefully examined the list of words from which this conclusion is drawn, and find that upwards of eight-tenths would be the more correct statement; and that, of the 60 words, 50 are identical in Bengáli and Assamese. For, the most has not been made of the analogy between the two languages, by the introduction, into the Bengáli column, of such secondary forms in current use as come far nearer, in many cases, to the Assamese terms, than those given in the “Comparison.” Thus *báyu* is compared with *botúh*, while *bát*, equally a Bengáli form, is omitted. So, with *asthi* a bone, should have been given *hár*; with *karna*, *kán*; with *hasti*, *húti*; with *pitá*, *báp*; with *matsya*, *máhh*; for *puṣpa*, *phul*; for *mastak*, *mur*; with *shringa*, *shing*; with *bánar*, *bandar*; with *chandra*, *chánd*; for *jananí*, *má*; with, *rátri*, *rét*; with *tail*, *tel*; for *prastar*, *shilá*; with *dantu*, *dánt*; with *grám*, *gán*; all identical, or very nearly so, with the Assamese of the table.

In the same use of secondary forms, the results of comparison with some of the other columns also would be slightly varied; as the Bengáli *go*, a cow, would much more nearly resemble the Khamti *ngó* and Siamese *ngóu*, than *garu* (the only form given) from which the Assamese *górú* is drawn. Thus too, were *tej* and *lauha* given in the Bengáli column, for blood—with the former, signifying *vigour*, the principle of vigour (and so applied to the brain, marrow, bile, semen, &c.) would agree the Assamese *tez*, the Jilit *ashai*, the Koreng *tazyai*, &c. while the latter would appear to have originated the Khamti *leút* and Siamese *liat*; whereas *rakta* shews no

agreement with either. The Assamese *porúá*, an ant, might shew a resemblance to the Bengáli *pinpará*, though none with *pipliká*, &c. These and others we shall reduce to a table as follows.

English.	Bengáli.	Assamese.	
Air	bát	botáh	
Ant	pippará	porúá	
Arrow	shar	_____	Cor. sar
Blood	tej, lauba	tez,	Kha. létít, Si. lúat, Ji. tashai, Kor. tazyai
Boat	nau, dingí	nau,	Ana. ding
Bone	hár	hár	{ Man. sará, Song. karau, Ch. sorú, C. T. urá, S. T. ará, Lu. arú, N. T. arúkáu
Cat	márjár	_____	
and myáo, a cat's mewing, whence myáokári, the mewer		mekáui	Kh. miú, Si. meau, Gar. menggó, Song. and Kor. myauná, An. meyú
Cow	go	_____	Kh. ngó, Si. ngóá
Dog	shwa	_____	Bar. khwé, Sing. kwi, M. hwí, Song. shí, Kap. &c., wí, An. shó
Ear	káp	kán	Ji. and Kap. kana, Koren. kon. Ch. khunú, Lu. khaná
Elephant	dantí	_____	Mish. dátón
Father	báp, bápu, bábá, bupai,	_____	Ak. ábba, Abor. bábu, Maring, pápá, &c.
Fire	poran (to burn)	_____	Co. púr
Fish	máchh	mas	
Flower	phul	phúl	
Foot	pá	_____	Mar. Lu. and Song. phai, Ch. aphaí
Hair	lom	_____	Anam. long
Hand	pápi	_____	Song. bán, Mar. váu, Ch. apán, Lu. píng
Head	mur	múr,	Co. mari
Horn	shing	hing, _____	Ak. kung, An. süng
Leaf	parpa, páp	_____	Koreng. paná
Moon	chánd	jun,	Si. dūan
Mother	má	_____	Kh. An. and Si. me, Bar. amé, Kar. mo, Garo amá, M. imá, Co. omi
	ái (mat. grand-mother)	ai	
Mountain	adri	_____	Abor. adí
Salt	lun	lun	
Sky	swarga (heaven)	_____	Garo srigí
Stone	shilá	hil,	Kh. hin, Si. hin
Sun	tapan	_____	Si. tawan
	daban (burning)	_____	Ak. dahani
Tiger	sing, (properly a lion,)	_____	Kh. seú, Si. sūa, Lu. sangkhá, N. T. sakhwii, C. T. sakwí, &c.
Village	gán	gaun	

The writer will no doubt be glad to obtain the Bengáli forms above given.

The seven cases [stated to belong to Assamese Nouns, are the same in number and order with those of Bengáli nouns: and it is by no means (as stated in the "Comparison, &c.") a peculiarity in Assamese that "two pronouns are used for the 2nd person, according as the person addressed is superior or inferior to the speaker." The same obtains in Bengáli also, and is extended to the 3rd person likewise, with a similar terminational change in the verb. Thus—

1st pers :	ámi	mári	Plural	ámrá	mári
2nd inferior	tui	máris		torá	máris
2nd superior	tumi	mára		tomrá	mára
3rd inferior	se	máre		táhará	máre
3rd superior	tini	máren		táphará	máren.

The comparison of adjectives in Bengáli is effected by a similar process to that erroneously stated to be peculiar to the Assamese. Thus táhá haite bara, greater than that; sakal haite bara, greatest of all. All

the other grammatical minutæ particularized, equally apply. Also what are termed in the "Comparison, &c." numeral affixes, are of ordinary use in Bengali; so that the analogy of the two languages is much closer than supposed in the "Comparison."

II. The fact stated by Captain Gordon, of the various very minute portions of the population employing a variety of dialects often nearly unintelligible to their next neighbours, is most observable. And, the same multiplied diversity having existed among the numerous aboriginal tribes of South America, the inference is just, that dialects are most numerous in the infancy of nations and tribes: while, in proportion as, with the cessation of hereditary feuds and the extension of national intercourse, they become civilized and educated, they approximate in the use of a common language. Hence it may be confidently expected that, as the blessings of knowledge and refinement, peace, commerce and true religion, are extended among these 27 nations at present using so many vernacular media, the customs and languages of the smaller tribes will merge into those of the larger, and those of common origin again approach each other and ultimately coalesce. The philanthropist must ardently desire so happy a consummation; since no one thing, perhaps, so fatally impedes the progress of mankind as those endless subdivisions, of which these multiplied tongues are first a consequence and then a confirmation, ever exciting to jealousies and hostilities of most injurious operation.

It may therefore fairly be a question how far the excellent missionaries at Sadiya and elsewhere, might be justified in endeavouring to anticipate in some measure the work of time. It will scarcely be disputed that a translation of the holy Scriptures, (unless in very minute portions) for such a tribe, for instance, as that of Champhung, speaking a dialect understood only by thirty or forty families, would be most preposterous. Much may, no doubt, be done to diminish these fractions of language, and the Babel confusion and difficulty they occasion, by the judicious efforts of our political Agents and Missionaries in the ultra-Gangetic and other regions. Much prudence will indeed be required to avoid exciting the hostility of national prejudices, and other impediments to universal improvement.

In many cases, however, little difficulty would be experienced in confining translations, &c. to a more general language, which would ultimately supersede the more confined colloquial idioms. Thus, it is stated that "the majority (of the Champhung families) can speak more or less of Manipuri, or the languages of their more immediate neighbours." Again that "dialects so nearly similar, as are those of the *northern* and *central* Tangkhuls, are generally intelligible to the adult male population on both sides; while the women and children, who rarely leave their homes, find much difficulty in making themselves (mutually) understood." In these and similar cases, the way is plain; to extend education in the common or nearly common language; then, as the want of intellectual and especially of religious supply is felt, it will be sought in the language of the printed books.

III. Intimately connected with this point is that of the *character* to be taught to a people having none of their own. It should seem good, as a general principle, to employ, in such instances, the one used by the dominant neighbouring nation, especially if the languages be of kindred origin; for in this case, that character will be the best adapted to the sounds of the cognate dialect, and may be expected generally to give it a fitter and more correct expression than would any foreign alphabet.

The words in the "Comparison, &c." are given in the *Roman* character, according to the modified system of Sir William Jones, to which the term

Romanizing system has been applied. The writer thinks "they furnish abundant evidence that the Roman character is adequate to express every sound of the human voice, and is well fitted to be the written representative of all languages."

There is a fallacy here, into which most of the thorough-going advocates of the Romanizing system have been betrayed; it is that the modifications applied, according to that system, to the Roman alphabet, are not equally applicable to almost any other alphabet. Now, it is an obvious fact that the Roman letters are, as applied to eastern languages, both redundant and deficient. There are no letters in it corresponding to the ten *aspirated* consonants अ क &c.; to the sibilants ञ and ष; to the liquids ञ and ङ; to the nasals ङ ञ ञ; to the long vowels अ इ &c. Again, the letters c, f, q, v, w, x, z, are redundant; while the two dentals, d and t, must denote, by the aid of the aspirate and a diacritical point, no fewer than eight sounds of that class! But, while this double defect, of redundancy and insufficiency, opposes the application of the Roman alphabet to the expression of the sounds of the Hindustāni, Assamese, and many other languages in question, the Nāgari and its derivatives are not only complete without excess, but are positively the most perfect alphabets in the world, and the most philosophically conceived and arranged. The only exceptions that can be made are, that in the *derivatives* of the Sanskrit, the sound of *v* has been generally merged into *b* or *w*, which occasions a seeming redundancy of *one* letter; (yet but seeming, because the *form* is also but *one*;) and that two of the three sibilants are usually confounded in utterance, because of the tenuity of the distinction in their sounds, or rather origin. But if the *abuse* of even a perfect alphabet, one exactly commensurate with the primitive sounds of the language for which it was devised, be a matter of fact, surely that fact is rather an argument *against* the adoption of a very *imperfect* one, as so much *more* liable to originate far greater abuses. To a certain extent, *few* living languages, if any, have ever been exempt from these irregularities; but all that *can*, it should seem, be done to prevent or remedy them, *is* done when the sounds are, technically, *fixed* sounds; and, above all, when the written expression of them is exactly commensurate with them when so fixed; and when, if a *few* irregularities have become obstinate in the usage of any people, they also be assigned their fixed limits and fixed expression likewise, as in the use of a diacritical point under the dentals ढ and ढ to mark a provincial utterance not original to the language. Now, as to this last expedient, it should appear to be the only available resource for denoting to the eye the variations from the first sounds of those letters, other than the invention of additional ones not primitive and original to the language; one necessary effect of which course, would have been the confounding of the etymologies of words essentially the same.

But the fallacy alluded to above is involved in the assertion that "the Roman character is adequate (as gathered from the tabular columns of 'the Comparison, &c.')

to express every sound of the human voice and is well fitted to be the written representative of all languages." This assertion involves a negation of such adequacy and fitness to all other characters. Let us see then with what justice. For how are the deficiency and redundancy in the Roman alphabet overcome, on the Romanizing system? Why 1st, By entirely *discarding* those letters in it whose European sounds are not found in the Indian languages. 2ndly, By the use of *combination* and of *diacritical points*, to enable the Indian variety of sounds to be expressed by an inadequate number of letters having an original utterance not Indian. But who does not see that the same operation may be extended to any alphabetic characters whatever? Of *any* such, we might with equal propriety and equal truth say, that "it is adequate to express every sound

of the human voice, &c." The *more or less* is altogether, as we said, a subsequent and separate consideration. Let not any then be misled by the fallacious mystification, of a plain question, in which the sanguine advocates of the Romanizing system have indulged and do yet indulge. It is, of course, a subsequent question *what* alphabet may be made applicable to express the sounds of the Indian languages with the *fewest, simplest,* and most effective modifications; but the *primary* one, as to the *capability* of any set of characters to receive an arbitrary assignment to the office of representing any variety of sound whatever, is that which has been, in our judgment, so mischievously mystified. What, in fact, should prevent the process of omission and of diacritical distinction from being applied to any existing alphabet or to any newly invented symbols whatever?

We have, abstractedly considered, no objection to make to the adoption of the Roman alphabet for written communication among a people yet without one of their own. In such a case the only question with us would be one of expediency, to be determined by aptitude, facility, and many other special considerations. But we look upon the attempt to *substitute* the Roman letters for the long established characters among a people acquainted with the use of written as well as spoken language, as both quixotic and preposterous; quixotic, because the attempt must fail of any considerable measure of success within the lapse of ages, except by measures too arbitrary and unjust to be contemplated by the most zealous advocate of the plan; and preposterous, for the following reasons chiefly—

Because there is a positive, though not to all at first manifest, danger of a progressive corruption of the sounds and confusion of the etymologies of the native languages, by applying to them any other than their own original alphabets. The results of the progress of independant nations, during a course of ages, must not be confounded with those that may be expected under the operation of a high state of mental advancement in a dominant people suddenly and at once imparting their own large knowledge to their conquered subjects. Therefore no conclusion against the present argument can be drawn from the gradual modifications of a nation's *own* alphabet, from age to age; nor from the ultimate disuse, among the European nations, of the German character for the Roman: because these two sets of symbols were substantially the same in *form*, essentially the same in *sound*. There is consequently no analogy between the gradual improvement of the European alphabets, in appearance and facility of writing, &c. and the now contemplated entire substitution of a foreign alphabet, altogether exotic both in sound and figure, for the native Indian characters. In the former case, there was no danger whatever to be apprehended of confounding letters of the same organ, to the annihilation of all clear traces of the etymologies of words of various origin, or of the gradual corruption of the phonic powers of the letters; in the latter there is the greatest. Thus *tat*, that, and *tut* a shore, differ, in *Roman* character, but by the diacritical point under the final *t* of the latter word. Now all who are versed in this subject well know the extreme difficulty, and often almost inextricable confusion, occasioned by errors and omissions in diacritical marks, in the writing of languages to which they are *original*; and if this be the consequence of such a system to them to whom such languages are vernacular, how much more extensively is its experience to be apprehended by those who come, as foreigners, to the study of languages whose system of alphabetic sounds is so widely different as are those of India from those of Europe? Europeans as it is, with all the check upon a vicious pronunciation secured by the *distinct* forms of the native characters, too often fail in acquiring their proper sounds, and in consequence are but too extensively unintelligible in their vocal communications. How often has this been felt and complained

of in civil functionaries and, where it is most injurious in its results, in Missionaries of the blessed Gospel! The writer has known numerous cases in which the greatest zeal, and even large positive attainments, have been greatly neutralised by a confused, inaccurate and indistinct pronunciation. The adult organs have, in fact, acquired a *set*, so to speak, which does not readily admit of the enunciation of sounds various from those acquired in childhood. Indeed, not only is a facility of accommodating the organs of pronunciation to new positions, &c. but a fine and accurate ear too, necessary in the first instance, to *distinguish* the minuter variations of sound among letters of the same class: some, entirely new, are seldom perhaps thoroughly acquired by the best scholars. Now it is manifest that this difficulty, and the concomitant danger of confounding the most important differences in letters and words, would be immeasurably increased were the helps and guards of the native characters removed and our *own*, however systematized, introduced.

Nor would the evil be confined to foreigners. For, besides that increasing intercourse with these would naturally and even necessarily tend, of itself, to *familiarize* the natives to much vocal and written corruption of their languages, were *they* also to adopt the Romanizing system, they would themselves be in no small danger of extending that corruption. Thus the words *ত* *that*, and *ধ*, a *shore*, in distinct native characters cannot be mistaken; but their equivalents in Roman letters, *tat* and *dash* differ only in a point. How easily might the omission alone of that point create confusion and obscurity! But this is not all; for as, in English, the letter *t* has never the sound of *ত* but of *ধ* only, in learning that language a native of India has first to encounter the difficulty of altogether discarding, wherever he meets the letter *t*, the dental sound of *ত*, (immeasurably more frequent in his own language than that of *ধ* which is the *English t*,) and is then incessantly exposed to the hazard of corrupting the sound either of the *English t* or of his native letter *ত*, and of settling down into a slovenly uniformity of dental enunciation in one or in both languages, to the ultimate confusion of words essentially different; thus, at once, destroying the etymologies and obscuring the sense of the words he employs. So of the vowels also; *man*, in English, he must pronounce nearly as *মান* in Bengali; in reading his own tongue *Romanized*, he must pronounce the same combination as *মান*, of which it is the equivalent. It is replied, I know, that Europeans of all nations experience no such difficulty, and are exposed to no such hazard of mispronunciation of the *same* letters applied in different combinations to varying utterances. But, be it remembered, that the European has acquired his vernacular alphabetic sounds in infancy and without effort; by effort must he learn, in after life, to give other sounds, say the French, &c. to the same letters. There is no danger whatever of his corrupting those proper to his native tongue. There is to him only the difficulty of fully acquiring and correctly applying the acquired foreign enunciation. But to a native of India, the Roman alphabet is originally unknown, as the expression of any system of sounds. He has therefore to encounter the prodigious difficulty of applying *foreign* letters on *two* distinct vocal arrangements; first to his own tongue, to which it is inadequate, and then to a European one. Nor, let this difficulty be thought exaggerated. For in eastern languages *vowels* at least are strictly *invariable*; the same letter expressing ever but one sound; and, with very slight exceptions, this is equally true of the consonants: *but*, in English, and *বুট* in Bengali, are severally, an adversative conjunction and a noun meaning a species of corn; and the same vowel *u* is equivalent to the native *উ* and *উ* both, vowels never confusable or interchangeable!

To all which must be added the conclusive consideration, that were the Romanizing innovation, by any chance, to succeed in throwing out of use the *native* character among European students of the native languages, and among any considerable number of the youth of the country now educating in our Schools and Colleges, one of the most singular and fatal consequences of such an unparalleled anomaly in educational philosophy, would be the setting aside, at one fell swoop, of the whole indigenous literature of the land, the entire writings of its purest and most valuable original authors, and the reduction of the *native* library of the rising literati and the European student, to a few miserable volumes of *Romanized* exotics, a Primer or two, the Pilgrim's Progress, and one or more similar specimens of a foreign idiom in a foreign dress! How monstrous a consummation!

I might indefinitely enlarge, but must yield to the restraint imposed by the limits to which the small space afforded in a periodical confines me: enough has been stated I should hope to shew—

1st. That it is a manifest *fallacy* to represent the Roman alphabet, as modified in the Romanizing system, as a fitter expression than any other alphabet, under the same plan of modification, of the sounds of eastern or of any other languages.

2nd. That the attempt, futile as it really is, to substitute the Roman for the native alphabets, were it actually to succeed, must be pregnant with the most mischievous results to the philology of the native languages; both as to the etymological distinctness of words, (on which the clear perception of their sense and the perspicuity or obscurity of construction so much depend) and as to the purity of native pronunciation.

I will only in conclusion observe, that, as applied to the *expression in European books, and for the information of Europeans, of native words and sentential quotations*, the Romanized system, originally fixed by that eminent scholar Sir W. Jones, and now but very slightly modified indeed, is immeasurably more accurate, complete and philosophical than any other that has been put forth; and all who take an interest in oriental literature must heartily rejoice in the fresh impulse that has been latterly given to it; an impulse which bids fair, ultimately and at no distant period, to put out of use for ever those other, at once crude and tasteless, systems, equally unphilosophical to the mind and uninviting to the eye, which *have* been applied by some learned but injudicious scholars. This alone were result enough, amply to reward those active and philanthropic individuals who have stirred up the present question. Would they but rest here, they would be justly esteemed benefactors; beyond this their labours are either mischievous, or absurd, or both at once; of which, besides the philological arguments above given, may be adduced the fact, that while occupied with more than Quixotic hopes, excitement, and confinement of view, in this vain attempt at more than an Herculean task, they are dividing the warmest friends of native education and general improvement, they do positively retard the period of the regeneration of India; a consummation that can only be brought about by *united* exertions; by "a long pull, a strong pull, and a pull altogether," of that chain of instrumental truth which is to pull down for ever the monstrous edifice of the superstitions of ages.

IV.—*Paul's Prayers answered, Part 2nd.*

“Now I beseech you, brethren, for the Lord Jesus Christ's sake, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea, and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed. *Rom. xv. 30-32.*”

This prayer of the apostle consists of three parts. 1, That he might be delivered from the disobedient in Judea. 2, That the service which he had for Jerusalem might be acceptable to the saints. 3, That he might come unto the Romans with joy, and might, with them, be refreshed. Let us consider these several petitions, and the way in which they were answered.

1. The apostle prays, that he might be delivered from the disobedient in Judea. At the time at which he penned this, he was at Corinth, and was on the point of proceeding to Jerusalem with something which he called “the service” for the saints. What this was we shall presently see. All who have read the history of Paul are fully aware of the determined hatred borne him by the Jews. He was one of their most famous men, and they consequently were bitter in the thought of having lost him. Hardly was he converted when they took counsel to kill him; and wherever he went, they, and not the Gentiles, were his chief persecutors. This was the case at Iconium, from which he had to flee,—at Lystra and Derbe, where he was stoned and drawn out of the city as dead,—at Thessalonica and Berea, from which places also he had to make his escape,—and in all probability at many other places not mentioned. Read his own words: “In perils by mine own countrymen.—Of the Jews five times received I forty stripes save one.”—Hence the necessity and importance of his prayer, that he “might be delivered from the disobedient in Judea.” And “he was heard in that he feared:” he *was* delivered. At first indeed, every thing seemed to indicate that he had striven in his prayers in vain, and that in vain had he asked the Roman Christians to strive with him. But the end shewed that this was not the case, and also proved to him that God was not unmindful of the prayers of his servants. On his arrival at Jerusalem, it is true, he was apprehended by the disobedient, and was nigh being cut off by their hands. But the Lord so ordered events, that he was first delivered from the mob who went about to kill him, next from the conspirators who had bound themselves with a curse that they would neither eat nor drink till they had destroyed him, and last of all he was sent away to Rome far beyond the reach of every one of them. Could there be any realization of his prayer more exact than this?

2. He prayed that the service which he had for Jerusalem might be acceptable to the saints. What this service was is obvious, from what is stated in two of the verses immediately preceding his prayer—"Now I go to Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints at Jerusalem." Several circumstances had combined to render the poor very numerous at Jerusalem. 1, Famines, according to the Saviour's prediction, had become not unfrequent. "There shall be famines, and earthquakes, and pestilences in divers places." One is mentioned in Acts xi. 28. 2, The richest Jews had, for the most part, dispersed themselves through the surrounding countries, for purposes of trade. 3, The land had become "barren for the iniquity thereof." And, 4, what is more to our present purpose, the believers in Judea had long since, in anticipation no doubt of the destruction of their city and country, disposed of all their property, and distributed it to those who had need, Acts iv. 34, 35. Hence the great body of the saints in Jerusalem were very poor. But their Christian brethren in other places were not unmindful of them. Having been made "partakers of their spiritual things," they felt it their duty "to minister to them in carnal things." An extraordinary collection was, at this time, made in their behalf, by all the churches throughout Greece; and the apostle's principal object, in now going to Jerusalem, was to deliver the sum so collected, it having been confided to the care of him and some others who accompanied him.

But why pray so earnestly that this service, or collection, might be acceptable to the saints? Was there any fear of the contrary? Yes: much. No attentive reader of the New Testament can fail to have observed, that there existed a most unhappy prejudice in the minds of the Jewish against the Gentile Christians. Traces of this are to be found in Acts xi., in the Epistle to the Galatians, and in several other places. The apostle, therefore, feared, that what was done by the Gentile Christians might not be acceptable to the Jewish believers: hence his prayer. He wished to see "the wall, of partition" completely broken down; and for the Lord Jesu's sake, and for the love of the Spirit, he was desirous of seeing the whole body of the faithful "knit together in love." This was a most important point; because hereby God would be glorified, and the world be brought to believe that Christ was the sent of the Father, John xvii. 21. And was his prayer fulfilled? Let the historian tell.—"And after those days we took up our carriages (baggage) and went up to Jerusalem. There went with us also certain of the disciples of Cæsarea, and brought with them one

Mnason of Cyprus, an old disciple, with whom we should lodge. And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord." Every thing was here realized. The service was gladly accepted, and God was glorified, (thankfully praised and adored) by the Jerusalem Christians, on account of what had been done among the Gentiles.

3. He prayed, also, that he might come unto the Romans with joy, and might with them be refreshed—and was not this likewise fulfilled? Though a prisoner when he went to Rome, yet he entered it thanking God and taking courage: and though in chains all the time he was there, yet was he abundantly refreshed. He was cheered by the sympathy shewn him by the Roman Christians, Acts xxviii. 15,—by the converts made, through his ministry, from among his own brethren in the flesh, verse 24,—by the disciples raised up in Cæsar's household, Phil. iv. 24.—by the confidence infused into the brethren at Rome by his bonds, by which they were even the more bold to preach the word without fear, Phil. i. 14,—by the conversion of his dear son Onesimus, Philemon 10,—by the visits of Tychicus, Mark, Jesus called Justus, Aristarchus, Luke, Timothy, and a number of others,—by the collections sent to him from the Philippian Christians for his support, Phil. iv. 10-18,—and last, though not least, by the abundance of the Spirit given unto him, by which he wrote the noble epistles directed to the Ephesians, to the Philippians, to the Colossians, and to Philemon. If this was not being refreshed at Rome, what is refreshment? Verily, a tithe of this was worth twenty years of imprisonment instead of two!

Thus was this whole prayer of the apostle fully answered. Who can help admiring the truth and faithfulness of God; "This poor man cried, and the Lord heard him; and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them." Quaintly but truly has the poet said:

"He frees the souls condemned to death;
And when his saints complain,
It shan't be said, 'That praying breath
Was ever spent in vain.'

This shall be known when we are dead,
And left on long record,
That ages yet unborn may read,
And trust, and praise the Lord."

L.

V.—*Eleventh Report of the Calcutta Seamen's Friend Society**.

Through the good hand of our God upon us, we are permitted once more to meet you, and relate what the Great Head of the Church has enabled us to accomplish towards the moral and spiritual improvement of Seamen, since our last Report. The statements we have to offer, though brief, are such as to induce us to "thank God, and take courage."

Foreign Labour.—It is with much pleasure the Committee are enabled to assure the friends of Seamen in India, that the efforts made by the Societies in England and America are not only continued but increased, and have been rendered progressively efficient, up to the date of our last communications. The instances of good effected have been many and refreshing. In fact, in nearly all the principal ports of the two countries, Seamen's Chapels have been established, and Chaplains appointed. Nor have these efforts been confined to home. British Christians have established Seamen's Churches on the shores of once hostile France and in the Baltic. America has imitated her example in France, and, with a benevolence of a wider range, has extended her Christian charities to the islands of the southern ocean and the ports of China. Nor has she been unmindful of British India; so that not only may we see the flags of England, America, France, and other states, waving in proud triumph in all the ports of the earth, but the peaceful and uniting Flag of the Bethel Union spread, in peaceful ascendancy, over them all.

Foreign Aid.—We have just observed that America has not been unmindful of British India. It will be in the recollection of the friends of this Society, that in our last Report it was stated, that the American Seamen's Friend Society had appointed our friend the Rev. Amos Sutton to be permanent Chaplain to the Seamen visiting this port. Arrangements beyond the control of Mr. Sutton obliged him to decline the office. The Rev. George Pickance was appointed to the situation at the commencement of the last year, and continued to perform the duties until its close. The printed papers of Mr. Pickance's labours are stitched up with the Report. The

* The deep interest now taken in the spiritual welfare of our Seamen, has induced us to transfer the whole of the 11th Report of the Seamen's Friend Society into our pages. We have done this in the hope that the facts it contains, together with the statement that the Society, from its extended operations, is now involved in a debt of nearly 3,000 Co.'s Rs., may induce the benevolent to lend that aid to the Committee which shall enable them to prosecute their labours with alacrity and pleasure.—EDD.

situation is now filled by our excellent friend the Rev. James Penney, who on hearing of the state of the Society's funds, promptly offered his *gratuitous* services. The Committee have deemed it but just to Mr. P., notwithstanding his disinterested offer, to tender him the amount granted by the American Society, should that Institution think proper to accede to the proposal. To all those who are acquainted with the zeal and devotedness of our good friend, and especially with his lively concern for the welfare of seamen, this appointment will doubtless be matter of sincere thanksgiving. In addition to the stated *Minister*, the Committee have thought it expedient to engage another Agent, whose whole time should be occupied in visiting the Crews of vessels on board, for the purpose of distributing the Holy Scriptures and Religious Tracts, and in every way exhorting the men to attend to those things which pertain to their peace. This situation was filled, at the commencement of the year, by Mr. Jordan, a man possessing many qualifications for his work; but his departure for the Cape obliged the Society to look out for another Agent, and they are happy to state that they have found one, in many respects admirably adapted for this most trying and laborious work. Besides the duties already referred to as devolving on the visitor, he attends the sick in hospital, and in every way endeavours to benefit and bless our Sailors.

Preaching the Gospel.—It is satisfactory to your Committee to know, that not only has the Gospel been regularly preached twice every Lord's Day, and once or twice during the evenings of the week, on the Floating Vessel, but that it has also been dispensed to the crews of other vessels; sometimes on board as many as two or three on the same sabbath. In fact, the only reason why the Committee have not complied with the request of several well-disposed Captains to have worship on their vessels, has been the lack of suitable Agents. If these had been obtainable, the Bethel Flag might have been hoisted every Lord's Day in three or four different parts of the river. At the same time, the average attendance on the several meetings has been about 20 to 30. This may appear a small number out of so large a fleet, but it does not include the crews preached to on their own vessels; and it is the duty of the Committee to assure their friends that the work in which they are engaged, as it regards attendance, is beset with difficulties which it is not in the power of human ingenuity, in many instances, to overcome. Yet they will not despair, but persevere in well-doing, until the conversion, alike of Captains, and Officers, and men, shall remove all difficulties, by the purifying and sanctifying of their hearts. May the Holy Spirit descend and bless the good

seed of the kingdom which has been sown! One of the difficulties which it was in the power of the Committee to remove, was that which arose from the dilapidated state and small size of the old Bethel Ship. This induced the Committee, at the commencement of the year, to commence building the—

New Ship.—This vessel, 40 feet by 16, is now nearly ready for Divine Worship. The cost, when completed, will be upwards of 5,000 Co.'s Rs. Part of this sum has been raised by donations, expressly for this object; but the larger portion of it has been kindly lent to the Society, by a friend. The Committee hope that the announcement of this fact will stimulate their friends to renewed exertions, in order to relieve the Society from a burden which will necessarily continue to press heavily on its regular funds, and thus curtail its usefulness.

Distribution of the Holy Scriptures and Religious Tracts, and Establishment of Loan Libraries.—The Committee have been desirous that the Holy Scriptures and other valuable religious publications should have not merely a promiscuous and ephemeral circulation, but that the good news of salvation should have a local habitation and a name on every vessel where permission to that effect could be obtained.

To compass this object they have established Lending Libraries, consisting of small cases of religious works, which it is intended to place on board the pilot, steam, and other vessels trading regularly to the port. A few have already been placed on board vessels, and the Committee hope, before another year, to report the establishment of many more.

The Committee of the Calcutta Religious Tract and Book Society have, in the most generous manner, granted large quantities of Tracts for the use of the Society, as well as authorized the Committee to purchase at half price the larger works of the Institution. The London Religious Tract Society, with its accustomed liberality, has granted books to the amount of £5 for the same laudable purpose. The Calcutta Bible Society have continued, during the past year, their resolution of a former one, viz. to provide every Sailor visiting the port with a copy of the Sacred Volume. This has been done to the best of the ability of your Agents, in the different languages spoken by the Sailors from different parts of the world.

The Sailor's Home.—It would be unjust to the labourers of this Society not to allude to the establishment, during the past year, of an Institution well known to all by report, viz. the *Sailor's Home*. This Institution originated out of the experience of the Seamen's Friend Society; and though the two Societies bear different titles, and have separate Funds and Committees, they are essentially one. The Sailor's Home attends to the

temporal, the Seamen's Friend Society to the spiritual, interests of the sea-faring population of the port. May God prosper them both!

Concluding Remarks.—From these brief remarks it will be evident, that the efforts now making for the temporal and spiritual happiness of Seamen are much more extensive and permanent than in former years, and consequently involving a much heavier expenditure. Nor can the Committee allow this opportunity to pass without tendering their warmest thanks to the Christian public for the liberal manner in which they have met every appeal. The Committee, relying upon the same generous spirit, have entered upon the new year with the same agency and means employed during the one that has just come to a close. They have exercised faith in the generosity of the Church, and they hope that faith will always meet with the same opportune reward as in the days that are past. It will be seen that the Society have to support the expenditure of the Floating Ship with her crew, boats, lighting, &c. and that two Agents are, in a great measure, dependent on them for either the whole or a part of their support. This, together with the purchase of books, aid afforded to the destitute, and other unavoidable expenses, involve a monthly outlay of about 300 Co.'s Rupees, for which they entirely rely on the voluntary aid of the Christian public.

Success, it is true, is with God, and it is our duty to labour even though it be long deferred; yet, should any tokens of the divine favour accompany our efforts, they should stimulate us afresh to the work of faith and labour of love in which we are engaged. The Committee have not been without evidences of this kind during the year. From the reports of the Seamen's Minister, appended to this document, it is evident that some have been benefitted by the labours of the Institution. Nor are these the only instances brought to the knowledge of the Society. In a letter from Europe, a friend writes that a copy of Doddridge's *Rise and Progress*, put into the hands of a careless young Officer, by one of our friends in this country, was the means of leading him to think, and to yield himself up to God. Besides this, some have been warned, comforted, and restored to the fold of Christ; and the grace of God which bringeth salvation hath been made known to hundreds, in whose life and conversation it may, after many days, produce fruits of holiness and eternal life, to the praise and glory of God.

VI.—*Story from the Batrish Singhásan*.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

If the accompanying, as nearly as possible, literal version of the last chapter of a Bengali volume entitled "the Tales of the thirty-two-image-supported Throne," may be deemed eligible to a place in your pages, by way of variety, I beg to place it at your disposal. It may serve as an introduction to a projected series of papers in the manner of a *Catalogue Raisonné* of the principle *native* Bengali works, both in prose and verse, and gratify, possibly, the curiosity of such of your readers as are not uninterested in native studies. I hope, next month to forward the first of the intended series.

I may observe also that, in conjunction with some friends, who, as well as myself, take a deep interest in the vernacular literature of Bengal, and are solicitous to see far more attention paid to the study of genuine native writings, by the Missionaries and others requiring a correct and effective acquaintance with the language, I have projected the republication, in carefully revised editions, of the most valuable, as to style and matter, of what may be termed the Bengali Classics. Should you, Messrs. Editors, favour the plan and be disposed to advocate it with your readers, I doubt not you would do essential service, and a very grateful one, to future students of Bengali literature. The volumes, if sufficient encouragement be obtained to justify the risk, will appear successively, uniform in size and type, and at the lowest price at which they can be afforded to cover the actual cost; no pecuniary advantage to the projectors being sought or desired.

I remain, &c.

CINSURENSIS.

Address of the 32nd Image.

Once more attempting to mount the throne, king Bhoj was prevented by the 32nd Image, which thus addressed him: O king! listen to a relation of the eminent qualities of Vikramáditya, who heretofore sat enthroned upon this majestic seat.

Once on a time an excessive drought occasioning a failure of the crops through all the neighbouring countries, the distressed inhabitants came flocking into Onjein; for they had learned that, on account of King Vikram's exceeding piety, his territories were exempted from the severe visitation of dearth and famine which every where else prevailed; and there accordingly they sought the means of preserving life. King Vikram being apprized of this concourse of strangers seeking the means of existence, issued his commands to his own subjects, that the unhappy refugees should be allowed to take whatever articles of food they required wherever they were to be found; and, that no hinderance to their so doing might exist, he engaged to pay the full amount of what should be so consumed, out of his own treasury.

Immediately on the publication of this order, the licence it gave was every where indulged. Consequently even the most respectable people of Oujein, finding no food for sale, petitioned the sovereign, representing that they were respectable citizens, not cultivators themselves, but accustomed to live by purchasing from the farmers; that now they were unable to procure even for 100 pieces what was usually sold for one, and were consequently in danger, themselves and households, of dying from very want. Vikram was deeply afflicted at this representation of the citizens, and thus revolved the matter in his mind: "Should I prevent the famished strangers from taking the food they require, my word will be violated; and if I prohibit willing purchasers from buying, then my vow of universal beneficence is broken!" In this vexatious dilemma, he betook himself to the invocation of the great goddess, who, visibly appearing, required to know his wish, promising to grant it. The king, in suppliant posture, with uplifted hands, after many flattering addresses to the goddess, in extemporaneous verse and prose, preferred his suit as follows: O Goddess, if you are indeed graciously disposed towards me, then be this my boon, that inexhaustible stores of food appear in every house throughout my dominions. "So be it," replied the Goddess, delighted with the king's benevolent disposition; and giving him a magical gem, by virtue of which its possessor instantly obtained whatever he wished, she vanished. The king, now at rest since his people had ceased to suffer, speedily called an assembly of his ministers, chief officers, counsellors of state and others, and seated on his throne, after some discussion, resolved on a pilgrimage to a holy shrine; giving orders accordingly for the requisite preparations to be made.

Just then a crafty pretender to the character of a religious devotee, but who was a materialist, and denied the validity of any but sensible evidence, appeared at court, and, seating himself on his black antelope skin, inquired of his Majesty what might be the design of the preparations he witnessed. I am going on pilgrimage, replied the king, and am making the requisite provisions for my journey. The sceptic rejoined, what is the superiority of a place of pilgrimage and what the advantage of a visit to it? Why, answered the sovereign, a journey to the Ganges and other places of pilgrimage, is productive of religious merit, and heaven is the result to those who seek the rewards of such merit; while those who aim not at these inferior advantages, obtain, in succession, purity of heart, spiritual knowledge and final absorption.

The infidel, smiling at what he heard, exclaimed, let those foolish beings who are imposed upon by the false reasonings of deceivers, perish! But you, O king, are a man of sense and able to enter into the arcana of things; such talk is therefore unbecoming your understanding. Listen to the doctrine of the spiritually wise. Those senseless people, who practise various ritual observances in order to obtain the joys of a paradise, are altogether cheated into the belief of a pure error. How can performances which we evidently see come to an end and perish, have any efficacy to produce the fruits of paradisiacal bliss in another body? An effect can never continue after the destruction of the cause itself; as burnt silk can no longer be woven into a garment. Therefore Paradise is a fiction, and by the same reasoning hell is a fiction also; and to talk of the soul, after the death of one body, being united with another, is altogether similar to building an argument for any thing seen on proof derived from a succession of blind men! The transmigration of spirit, then, into other bodies is a lie; consequently heaven and hell are equally lies; and every assertion respecting those consequences, either of virtue or of vice, that are imperceptible to the senses, is also a lie. That there *is* a spirit, too, distinct and separable from the body, is a position akin to those aerial flowers which stand, in com-

mon parlance, for natural impossibilities. The notion of a God, the creator, preserver and destroyer of the world, a world which is, was produced, and tends of itself to decay, like the trees in a forest, is a mere fiction. The admission, therefore, of any proof or evidence other than that of sense, is destitute of all support, and is but a vain fancy, a source only of endless vexation to men, who are as blinded by their ignorance as was the silly sightless fellow who, catching hold of the cow's tail, hoping to be guided to the farm, had only his folly to thank for the bruises and sufferings that punished it, when the frightened cow dragged him over the uneven soil, through ditches and brambles, bestowing upon him many a kick besides.

When Vikramāditya heard the infidel thus abusing the holy writings, his anger somewhat stirred, he replied—O unbelieving wretch, if, agreeably to what you have asserted, that there is no proof to be relied upon but what is furnished by the senses, you refuse to accept the evidence from inference, &c. then should my most learned friend here, the reverend pandit, by any unforeseen event become deaf, all persuasion or belief grounded on the evidence of his own words (which he could no longer hear) to him must cease. But if so, then neither could he effect any of his purposes (because, unless he gave orders, &c. as usual, nothing would be done for him); nor, since he himself would not hear his own words, could he even more than infer, as from the movement of his lips, &c. that he indeed spoke; he would have no *sensible* evidence of it whatever. But in *fact* men see plainly, that such a man, blind yet learned, may actually give most excellent instructions to others, (even though he do not *himself* hear them,) and may also accomplish all his own purposes, transact weighty affairs, &c.

Again, should you in a dream *behold, evidently*, your own head cut off, how would you deal with yourself on awaking from sleep? as a dead man or a living? If as a dead man, then would you be a wise and clever person truly! but if as a living man, then there would be an end of your *sensible evidence*, (for you had clear sensible evidence of your own actual decapitation.) Therefore you cannot avoid admitting, over and above the evidence of sense, that of inference also, which is supported by all the shasters.

And now I ask you one question: Have you yourself fallen from the clouds, or do you trace yourself from a certain ancestry, however little remote? If you reply "I fell from the clouds," then I say you are mad; if you tell me you had ancestors, then I ask you, what proof you have of the fact? You will probably say "I have it from the assurance of trust-worthy persons, that I am descended from such a stock." Then, in spite of yourself, are you compelled to admit the evidence of *testimony* as proof. Thus, if, according to the two foregoing arguments, you are *obliged* to allow the evidence of inference and of testimony, then whatever is supported by one or the other of these you must acknowledge to be proved. Yet the concession is made with a bad grace indeed, extorted from you as it is, like the admission of the silly brahmin that his heifer was but middle-aged, after absurdly insisting first that she was very old, and then that she was quite a calf.

But be that as it may,—you must now also confess a God, the author of this world, one of the fairest of all contrivances, an assemblage of wonders beyond the utmost power of conception or any of the illusions of dreams, and in which pleasure and pain are experienced as the fruits of good and evil actions, arising correspondingly in country, time, and occasion.

Reflect within yourself and determine the point. Things that are, be they great or small, must all have some termination in a superior existence, as the water of a pool, a lake, a river has its containing limit, (in the land that supports and surrounds or includes it.) Now power, valour, renown,

the splendour of excellency, knowledge, indifference to sensual gratifications, and other virtuous (movements or qualities) exist, in greater or less degree, in sentient beings (men); consequently you must admit some existence in which these are found *without* limitation; and the being you must fix upon is, doubtless, the one great God. He is thus describable: as all-wise all-powerful, everlasting, revealed in causes and their effects, witness to all the movements of all hearts, footless yet every where present, handless yet all-supporting, eyeless yet all-seeing, earless but hearer of every thing; he knows all, yet is known of none; he is everywhere existent, yet unattainable to any; he has no container, he contains all things; he is figurable but as the ever-wise and blest, (source of all knowledge and happiness;) his power is competent to effect what is most difficult of accomplishment. Hence the sacred writings term it the *great magic* (or illusion). It is the original cause of the universe, and therefore is also termed the plastic principle (or passive source of all things). Those who possess a knowledge of the essential nature of Deity, perceive the world to be like the illusion of a dream, the creation of the divine power (or energy). Thence they also term that power the *great sleep* or dream. With the concomitance of such a power, that supreme God, who is without qualification, inactive, simply ever-wise and blest, becomes qualified by omniscience, &c. A knowledge of this supreme God, long exercised in uninterrupted, silent adoration, becomes the efficient cause of final absorption (into the divine essence).

Thus having reasoned, King Vikram in conclusion addressed the sceptic in these words:—O infidel, listen to what I say; it is the spiritual sense (or inward meaning) of the shasters. As a mother, when administering, for the cure of her child's disease, medicines that are sharp, bitter and astringent (to the taste), to soothe and persuade him, says to him, My child if you will take this medicine, I will give you a delicious sweetmeat; and by thus promising a reward, prevails upon him to swallow the medicine: so, in like manner, the holy Veds, mother-like, holding out the rewards of heaven in order to cure the diseases of anger, cupidity, blindness, pleasure and envy, excite men to the performance of works which are accomplishable only with much labour and expence; and as health is the result of curing disease, so is steadfast intentness of thought upon God the result of the cessation of desire and other passions. Therefore, he who is devoted to the contemplation of God, has no longer dependance upon works of merit; whoever is not so devoted to divine meditation, his works are attended with but vain results. Why then do you, neglecting devout reflexion upon the supreme Deity, waste your time to no purpose in cultivating a speculative wisdom which only catches at straws, i. e. is both captious and irrational?

Drinking in by his ear the effectual medicine of the foregoing discourse of Vikram's, the demon of infidelity resident in the sceptic's mind fled away; and he, viewing the King as his spiritual guide, reverently observed his sayings; at which Vikram being overjoyed, bestowed upon the philosopher many rich gifts, to his great satisfaction.

No sooner was this (32nd) address concluded, than all the 32 images spoke at once, as follows: O King Bhoj, in these attempts to relate the excellencies of the great King Vikramāditya, we have pourtrayed the chief duties and virtues of a sovereign; he who possesses and practises these, is worthy to be seated on this throne; but any other ascending it, would bring down upon himself a host of misfortunes. Therefore, out of pure desire for your welfare, we have prevented you from occupying it. Be not displeased at this; through you, we, being rescued from the fixed and immovable condition to which we were reduced by a Muni's curse, have re-obtained the power of locomotion. May you be happy and rule your kingdom in peace! We shall now go, with the throne, to our own place. So saying the 32 images raised the throne and proceeded to their proper abode; while King Bhoj returned to his palace.

VII.—Chapter of Varieties.

1.—CONNECTION OF THE BRITISH GOVERNMENT WITH THE IDOLATRY OF INDIA.

This question so deeply involving the honor of the moral character of Britain appears, from recent occurrences, to be placed on an entirely new footing. Report states, through our contemporary the *Friend of India*, that the highest authority has declared that so long as the public purse can be replenished with an annual income of two lakhs of rupees from this idolatrous source, it shall not be abandoned, especially at the request of a few fanatics! We may say, without the slightest approach to dictation, that such expressions are not those that should fall from the lips of any public functionary; they are not calculated to conciliate what it should be the object of every official character to obtain, the good wishes and fervent support of all subject to his influence. We hope it is not true, but if so, it was an impolitic disclosure. We had supposed that the tardiness in carrying into effect the orders, the reiterated public orders, of the Court of Directors on this subject, arose from an extreme sensitiveness, on the part of the local government, in reference to the religious prejudices of the people of India; but meagre and unsatisfactory as was this supposition, we are now robbed of it. Religious deference for the superstitious abominations of Hinduism has given place to the love of gain! Although somewhat sceptical on the matter, we had been almost induced, by the laboured efforts of some Anglicized Hindu advocates of the connection to prove that it was a dead loss to the Company's exchequer, to believe that no such sordid motive could actuate our rulers; but no, it is a gain, and we have now the strange anomaly of a *Christian Government*, composed of liberal politicians, calmly and deliberately avowing, that if their coffers can but be replenished by the offerings of poor miserable idolaters, they will heed the voice neither of humanity, reason nor religion! We never for a moment doubted that the public orders of the Court, on this subject, were accompanied by private instructions, which would materially interfere with the fulfilment of the wishes of the people of England. We imagined that the *spirit* of the despatches would lose somewhat of its energy in passing over the wide waste of waters; but we never did anticipate the revelation of such a motive for the continuance of a practice so degrading.

We suspect that we form a section of the handful of fanatics to whom reference is made; and if so, we have only to exhort the rest of the handful in India, to unite with the dwarfish multitude at home, to exert the same energetic, persevering,

and peaceful means for the accomplishment of this object, which they employed for the overthrow of slavery and the slave trade—in fact, to *do their own work*. This has always been our advice to the friends of religion and humanity; though it has occasionally been overruled by the opinions of such of our friends as prefer peace and a dim prospect, to war and a speedy termination of the contest. We respect the motive though we lament the issue. The issue in this, as in every other instance, is, that when the struggle actually arrives, the polite and accommodating opponent throws all his arts overboard, and after repeated and fair promises, leaves us to fight over again the battle which should even then be crowned with victory. Those who are to be reformed will, in the very nature of things, put off the day of purification to the last; nor will it ever be effected by our walking with them in an apparently happy, but in reality hollow, alliance. We have therefore but to entreat the handful of fanatics to *unite*, with the cheerful hope of success, in this as in every enterprize of benevolence. This is one of the last of the many strongholds, of gross darkness and pseudo-liberality, which must be overthrown—a species of extraordinary toleration, which oppresses the more enlightened and civilized, at the expence of the debased and idolatrous;—a singular species of benevolence, that is willing to relieve the poor overburdened pilgrims of Bengal of their rupees, to supply the means for dividends to the proprietors of East India Stock in Europe! Should the spirit of the *fanatics* be aroused, those who are accustomed to designate piety *stuff*, and the pious mean and cowardly, may find that, though the indignation and energy of such characters will endure long, yet if once raised, it will not sleep until it has done its work; and when fully awakened it oft discovers, in effecting the reform of one evil, the existence of others, the removal of which not unfrequently shakes the foundations of those who laughed at the weakness and despised the fanaticism of the good. God fighteth the battles of the righteous, and they must conquer. Be wise therefore, O ye kings, be ye instructed, O ye rulers of the earth!

φίλος.

2.—SPECIAL APPEAL ON BEHALF OF INDIA.

We have received a copy of the “Special Appeal on behalf of India” made by the Committee of the Religious Tract Society in London. The communications of our excellent friend, the Rev. W. H. Pearce of the Baptist Missionary Society, who left this last year, on account of health, and of the Rev. G. Gogerly of the London Missionary Society, who left India, the year before, on the same account, are embodied in the appeal. The efforts of the Tract Society have been very great, and yet the

result of the calculations now laid before the world is, that although "far more tracts were printed by the Calcutta Society during the *last* year than in any preceding year of its existence, yet, even then, the total was but three hundred and fifty thousand; and when added to those issued by other institutions in India, which cannot exceed three hundred thousand more, these will not give, in the aggregate, *one tract to two hundred individuals.*"

"This presidency of Bengal alone, including the Agra dependency, has under its direct government upwards of *fifty-seven millions*—an assemblage of immortal beings surely vast enough to demand our attention and sympathy, and to draw forth our most vigorous exertions in their behalf!"

Here is a most heart-stirring appeal indeed, if the modicum of religious and moral light emanating from a single tract have as yet, after all that has been done in this good and charitable work, beamed but upon one in 200 of the mass of fellow-beings by whom we are surrounded! What stronger or more affecting appeal can be made than is furnished by this simple fact?

Yet, that substantially beneficial results have been obtained, from the various exertions made by this and kindred Societies, we are well assured from personal observation. We are strengthened in the conviction by the following passage in the appeal, which goes fully to confirm our largest hopes, and satisfactorily to meet the either desponding or unbelieving question so reiteratedly asked, by doubting friends and sarcastic foes alike—What have your Bible and Tract and Missionary labours and expenditure as yet achieved?

"All who have lived in or near Calcutta for several years, and during that time have had constant intercourse with native society, must have witnessed a gradual, but very perceptible and interesting change in the character and feelings of numbers around them. This change has been produced by means of public preaching, the distribution of Scriptures and tracts, and the education of the young; and it is more or less evident in other places, in proportion to the amount of scriptural and general knowledge which, by these means, has been communicated to the inhabitants. By this diffusion of intellectual and spiritual light, prejudice has been removed, and attention excited. Attendance on preaching has become more serious, and is followed by less debate. Gospels and tracts, which before were refused, or received with evident apprehension, are now eagerly sought, not only by the lower classes, but by persons of a higher grade in society; they are often asked for by name, by those who have seen them in the possession of others, and have come several miles to procure them. Schools in which christianity is fully taught, are exceedingly popular, and more pupils present themselves than can be received. In several seminaries for Hindu youths, unconnected with missions, into which the Scriptures are *not* introduced, many of the elder pupils are in the habit of procuring English Testaments from the Bible Association, and of teaching their younger countrymen the English language from them in their leisure hours. The confidence of great numbers in Hinduism, is evidently shaken or entirely destroyed. Christianity is no longer viewed with contempt: it is regarded by all as a formidable, and as what most persons ap-

prehend will eventually prove, a *successful* opponent of Hinduism ; while, by a large and annually increasing class, it is considered as truth, which many intend to profess hereafter, and some even dare to profess at once. Independently therefore, of the great bulk of the people, who reside at a distance from missionary stations, and who, except by an address on an occasional visit, or the receipt of Scriptures and tracts at a distance from their homes, are entirely unacquainted with the gospel, there have thus arisen *two important classes* for the benefit of which it is the duty of the christian church to make all suitable provision. The first includes those who have already renounced Hinduism and Muhammadanism, and professed the religion of Jesus ; and the second, those who are convinced of the folly or falsehood of their former religious system, but have not yet made up their minds as to the truth of christianity or of any other religion.

“ As it regards the first class—those who have left Hinduism or Muhammadanism, and professed themselves christians—they now amount, in the neighbourhood of Calcutta only, to some thousands. They chiefly reside in villages, where no instructors, save the christian missionary and his catechists, have ever trod. Through various causes, especially ignorance, in those who received them, of native duplicity, many have unhappily been admitted into this number, who were merely influenced in their profession by the hope of worldly advantage ; but we must ever recollect, that since these now form part of the nominally christian community, and since the heathen around them will judge of the excellency of the gospel by *their* character and conduct, it is the bounden duty of all christians to secure, as far as possible, the elevation of their moral and spiritual condition. Besides, this class also includes several native preachers and catechists, with many private individuals, who may justly be regarded as sincere disciples of the Saviour, for whom they have suffered persecution, contempt, and loss, and who have, therefore, peculiar claims on our christian benevolence. In addition to numerous children taught in day schools, it includes also two hundred boys and two hundred and fifty girls, all of whom are the children of native christians, or orphans. These are boarded, clothed, and educated, in connexion with the Episcopalians, Independents, and Baptists respectively, under the immediate care of European superintendents. They are thus secured, in some happy degree, from the injurious influence of the corrupt and idolatrous practices of natives around them, as well as favoured with a solid scriptural education, to fit them for respectability and usefulness in future life. Among these, several of both sexes have been truly converted, and others appear under very hopeful impressions. With regard to this class, it is unnecessary for me to press on the attention of your Committee the *great importance* of their diligent instruction. Should they, as a body, be neglected, the result will be most unhappy. In this case what can be expected, but that, like the natives who embraced the Roman Catholic faith under the Portuguese settlers, their posterity should be as ignorant and immoral as the heathen themselves ? In this case, their example, like that of the European sailors and soldiers, who are often seen intoxicated in the streets of Calcutta, will form the strongest argument against the religion they profess: on the other hand, if those natives who first embrace christianity in India, are diligently instructed in religious and other truths, and happily imbued with the active and benevolent spirit of the gospel ; if they are better neighbours and friends, husbands and wives, parents and children, than the heathen around them ; if they are zealous for the glory of God, and anxious for the conversion of those who know him not, no doubt need be entertained, humanly speaking, that they will give a complexion and character to the future church of Christ in the East, and highly contribute to

its present peace and purity, as well as to its future influence on the population of India. These considerations have led the Committee of the Calcutta Christian Tract and Book Society to desire that, without delay, something effectual should be done for the spiritual good of the *native christian population* in Bengal."

Another passage we will extract, as furnishing a meek yet triumphant reply to a petulant article in one of the Calcutta Journals, in which truth and courtesy, calmness and propriety are alike abandoned to make way for a virulent personality of abuse, directed against the able founder of the Scottish Mission in this city.

"It is highly probable, indeed, that at the present moment, in all the institutions of the Committee, not less than 5,000 boys or young men are receiving instruction in European science and English literature; and as, in most of these seminaries, the mathematics, natural philosophy, the belles lettres, &c. are taught to the higher classes, a large proportion of pupils will doubtless leave these seminaries very competent scholars. The influence of the knowledge here acquired on the minds of the pupils has been very striking, especially in the colleges at Calcutta and Dehli, which were the first brought into operation. As the Hindu pupils discover the gross inaccuracies of the Shastras, and the ignorance of the Brahmins (whom they have hitherto regarded as gods) on scientific subjects, they naturally begin to despise the religious opinions inculcated by both; and as they receive the gift of superior knowledge from professing christians, they are naturally led to form a good opinion of the religion they believe. For convincing the pupils of the folly of Hinduism, indeed, this system appears to be quite effectual. As one proof of it, I may mention, that the superintendent of a college in Calcutta, containing upwards of seventy youths thus educated, who kindly invited me to call and witness their proceedings, assured me, (I am persuaded on good evidence,) that among the whole, though almost all the sons of Hindu parents, I should not find one grown up pupil who believed the superstitions of his fathers! So far the influence of such education is beneficial: it opens the minds of the pupils to receive truth instead of error, on subjects of natural science, and exhibits the gross deformity of an erroneous religious system which they formerly most fully believed; and could truth on moral and spiritual subjects also be constantly presented to their minds, and affectionately impressed on their consciences, we might hope that, through the sanctifying influence of the Holy Spirit, they would in due time be led cordially to embrace it. This advantage, however, is not yet afforded them; and hence, in some respects, the influence of their superior knowledge is dangerous, both to their moral and spiritual welfare. Having seen that all the religious opinions which they imbibed from their parents are false—the inventions of designing men to enslave the minds of others—they are apt to suspect that all other religions may be equally false; and thus, like the French at the end of the last century, who perceived the folly of the Roman Catholic system, and the ignorance and wickedness of many of the clergy, pass from gross superstition to reckless infidelity. Some of their English superiors too, with a zeal worthy of a better cause, have supplied these young men with the writings of Voltaire, Paine, Hume, and other French and English infidels; from reading which, many are led to conclude that almost all the intelligent and learned men of Europe have been sceptics as to christianity, and that it is a mark of superior intellect to despise it."

In sequence to the preceding, we find a passage which so well expresses our own views on the much agitated question of *religious* instruction in general seminaries for native youth, that we venture to extract it, though we have already gone to greater length than is our wont.

“Many of the elder pupils in the Hindu College have remarked, that without reading the Bible they cannot well understand the constant allusions made to it in all other English works, and have therefore requested, that it might be read as a class-book in the institution: but hitherto it has not been introduced. The supply of moral instruction has not yet been so abundant as it easily might be, even without any of that interference with religious opinions which the government wish to avoid; nor as it probably will be, when the necessity of such instruction to promote public morals, which is now very evident to several members of the committee, shall force itself on the attention of all. The sentiments of infidel writers, and especially those of the French authors of the last century, are generally loose as to morality: it is evident, therefore, that these intelligent, but ill-principled youth, from frequently reading such productions, and finding the vices which they tolerate more consonant with their own corrupt passions than the purity and self-denial which christianity inculcates, are in the greatest danger, instead of forsaking the sins generally practised amongst their countrymen, of merely adding to them those more common among Europeans. While therefore, in some degree prepared to receive the gospel, if explained and enforced in every practicable way by devoted christians residing on the spot, they will, without it, be dazzled with the light of science which they have received, and rendered proud of their superior knowledge, and thus become indifferent or hostile both to virtuous practice and religious truth. They will thus prove, in future, the most serious obstacles to the salvation of their countrymen. How sad will it be, if these interesting young men, released from the base thralldom of superstition, should only exchange it for the wild freedom of atheism; and breaking loose from the injurious restraints of Hindu caste and of a selfish priesthood, should renounce the beneficial control of God and of religion altogether!

“It may be proper to remark, too, that the young men educated at these institutions, and at the higher missionary seminaries, are likely to be the *future instructors* of India. How important then is it, for the sake of *others*, that the rising intelligence of India, so long sunk in the darkness of heathenism, should be secured in favour of christianity; that from this body, as from a fountain, should flow the waters of truth and piety, till they are available to their countrymen in every part of India! For preventing the increase of depravity and irreligion, and securing if possible, under God’s blessing, the most important and extensive advantages, we need therefore not only missionaries, but books, and consequently feel bound to solicit the aid of your valued Institution.”

In conclusion, we assert our unwavering conviction that the tide of public opinion has decidedly set in, and will daily increase in strength, in favour of religious instruction, and that *Christian* education is the only education adequate to the wants, or efficient either to the fullest *temporal* or the spiritual and eternal, welfare of mankind. We trust this solid and forcible appeal will not only be promptly and largely answered by the Christian public at home, but by the Christian public of India also; and

that we shall soon hear of large contributions to the funds of the Calcutta Christian Tract and School-Book Society, and to all kindred institutions, having the effective enlightening and moralization of India for their object.—M.

3.—LETTER FROM THE TUTOR TO THE MAHA'RA'JA' OF MANIPUR.

“I am happy to say that the Maharájá and the regent's boys are going on better with their studies than before. The regent's sons are reading now the 2nd No. Spelling Book and the 1st No. English Reader. They can read and translate pretty well. The other boys are getting on capitally; some of them have made good proficiency in Grammar and Geography, and can speak English pretty well, and in a few days they will begin upon history. Some of them appear to be clever and promising boys. The two young girls are going on very well with their studies; they are both attentive, clever and promising girls.

At present I am engaged in translating the first part of the Bákýábali into the language of this country, in Roman character, which will be very useful to the natives; and I intend to make up a Spelling Book in the same way as prepared by the Missionaries at Sadiyá; it will assist the boys to read the Dictionary, &c. We are very much pleased to have the Dictionary, it will assist the boys very much indeed in learning English as well as Bengáli and it will do much good. All of my head boys can read the Dictionary which they have received from Mr. Gordon, as well as Mr. D'Rozario's, with a considerable degree of ease, and in consequence are able to understand Bengáli as well as Hindustání pretty well.”

4.—BENGAL AUXILIARY MISSIONARY SOCIETY.

The Report, for the past year, of the Bengal Auxiliary Missionary Society is now before us, as approved and ordered to be printed at the Annual meeting held in the end of October last.

The opening reflexions are so happily appropriate to the commencement of a new year, that we insert them entire, leaving them to the mature consideration of every reader.

“The gathering together of the friends of this institution for the purpose of reviewing the past with humility, and looking on the future with renewed faith and devotedness, reminds us that another of those periods which mark our progress towards the eternal world, lessen the number of our days for exertion, and bring us nearer to the scrutiny of our great Master, has past away. Another year is gone; its hours, and moments, and days, have borne their messages to the ear of God, which stand now in the imperishable records of heaven: they will meet us in

the day of the revelation of all things. The time is spent ; but the record lives ; it will associate itself either with the approving sentence of Christ—"Well done, good and faithful servants," or with the condemnation of his mouth, "Thou slothful servant, thou thoughtest I was a hard Master." Let us therefore each inquire how we have spent the year in reference to the claims of God and men ; for this may lead us to attend with the greater candour and charity to the recital of the untiring, though apparently at present, unsuccessful labours of our brethren, who are devoted to the work of preaching the Gospel to an idolatrous and gainsaying people."

The labourers of this Society are twelve European Missionaries, one Indo-British Assistant Missionary, and, one Portuguese teacher, with seven Native Assistants. The stations occupied are Calcutta, Chinsura, Berhampore, Moorshedabad and Benares. These are, however, but the respective centres of the spheres of labour embraced, and the places of abode to the Missionaries and their families. Thus, in the Calcutta district are included two stations, Rám Mákhál Chak and Krishnapur, where there are native churches, the former superintended and instructed, as such, by Messrs. Piffard and Lacroix the joint pastors, and the latter by Mr. Campbell ; while these again are only so many foci for carrying out Missionary effort among the surrounding heathen. Of these agents we read :—

"It is especially satisfactory to your committee to reflect on the fact, that with the exception of the English preacher, and their newly arrived brother, the whole are fully conversant with the native languages, and are capable of vigorous and devoted exertion in that department of labour peculiarly and distinctly marked out by the home Directors, viz., that of preaching the Gospel of the blessed God to the heathen."

In the Calcutta district are six Missionaries and three native assistants. One of these is the Pastor of the Union Chapel, and is set apart exclusively for English service. This is justly deemed a wise and necessary arrangement ; inasmuch as a healthy state of real christianity among professed Christians, European and Indo-British, is not only of the utmost importance in itself, but of the last moment in its bearing upon the estimate formed of Christians and their faith generally, by the natives. Moreover, it is to the spread *here*, of genuine religion, and of a consequent anxiety for the conversion of the heathen, that we must look for any very extensive Missionary exertions. It is manifest that any attainable amount of contribution from the European public at home must ever fall immeasurably short of what would be required, if we were to contemplate the sending to this country, and maintaining, of any very large number of European Missionaries—a number which yet, at its utmost extent, could never pretend to bear any adequate proportion to, the 80 millions of the population. It is through a Christianized Anglo-Indian population at the principal stations, stirred up to feel and labour for the perishing myriads that surround them, and

by the wide spread of a holy leaven from these separate centres, through the instrumentality of an indigenous native ministry, that the Gospel must win its widening way over the regions of Hindustan, till brahmin and moslem be historic terms merged in the single designation of Christian. We are happy to perceive the Bengal Auxiliary Society sensible of this verity, and anxiously taking measures both to cultivate real Christianity among professed christians, and to raise up a class of well instructed, humble and pious *native* preachers. It will be long ere these can advantageously act *alone*. The superintendance of intelligent European Missionaries must continue for yet many years; but the value of good native assistants is even now in many ways incalculable; they are so well able to cope with the duplicity of the native mind,—to meet its wants and wishes, often closely disguised from the European, partly from natural timidity, partly from dissimilitude of thought and expression, partly from the want of that familiarity which the diversity of customs, &c. must necessarily preclude. With a view to provide such assistance, an efficient course of study has been laid down for the theological class of native students in the Christian Institution supported by the Bengal Auxiliary Missionary Society at Bhawānipur, under the superintendance of the Missionaries, aided by well qualified Portuguese Teachers.

The amount of actual conversions has been small, yet sufficient to test the general expediency of the measures that have been adopted. Much illusion on this point has taken possession of many minds, that requires to be immediately dissipated. The report justly observes :

“ It would be gratifying to have been able to speak of more decided progress; it should, however, be kept in mind that where preaching of the Gospel to adults constitutes, as it does with the Missionaries of this Society, the principal sphere of exertion, a longer time and a greater proportion of labourers are needed to ensure *visible* success than where mere education of the young is aimed at. The superintendent of a school, in a limited sphere of some hundred boys, may, even if single-handed, do much good that will soon be apparent. But the Missionary preacher, who has to work upon thousands and tens of thousands of adults constantly changing and shifting, and filled besides with deep-rooted prejudices, has far more appalling difficulties to contend with. Humanly speaking, it is only after a long period, and by dint of a great number of labourers, that any lasting impression can be made on this mass; for sermons, however often preached by a small number of individuals, are too few and far between, among so dense a population, to produce immediately visible and tangible effects. O! that Christians would but pray more fervently the Lord of the harvest to thrust forth more labourers into his harvest !”

It appears that besides regular services for the Native Christian churches, there are constant exercises maintained, throughout the year, at several chapels in different parts of the city, for

bringing the Gospel before its vast heathen population. Every evening in the week several of the Missionaries preach in the Bengali language and often to crowded audiences. They have lately also commenced, in addition, a set course of weekly systematic preaching, each Missionary in rotation taking up a distinct subject. Large numbers of Christian Tracts and portions of the Sacred Scriptures are distributed, which are in great request; and sometimes, which is rather a hopeful sign than otherwise, considering the general apathy of the native mind, considerable discussion is excited and no small opposition experienced. The Native papers, it seems, have lately poured forth a more than ordinary quantum of vituperative absurdity, which will assuredly turn to good in the end. The general aspect of things in Calcutta, in a Missionary view, is thus shortly but pointedly stated.

“There is much inquiry and much apparent attention to the subject of Christianity, observable among the natives; though I fear little of it is, as yet, of a genuine and saving nature. A new feature, which argues well for the future, is becoming more and more perceptible. I allude to the open hostility to Christianity at present displayed by numbers of Hindus, whose apathy in religious matters, so long complained of, seems to be subsiding. It is always when Satan finds that his kingdom is tottering and his power about to be curtailed, that he excites his adherents to opposition. It is, therefore, a cause for rejoicing rather than for lamenting, that we see this beginning to be the case in this part of Bengal.”

At Chinsura, Berhampore, and Benares the work is carried on by zealous, intelligent and indefatigable Missionaries of the Society, in all the various modes that have been detailed. Many schools are supported; extensive Missionary tours are made; the seed of the word *vivá voce*, and by the wide dispersion of Tracts, &c. is scattered far and near; and, amid many discouragements, whether common in all parts of the world, or those peculiar to India, prejudice is softened down; knowledge spreads; individual souls are converted; and the way is evidently preparing for the crumbling of the already tottering edifice of idolatry and superstition, and for the erection on its ruins of the imperishable fabric of Christianity.

“The number of schools, in connection with the society, is about fifteen, containing about eight hundred pupils; of these five are Christian boarding and orphan schools, two adult schools, and one infant school. In all, the Scriptures are fully taught.

The number of converts, it will be seen, has increased during the past year, and the conduct of the native Christians has been such as to afford increased satisfaction to their pastors. It will be observed that we have a greater number of native catechists this year than in former years; and we hope, as the Christian Institution prospers, we shall raise up an efficient and pious vernacular ministry.”

We recommend the Report as well deserving an attentive perusal, but are compelled, by our narrow space, to forego trans-

ferring many interesting portions of it to our pages. May the Lord abundantly prosper this and every other kindred Society for the extension of his holy and happy reign among men!—M.

5.—BAPTIST MISSION REPORT.

An abstract of the Report of the Baptist Missionary Society in England, has reached us; from which we learn, with infinite satisfaction, the beneficial working of the West Indian negro-slave emancipation, in reference to the progress of true religion among that deeply injured class of our fellow-men*. We have only room for one extract; it follows an account of the public opening of the British school at Montego Bay in Jamaica, on the 24th September 1836, “on which occasion the children from the various Sabbath schools connected with the church, 3170 in number, assembled. A more interesting scene I never beheld; indeed it was too much for me: the excitement occasioned a fever, the effects of which I have not yet fully recovered.”

“It is now truly interesting to spend a Sunday at Montego Bay. When I arrived, thirteen years ago, the Sabbath was market day; all was noise, business, and confusion. There was nothing to indicate it the Sabbath day. Now, as the hour of service approaches, the people are flocking to the respective places of worship; and during the hours of service, scarcely a person is seen walking the streets. The change is almost incredible. What has God wrought! may christians say. It is indeed the Lord’s doing, and it is marvellous in our eyes. ‘Not unto us, O Lord! but unto thy name be all the glory.’”

The word of God goes on prosperously.

“Among those received was a woman, who had attained the very extraordinary age of 123 years, and after living nearly the whole of that lengthened period in ignorance and sin, was enabled to receive the Gospel, and to afford most pleasing and decisive evidence of her conversion to God.”

Surely one such instance, if duly considered, must satisfy the most incredulous, not only of the value but of the intrinsic *power* of the Gospel when brought positively to bear, without let or hindrance, on the human mind in all conditions of intellectual and social advancement, or in the lowest state of degradation in both.—M.

* We deeply regret to learn, from subsequent communications, that, in other respects, the Apprenticing system has not been allowed to tell as it should have done on the temporal well-being of the emancipated negroes; chiefly through the cupidity of the owners or their agents, and the inefficiency of the stipendiary Magistracy. Anon of this, at length.—EDD.

VIII.—*Examination of the General Assembly's School.*

On the 12th of the last month we had the gratification of attending the seventh Annual Examination of the noble school instituted by the Scottish Society's missionaries in this city. The examination was held in the new building in Cornwallis Square, which had been but a short time previously completed; a structure which, for beauty of style, accuracy of proportions, chasteness of decoration, and perfect adaptation to the purposes of its erection, is not exceeded by any other in the city of palaces. It does infinite credit both to the designer and the architect; the former, too modestly, refuses to be noticed; the latter is the very respectable builder, Mr. Gray.

A remarkable feature in the character of the Scottish Mission in India is its *nationality*—it is not the undertaking of a voluntary society of benevolent individuals, united for that purpose alone, (as are those of nearly all other missions from our father-land;) but it is that of the whole national Church of Scotland as such; and a truly becoming, honourable, and most worthy acknowledgment and fulfilment it is, of the solemn obligation lying upon it, as upon all other churches in like manner, with one heart and one hand, one lip and one purse, to obey the last solemn behest of the ascending Saviour—"Go ye into all the world and preach the Gospel to every creature." Late though the Church of Scotland has come into the field of missionary enterprise, she has thus nobly distinguished herself above all other Protestant churches, that of the United Brethren or Moravians alone excepted, we believe, by thus appearing in her *corporate* capacity, as a whole, not in any larger or lesser fraction of her extent; and that with an energy and determination that promise well "to redeem the time" in which she has seemed, (and, we trust, *but seemed*) indifferent to the sacred cause. She has, as it were, delayed but to gather up her full strength to a vigorous and mighty and united effort, "to fight a good fight," and to win unwithering laurels in the field of holy battle against the accursed usurper of God's supreme dominion over the hearts of his human creatures. Already has she taken her stand, with resolute and uncompromising decision; and at each of the three Indian Presidencies has stationed her national missionaries, in the very van of attack upon the strength of Satan's kingdom. May she long maintain her position, until, by the exertions of her agents, in union with the many intrepid soldiers of the Cross from the other sections of the grand army of the Redeemer,—“the whole Church militant here in earth,”—commissioned to the same field, the great enemy of God and of souls shall be driven from every corner of his usurped dominion through the vast

regions of Hindustan, and till every temple of a base superstition and a demoralizing yet most contemptible idolatry, shall have crumbled into everlasting ruins, and the idols of brahminical abomination be "utterly abolished :"—Amen and Amen !

The Scottish Mission has, in the first instance, appropriated to itself, as it were, the department of general, scientific and Christian *tuition* of the rising youth of Calcutta, as distinct from a nearly exclusive devotion to the proclamation of the Gospel, in the direct way of native preaching, to the adult population.

We ought not, if we would, on the present occasion to touch this subject in a controversial way. Decided as are our own views in leading us to give an unhesitating preference, even in the very first efforts of missionary energy, to the immediate announcement of the Gospel message to the rudest alike and the most civilized of the human family, we cheerfully give our Scottish brethren full and entire credit for the possession of a zeal in no respect inferior to our own, and for the best use of their Christian judgment and discretion in selecting and prosecuting the line of labour on which they have entered. We heartily wish them God speed, and doubt not ere long to see them, when their plans are fully matured and their *avowedly* preparatory work in some good measure accomplished, vigorously branching out into every other department also of missionary enterprise ; especially to see them entering, with apostolic zeal and earnestness, upon that which is first and chiefest, because it is so eminently "the power of God unto salvation," the direct preaching of the Gospel of the blessed Jesus to the various classes of the population of this vast city, "speaking to them *in their own tongues*, of the wonderful works and marvellous grace of God !"

We should prefer too, we avow, that the admittedly preparatory and assuredly subordinate *school-work*, had been committed to well-qualified *laymen*, under the general superintendence merely of ordained missionaries ; so to enable the latter to devote far the largest portion of their time and strength to the study of the native languages, and, when these were acquired, to the employment of them in the direct efforts of native preaching, which is that to which a call to the ministry specially designates him, in every church, who receives it. This first and greatest object is, however, we rejoice to know only *postponed* by the Scottish missionaries ; and we entirely respect their deliberate judgment, while candidly acknowledging our own to be decidedly different on this point. Ere long, we trust to see and hear them at their *proper work* as ministers of the gospel of Jesus Christ.

Assuming, then, that the branch of missionary labour thus chosen for a commencement, is a legitimate one—which many will at once admit—and also a prudential one, on which inquiry we will not, as we said, now enter, we hold it self-evident that the thorough-going and vigorous mode of prosecuting it, exemplified in the Scottish Mission, is the only one to afford a tolerable prospect of any considerable success, or even to justify at all its almost exclusive adoption. No efforts have been spared; funds have been liberally supplied; men of first-rate talent and superior education have been sent out; the most approved plans of teaching have been adopted; the entire time and talents and exertions of the highly qualified Missionaries have been devoted to the Institution, and most certainly with no small results of the character *immediately* contemplated. We say immediately, because the *ultimate* object—the only one which could for one moment justify so large an outlay of expressly *religious* missionary funds, and so exclusive an application of Christian ministerial labour—and the one too, we are quite sure, ever nearest the hearts of the Scottish Church as well as of their excellent missionaries on the spot—has been openly avowed from the beginning. The uncharitable cant of deception, &c. so often in the mouths of some nominal but pseudo-*christians* (proh pudor!) as a charge against the conductors of Mission schools in India, and which has in truth no just application to any of those establishments, cannot have even a *seeming* plausibility as applied to the General Assembly's Institution in Calcutta. The pupils and their parents are fully aware, and were so from the first, that the destruction of Hindu idolatry and superstition, equally with that of all false philosophy, is directly aimed at, and conversion to Christianity, as a moral and rational consequence, contemplated and desired by its founders, its supporters, and its agents; and that this ultimate object out of view, not one *cowrie* of religious funds would have been spent, nor one hour's missionary toil have been devoted to merely scholastic exercises and scientific instruction, however absolutely valuable and however, on other resources and by other agents, laudably to be engaged in. One reflection was powerful in our own minds during the examination; namely the utter futility of the idle fears entertained by many well-meaning friends of native education, that the introduction of any direct instruction upon the doctrines and evidences of Christianity would surely neutralize the efforts made to open the native mind to the reception of European education at our hands. For, what is the fact? In the Assembly's school are upwards of 700 boys and young men, of all castes and classes, the highest and most respectable in native society, in regular and voluntary attendance upon the

instructions of avowed Christian missionaries. Be it, if the objectors please, that for the sake of larger advantages than elsewhere obtainable, for the better prosecution of scientific and secular studies, they but *tolerate* the inculcation and *submit* to the study of Christianity, in its doctrines, evidences, and moral precepts; yet, what can more triumphantly refute the vain apprehension we now refer to, than the fact of such an exhibition? But we are satisfied, from personal inquiry and the stubborn evidence of facts, that there is more than what we have supposed; that there is, in many, a real awakening of mind to the paramount claims and love of truth in all its departments, and not least in its moral and religious aspect; and this is all we wish for. Let but truth have as *fair a hearing* as error, and it *must* triumph. *Magna est veritas et prævalebit.* The human mind was constituted for it, and it designed for the human mind; the result, consequently of its exhibition to that mind, when awakened to the pursuit, is not doubtful in the forward-view of the discerning and observant student of human nature, adequately read in the history of his race.

We annex the programme of the examination.

<i>Classes.</i>	<i>Books read.</i>
14th & 15th	Instructor No. I. 2 pp.
13th	24 pp.
12th	Instructor No. II. English Grammar, Parts of Speech.
11th	Instructor No. III. 24 pp. Woollaston's Grammar.
10th	48 pp. McCulloch's do. 26 pp.
9th	160 pp. Lennie's do. 52 pp. Geo- graphy—Europe, Asia, and Africa.
4th	{ Euclid, Book I. Brief Survey of History, Part II. 97 pp. New Testament—The Four Gospels; Arithmetic—Frac- tions.
	ESSAY BY MAHESH C. BA'NURJYA.
Monitorial Class.	{ Whately's Rhetoric; Sir Jas. Mackintosh's Ancient and Scholastic Ethics; Paley's Evidences of Christianity.
	ESSAY BY KHYETAR M. CHA'TURJYA'.
1st Class.	—Milne's Astronomy; Leechman's Logic; Clift's Political Economy; Horne's Evidences; History of England; Conic Sections; Parabola and Ellipse; Spherical Tri- gonometry.
	ESSAY BY BEHA'RI' L. SINGHA.
2nd Class.	—Horne's Evidences; History of India; New Testament; Euclid, 6 Books; Plane Trigonometry; Algebra; Quad- Equations.
	EXAMINATION IN BENGALI'.
3rd Class.	—History of India, 77 pp.; Euclid, 4 Books; Horne 40 pp., New Testament, 4 Gospels; Physical Geography.
5th & 6th	Brief Survey, Part I. 140 pp.; Use of the Globes; Arith- metic, Fractions; Geography, 4 Quarters and India.
7th & 8th	Brief Survey, Part I. 24 pp.; Geography, the 4 Quarters; Arithmetic, Reduction; Lennie's Eng. Grammar.
	The number of pupils on the list is 740: the greatest number present at once 645.

The Programme was not strictly adhered to, in the examination; several Classes, from want of time, were not examined at all.

We were not able to remain out the entire examination, (which was conducted chiefly by the Rev. Messrs. Charles, Mackay, and Ewart;) but saw and heard enough to justify us in forming and expressing an unqualified opinion, that the conduct of this Institution has been eminently successful in communicating a large mass of miscellaneous knowledge to its pupils. Many of these have certainly acquired a very considerable acquaintance with our, to them, exotic and most heterogeneous language, difficult alike in its enunciation, spelling and construction. The Essays exhibit most satisfactory specimens of progressive attainment, *pro ratione classium*, in the art of English composition; and that not merely as to grammatical correctness, idiomatic expression, and just application of terms, but as to ease and range of thought, enlargement of ideas, and positive growth of intellect. Yet they were shewn up as written, with all their faults and peculiarities of spelling, diction and illustration. The first Essay was "on Grammar, by Gopál Chandar Dás, a lad of the 10th class, of only nine or ten years of age. It was read aloud by the lad himself, and excited, by its original naïveté, truly native turn of thought, and swelling and singular figures and illustrations, no small amusement among the European auditory.

The second, "on Female Character," by Mahendra Lál Baisák, shews the writer to be really a thinker and an observer, though neither very original nor very profound. His style is unequal, his composition not so correct as it is evident he *could* render it, were he to take greater pains, by writing leisurely and revising carefully. This latter exercise is especially called for to restrain the luxuriance of native style and to conquer the intolerance of patient labour so characteristic of Bengálí youth. However, as almost a first attempt, the Essay on Female Character must be deemed highly creditable to its author, the more so as we learn that he has received no regular instruction whatever in composition.

The third essay "on the Rise and Doctrines of the Stoics and Epicureans of Greece," is, on the whole, composed with much correctness and knowledge of the subject. It is from the pen of Khyetar M. Chátturjyá, of the first or monitorial class, although not considered the best that was presented. That on the same subject, by Malesh Chandar Bánurjyá obtained the preference.

The mathematical classes passed a highly creditable examination indeed. Several of the young men were singularly prompt in the demonstrations, and accurate in the expression of the algebraic formulæ, &c. One youth, Mahendra L. Baisák, already

mentioned, brought up and presented a book of Geometrical Propositions with original solutions, well conceived and worked out with much talent. The figures were drawn and the solutions written out with great neatness and in a remarkably good fair hand. The whole was the labour of his private hours, quite unknown to his tutors, who were first aware of his voluntary exercises when exhibited on the morning of the examination. This youth's mind has evidently a mathematical direction; its development in this branch is considerable, much greater indeed than in any other.

We regretted extremely not to have been able to await the hearing of the Bengálí class; for we regard as one of the most important objects to be aimed at in all institutions for the education of natives, the exciting of a taste for the study of their vernacular languages. Few of them can ever hope to attain a sufficiently extensive and accurate acquaintance with English, to be able to compose in it works of any standard excellence or great utility; and were it even otherwise, how small still the number that would or could be benefitted by their perusal! The great object of a European education, apart from its possessors being thereby led to a knowledge of religious truth, and from their own personal advancement in strength and excellence of mental and moral character, must of course be to furnish a sufficient number of young men of fair talent and application, with the science, literature and wisdom of the west; and to awaken in their minds an effective desire to seek the improvement of the mass of their countrymen, by spreading their own acquisitions among them through the medium of translations and original compositions in the *native* tongues. Thus would they become real and extensive benefactors; short of this, on the other hand, they would usually be but vain, selfish, and inglorious possessors of talents uselessly buried, or abused, perhaps, to purposes of ostentation and display. It is to *natives* of the country, thoroughly educated, of well cultivated minds, just sentiments, enlarged views, liberal and philanthropic feelings, that we must look for the exertion of any very extensive influence upon the mass of the Indian population; and this not only in regard to art, science, literature, and general education, but to religion also. The hugest efforts that it were not altogether visionary to suppose put forth by the various societies of our father-land, through *European* missionaries, and the vastest amount of charitable contribution that could by possibility be obtained, would but serve to commence, in various well chosen foci, the work of religious illumination and moral regeneration. As in all past periods and among other nations, so now and here, foreign instructors and resources can be made to bear

only upon the *introduction* of Christianity. It is by its own native energy, once put fairly in operation, that it must radiate far and wide, in all directions. A holy leaven, once duly inserted up and down the mass of an idolatrous and debased population, must subsequently work its own way till the whole be leavened. Thus many small bodies of native scholars on the one hand, and numerous little native churches on the other, are all that can reasonably be proposed as the result of European means and efforts. To those bodies and churches themselves must be left the task of extending true knowledge, a sound education, and a pure religion over the length and breadth of the land.

Hence the real importance of such institutions as the Assembly's School—whether we view their alumni as the future literati and writers of their country; or as destined to furnish from their number a body of well educated men, imbued, as it may be confidently hoped not a few will be, with a zealous love for truth, and saturated with the genuine spirit of an enlightened Christianity, to go forth hereafter as the heralds of a divine salvation, and to become the apostles of the future churches of christianized Hindustan. Nothing short of this will ever effect the conversion to the Christian faith of the millions of the East. This is the great aim of all our noble Missionary Societies; this is the fervent prayer, the supporting hope of all their zealous agents in this idolatrous country, and that to which all their self-denying and laborious exertions are perseveringly directed. But to return—

A bare inspection of the programme will satisfy any inquirer, that most assiduous, intelligent and well-directed effort must have been employed by the directors and conductors of this institution, before such works as Whateley's Rhetoric and Logic, the Ancient and Scholastic Ethics of Sir J. Mackintosh, the Evidences of Paley and Horne, could have become its class books; to say nothing of astronomy, algebra (as far as quadratic equations), plane and spherical trigonometry, conic sections, the problems of the parabola and ellipse, &c. being among the subjects of only its *seventh* yearly examination!

The chief Magistrate Mr. McFarlan, with most considerate and munificent liberality, has given one thousand rupees as a fund for a yearly gold medal, to be the meed of the best proficient in the school, at its periodical examination. It was this year adjudged to Mahesh Ch. Bánurjyá.

Mr. Gray, the builder, also presented a very handsome silver medal, which was obtained by Khyetar M. Chátjarjyá.

A third medal was presented, by the Rev. J. Charles, to Mahendra Lál Baisák, of the 2nd class.

These medals bear an impression of the front elevation of the new school, with suitable inscriptions on the obverse.

The following is a list of the successful candidates for the meed of merit, in the 8 senior classes.

<i>Monitorial Class.</i>	
Mahesh Chandar Bānurjyá*.	Tára Charan Sikdár.
Khyetar Chandar Cháturjyá†.	Bishwanáth Mitra.
I'shwar Chandar De.	<i>5th Class.</i>
	Harish Chandar Dhar.
<i>1st Class.</i>	Lál Behári De.
Behárilál Singha.	Murári Mohan Sil.
Shámá Charan Datta.	Madhusudan Gupta.
Haro Sankar Dás.	Nabakumár Set.
	<i>6th Class.</i>
<i>2nd Class.</i>	Addanáth Basu.
Banamáli De.	Gopál Chandar De.
Mahendralál Basák‡.	Baikanthanáth Nág.
Nabakumár Páttar.	Sib Chandar Ghosa.
Khyetar Mohan Mitra.	Nabakrishna Chakrabartte.
Nimái Charan Dás.	Ishwar Chandar Basák.
Kailás Chandar Mitra.	<i>7th Class.</i>
Shrínáth Basu.	Nazim Mandal.
Jagat Chandar Bānurjyá.	Nabin Chandar Láhá.
<i>3rd Class.</i>	Dwárákánáth Bhar.
Rámendra Sarkár.	Gopál Chandar Mukarjyá.
Gopál Chandar Cháturjyá.	Rámkisan Ghosa.
Dwárákánáth Mukarjyá.	Kailás Chandar Ghosa.
Gopál Chandar Cháturjyá.	<i>8th Class.</i>
Sibchandar Pál.	Ishwar Chandar Ghosa.
<i>4th Class.</i>	Gopál Chandar De.
Parameshwar Sáh.	Kistakistan Maitra.
Brajanáth De.	Gobinda Chandar Cháturjyá.
Dinanáth Dás.	Sashisekhar Mukarjyá.

CINSURENSIS.

IX.—*Monument to Messrs. CAREY, MARSHMAN and WARD.*

To the Editors of the Calcutta Christian Observer.

SIRS,

Will you permit me to call the attention of the Christian and literary public of India to the following subject. Your readers will be aware that the last of the excellent trio (Messrs. Carey, Marshman and Ward), who may justly be designated the fathers of the modern Protestant Missions to India, Dr. Marshman, has entered into his rest. They all sleep in Jesus and their works do follow them.

* The McFarlan Gold Medal.

† The Silver Medal from Mr. Gray.

‡ The 2nd prize for general eminence ; and a Silver Medal, from the Rev. Mr. Charles, for his Book containing various original demonstrations of propositions in the *first* six Books of Euclid.

Might it not be proper for all parties, both European, Indo-Briton and Native, to unite for the purpose of erecting some monument to the memory of these pioneers in the Mission field? I do not advocate any splendid erection, but a plain unostentatious tablet, in some public place of resort (the Town Hall for instance), which might teach the future generations of India the reward that attaches to unaided talent, perseverance, and Christian integrity*. I am aware the more private friends of Dr. Carey contemplate some such erection for *him*; but this would not interfere with the more public and comprehensive demonstration of feeling. Submitting this to the judgment of yourselves and readers,

Calcutta, Jany. 21st 1838.

I am, &c.

A COSMOPOLITE.

Missionary and Religious Intelligence.

1.—ECCLESIASTICAL AND MISSIONARY MOVEMENTS.

Since our last, the Rev. W. F. Wybrow has left for Banáras in company with the Rev. Mr. Leupolt of the Church Mission. Mr. W. intends, we believe, to visit the several stations of the Society in the Mufassal. May his visits be the means of infusing *new vigour* into the minds of the brethren.—The Rev. A. Sutton has returned to Cuttack. The Rev. A. Lish of Chirrá Punji, The Rev. J. Tomlin and family from the hills, and the Rev. J. Comstock of Khyook Khyoo, arrived safely in Calcutta during the last month.—We understand the Bishop designs a trip to the eastward for the benefit of his health. The Rev. T. Robertson, the senior Presidency Chaplain, has proceeded to England.—The Bishoprick of Madras has been filled up with Dr. Spencer, a relative of Sir J. C. Hobhouse; it is supposed, however, that domestic circumstances will induce him to resign the appointment. May the mantle of Corrie fall on his successor!—The last overland despatch announces that 48 Missionaries had taken their farewell of the Missionary Society. We have not heard officially of such a designation; but have no doubt that it refers to the publicly setting apart of a number of devoted Missionaries and their wives who are intended to accompany the Rev. J. Williams to the South Sea Islands.—J. Hope, Esq. formerly treasurer to the Serampore Mission, has entered into his rest. The Rev. G. Townsend and the Rev. W. Broadfoot, two of the earliest friends of the London Society, have also passed from the scene of labour to that of reward.—The Rev. H. Malcom has sailed from China for the United States.—Rev. H. Proby proceeds to Europe on the Orient.—The Rev. Messrs. A. and J. Stronach, of the London Society, and their families have proceeded on the Brigand to Singapore, to prepare for the Chinese Mission.—The Rev. J. Kruckeberg has sailed for the straits on the Sullymany, for the recovery of his health.—The Rev. C. Lacy has just arrived from England on the Royal Saxon.

* We shall be happy to receive any donation for this purpose.—ED.

2.—GOVERNMENT CONFIRMATION OF ITS SANCTION TO THE IDOLATRIES OF INDIA!!!

It is with the deepest and most unfeigned sorrow we announce it is reported, that the Court of Directors have forwarded an answer to the prayer of the memorial forwarded by the Venerable Corrie and his friends at Madras, that the customary salutes and other Government sanctions to Native religious festivals might be dispensed with. Will it be believed that this prayer has been coldly *negatived*? The Government, after mature deliberation, continue their sanction alike to Hindu and Musalmán superstitions, and not only continue it, but oblige their conscientious servants to bend to Baal whenever the priests of either Káli or Muhamad shall determine to be devout! This is a singular kind of neutrality and only strengthens what we have penned on this subject in another page. The arrival of this intelligence has induced us to recommend that which we hesitated to do before from a fear of being thought premature; viz. that all interested in the subject should convene a public meeting in Calcutta, for the purpose of forwarding to the advocates of humanity in Britain an address urging them to take up and press the subject on the attention of the Parliament and Court of Directors.

3.—METROPOLITAN RELIGIOUS ANNIVERSARIES.

The season for holding the Anniversaries of the various religious and Charitable Societies in Calcutta is almost past. The reflections induced by the retrospect of the various engagements is of the most pleasing and exhilarating kind. The meeting together of so many good people, and of the Ministers and Missionaries of different persuasions, is refreshing; and seeing such large assemblies gathered for the support of the active agents of the different Societies, we could not help exclaiming, behold how good and pleasant it is for brethren to dwell together in unity, and could not but hope that the Saviour's prayer for the unity of his church would have speedy fulfilment. The anniversary of the *Auxiliary Bible Society* was held on 19th of December, 1837, the Bishop presided. The Report, read by the Rev. R. B. Boswell, was marked by fidelity and deep-toned piety. The exertions during the past year have been extensive and calculated to be permanently useful.—The Annual Meeting of the *Bible Association* was held in the same place on the evening of January the 5th. The Archdeacon Dealtry presided. The principal feature of interest in the Report was the continued craving of Native intelligent youth for copies of the Holy Scriptures.—The Anniversary of the *Bengal Auxiliary Missionary Society* was held in the Union Chapel on the 18th of October J. W. Alexander, Esq. in the chair. The Report, a notice of which appears in this month's number, was listened to with interest.—The supporters of the *Calcutta Seamen's Friend Society* held their Annual Meeting in the Union Chapel on the evening of January 3rd, J. W. Alexander Esq. in the chair. We have copied the brief report of the institution into our pages entire, as it may interest some of our Mufassal friends in the affairs of our too long neglected Seamen.—The *Ladies Association* to the Bengal Auxiliary was held in the Vestry of Union Chapel on Wednesday the 17th January; Rev. T. Boaz presided. The object of this Association is to raise funds in aid of the local expenditure of the Society. The Anniversary of the *Cooly Bazar Association* to the Bengal Auxiliary was held on Friday evening the 16th of January. The Meeting was addressed by Messrs. Lacroix, Morton and Boaz. The annual examination of the general Assembly's Institution is noticed at length in another paper.

The most interesting meeting of the season was that of the United Churches in Calcutta, for special prayer and humiliation, on the first Monday in the

9.—HUMAN SACRIFICES.

Certain mysterious doings, in the neighbourhood of Burdwan, have lately excited strong suspicions that priestly influence has been reviving the horrid practice of human sacrifices. The Friend of India, in calling attention to the circumstance, has excited the *righteous* indignation of the conductors of the Chundrika, who most manfully and stoutly deny even the *imputation* of the crime—Oh happy change ! But our contemporary should not allow his indignation to entomb his recollection ; at least, he should remember that it will not be the case with his fellow-mortals ; for they will suspect deeds of darkness from those who could abet and advocate infanticide, suttee, and ghat murders. If it be not deemed irreverent to offer, from the Christian Oracle, advice which the editor of the Chundrika might tender to his brethren, we would say, if they would shun the reproaches not of Christians only but of the humane and intelligent of every creed, *avoid the appearance of evil.*

10.—BRITISH INDIA, OPIUM AND CHINA.

The Chinese authorities appear quite determined to put down the contraband traffic in opium. Such is the spirit with which they are pursuing their determination, that they have refused to negotiate with Captain Elliot, the Queen's representative at Canton, and he in consequence has struck the British flag and removed to Macao. The opium dealers, in the meantime, appear like men under the influence of a singular fatuity ; for at the moment when there is no market, but a declaredly contraband one for the drug, they are most eagerly cramming every clipper for the market. We fear for the speculators as *INDIVIDUALS* ; for inevitable ruin must await many who have risked their all in this daring speculation, if it should fail, which we fear it will ; for they are reckoning without their host, if they suppose that the Chinese are not looking in the present instance lower than the surface. We more than fear the issue, as it respects the *government* ; for that issue, if things progress as they have done for some months past, must be either a disgraceful ejection from the Chinese market, or war. Here we are with our Queen's representative disgraced, our flag dishonored and our government pledged, by its loans to the opium merchants, to protect the trade ; while report has it that high authority declares " the opium trade shall be pushed to the last." What a position for proud and honorable Britain to assume, with a heathen nation in support of a contraband trade, and for a paltry annual revenue of two crores of rupees !

11.—NEW WORKS.

We have been favored by our respected friends of the Baptist Mission Press with copies of three new works in the native languages. The one is a *Life of Daniel* in Bengali, accompanied by an English version on the opposite page. The translation is by the Rev. W. Morton. It is in such style and idiom as, it is hoped, will render it popular with all classes, and yet not be beneath the perusal of the most erudite. It is printed under the patronage of the American Sunday School Union, and reflects equal credit on their liberality and on the diligence and ability of the translator. We think the subject is happily chosen, as there are many points in the history of Daniel which must have peculiar interest for orient youth. May they imitate his holy and decided example.

Another is a Romanized edition of the Rev. A. Bowley's *Hindustani* translation of the *Pilgrim's Progress*, with several beautifully executed engravings, sent out by the English Tract Society for the purpose of illustrating similar translations of the entrancing vision of good John Bunyan.

The volume is altogether the most compact, elegant and cheap thing of the kind we have yet seen in a native language. It reflects the highest credit on our friends, the printers; and as they have printed it at their own risk, we hope the sale will be such as to induce them to follow it up by other works equally adapted, both from their substance and price, to be available and useful to the native community. The third is a translation of Bunyan into the Oriya language by the Rev. A. Sutton. It is in a clear type, compact form, and, we understand, simply and faithfully rendered. It is pleasing to reflect on the fact that we have this deservedly popular book translated into three of the principal languages of Northern India.

12.—REPRINTS.

The following useful little tracts have been reprinted by the Baptist Mission Press. "*The Unity of the Church*, a tract for the times,"—an excellent little treatise on the importance of Christian Unity: we strongly recommend it to our friends in the Mufassal.—"*The Church Member's Guide*"—this is a book of extracts made some years ago from Mr. James's larger work by the Rev. Js. Hill; it embraces the duties of Church Members to their pastor, fellow-members and the world. A copy of it may with advantage be put into the hands of every Christian.—It is proposed to reprint "*Counsels to a newly-wedded pair*," by Dr. Morison of Chelsea, a little work which has had a very extensive and useful circulation in England and America. The subject may excite a smile, but we suspect oft is the time when those wishing well to newly-married people would wish some proper little treatise to put into their hands, which might be read in the calmer moments of domestic life; and this especially in a country where the gordian knot is so frequently tied without that mature reflection which generally ushers persons into the connubial state in our own country. We hope our ministerial brethren will forward indents for the work, in order that they may have it at hand to present their friends on the occasion of their nuptials. The printers have studied elegance and economy in the getting up of the work.

13.—BENGA'LI CLASSICS.

It has been suggested to us that an uniform edition of Bengali standard works is a desideratum. One of our esteemed correspondents, it will be seen in another paper, has offered to undertake the collating and revision of such a series, should a sufficient number of subscribers be found to cover the expence of printing, &c. It is supposed that the whole may be comprised in 8 or 10 volumes, at from 1 to 2 Rs. each volume. They will be printed on the best Europe paper, with clear types and from the most accurate and faithful texts; those accustomed to purchase and pore over native works, will at once perceive the immense advantage, every way, of such editions over the miserable Bazar ones, on vile paper and in still more wretched character from oft corrupted texts, swarming with errors of every kind. We shall be happy to receive the names of any disposed to encourage the undertaking.

14.—EDUCATION OF THE CHILDREN OF MISSIONARIES IN EUROPE.

We are sure it will afford our Missionary brethren, who have many olive branches around their tables, the highest satisfaction to learn that it is in contemplation to establish in the vicinity of London, a Seminary for the sons and daughters of Missionaries, in which economy will be combined with comfort and a strict regard to the moral and religious welfare of the little ones. We wish the plan success, with all our hearts.

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

Day of the 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 an Evap. Surface.	Of the Mercury.			Of the Air.	Of an Evap. Surface.			Of the Mercury.	Of the Air.			Of an Evap. Surface.	Of the Mercury.			Of the Air.	Of an Evap. Surface.			Of the Mercury.	Of the Air.	Of an Evap. Surface.	Of the Mercury.	Of the Air.
1	29.980	70.4	61.9	63.3	C.B.	.012	73.5	77.4	75.0	N. E.	.998	77.2	83.0	79.0	E.	.948	78.6	81.9	79.5	E.	.944	77.5	80.0	77.2	E.	.944	76.2	75.2	75.0	Cm.
2	30.012	70.5	61.0	62.3	N. W.	.068	73.6	76.7	72.9	N. N.	.052	76.0	80.2	76.7	N. N.	.000	78.3	82.5	77.3	N. N.	.000	77.6	79.4	76.7	N. N.	.008	76.0	74.9	74.6	Cm.
3	.047	70.2	62.0	63.5	N. N.	.072	72.6	75.0	72.0	N. N.	.046	74.5	77.7	73.0	N. N.	.995	77.0	80.3	76.5	N. N.	.990	76.3	79.0	75.0	N. N.	.996	75.8	74.8	74.2	Cm.
4	.027	70.0	61.0	61.8	N. N. E.	.072	72.6	74.5	71.0	N. N.	.050	75.5	79.0	74.5	N. N.	.976	75.5	79.9	75.0	N. N.	.970	75.0	78.7	74.5	N. N.	.976	74.7	74.0	73.5	N. N.
5	.014	68.4	60.6	62.7	N. N. E.	.058	72.0	74.0	72.5	N. N.	.032	74.0	78.0	73.2	N. N.	.995	76.0	78.4	73.4	N. N.	.976	75.5	75.5	72.7	N. N.	.980	73.6	72.5	72.0	Cm.
6	.056	67.3	56.8	58.9	N. N. E.	.114	71.5	72.0	67.0	N. N.	.052	74.0	77.3	72.3	N. N.	.002	75.5	78.6	73.5	N. N.	.004	75.0	75.3	72.2	N. N.	.005	73.5	72.2	72.2	Cm.
7	.032	67.3	55.5	57.0	N. N.	.058	71.4	72.9	69.0	N. N.	.036	74.0	77.0	71.3	N. N.	.980	75.0	76.5	72.8	N. N.	.976	73.9	75.0	72.8	N. N.	.980	73.0	72.0	71.9	Cm.
8	.090	67.0	56.9	58.0	N. N.	.048	71.0	71.3	68.0	N. N.	.040	73.5	76.8	71.7	N. N.	.990	75.3	78.8	75.0	N. N.	.982	73.7	75.8	73.5	N. N.	.987	73.3	72.7	72.0	Cm.
9	.012	67.5	60.0	61.0	N. N.	.050	72.2	74.4	70.3	N. N.	.024	74.1	73.0	72.6	N. N.	.987	74.6	79.0	74.3	N. N. E.	.987	74.5	76.8	73.8	N. N. E.	.990	73.6	72.0	71.5	Cm.
10	.022	67.9	61.0	61.9	N. N.	.056	72.5	75.1	70.7	N. N.	.048	72.7	79.7	73.5	N. N. W.	.004	72.9	81.8	77.0	N. N. E.	.000	72.7	79.5	75.0	N. N.	.909	72.7	72.0	72.0	N. N.
11	.066	68.9	62.0	62.8	N. N. E.	.112	72.8	74.5	70.8	N. N.	.079	75.4	80.0	75.2	N. N.	.030	76.7	82.4	78.0	N. N.	.030	76.1	79.6	77.0	N. N.	.030	75.5	74.0	73.8	Cm.
12	.056	70.5	64.2	64.2	N. N. E.	.112	70.0	67.9	67.0	N. N.	.182	71.4	70.8	69.2	N. N. N.	.042	71.7	70.8	70.8	N. N. W.	.042	71.7	71.5	71.8	N. N. W.	.042	71.5	70.5	70.8	N. N.
13	.060	69.5	65.0	65.5	N. N.	.097	72.4	74.0	70.9	N. N. E.	.082	73.7	78.5	74.9	N. N. E.	.036	76.0	83.0	77.2	N. N.	.021	75.5	82.2	77.5	N. N.	.028	71.9	72.7	72.5	N. N.
14	.062	69.5	61.0	62.0	N. N.	.103	72.3	74.5	70.9	N. N. E.	.050	73.0	79.3	74.2	N. N.	.037	76.2	82.5	78.7	N. N.	.024	75.0	80.0	77.7	N. N.	.027	72.0	72.9	72.0	Cm.
15	.064	68.9	61.0	61.0	N. N. E.	.132	72.2	75.5	71.0	N. N. E.	.105	75.5	80.1	75.3	N. N. E.	.049	78.5	81.5	77.0	N. N. E.	.048	76.9	79.0	75.2	N. N.	.054	74.8	75.9	74.0	N. N. E.
16	.058	69.4	61.0	61.5	N. N. E.	.082	72.5	77.0	72.5	N. N. E.	.060	75.6	79.6	75.0	N. N.	.002	76.9	80.8	76.1	N. N. W.	.000	76.5	77.8	74.9	N. N.	.008	74.0	74.3	73.9	Cm.
17	.060	68.9	61.3	61.7	N. N.	.084	71.7	75.3	71.7	N. N.	.053	73.4	77.0	73.3	N. N.	.009	75.7	79.0	74.3	N. N.	.004	75.5	76.5	72.0	N. N.	.004	73.9	74.6	73.5	Cm.
18	.070	65.6	61.5	61.5	N. N.	.136	72.5	74.7	69.5	N. N. E.	.115	76.5	79.9	74.0	N. N. E.	.072	78.4	81.5	76.1	N. N.	.068	76.8	79.0	75.0	N. N.	.074	75.4	76.0	73.2	N. N.
19	.092	69.9	63.0	63.0	N. N.	.164	73.3	74.7	69.8	N. N.	.147	76.8	79.4	73.0	N. N. E.	.096	77.5	80.0	75.0	N. N.	.088	76.7	77.7	73.0	N. N.	.095	73.9	74.9	72.5	N. N.
20	.114	68.6	57.8	59.0	N. N.	.144	68.5	70.9	67.6	N. N.	.132	71.9	73.5	69.0	N. N.	.080	73.8	75.9	71.0	N. N.	.058	73.0	73.4	67.0	N. N.	.077	71.8	70.0	66.6	N. N.
21	.124	67.0	55.0	56.5	N. N.	.177	67.3	68.0	62.8	N. N.	.154	71.0	72.3	68.8	N. N.	.086	72.7	77.0	71.0	N. N.	.074	72.0	74.2	67.1	N. N.	.080	71.5	68.6	67.7	N. N.
22	.104	62.4	53.0	53.2	N. N.	.143	67.3	67.5	62.4	N. N.	.112	70.5	73.8	69.0	N. N.	.055	72.0	77.3	71.3	N. N.	.046	71.7	74.0	68.5	N. N.	.055	70.0	67.0	68.0	N. N.
23	.084	64.9	54.3	55.5	N. N.	.130	66.0	68.5	63.0	N. N.	.096	71.3	74.6	70.0	N. N.	.034	73.3	77.5	71.8	N. N.	.017	72.0	74.0	67.7	N. N.	.028	71.3	67.0	67.3	Cm.
24	.020	64.5	54.9	55.6	N. N.	.080	67.5	63.6	62.8	N. N.	.056	69.8	75.0	70.0	N. N. W.	.000	70.3	77.3	74.0	N. N.	.998	70.0	7.0	72.1	N. N.	.000	69.5	66.3	67.5	Cm.
25	.048	66.4	57.4	59.0	N. N.	.120	68.6	72.0	67.8	N. N. W.	.088	69.8	77.5	74.0	N. N. W.	.038	70.3	78.2	75.0	N. N. W.	.010	69.0	72.7	71.8	N. N.	.024	68.8	65.7	66.5	N. N. E.
26	.027	63.5	56.6	56.6	N. N.	.092	68.5	68.3	66.5	N. N.	.073	69.5	73.3	71.0	N. N.	.026	70.0	74.3	71.5	N. N. W.	.008	69.5	71.8	71.0	N. N. W.	.018	68.5	65.0	66.0	Cm.
27	.020	62.0	56.0	57.0	N. N. E.	.072	66.6	67.5	62.7	N. N. W.	.050	70.5	74.2	69.2	N. N.	.991	73.2	78.0	73.6	N. N. E.	.980	72.2	76.0	73.2	N. N.	.986	71.0	67.5	67.5	Cm.
28	.026	63.4	57.0	51.6	N. N. W.	.060	67.5	70.5	68.0	N. N.	.035	73.2	76.3	73.5	N. N.	.972	75.0	79.5	74.0	N. N. W.	.972	73.2	75.3	72.5	N. N.	.984	71.5	70.8	71.5	N. N.
29	.060	64.9	53.0	55.0	Cm.	.042	68.1	70.8	65.2	w. b. N.	.018	71.8	77.0	71.0	w. b. N.	.954	73.5	78.0	73.5	N. N. E.	.940	72.7	74.0	72.1	w.	.952	71.3	70.0	70.5	Cm.
30	29.930	65.3	55.0	56.3	Cm.	.955	70.0	73.0	68.9	w.	.058	72.4	78.0	70.8	w.	.996	73.7	79.4	73.3	w.	.976	72.9	76.0	72.0	w. b. N.	.938	71.5	70.1	70.5	Cm.
31	.930	66.4	57.0	56.3	Cm.	.980	70.5	71.5	67.7	Cm.	.942	69.0	77.9	71.8	N. N. W.	.900	72.7	79.3	73.6	N. N. W.	.888	72.5	77.7	72.1	w.	.896	71.5	69.5	70.0	Cm.

0.07

BENGAL AUXILIARY MISSIONARY SOCIETY.

The Bengal Auxiliary Missionary Society is a branch of the London Society, and has for its object the defraying of all the local expences connected with that Society's Mission in Calcutta. The monthly expenditure is about 400 rupees, in which are included the incidental expences for lighting, cleaning Native Chapels, the local outlay for conveyance, &c. for the Missionaries, and the support of a Christian Boarding School. The expenditure of the Society will be increased during the present year, as they are just about to erect three new places of worship in the city and to extend the operations of their school. These enlarged operations have arisen out of the increase of efficient labourers who have lately joined the Mission. The Committee hope therefore that they shall not appeal in vain to the Christian public for increased support.

NEW WORKS.

The following interesting publications have been recently printed, and may now be had from Mr. G. C. Hay, at the Tract Depository.

The Life of Daniel in English and Bengali, translated by Rev. W. Morton.—This is an admirable book for young men; price in cloth 1-12.

Pilgrim's Progress in Hindustán, Roman Character, abridged and translated by Rev. W. Bowley.—This is a digest of the admirable work of Bunyan, illustrated by beautiful plates. It deserves a wide circulation; price without plates, in stiff covers 12 as. or per dozen 8 Rs.; in cloth 1 R. or with plates and in superior binding 1 R. 8 as.

Unity of the Church, a tract for the times.—We urge the circulation of this little tract by our friends in the Mufassal; price 5 Rupees per 100, or 12 anas per dozen.

Letters on the Evidences of Christianity, addressed to Hindus, by Philalethes; price 12 anas. This is a very excellent compendium of Christian Evidences, and may be given with confidence to every intelligent young native who can read the English language. Both the matter, size and price recommend it.

Manual of Christian Evidences; price 12 anas,—a reduction to schools. Another recent publication of the Tract Society. It is a digest of Horne's Evidences of the truth of the Bible, compiled by the present and former Secretaries of the Society. It is designed and well adapted for a school book. We hope it will be generally introduced into our Mission Schools.

Church Member's Guide.—This is a little tract selected from Mr. James's larger work; it contains directions on all the points which affect the happiness of pastor and people, and may be read with profit by Christians of every communion; price 7 rupees a dozen.

Counsels to a newly-wedded Pair.—In the press and shortly will be published, Counsels to a newly-wedded pair, by J. Morison, D. D. We can conceive no more suitable gift to our friends on entering the matrimonial state, by their ministers or other pious friends. We hope our brethren of the ministry will promote its circulation. Orders for it can be forwarded to Mr. Hay.

N. B.—A few copies of the London edition, bound in white silk, are for sale, price 1 R. 12 as.

The Friend of India.—This truly spirited periodical, continues to maintain its interest. It were superfluous in us to dilate on its merits—we can only add that it ought to be on the table of every family in India.

Williams's Journal.—Journal, &c. of a residence in the South Seas, by the Rev. J. Williams. Thacker and Co. This most interesting book is one of the many worth purchasing in this age of book-making.

Subscriptions received for the Calcutta Christian Observer since the publication of the last number.

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☞ Other acknowledgments unavoidably postponed.

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WINES.

Champagne, Sparkling,	35	at	40	0	"
Hock,...			30	0	"
Sauterne,...			15	0	"
Constantia, Red and White,			25	0	"
Lunel and Frontignan, ..			15	0	"
Sherry, London-bottled	qts. 16	a	25	pts. 10	0
Country ditto,...	do. 14	a	16	"	7 8
Madeira,...	Country-bottled		15	0	"
Old Port Wine, 16 to 20	in qts. pints		10	0	"
Cantenac Claret,...			16	0	"
Leoville, from Marquis de las Cases					
Estate,...			25	0	"
Pomy's Claret,...			16	0	"

Also a variety of other kinds of well flavored Claret.

LIQUEURS.

Knudsen's Copenhagen Cherry Bran-					
dy, at 20 per dozen, or					
per bottle, ..			2	0	"
Hoffmann's, do. 20 ditto, ..			2	0	"
Curacao, in large bottles, at 55	do.,				
do. do., ..			5	0	"
Ditto, ditto, ..	30	do.,			
do. do., ..			3	0	"
Maraschino, Noyeau, Eau de Vie de					
Dantzic, and a variety					
of other kinds, at 18 &			20	0	"
Superior Milk Punch, ..					18 0 "

SPIRITS.

Old French Brandy, ..			12	0	"
Hollands, in large cases, 15 bottles,			14	0	"
Highland Whiskey, ..			15	0	"
Old Jamaica Rum, ..			15	0	"
'Old Tom,' or English Gin, ..			18	0	"
Graham's Gin, ..			16	0	"
Martell's Brandy, ..			at	3	0 p.gal.

TART FRUITS.

Rhubarb, Apples, Cherries, Goose-					
berries, Damsons, &c.	18	Op. dz.			

CONFECTIONERY.

Per St. George, from Lucas of Bristol, also a variety of other makers.

JAMS—Raspberry, Gooseberry, Black					
Currant, Strawberry, Damson, Red Cur-					
rant, per jar, ..					5 0

JELLIES—Red Currant, Black Currant,					
Raspberry and Currant mixed, ..					5 0
MARMALADE—Orange, Plum, Cranberry,					5 0
Mince Meat, in patent jars at 6, plain	do. 4				8
Raspberry Vinegar, ..	24	at	36	per doz.	

Brandied Fruit ditto, ..	at	2 a	3	pr. bot.	
Zante Currants, ..					
Pearl and Scotch Barley, ..			0	10	per lb.
Scotch Oatmeal, ..			0	8	"
Prepared Barley, Groats, and Pearl					Sago.
Picked Isinglass, ..	at	14	0	pr. lb.	
Chocolate, ..			2	6	"
Cocoon, ..			1	0	"
Prepared Cocoa, ..			1	8	"

Tapioca, ..	at	1	8	pr. lb.
Arrow Root, ..			0	12

NEW TEAS PER RUBY.

Ilyson, p. ch. 145, 1/2 ch. 75, 10-cy, bx. 25, p. sr. 5				
Pecoe, ditto 110, do. 60, ditto 22, ..				5
Pouchong, ..	do. 60,	ditto 23,		
Souchong, ditto 80, do. 55, ditto 16, ..				4

OILMAN'S STORES.

Real York Hams, ..				1 2	pr. lb.
Cumberland Hams, ..				1	0 "
Cheese, Glo'ster, Berkley, Ched-					
der, &c.				1 4	"
Stilton, very fine, ..				2	0 "
Ox Tongues, English, 18 per keg, or				3	0 each.

A fresh supply of Pickled Pilchards, in fine order.

PICKLES.

In squares 2-8 Rs., ditto 1-4 Rs. and ditto 1.

Piccaili, Onions, Cauliflower, Capsicum,				
Beans, Melons, Walnuts, Girkins, Mush-				
rooms.				

SAUCES.

At 1-8 per pint.

Walnut Ketchup, Camp, Essence of Oysters,				
Mushroom Ketchup, Quin, Essence of Shrimps.				
King of Oude's, Cavice, Essence of Lobsters,				
Lemon, Pickle, Reading, John Bull, Cherokee,				
Union, Harvey's, Tomata, Mogul and Beefsteak				
Sauce.				
Ess. Anchovies 2 0 p. bt. Salad Oil, 1 8 p. pt.				
Capers,	1 8	"	Do. French	1 0
Olives,	1 4	"		
Durham Mustard,	12	anas &	1 8	p. bot.

HERMETICALLY SEALED.

Salmon, in 1, 2, 3 and		Stewed Rabbits, at 3
4-lb. tins, at 1-8 p. lb.		per qts. cases.
Oysters, in pints 3, half		Lobsters, for Sauce,
pint, at 1-8 per lb.		per canister, 1.
Carrots, in 4-lb. cases		Jugged Hare, per ca-
3, 2-lb. at 2.		nister, 3.
Mock Turtle Soup, 4-lb.		Hare Soup, 2-lb. cs. 3.
6, 2-lb. at 3-8.		Stewed Hare, ditto, 3.
Soup and Bouilli, 6-lb.		Ox-tail Soup, ditto, 3.
6, 4-lb. at 4.		Vegetable Soup, 2-lb. 3.
2-lb. 3.		Green Pea Soup do. 3.

PER SHIP GANGES.

Our indent of French Provisions, from J. Collins, Nantes.

Allouettes aux Truffes; Becasse aux Truffes; Coilles aux Truffes; Asperges; Cervelas, Saucisses Truffes; Julienne, (an excellent Soup.) Truffes Pure; Artichauts; Sardines au Beurre and a l'Huile, in large and small canisters.

PLANCHADO SEGARS, ... Rs. 25 pr. 1000

SALT PROVISIONS.

Bacon; Bologna Sausages; Brawns; Hunter's Beef; Spiced Rounds and Briskets; Smoked Humps; Briskets and Tongues, pickled; Rounds; Humps; Briskets and Tongues, of this Season's Curing.

Tierces of prime Mess Beef; also, English Beef, in tierces.

CHUTNEY, Tamarind-Fish, Pickled Mangoes. SUNDRIES.—Perfumery, Writing Ink, Shoe Blacking, Sperm Candles, Brown and White Windsor Soap. Yellow Bar ditto, Segar Cases, Manilla, Havana and Chinsurah Segars, &c. &c.

January 10, 1838. Old Court House Street.