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THE  
CALCUTTA CHRISTIAN OBSERVER.

*No. 71.—April, 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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## FUNDAMENTAL RULES.

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

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

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

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The Editors of the C. C. O. will feel obliged if their subscribers on removing from one station to another will kindly drop a line to the Publisher, informing him of the change. This will save much trouble, expence, and disappointment to both parties.

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### EDITORIAL NOTICES.

Since our last, favors have been received from "An Observer"—"M. H. B."—"A Friend"—"M." Banáras—"φιλος"—"Cinsurensis"—"G. H. Hough"—"G."—"J. M." Ludianah—"Caution"—"T."

"A Friend's" communication is declined, it is too long for insertion in the C. C. O. The manuscript is with our Publisher, to be disposed of as the author shall direct. "Balderdash" is declined.

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The Editors of the C. C. O. beg to apprise their Missionary friends that at the last Meeting of the Proprietors it was unanimously resolved to increase the charge to them from 5 to 6 Co.'s Rs. This new regulation has been adopted owing to the loss sustained of 4 annas on each copy per annum at 5 Rs. The new charge will not be burdensome to our friends, and it will be the means of forwarding instead of retarding the object for which the work exists.

The Editors believe that one object in reducing the price was the hope th at by enabling every Missionary to take it, they would endeavour to increase its circulation. This they regret to say has (except in very few instances,) not been the case; in fact they rather fear their brethren from the best of motives lend their own copies to individuals who might, if solicited, take it for themselves. The Editors earnestly intreat their brethren at every station to endeavour to obtain them some one or two new subscribers. They do not urge this because the work is at all on the wane—far from it, it never enjoyed a more extensive circulation than at the present; but it has been the anxiety of the Editors since it came under their direction to be ever trying to gain it a more extensive circulation, and so to increase its profits that they might offer a donation to the Tract Society worthy of its acceptance. The Editors are most happy to inform their friends that there is now every prospect of accomplishing their wish; for through the liberality of their Printer in giving up a large share of an old debt (upwards of 1,500 Rs. incurred at the commencement of the work) together with the profits of the last two years, and the generous conduct of the Proprietors in paying the remainder, the debt is entirely removed; and they now only solicit the contributory aid of their friends to give the C. C. O. as extensive a circulation as any monthly periodical in India, and offer annually to the Calcutta Christian Tract and Book Society at least 1,000 Co.'s Rs. The Editors hope this appeal will not be in vain.

*Calcutta, April 1, 1838.*

THE  
CALCUTTA CHRISTIAN OBSERVER.

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No. 71.—April, 1838.

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I.—*The connexion of the British Government with the Idolatry of India.*

The connexion of the British Government with the idolatry of India, has become a subject of deep interest and solicitude to the philanthropists of Britain and of India. The feelings of the religious and humane at home have been excited towards the subject, and their first energies put forth to effect a separation of the unholy alliance between the powers of darkness and the representatives of a Christian people in a heathen country; an alliance as disgraceful to the country we represent, as it is opposed to the reforming principles and practice of professedly liberal statesmen, and a blot—a most foul blot—on a system of Government matured by the statesmen of a Christian nation. We feel assured that those feelings have but to be legitimately wrought upon and that energy rightly directed, to effect “the consummation so devoutly to be wished.” Feeling that we, who are on the spot, have a part to play in this important drama, as well as those at home, our inquiry has been in what way can our efforts and energies apply with the greatest advantage to the good cause? We have been led to the conclusion that, as violence is to be deprecated in the advocacy of all truth, so agitation of a violent character would be impolitic in this, until the public mind shall be enlightened upon a subject on which we wish it to feel in unison with ourselves, and to act as with the energy of one man. We were the more inclined to this peaceful but, we hope, effectual way of effecting our design, from the fact that a large proportion of those who might be expected to understand the subject are but very imperfectly informed either as to the nature or influence of the connexion reprobated and condemned. We have therefore determined to publish periodically, as matter may present itself and opportunities

serve, the most accurate information relative to this subject, accompanied by remarks dictated, not by the love of party, but by a sincere desire to advance the cause of equity and truth. In order that the information obtained may not lose its force by going forth under an anonymous signature, a provisional committee has been organized, whose object it will be to inquire into the accuracy of such statements as are presented for publication. It is hoped that while this may, on the one hand, be a check upon exaggerated reports, it will on the other give a character and influence to the statements which they could not possibly derive from individual influence however potent. We have no party purposes to serve in this matter; the advocacy and advancement of true religion, the upholding of public morals, and the protection and extension of civil and religious liberty—these are the only causes that “move us to the deed.” We firmly believe them all to be retarded, prostrated or impeded, by the connexion which at this moment subsists between a Government exclusively composed of professedly Christian men representing a Christian people in a heathen land, and the idolatry of the country. In carrying out our intention, we have no wish to touch men but measures; nor to attack Jagannáth or the Imámbára separately, but the *great principle of the union*; hoping, if we should succeed in showing that to be at variance with civil freedom, moral rectitude, and religious truth, we shall have made out a case that must induce “the powers that be,” to say of the idolatry of India, “Thy money,” if we must administer it for such purposes, “perish with thee!” Should we employ in this or any future papers in this series, a word or expression that may appear to bear with undue severity on those whom we respect in high places, we once for all disavow any thing personal or a desire unnecessarily to wound; we entreat them to believe that our love of truth would rather induce us “in calmest reason” to beseech them to retire from the questionable position which as the followers of Christ they now hold. Rather would we do this, than rashly wound and exasperate; and we hope our regard for truth would not only induce us to expostulate with them, but to sacrifice on its altar the most endeared connexion we may or can have, were it necessary, to vindicate the insulted Majesty of Heaven. We most willingly concede to them sincerity of intention, while it is not only our duty, but our imperative duty, to reprobate the position in which they are content to remain, withal most sacredly protesting against the dark measures to which they often affix not only their official seals but also their signatures. How sinful must it appear in the eyes of the Omniscient, when a poor deluded pilgrim casts himself for salvation at the feet of Jagannáth, that the regulation

which sanctions the deed and the ticket which obtains him admittance within the pale of "the refuge of lies," are signed if not actually approved, by otherwise sincere followers of Jesus! Oh! are there no Daniels, no Ezras, no noble-spirited men amongst the high and powerful, who can rise superior to the vulgar and enslaved prejudices of the world? men who will by washing their hands of these evils set a nobly contagious example? We are not unmindful that many of these are diligently endeavouring to promote the object so near our heart, and we hope, though we cannot approve their timid policy, that, as the mysteries of divine Providence are explained by the great and all-wise Interpreter Himself, it will be seen that our great purpose will be ultimately subserved even by their fluttering residence within, as well as by our more daring flights without, the idolatrous pale. Our warmth and their prudential proceedings may both be essential to place things in such a state as, the more effectually, at some future period, to sever the connexion at once and for ever. We think the time has come, however, when it would be impious in us either to be silent or calm on such a topic; patience alone has done nothing to remedy the evil; nor, were it exercised for some coming ages, unaided by a fearless yet true exposure of things as they are, would it meet with other reward than disappointment and chagrin. As we impute no evil motives even to those who oppose us, much less to such as cannot accompany us the full extent of *our* feeling and action on this subject, *we* crave the mere indulgence of being permitted to pursue our work, without the imputation of improper motives, and we hope we shall be able to avoid every thing which might exasperate or increase the opposition of the abettors of the system.

Many of our *friends* appear to be comparatively in the clouds on the subject of the Government connexion with Idolatry, either as to its nature or influence. It may not therefore be impolitic to state that the connexion involves matters *pecuniary, civil, moral and religious*. The *union* does not subsist merely between the Government and Hindu temples and holy places, but extends also to Mussulman mosques and places of holy resort. The *Revenue* is derived from endowments of land and money, from the incomes of temples, religious places and mosques, from taxes paid by devotees and pilgrims,—from the accumulated and accumulating lakhs of the *Imámbárás*; and from the miserable rupee of the hunted and infatuated pilgrim. The immediate *sanction* which is given by the Government, consists in *receiving* the income of these places; in repairing, arranging, and supporting, even to the very minutest details, the worship of the temples and mosques; and, would that it could be blotted out of the page of history! that a Christian Government

sends forth men, "as pilgrim-hunters," to find victims whose superstition shall be made the means of replenishing the coffers of the Company! Nor does it rest even here; for not only does the paternal government of India afford its protection to hold its debased Hindu and Mussulman subjects in ignorance, but forces those who are the professors of a purer faith, in opposition to the dictates of an enlightened conscience and a sense of common decency, to be *officially* present at heathen and Mussulman festivals, and to fire salutes on the days held sacred by either sect, thus giving honour equally to Christ their divine Master, to the false prophet, and to Vishnu, &c. ! This we believe is the nature of the connexion we seek to dissolve. Of its injurious tendency, we need scarcely say a word; it is "of the earth earthy;" it can but continue to debase and enslave the miserable millions of Hindus and Mussulmans, and to inflict the severest pain on the upright Christian servants of the Government.

We are free to confess that that there is much difficulty in that part of the subject which affects endowments made by the subjects of *former* Governments, and which were made over to the British at the time of their conquest of India, to be appropriated, *in perpetuum*, to the special purposes of the donors. The intentions of the dead should, if possible, be held sacred; but still, if the dead should even have bequeathed property for the upholding or extending of that, which after ages shall discover to be error, both in a philosophical, rational, and religious sense, surely a wise and paternal government is warranted, in applying that property to purposes which would have comported with the donor's intentions, had he lived in an enlightened instead of an iron age. Nor are we without examples of this kind in the feelings and operations of governments; nor should we be at a loss for support to such a mode of procedure in some very recent movements of the Indian Government. There are legitimate means at hand to surmount these and all other difficulties. But, as it regards the dissolution of partnership between the other, idolatrous, departments and the Government, there can be no difficulty—no, not the shadow of one.

As it is not improbable our wishes in this matter may be misunderstood and misrepresented, it may be as well to state what it is we desire. We do not wish the government to move in a crusade against all temples and mosques, nor to throw their revenues into the sacred stream, nor divide their lands among its servants. This is not what we wish. All that we ask is, that the government should be in practice, what they boast they are in theory—*neutral in matters of religion*.

This is all we ask. Are we unreasonable men? We but solicit the government to carry out to *all* the principles of toleration which they profess to exercise towards the majority. We do not ask it as a boon, but as a right; not as mere agitators, but as most sincere well-wishers of the permanent welfare of the British rule in India; and if we do not (at least as far as fair and dispassionate reasoning, based upon and deducible from undoubted facts, can convince) show, ere this series of papers shall close, that the dissolution of this union would be the means of binding in a more indissoluble bond, our political relations with the people of India, and of giving us that which is of more moment than all, a *religious* influence over the millions of the land, we will then allow the alliance to continue unmolested and "believe it lawful." If this at least be neglected by British rulers, the churches of Christ, planted by feeble Missionaries, will lift up their heads in the land when the glory of Britain shall have past away for ever!

In calling attention to this subject in this distinct, and we hope, practical manner, it would be ungenerous not to mention the exertions of the Rev. Mr. Peggs, formerly of the Orissa Mission, and of J. Poynder, Esq. one of the proprietors of East India Stock. To the efforts of this latter gentleman it is that we are chiefly indebted for nearly all the movements and correct returns connected with the subject, and for the hope, however faint it may be, of the final cessation of every vestige of the unholy alliance. Mr. Poynder made a motion on this subject in the year 1832; resolutions were founded on that motion, expressing the wish of the Court of proprietors that the *connexion should cease "as soon as practicable."* Since that time, it is but just to say, that the whole Indian state apparatus has been in requisition to obtain accurate information; that information is, we believe, now in the possession of Government, whose final decision may be expected to reach the public at an early date. We exhort that public to be up and doing. Since the motion referred to, Mr. P. has made several others without effect, the last one being most decidedly unpropitious in the view of those unused to the secret movements of governments; not the most limited pledge, no not even the shadow of a resolution, would pass at that meeting—not even one pledging the Indian Government to carry out, as soon as practicable, *its own former resolves and directions!* Why was this? The British public, in their innocence, believed, from the first, that the terms "as soon as practicable" meant almost immediately: they little thought that it was only meant, "we will obtain information on the subject, and, if we find the connexion productive of but limited profits, we will abolish it, but

should it be found to fill our coffers, it shall be continued." Little did the unsuspecting people of England think that; and yet we pledge ourselves that this was the spirit of the resolution. We gather this from the increasing opposition with which the efforts of Mr. Poynder have been met at home; as the amount of golden advantage from the connexion has been evident, and above all, from the cold, deliberate and negative answer of the Court to the prayer of the ever-beloved Corrie and his friends. In 1832, the Court of Directors, comparatively ignorant as to the amount of revenue derived from this source, to satisfy and quiet the feeling excited in Britain on the subject, passed resolutions indicating a desire to abolish the connexion. In 1837, if we are rightly informed, they forbid, most positively the cessation of any even the most limited sanction which they had ever given to idolatry. What now has wrought the change? It is but fair to state that a large sum out of the general fund is expended on the repairs of the principal roads and in providing hotels for the pilgrims, and for other good objects accidentally connected with the operations of the system. Measures are also we believe, now adopting for handing over the whole conduct of Jagannáth and the Cuttack share of the evils, as an experiment, to native instead of European superintendance. If it is, however, still to be under the sanction of Government, the evil will be increased manifold. The oppression, robbery and cruelty which would be practised by natives, invested with a little brief authority, would be but adding a millstone to the pebble, but multiplying the evil a thousand-fold. Our advice to the Government is, let it alone, and, in 20 years, these festivals will cease to be connected with religious fanaticism, which is that most nervously apprehended by you. They will become either the mere resorts of trade as fairs, or scenes of gay festivity like our Christmas and other semi-pagan feasts and wakes. All legislation will be ineffective here and unsatisfactory at home; the plan referred to would be productive of oppression and fraught with the elements of insurrection. As the court of Directors and the Supreme Government have carefully eschewed in all discussion and research on the subject, all reference to the religious and moral bearings of the question, and have simply confined themselves to it as a matter of *profit and loss*, we shall in the first instance refer our readers to the Government connexion with Idolatry as it involves pecuniary considerations.

Our readers will probably have already seen the despatch from the Court of Directors, dated 20th February 1833, respecting the existing connexion of the British Government with the shrines of native idolatry, which was published a short

time ago by our contemporary the *Friend of India*. We have since the publication of that article, been diligent in collecting the most authentic information, information on which we think some reliance may be placed. If it be incorrect we shall be most happy to retract our errors, our object being not to misrepresent but inform,—not the triumph of a party but of truth.

On the receipt of the Court's despatch, instructions were issued by the Supreme Government, of which we are not in possession; but something of the purport may be gathered from the following circular, which was issued by the Government of Bombay, in July, 1835, to the subordinate officers at that Presidency.

CIRCULAR.

To—————

SIR,

As it is highly desirable that some uniform principle should be adopted with respect to the relinquishment, or otherwise, of revenue at present derived from idol worship, I am directed by the Right Hon'ble the Governor in Council to request that you will, with the aid of the assistant collectors under your control, submit the following statements and information to enable Government to come to a decision on the subject.

First.—An account of all the idols, temples, or religious establishments within your collectorate, which are supported wholly or in part by Government aid, or funds; distinguishing where the aid consists in lands held under Government grants; where in money advances generally, from the Treasury; where in money raised for the particular purpose by taxes levied on worshippers or others; and where in any gift or assistance of any other kind: and stating the origin of such aids being granted, and its amount, if ascertainable.

Secondly.—An account of all cases in which Government, either directly or indirectly, derive revenue from the persons who have the guardianship of such idols, temples, or religious establishments, or who attend them as worshippers; distinguishing where such revenue is raised by taxation on the worshippers or attendants; where it consists in a participation in the gifts or offerings made by such worshippers; or where it subsists in any other form; and stating the amount of revenue thus derived, and (where there is a participation between Government and the idol, temple, or religious establishment) the proportion between the shares.

2nd. The Governor in Council does not wish for minute details of the superstitious usages prevalent in these cases, or of their history: what is wanted is an authentic report of the actual state of things, in illustration of two points; *first*, what aid, in money, or money's worth, Government are giving to the superstitions of the country; and *secondly*, what aid, in money, or money's worth, Government are receiving from those superstitions.

3rd. Possessed of the general object of Government, you will be enabled to supply the information bearing on it, even though not required by the letter of these instructions. The Governor in Council doubts not that you will see the necessity of making your report as speedily as the simultaneous pursuit of your more immediate avocations will permit.

4th. Such statements as it may be necessary to hand up, should be

framed on foolscap paper; and you will be careful, when using native terms, to fix the definitions in English; and when quoting Indian dates, to cite the corresponding English ones.

I have, &c.

Bombay Castle, 1835.

Secy. to Govt.

Simultaneously with the above, instructions were also issued by the subordinate Governments of Madras and Bengal. We believe the general results of the returns furnished in answer to this circular, comprising a period of ten years commencing with 1823-24 and ending in 1832-33, are as follows.

	Annual Income.	Annual Expense.	Annual Surplus.	Annual Deficit.
Bengal, including the } N. W. Provinces, ... }	461,967	233,670	228,297	...
Madras, .....	4,056,286	3,882,573	173,713	...
Bombay, .....	40,339	66,850	...	26,511
Total,...	4,558,592	4,183,093	402,010	26,511
			Deduct deficit,	26,511

Net surplus per annum, 375,499

If we are rightly informed, these statements were considered defective, as not shewing distinctly the extent to which the public resources, whether in money or lands, had been alienated by former Governments, and which must necessarily be upheld by the British authorities, nor the amount of revenue which would necessarily be lost or disbursements which would be saved upon the withdrawal of the patronage of Government to native shrines, &c.

Revised statements have, we understand, since been received; the extent of the alienations in the Madras Presidency, or of the certain net loss which the Government would sustain by the cessation of its interference, is not accurately known to us. Under the Bombay Presidency, the following items will give an idea of the profit and loss.

<i>Receipts.</i>	<i>Expenses.</i>
Pilgrim taxes, .....	8,327
Offerings to idols, ... ..	1,090
Farm of offerings, .....	554
	9,971
Deduct expenses, .. .....	452
	9,519
Net loss to Government, .....	9,519

The extent to which the public resources in money and lands are alienated at Bombay, and which cannot be recalled by the Government, may be stated, with some approximation to accuracy, at rupees 580,000.

Of alienations in land (there are none, we believe in money) in the Western Provinces, the British Government have either themselves assigned, or have confirmed the grants from former Governments or from individuals, to the following probable amount of Revenue.

To Hindoos.

Rupees 300,000

To Mahommedans.

Rupees 135,000

We are not aware of there being any extensive alienations in the Lower Provinces, if the Suttaish Hazaree Mehal, which forms the endowment of the Jagannáth temple, be excepted.

We have taken great pains to ascertain as far as possible, the probable amount of net income or loss to Government, from the various shrines within the Presidency of Fort William, i. e. in the Lower and Western Provinces. The following is the result of our inquiries; the statements give the average of twelve years, commencing with 1823-24 and ending in 1834-35.

From Jagannáth, the total collections amount to rupees 133,955 per annum. The expenses are rupees 164,288, causing a deficiency of rupees 30,333 a year.

At Gyah, the aggregate receipts are 231,377, the charges 39,138, profit 192,239.

At Allahabad about 80,000, expences 12,000, surplus 68,000.

Suhsewan 650, charges 40, gain 610.

At Mirzapore, income about 500.

Moradabad; from Hindu shrines 2,800, charges nothing.

Ditto; from Mahommedan shrines, rupees 25.

For the service of the temple at Kamoykya in Assam, Government are at the yearly charge of about 200 rupees.

These statements shew evidently enough that a connexion between the Government and the idolatry of India *does* subsist. They exhibit also the amount of its receipts and expenditure, its profit and loss. The actual annual receipts are Rs. 4,558,592; annual expenditure 4,183,093, leaving an annual profit of above two and a half lakhs of rupees\*. The Bombay Presidency alone does not meet its own expenditure, the last and amended returns shewing, we believe, something approaching to an annual loss of 9,000 rupees in that Presidency!! The measures resorted to for collecting and the means of disbursing these sums will be the subject of a future paper.

Viewing the connexion as a mere *monetary* transaction, the profit is unworthy the acceptance of such a body as the HONORABLE proprietors of East India Stock. The source whence it is derived is so impure and the amount realized as profit so contemptibly small, as to form no fair remuneration for the odium that must ever attach to its reception, or the meanness into which it drags honorable men, both in its collection and distribution. We think almost any ordinary body of merchants would yield up such a source of profit, for the good opinion of the community at large, especially if it were evident that the source of their disgraceful profit might be exchanged for one of honorable emolument. The number of proprietors is, we believe, about 3,000. Now divide the two and a half lakhs among this body and what a mite does it yield to each individual! It will give to each per annum 83 rupees, 5 annas, 4 pie; per mensem scarcely 7 rupees; per week 1 rupee, 12 annas; per day 3 annas, 7 pie, 8 gundas, 2 cowries; per hour half a pice;—

\* The balance struck is about 3 $\frac{3}{4}$  lakhs, but we believe the more correct statements make it but 2 $\frac{1}{2}$ . We have therefore stated that sum in preference.

yes, every hour the proprietors of East India Stock are receiving from an Idolatrous traffic the paltry sum of *half a pice*!!!—not enough to buy their salt! Amongst the number too there are twenty-seven *clerical* holders of Stock and pious laymen, females, and others who, we are confident, were it fully known to them, would not crown the brows of their guardians with an immortal laurel for such an addition to their incomes.

We are most anxious to eschew every thing which would involve us in political discussion on the subject; yet as we have advocated the dissolution of the connexion and now urge it on monetary principles, it is but fair to point out what we may deem a probable means of replenishing an exhausted exchequer. We cannot away with the impression that, if increased facilities for colonization and for drawing forth the latent resources of this “land of milk and honey” were afforded, if the Government would but employ the number of agents now employed in the idolatrous service, for effecting such objects, and endeavour to introduce improvements in manufacture and agriculture, they would soon obtain a much larger and more honorable revenue than this, coupled with the happiness of seeing the people elevated instead of debased, and of making them more attached to their western rulers, by infusing into their minds and habits a taste for western science and literature, modes of commerce and trade. Let us suppose for instance, the Government should bend their attention to the one province of Arracan—a province in which they lose annually about one and a half lakhs of rupees. Arracan is become a proverb for disease and death—to send a man to Arracan is like sending him to his grave; and what is the cause of its unhealthiness? Its fecundity—it is a country rich in woods, minerals, rice, and every thing capable of yielding immense interest for the investment of capital. Arracan is especially adapted for the manufacture of salt of the finest and most pungent quality; it can be manufactured and brought to Calcutta at a much lower rate and of better quality than from almost any other station. Besides, if the Government would establish one central spot for the manufacture of salt in Arracan, it would at once strike at the root of a system of smuggling which entails great misery on all connected with it, and robs the Government of a large revenue. We are confident that if the Government would bend their attention to this province alone, not only would they save the amount now annually sunk in its support, but they would easily bring into their exchequer a large and honorable supply of gold and silver; and might add to this, too, the prevention of an illicit traffic and secure the daily increasing healthiness, from agricultural improvements, of one of the (at present) most unhealthy provinces in their possession.

We think that on the principles of commerce we have made out a case for the entire relinquishment of the justly reprobated connexion with idolatry,—both on account of the smallness of the advantage derived from it, and the means which are at hand for filling up the blank in the exchequer which would be occasioned by its dissolution.

With ourselves such arguments have no influence in questions of moral obligation ; they are addressed, not to Christian principles, not to Christian merchants, but to mere bonâ fide merchants, the mere monetary advocates of the system. We shall in future papers touch on the civil, moral and religious bearing of this subject upon the character of the Company, the British nation, and the Church of Christ.

φίλος.

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## II.—Analysis of Native Bengáli Works.

### NO. 1. THE BATRISH SINHA'SAN, OR TALE OF THE 32 IMAGES.

Vikramáditya or, 'the sun of valour,' is a cognomen common to several monarchs of Hindu story. The most celebrated however was a king of Oujein or Oude, who is reckoned to have begun his reign about the year B. C. 57, from which date the Hindu era, called the *Sambat*, is computed ; hence also named, from him, the era of Vikramáditya. This king is celebrated as the most perfect example of all royal virtues and qualifications, being renowned for wisdom and valour, for justice, benevolence and piety : as such he has been long the theme and boast of the Native writers of India.

The work now before us is a translation from a Sanskrit original made by Shrí Mrityunjay Sharmañá, a Bengáli Pañdit, who may be classed as the Addison of his country. His work is a model of the simple and the chaste, in Bengáli composition. His style is sententious, laconic and elliptical, abounding in short sentences of easy and unlaboured construction. His language is pure, musical, flowing and perspicuous ; and we know of no book in the language fitter to be made a pattern for imitation, *in its kind*. This work possesses another recommendation also, in a degree greatly above many others, that it rarely exhibits any of those diffusive details of sensual impurity in which the prurient imagination of Eastern writers is so generally prone to indulge. Hindu morals, it is not to be denied, are both as to compass and principle defective, while Hindu theology is eminently impure and most corrupting alike to the imagination and the heart ; it is little therefore to be wondered at if the writings of Hindus generally, even those in which the subjects though little elevated in themselves are yet relieved and adorned by a graceful and poetical fancy, are but too largely vitiated by much that is as revolting to a refined imagination as it is offensive to a moral taste. There are few Bengáli books indeed which *could* be put indiscriminately into the hands of females or the young : certainly none with more safety than the *Batrish Sinhásan*, the plan of which we shall now proceed to detail, and then present the reader with a few extracts in illustration both of its style and sentiments, concluding with some philological notices. We say nothing of the Sanskrit original, because

our present object is limited to an exhibition of the *Bengálí* works of Native authors, whether original compositions or translations; under which latter class must be ranged most of the prose and nearly all the poetical literature of the province.

The gods, in admiration of the piety and many royal virtues of Vikramáditya, had presented him with a splendid throne or royal seat supported by thirty-two figures in relief, and richly ornamented with gold and precious stones. After the departure from this life and ascension to heaven of that renowned monarch, his successors being every way inferior to himself in all kingly excellencies, and therefore deemed unworthy to occupy his god-given throne, it was buried in the earth. In process of time even the place of its concealment passed from the memory of a degenerate posterity, and continued undiscovered till the reign of Bhoj, the eleventh in descent from Vikramáditya, of the monarchs of Oujein, when it was brought to light under the following circumstances.

A spot of ground at some distance from the capital, belonging to an agriculturalist in easy circumstances, had been enclosed by its owner, and formed into what was at once an orchard and a garden, a park and a pleasure-ground. It was planted with every species of useful and ornamental tree: shrubs and flowers, in profusion, mingled every shade of leafy verdure with every variety of rich and pleasing hue, from the chaste and modest whiteness of the humble jasmine to the more dazzling beauties of the gay and stately ashoka. In the meandering walks and shady bowers of this earthly paradise the tasteful proprietor was wont to rove at pleasure, when the sultry heat of noon rendered so delightful a retreat doubly a source of enjoyment. There gentle and cool breezes breathed a grateful refreshment, and came perfumed with delicious odours exhaled from its beds of sweet-scented flowers and fragrant shrubs.

But alas! at a small distance from the confines of this garden of delights frowned a dense and extensive forest, from which, from time to time, issued elephants, tigers, buffaloes, rhinoceroses, wild-boars, bears, deer, apes and other mischievous or destructive animals, cruelly laying waste the beautiful domain and infesting its sweetest retirements.

Its owner, vexed at the frequent damage to his property and danger to himself, at length erected a pillar-shed, or small covered seat upon an elevated platform, answering the purpose of a garden-lodge or watch-tower, to which he might betake himself at once for safety to his person and security to his grounds, as from thence he might readily shoot his arrows upon the mischievous depredators.

No sooner was he seated thereon than he became the subject of a sudden, most remarkable, and mysterious influence: an influence under which his mind expanded in wisdom, courage, energy and aptitude for command, and which, it is implied, gave him instant control both over the savage wasters of his domain and the people of his household, but which lasted only so long as he continued in his elevated position. Instantly on descending from it, he lost at once his extraordinary powers and was simply, as before, a plain man of mere rustic intelligence and ordinary qualifications.

His retainers, filled with a very natural astonishment, bruited the unaccountable circumstance abroad, till it reached the ears of the monarch of Oujein, who, as we have stated, bore the name of Bhoj. This king, always at once eager in the pursuit of amusement and prompt to indulge an ever-restless curiosity, repaired speedily to the spot, and having made his inquiries as to the efficacy reported to reside in the pillar-shed, put its reality to the test by directing one of his ministers to seat himself thereon; who had no sooner done so than the same sudden transformation that

had before appeared in the owner of the domain, was at once effected in him likewise, enabling him to give indubitable proofs of a very unwonted measure of intelligence, ability and valour. The reflecting monarch, readily conceiving that so singular an efficacy could not belong intrinsically to any ordinary seat constructed of common materials, any more than that so instantaneous an acquisition of talents and endowments of a truly royal character could ever be supposed natural in persons so inferior, especially when made under such singular circumstances, rightly inferred that more was at bottom than was apparent; and judging that some adequate cause might be discovered beneath the surface of the earth, on the spot where the stage had been erected, commanded search to be made accordingly. The ground was opened and dug down till, after some time, the workmen arrived at the long-lost and now forgotten throne! So resplendent, when laid open, was it, from the blaze of innumerable rubies, emeralds, sapphires of all hues and other precious gems, that the king and his attendants were absolutely blinded with the glare, and compelled to turn away their dazzled eyes from beholding it!

Delighted with his good fortune, king Bhoj gave orders for the removal of the discovered treasure to his capital; but lo! the utmost exertions of his attendants failed even to move it from its position! At length a voice as from heaven was heard directing oblations to be presented and a solemn religious reverence to be paid to the miraculous throne, which being done, it was readily removed, and finally placed in the royal hall of audience, or council chamber of the palace, itself sufficiently splendid, and rich in every precious ore and pearl and gem of price.

But ere taking possession of a seat of such stupendous magnificence and endued with so miraculous a power of conferring upon its occupant the highest qualifications befitting a ruler of nations, king Bhoj resolved to undergo a solemn service of inaugural consecration, or royal unction and inthronization. A fortunate juncture or lucky hour being fixed by the calculations of the astrologers, the valuable drugs and scented unguents required for the ceremonial being duly prepared, and the state umbrella, the tiger-skin marked with seven streaks corresponding to the number of the *Dwipas* or great divisions of the world, and other insignia of royalty, mirrors to be borne by chaste females in procession, and weapons of every various form, in readiness, the monarch, attended by his court-chaplains and priests, with many other learned brahmins, his counsellors, officers of state and commanders of armies, was about to ascend the steps of the throne, when at that precise moment, one of the two-and-thirty images which, be it remembered, formed its ornamental supporters, suddenly opening its before immovable lips, addressed the startled sovereign, in the hearing of the whole astonished assembly, in a speech which forms the introduction to the tales that follow.

The intention of the work is to instruct sovereigns in the duties of their high station, and to incite them to the practice of virtues becoming those entrusted with the welfare of nations. With this design the author introduces the model of kingly excellence, the renowned Vikramáditya; setting forth, in the introductory chapter, his eminent qualities and almost inimitable virtues, his acceptance and favour with the gods, (one of whom, Indra, it was, who had bestowed upon him the celebrated throne,) his happy life and ultimate beatification; and each of the 32 succeeding tales severally illustrating, from the example of his unrivalled character and acts, one or other of the prominent duties and excellencies of royalty.

The history of Vikramáditya is succinctly this: Offended at some real or supposed slight offered to him at the coronation of his elder brother Bhartrihari king of Oujein, he left his country for distant travel and was

for some years unheard of. Bhartrihari meanwhile ruled his subjects as a father his children, a protector to the good, terrible only to the wicked. Afflicted by a discovery, made from a courtesan, of the unfaithfulness of his wife and the treachery of his favourite minister, who had secretly supplanted him in her affections, he conceived a disgust with the world and betook himself to a life of contemplation in the solitude of a desert, and so, being childless, left his kingdom without a ruler. As might be expected therefore, it was speedily overrun with marauders and was fast hastening to desolation.

At the same time a cannibal or body-demon, (a species of malignant spirit who takes possession of the fresh corpse of some newly defunct man) took up his abode in the now defenceless country of the mistaken ascetic, and successively devoured, on the very nights of installation, every young person of the Khyatriya or warrior caste, whom the ministers, anxious to remedy the anarchy and confusion which were ruining the country, had one after another raised to the vacant throne.

At length, the travelled Vikramāditya appeared, but in disguise; and his inquiries drawing the attention of the ministers, now desponding and at their wit's end, was chosen sovereign of Oude. By his providence and wit he not only contrives to preserve his own life, but also first deceives and then does battle with the sprite, and, worsting him, effects his removal from the country, obtaining from him besides, as the reward of his own valour, the promise of his presence and supernatural aid whenever they should be required. By timely forewarning from another of the same class of demons, whom his patient perseverance had disarmed of hostility, his life is a second time secured from a treacherous brahmini and obtaining possession of a magical image of gold, he derives from it an inexhaustible supply of wealth.

In these occurrences originated Vikramāditya's fabled magical powers, which he was enabled to exercise by the ministry of these corpse-demons—powers analogous to those attributed, in times of ignorance, to persons of other climes as possessed of superhuman energy through compacts with the devil. Unenlightened by true religion, the wanderings of the natural mind are alike every where and in all ages.

Thus at once immeasurably rich and able to command the services of powerful sprites to effect purposes beyond his own unaided ability to accomplish, and possessed of all the other sources of enjoyment which royal elevation and the most unrestrained license to self-gratification could secure, Vikramāditya was opportunely warned by a prudent brahmin against the abuse of his dangerous position. "O king," said the prudent sage, "wealth (or prosperity in general) is a woman; she is *yours*. But, if she have arisen from yourself (or personal exertions), then is she your daughter: if from your father (as an inherited patrimony) in that case she is your mother: but if from another (obtained by gift), she is the wife of another! Reflect hereon, and you will perceive that it is never in any case allowable for a man to retain his wealth for his own enjoyment only (any more than it is lawful for a man to wed his sister, his mother, or the wife of another.) Therefore, when good men obtain wealth, they distribute it to others. See then *your duty*."

Led by this address to reflexion, the king decided in his own mind that "to inhabit a splendid mansion, to ride on noble elephants and high-priced horses, or to enjoy the society of beautiful and accomplished females, will render no man really great: whereas he is truly great and worthy to be extolled, who, as little appropriating his own wealth as another's, freely distributes it."

From that time forward therefore, he exercised himself in acts of ince-

sant beneficence and charity—poverty fled from his dominions and his fame reached even to heaven ! And so pleased was Indra, that he it was, who presented him with the magnificent throne which has been commemorated, and which, by virtue of its celestial origin, supernaturally inspired its now human though royal occupant with so many eminent qualities. Thence flowed “ wisdom, valour, temperance, gravity, capacity, activity, intelligence and learning, unparalleled even among sovereigns, equal only to Indra’s himself !”

Nor was Vikramáditya, like too many among kings and men in general, deficient in gratitude, amid this profusion of good fortune. Thankful to the brahmin whose counsels had led him to a course of conduct that had been followed by such signal blessings, and procured for him the magic-working throne with all the influence it exerted over him, he raised him to the post of head pandit in his court.

After a long and prosperous life of 100 years, Vikramáditya, aware of his approaching death, resolves to fall in battle, and attacking Sháliváhan, (a contemporary sovereign, and institutor of the era called from another of his names, Shak, commencing B. C. 78 or 12 years antecedently to that of Vikramáditya) was slain in battle. He was succeeded by his post-humous son Vikramasen. He however, being every way inferior to his father, did not venture to ascend the famous throne, which a voice from heaven directed should be buried in the earth till one worthy to occupy it should appear.

The 32 images, it subsequently appears, were animated and intelligent beings who had been condemned to the inanimate and immoveable condition in which they appear as supporters of the throne, by the curse of a muni, but from which curse they were now delivered through its discovery and disinterment by king Bhoj. In gratitude to him, they are represented by the author to have related, on successive days, the 32 tales that follow the introduction thus detailed, and so to have diverted him from occupying a seat which would certainly have proved fatal to any unworthy possessor. Such is the history and machinery of the work, which in its construction does considerable credit to the skill and ingenuity of the author.

In the *Calcutta Christian Observer* for February the reader will find a translation of the last of the 32 tales exhibiting the arguments of a Hindu skeptic and their refutation. In a small volume entitled, “ *The Orientalist or Letters of a Rabbi*, by J. Noble, Edinburgh 1831,” is one, tolerably well executed, of the 29th story, as illustrative of the practice of Satí now happily at an end. These may suffice as specimens of the general character and execution of the work.

The tales exhibit much of eastern modes of thought and feeling, as well as many peculiarities in the usages of society and private life, and will well reward an attentive perusal. They usually illustrate some moral principle, such as gratitude, generosity, or selfishness ; with a particular view indeed to the instruction of kings, though in truth all ranks and conditions of men may derive many a valuable lesson from this excellent little volume. As specimens and proofs we subjoin the following :

1. The self-satisfied Bhoj, applauding himself for a single virtue, is thus reproved for his self-conceit : “ O king, a man of true excellence commends not himself : since you boast of your liberality I must deem of you but lightly ; he is great whom others extol, but not his own lips : the man who vaunts of his good qualities, meets, as he deserves, with both shame and disappointment.”

2. “ Aid given to a man of no principle is often attended with disastrous consequences to his benefactor.”

3. “ The fool, in his selfish cupidity, for a little present gratification will

commit sins whose penal consequences will be much suffering through many future transmigrations."

4. "As the serpent, though swimming in a sea of milk and fed with nothing else, will yet turn it into poison only, never into nectar—so the man whose heart is depraved will be unamended though he live in an ocean of virtue; i. e. abound in the incitements to goodness."

5. "The king who allows none but virtuous men to be about him, will never be finally unfortunate—he finds safety in many dangers."

6. "What is the use of grieving for that which is lost?" meaning that instead of sitting down and lamenting, one should up and be doing.

7. "To die is unavoidable to those who are once in the body. Inevitable death is then the happiest, when it is incurred for advantage to others."

8. "If you do a kindness to a good man, you bind him to you for life; he never forgets it."

9. "My son, if the soul that is in man's body acquire (spiritual) wisdom, then is the object of its birth into the world attained: otherwise is that man but a brute in human shape. Consider that to sleep, repose, eat, &c. are things common alike to men and beasts: the real difference between them consists in this, that brutes have no knowledge: and the man who has none is surely but a brute."

10. "Learning is better than royalty: for even a king is not regarded as much without his own dominions as within them; but the learned is respected alike everywhere. Wisdom is better, too, than all the wealth in the world. Wealth occasions many fears—fire (may consume it), the king (dispossess you of it), thieves steal it from you; no such fear for wisdom. All other kinds of wealth may be expended likewise, and so fail: but wisdom is augmented by expenditure. No other species of riches continue always with one; wisdom never deserts one. Of all ornaments wisdom is the greatest: for other ornaments are valued in youth alone, but in age are useless; whilst wisdom retains its worth through all the periods of life. My son, you have not amassed this treasure of wisdom, therefore your very life is a kind of death.

"Truly, of these three trials—being childless, or losing a child after its birth, or having a son who lives but is a fool,—the last is the worst to bear. For one may be reconciled to the first by referring it to the ordinations of fate—the second occasions grief indeed, but only for a few months—whereas a foolish son is a continual affliction to his unhappy parents.

"What care I for favour with kings? The man who is without desire looks upon a beautiful female as he would on a blade of grass: he who is free from offence, cares not a straw for the messenger of death: he who is without concupiscence, values royal wealth as little as a wisp of hay; and he who wants nothing, looks upon kings as no better.

"The wealth which, though preserved with care, abides not, you may readily expend to no good purpose—but if a man be rich in generosity and greatness of mind, he is rich indeed.

"What is of necessity to happen, will come to pass without any effort (on our part), like the water which is found within the cocoanut—so what is to fail (as prosperity) disappears you cannot tell how or when, like the kernel of a hard wood-apple swallowed (whole) by an elephant. To what end then guard one's substance with solicitude?

"What is the use of anxiety? What must be will be.

"Better for a poor man to dwell among wild beasts in a forest, with the foot of a tree for a homestead, its leaves for his food, and its bark for his clothing, than to continue amongst purse-proud friends!

"It is a really learned man's part to fix the true sense of Scripture; but to babble about truth and contend only for one's own opinion, is not

learning. He who pertinaciously labours at this, omitting regard to the real sense of the shastras, both meets his own destruction and occasions that of those who listen to him.

“ He is a friend who assists one in time of adversity.

“ The true praise of a great person is, to take care that the benefits he has conferred on others be not afterwards, through his means, diminished.

“ This body made up of blood, flesh and excrementitious matter, and subject to so many diseases, quickly perishes. So—of children, friend, wife, &c. none is permanent. Therefore to be excessively attached to these, is unworthy of a wise man. As love of them occasions enjoyment while present, so does it cause the severer suffering in separation from them. A wise man should therefore give his mind to what is abiding.

“ But nothing is permanent save the First Cause, the ever-wise and blest : when the mind is fastened on Him, the soul is emancipated from the prison of an unsubstantial world.

“ All worldly things continue only as long as life lasts—after death no one has any connexion with another.

“ The man who speaks so as to please and benefit others has no enemies.

“ The man who injures his friend, the ungrateful and the betrayer of confidence, these all will experience the torments of hell for as long as the sun and moon endure.

“ Virtue (in a king) is the principal cause of a nation's prosperity.

“ Be sure that he who talks much has an empty mind.

“ These three are afflicted by fate with mental folly—the man who seeks wealth by gambling, he who lives by begging, and he who strives after elevation by fawning upon the great.

“ What an affliction it is that a man on coming into this mortal world, instead of labouring after a sound understanding, a clear judgment, and useful qualifications, making laudable exertions and performing good deeds, should vainly waste his life in gambling for what is of no value in order to secure a little false enjoyment !

“ What must be will be and cannot be prevented. This sentiment is opposed to the ethical shastras, which teach that he is truly a man who never relaxes his exertions. Only cowards and timid-minded persons will say, what must be will be and no efforts can effect what is not to be. No great deed is to be accomplished without a manly courage. He is a mean-spirited wretch who is without energy and perseverance.

“ We never saw the man like you who, to rescue the life of a person altogether unconnected with you, are ready to throw away your own life as if it were a blade of grass ! A man (usually) will rather, when his home is on fire, flee to save his own life, abandoning the gains of his labour, a devoted and handsome wife, a virtuous and learned son, any thing else most valued by him for self-preservation.

“ Things beyond the reach of the senses are made evident by their effects—as the One Being God, by whom is he perceived ? Yet by the universe of his creation is he proved to be, as surely as if he were manifest to the senses of all.

“ As no efforts avail to prevent a stream of descending water from falling, so is it a useless endeavour to divert the fixed purpose of the mind from its object.

“ Riches and the wind are alike—no one can understand whence they come and whither they go.”

Notwithstanding the foregoing, however, the defectiveness of the Hindu system of ethics is very manifest in this generally excellent work. Like all human systems, it not only wants breadth and depth and consistency, but, above all, it wants *power* ; it is deficient in the sanctions necessary to

give it efficiency over the consciences and the hearts of degenerate mankind. Divine Revelation alone is characterized by its moral power not only to convince the understanding, but to arouse the conscience, to awe the rebellious, and to win the humble. No other proof than this is required to establish the vast superiority and the unquestionable obligation of Christianity. But to proceed—

This work ought in fairness to be judged by its design, which is to exhibit a model for kings and those in power. The following passage enumerates the *vices* of kings:

“The king who is addicted to vice, may have learning, wealth, power and supporters—yet shall he be undone.

“Of the eighteen vices of kings, ten spring from concupiscence, eight from an angry temper. Concupiscence then and anger are always to be put aside by kings.

“The first ten are these—excessive fondness for the chase, gambling, indolence, calumination of others, devotion to women, pride, delight in dances, &c. fondness for song and musical entertainments, and vain moving about from place to place. The king who is attached to these loses wealth and virtue both. The other eight are—selfish cunning, causeless disturbance of the unoffending, malice towards such, intolerance of the commendation of others, distortion of the virtues of the good into vices, the seizing of another's wealth by deceit, non-payment of dues, sharp reprehension of others, smiting and otherwise punishing of his subjects. The king destroys himself, who indulges in these.”

The royal virtues as they appear in Vikramāditya, the proposed model for sovereigns, are—as to the administration of Government—the practice of strict justice, impartiality, lenity and moderation in the exaction of taxes and tribute, steady repression of vice by the punishment of offenders, the employment of mingled kindness and authority in the treatment of ministers and other officials. Those of a more personal nature—which, after all, are those chiefly dwelt upon—are liberality, readiness to serve others, devotion to the gods, reverence for brahmins, courage, moderation in self-indulgence, and the like. All however are carried to an extravagant excess, and vitiated by the absurdity of the rules and measure applied to their exercise. Thus he bestows upon every chance comer, every idle wandering devotee, gifts the most enormous, exercises a self-devotion the most unnatural and impossible, is ready again and again to offer up his own life to preserve that of others or to procure them some desired boon from the gods, and injures his own subjects in his generosity to strangers—every thing is unbalanced, unreasonable and extravagant. From even his generosity little of practical humanity or goodness or benevolence, therefore, is learned; a king's wealth and power are excuses readily offering themselves to men of inferior stations, for a non-imitation of this model of virtue; and ordinary kings too have as ready a salvo for their own deficiencies in the fact that, after all, this celebrated monarch may well be thought to deserve little credit for a profusion without limits; since not only were his resources unbounded, being perpetually replenished from celestial bestowments, but since, from the possession of supernatural powers and a command over demoniacal agency and subserviency, to him nothing could be wanting, nothing impossible, which in others it were absurd to contemplate.

The childish extravagance of the Hindu imagination is fully exhibited in this monarch's history and character. It has furnished him with magical powers, such as the *shoes of contemplation*, by which he could, at a thought, transport himself to any distance however vast, beating the *many-tongued boots* and other wonderful expedients of the west, hollow. The same absurdity in arithmetical excess is exhibited in the enumeration of

his resources for war. *Thousands* of car-borne warriors, *tens of thousands* of warriors mounted on as many elephants, *hundreds of thousands (lakhs)* of cavalry, *millions* of camel-mounted troops, *tens of millions* of dragoons, *hundreds of millions* of bow-men, *thousands of millions* of fusileers, *billions* of men bearing shields and swords—are evidently a mere exercise in the enumeration table: similar enumerations of the months, of trees and flowers, of beasts and of birds, of implements of war, &c. occur. Again the course of justice is departed from and villains go unpunished, because a *vow*, either originally wrong or in observance most unrighteous, stands in the way! a devotee who finds his mortifications fruitless, turns atheist, pants for immediate gratification of the senses, devises a lying story of a divine mission to ask of Vikramáditya the means of indulgence, and obtains them, even though his real character is perceived, because forsooth it would *pain* him to refuse his request!!

In the same view, the frequent suicides of his benevolent monarch, his self-immolations to obtain benefits, &c. for others, lose no small portion of their value, since it so happened that he was always sure to be the object of divine interference. He sees, in one of his roving journeys, the decapitated corpse of a handsome female and a youth, with a writing on a stone intimating that they would be restored to life when any compassionate individual should decapitate himself for their sakes! The goddess appears just as he is about to apply the weapon to his neck, and not only preserves his life, but restores the pair he wished to save, and bestows upon him besides the government of the country (not his own). This the generous king confers on the dead-alive couple and returns home! A similar exploit of self-immolation had for its object the replenishing of a rich man's tank in Cashmere, a voice from heaven demanding a victim to that end, and promising an image of gold as the reward. None, very wisely, but Vikramáditya would accept a boon, which the self-sacrifice required would of course render nugatory. In this case he did *actually* sever his own head, previously beseeching the blood-thirsty deity to be satisfied—his instant restoration followed and the tank was filled! Another time he jumps into a cauldron of boiling oil, with a similarly happy catastrophe, and without so much as a pimple mark or a scar on his person, which was rubbed with ambrosia by an eccentric virgin who had adopted this expedient for securing a brave husband. He rejects her hand, however, transferring it and her kingdom to a friend! He fights and subdues demons and giants without number, and is always conqueror, slaying some, and winning others to good will and subservience. He travels through the air on his shoes of contemplation, talks with birds, has charms without end; he disputes with learned pandits and discomfits them in argument. At one time he listens to his court-brahmins discoursing on worldly inanity, in the midst of all the delights of sense, enjoying the cool breeze under a stately canopy, in a magnificent garden in spring time; and is so pleased that he makes a present of eight lakhs of gold mohurs, or £160,000, to his head pandit! The same extravagance represents his reign as big in blessings untold to his people, the efficacy of his personal virtue being such as to act with a most virtuous impulse upon them also—it was a real golden age of innocence and happiness—but alas! a huge boar devastates his garden! It was big as a mountain, terrible as Yama, yet at sight of this unexampled warrior, it fled! He pursued it from wood to wood and eventually into a cave whose entrance it had torn open with its tusks. The cave opened into an extended country, where he enters a city, at whose gate rises an image of Náráyan as door-keeper to Bali. To this the devout king pays his adoration—the god in return bestows two talismans upon him—one giving the possession of every earthly, the other of every spiritual

acquisition and enjoyment. These he, on his return, gives away most charitably to a poor brahmin and his son, ever "grieved himself in the grief of others." Another time the report of a splendid throne on a pillar, that rose daily from a tank and sunk at night, induced him to visit it. At sunrise, when it began to appear, he seated himself upon and rose with it till it reached the orb of the sun, and the poor monarch was actually scorched to death! The sun, in admiration of his courage, benevolently restored him by anointing his roasted body with nectar, and gave him two rings each of which yielded daily two jars full of gold pieces! Yet such was his liberality that ere he reached his home, he gave these also away, to a chance beggar! All is similar fairy tale and absurd generosity, from which little is really learned of practical charity.

Once he had a bad dream, from which apprehending his speedy death, he resolved on giving away his treasures to all comers—for, said he, "Wife, children, wealth and all other earthly thing are bubbles in water, that quickly burst and disappear, and after death no one is any thing to another; virtue only remains to be advantageous to one in the next world. Therefore should a good man, certainly persuaded of the unsubstantiality of the world, amass virtue as the miser does gold."

Hereupon he opened his treasure-house, and caused proclamation to be made that whoever would might come and take what he pleased, of which license the poor readily availed themselves and continued to do so for three days! His generosity, prayers and self-immolations brought rain in drought, and in fact rendered all the pantheon favourable to him, and to others for his sake.

On one occasion he rescues a man about to be sacrificed to a blood-drinking goddess, lectures the people on the wickedness and selfishness of human sacrifice, makes light of gods requiring them, but concludes with generously offering himself, to the astonishment of the barbarous people, as a substitute for the intended victim, and prevails on the goddess to desist from the acceptance of such immolations in future!

Nevertheless this volume, amidst its characteristic absurdities, which are those of the time and country rather than of the individual author, has many beauties; it exhibits many tolerable and some excellent sentiments, and we know of no volume fitter to be made a class-book for Bengálí students, whether we regard the general purity of its contents, the fancy and imagination displayed in it, or the chasteness and simplicity of its composition.

We said the style of the *Batrish Sinhásan* was laconic and sententious—it is eminently so—and yet the longest period constructed with participles, &c. we recollect to have read, is found in the 22nd tale, extending over upwards of an entire page! This is however a rare exception; generally the sentences are short: even connectives are omitted, and instead of the participle in *iyá* and a finite verb, two finite verbs without a conjunction frequently occur, as দেখাইলেন কহিলেন for দেখাইয়া কহিলেন or দেখাইলেন এবং কহিলেন. The use of যে as a conjunctive, which is an idiom not original to the language, and indeed a violation of its essential propriety, but which has crept in too extensively into colloquial discourse, and greatly disfigures some works of inferior composition, is rare in this volume; we suspect, it is in some places where it occurs, if not in all, the error of the press edition, not of the original MS. At all events its very infrequent recurrence in a book of great general purity, is sufficient condemnation of the perpetual use of such a construction in the writings of some European translators, of inferior Native authors, and in common conversation. Some peculiarities of style that will be perceived by the attentive reader, may admit of question as to their entire propriety, and some ma-

nifest errors, inseparable from all human compositions and especially from translations, also occur ; but, on the whole, we are confident in the opinion that the student who would acquire a generally excellent and purely idiomatic, chaste and simple style of Bengáli composition, cannot select from the whole range of his Bengáli library, a work fitter to be made his model—to be read and re-read, until he has really imbibed its character—a character as remote from a high Sanskritized idiom as it is from the low and barbarous dialect exemplified in far too many recent compositions. We do earnestly hope, now that the abolition of Persian will necessarily bring the Bengáli into more general use among those who will, in great measure, fix its character, that its own intrinsic propriety and beauty and strength will not be impaired and weakened by exotic debasement, by mongrel and inharmonious vulgarisms.

It is not our intention to allow our notice of subsequent works to extend to any thing like the same length as the present one. In this first instance we have allowed ourselves so great a latitude, both because we wished to comprize within our present observations much that is equally applicable to many other works, and to give to non-readers of Bengáli a somewhat satisfactory specimen of the character of Native writings generally; and also because we deem this volume the very best specimen, on the whole, of the *prose* Bengáli works, and wish to recommend it to the special study of tyros, missionaries and others especially, who, desiring to acquire a pure and practical style, will, we trust, accept the recommendation now offered them, until they shall have become able to exercise their own personal judgment in the matter.

CINSURENSIS.

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### III.—*Paul's Prayers answered, No. IV.*

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints ; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds.—*Eph. vi. 18-20.* Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ for which I am also in bonds: that I may make it manifest, as I ought to speak.—*Col. iv. 3, 4.* But withal prepare me also a lodging ; for I trust that through your prayers I shall be given unto you.—*Philemon 22.*

These, though not exhibited as Paul's prayers, are yet substantially his. They were requests to some of his Christian contemporaries. But we may be sure that he never asked any of them to pray for that for which he did not pray himself. At the time at which he wrote the epistles from which the above extracts are taken, he was, as is obvious, a prisoner in bonds at Rome. He had known the efficacy of prayer himself in many instances, and he had particularly known its efficacy, when presented by a multitude of people, for those who were placed in similar circumstances with his own. The signal answer that was given to the prayers of the church at Jerusalem for Peter, when he was shut up " in prison, and was delivered

to four quaternions of soldiers to be kept," was no secret. The apostle therefore knowing this, and trusting that similar success would follow earnest and believing prayer, felt emboldened to entreat his fellow Christians every where, both in their individual and united capacity, to abound in supplications on his account. And for what were they to pray? and how were they answered? The petitions are three. 1. That God would give him opportunities of usefulness. 2. That he might be enabled to speak boldly in making known the mystery of Christ, and, 3. That he might obtain his liberty. The sequel will show whether these requests were complied with or not.

1. They were to pray, that God would give him opportunities of being useful. That this is what is meant when he says, "withal, praying for us, *that God would open to us a door of utterance, to speak the mystery of Christ, for which I am also in bonds,*" is obvious from the following passages: "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened *the door of faith* to the Gentiles," Acts xiv. 27. "But I will tarry at Ephesus until Pentecost; for a great *door* and effectual is opened unto me," 1 Cor. xvi. 8, 9. "Furthermore, when I came to Troas to preach Christ's gospel, and a *door* was opened unto me of the Lord," 2 Cor. ii. 12. These scriptures render it plain, that by "a door of utterance," the apostle meant opportunities for preaching, and in other ways declaring the word of God. And was there not a need be for such a prayer of the apostle,—a prayer that God would open a door of utterance to him to speak the mystery of Christ? Was he not at this time, though in his own hired house, in bonds? and was there not every reason to apprehend, that at a moment's warning he might be cast into an inner prison, his feet laid fast in the stocks, and he be rendered totally incapable of addressing the dying sons of men? and could the thought of this, not to say the reality, be pleasant to such a man as Paul? He might indeed be resigned to it as to the will of God: but no one will deny that it was a state earnestly to be deprecated. Deprecated it was: Paul, though he continued bound with his chain, continued also to be allowed to occupy his own hired house into which he received, for two whole years, (probably the full time of his imprisonment,) "all that came in unto him, preaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him." This was probably such a door of usefulness, combined with comfort, notwithstanding the chain, as he had never had opened to him in his life before. At Thessalonica, at Ephesus, at Jerusalem, and at many other places, he had not only been forbidden to

preach, but had been shamefully entreated; but here, in the metropolis of the world, he has the privilege of teaching and preaching as much as he pleases, and his labours are crowned with success: for not only is he made instrumental in convincing some of his Jewish brethren, who resided there, that Jesus is the true Messiah—men for whom he had said, “I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh;” but he is made instrumental in introducing a knowledge of the gospel even into Cæsar’s palace, and of making converts within its imperial walls, Phil. i. 13, and iv. 22. And not only this, but the Spirit of God comes down upon him, in his own hired house, to such a degree, that he writes those wonderful epistles to the Ephesians, to the Philippians, to the Colossians, to Philemon, and most probably that most wonderful epistle of all, to the Hebrews,—epistles by which he was not only useful then to nearly the whole Christian Church, but by which he has been useful to all the churches in every part of the world from that day to this. Verily such a door of utterance Paul never saw before. True Christians in these latter ages have rejoiced that John Bunyan was shut up in the prison of Bedford for twelve long years: for had it not been so, his celebrated work, the *Pilgrim’s Progress*, had probably never seen the light; but how much more reason have we, when we look at the epistles which Paul wrote at Rome, to rejoice, that this holy and devoted man ever went as a prisoner there?

2. He prayed, that he might be enabled to speak boldly in making known the mystery of Christ. The word *mystery* in the New Testament almost always means a thing *now* understood, but which was formerly either not known at all, or but imperfectly comprehended. And the gospel having, previously to the appearing of Christ and his apostles in the world, been very obscurely revealed, it is hence here, in accordance with the usual meaning of the word, called the *mystery of Christ*. It was this, therefore, that the apostle wished to be able to speak boldly, that is, plainly, fully, and openly. And was this an easy thing for him to do! Let us remember that he was at this time at Rome,—at Rome, the place of the idolatrous Cæsar, and the place of the most of his equally idolatrous nobles,—at Rome, too, a prisoner and bound with a chain. And what was the gospel? Among other things, it was nothing less than a system of uncompromising hostility to every thing in the shape of idols and of idolatry; of opposition to every thing like reverence for Mars, Venus, Bacchus, the great Jupiter, and every other god and goddess of the Romans; and of enmity to ten thousand favorite maxims and practices

of both the patricians and plebians. And tolerant as the Romans generally were among themselves, and to other idolators and philosophers who differed from them, it was too much to expect, that they would one and all of them submit patiently to be told, that they were all obnoxious to God, and that unless they abandoned their idols and their ways they must, without the possibility of escape, eternally perish. But this was the gospel. And had not Paul, therefore, endued as he was with all the feelings of a man, reason to fear, that he might not be able boldly to publish such unwelcome truths as these, in the metropolis of the world, that terror might overcome him. and that like Peter, in far less dangerous circumstances, he might, if he preached at all, be tempted to dissemble and to keep back some of the most offensive doctrines of revelation. He had experienced strong opposition and persecution in much inferior places,—what, then, was not to be expected here? He was bound, too, and could not make his escape as on a former occasion in another place through a window by a basket down the wall. If, therefore, he ever needed grace in his life before to be faithful, he needed it now. And hence his importunity that others might abound in prayer for him, that he might make manifest the mystery of the gospel as he ought to speak it. But he was enabled to do all things through Christ strengthening him. His own and the prayers of the churches were heard. He spoke the word with such power, that the stronghold of Satan, the imperial palace itself, fell before him, and captives to Christ were made within its walls. And, (as on a subsequent occasion, and in the same place,) the Lord stood with him, and strengthened him, so that by him the preaching was fully made known, and all the Gentiles heard. Thus, if ever prayer was answered, it was answered now.

3. He prayed also that he might obtain his liberty: and he did obtain it. The Lord delivered him out of the paw of the lion. After having been confined two years, he was, by some means or another, set free, and was afterwards, as is obvious from his epistles to Titus and Timothy, enabled to spend three or four years in his favourite work of preaching, and in visiting the churches at Jerusalem and in different parts of Greece. But his labours were now ended. He had become Paul the aged, being almost 70 years old; and it was time for him to obtain his rest and his crown. And to be put in possession of these he must needs go back to Rome; for so had the Lord determined. He was apprehended again by the Roman Government and confined; and from his epistles to Timothy he seems to have been as faithful as before, and to have been wonderfully supported in mind. But as he knew

that the time of his departure was at hand, he writes to no one, as on the former occasion, to pray for him that he might obtain his liberty. This, he was aware, would not have been agreeable to the will of God, and it was therefore not disagreeable to himself. He was willing to die the martyr's death: and die he did, full of years and honors. His career had been a splendid one: and he now rested from his labours, and his holy works followed him. He had seen much of the goodness of the Lord in the land of the living; and not the least part of that goodness was, the many signal answers he had received to his prayers. And all these are written for our admonition upon whom the ends of the world are come.

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#### IV.—*Appeal to Mothers.*

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,

The accompanying address I have been induced to copy from a belief that a perusal of it may be interesting and *useful* to those who occupy the important station of mothers. In every country a mother's responsibility is great; but in India, where children are so much exposed to the influence of servants and the example of a corrupt society, it is greatly increased. Should you deem this worthy of a place in your valuable periodical, I hope it may be the means of impressing some mothers more deeply with a sense of the obligations resting upon them, and lead them to seek with more earnestness for the blessing of God upon their offspring, in their tender infancy.

A MOTHER.

#### *To Mothers.*

In the vicinity of P—— there was a pious mother, who had the happiness of seeing her children, in very early life, brought to the knowledge of the truth, walking in the fear of the Lord, and ornaments in the Christian Church. A clergyman, who was travelling, heard some circumstances respecting this mother, and wished very much to see her, thinking that there might be something peculiar in her mode of giving religious instruction, which rendered it so effectual. He accordingly visited her, and inquired respecting the manner in which she discharged the duties of a mother, in educating her children. The woman replied, that she did not know she had been more faithful than any Christian mother would be in the religious instruction of her children. After a little conversation, however, she said:

“While my children were infants on my lap, as I washed them, I raised my heart to God, that he would wash them in that blood which cleauseth from sin. As I clothed them in the morning, I asked my Heavenly Father to clothe them with the robe of Christ's righteousness. As I provided them food, I prayed that God would feed their souls with the bread of heaven, and give them to drink of the water of life. When I prepared them for the house of God, I prayed that their bodies might be fit temples for the Holy Ghost to dwell in. When they left me for the week-day

school, I followed their infant footsteps with a prayer that their path through life might be like that of the 'just, which shineth more and more unto the perfect day.' As I committed them to rest at night, the silent breathing of my soul has been that their Heavenly Father would take them to his embrace, and fold them in his paternal arms."

Here is the influence of the *silent unseen* exertions of a mother; an influence which will be felt, when those external accomplishments and fleeting enjoyments, which many labour to give their children, shall be forgotten, or remembered only as the means of facilitating a rapid descent to the world of sorrow. In this little story two things strike our attention: these efforts were made *early*, and with a *reliance on the divine blessing*. This mother *felt* that she received her children from God, and was accountable to him for the manner in which she trained them up. She knew that her labours would be vain unless God should in mercy grant her the aid of his Spirit to sanctify and save the soul; therefore, through *all* the duties of the day, and all the interesting periods of childhood, she looked up to a God, who is ever near to those who call upon him, and who will listen to their cries. How happy must be that household whose God is the Lord! what heavenly joy beams from every countenance, and with what glorious hopes do they look beyond the grave to that mansion provided for them in their Father's house! and thrice happy must be that *mother*, who in the fear of God, and in reference to eternity, has thus performed her duty.

There are feelings in a *mother's bosom*, which are known only by a mother; the tie which binds her to her children, is one compared with which all other ties are feeble. It is to these feelings that the fact just stated will speak a language which must be understood; and it must strike a note on this chord that will vibrate through every fibre of the soul. While appeals are often made to him who has lived long in sin, that fall like the sound of the empty wind upon his ear, and the voice of warning thunders in its truths to hearts of adamant, the appeal now made, is to an ear which is not deaf, to a heart which can feel. The noise and tumult of the active world often drown the "still small voice" of the Gospel which sounds in the ears of the man of business; and worldly wisdom and strict calculation sometimes lead men to neglect the question, "What will it profit a man, if he gain the whole world, and lose his own soul?" But this appeal is made to those in a different situation in life; to those who do not mingle in the bustle and hurry of the world; who are retired to a more quiet, though not to an unimportant sphere. In some hour of silent meditation this may fall into the hands of a *mother*; and the duties it recommends can be performed even while engaged in the common business of the family. It is no fiction of poetry that

"Just as the twig is bent, the tree's inclined."

"When the mind begins to open, and the attention is first arrested by the objects that surround us, much depends upon her who, in that tender period, shall make the *first* impressions upon that mind, and first direct its attention.—It is *then* that the mother has an access and an influence which cannot be attained at any other period. The first inquiries of the little infant must be answered by her who gave it birth. As he gazes upon those twinkling stars that glitter in the evening sky, and asks, "Who made those shining things?" it is a mother's duty to tell the little prattler of that great and good Being who dwells in the heavens, and who is the Father of all our mercies.

And so, as the mind enlarges, the mother tells the little listener of the Jesus who lay in a manger and died on the cross. And when she softens its pillow for its nightly slumbers, and watches its closing eyes, it is he

privilege to hear it lisp, "*Our Father*," and direct it to love that Father whose name it so early speaks. Let this golden opportunity pass, these days of childhood roll away, and the mind be filled only with fabled stories, or sportive songs, and the precious immortal is trained for some other state than the paradise above. Do you say that you are ignorant and are not capable of giving instruction? As your child clings to your bosom and directs his inquiring countenance to you for some interesting story, you know enough to tell him of some hero or king; and can you not tell him of the King of Zion, the Prince of Peace? And what more could the learned philosopher tell this infant mind?

You are unknown and obscure did you say? But you are known to your child, and your influence with your child is greater than that of a legislator or a general. "Say not, I, who am obscure, may act without restraint, especially when secluded from the world, in the retirement of my family. *Obscure!* You are *immortal*. You must go to the *judgment*, and every whisper of your life will be exhibited before an assembled universe! *Secluded*, what if the eye of the world does not follow you into the domestic circle? Is it not restraint enough that your *child* is there? That child has a *soul* worth more than a million globes of gold. That child, too, may become a legislator, or a judge, or a pastor in a church. Take care, you are a mother! You act under a dreadful responsibility. You cannot *stir* without touching some string that will vibrate after your head is laid in the dust. One word of pious counsel or one word of sinful levity or passion, uttered in the hearing of your child, may produce an effect on your children's children. Nay, its influence may be felt on the other side of the globe, and may extend into eternity."

Your words are received with confidence—"my mother told me so," is an argument of sufficient weight to convince the child of the most important truths.

Here you have an influence which no other can have, and can exert it in circumstances the most favourable. It is not to open to a son the stores of science, that may qualify him to rank among the learned and the wise of the world; it is not to adorn a daughter with those accomplishments which shall attract the attention of those who crowd the hall of pleasure, or move in the circle of refinement and fashion—no, the object is far more *noble*, more worthy the undivided attention of those who live for immortality. That child who now prattles on your knee, or sports around your dwelling, may yet tell some perishing heathen of Jesus of Nazareth; may yet be an able soldier in the army of Immanuel, and may plant the standard of the cross on the shores of Greenland, or on the burning plains of India. *Look at facts*. What first led the pious and eminently useful John Newton to the knowledge of the truth? The instructions of his mother, given at the early period of *four* years, fastened upon his conscience and led him to a Saviour. Can you estimate the effect of his labours? Not till you can compute the usefulness of Buchanan and Scott, who were converted by his instrumentality—till you can see the full blaze of that light which the former carried into the heart of heathen India, and witness the domestic comfort and brightening hopes occasioned by the labours of the latter. Who taught young Timothy, an early labourer in the vineyard of Jesus Christ, the first lessons of religious truth? Who led Samuel, a prophet and a judge in Israel, while he was yet *young*, to the house of the Lord, and dedicated him to the service of the God of heaven? *A praying mother*.

Though the seed thus sown in childhood may not spring up and bring forth fruit while under the maternal eye, yet we must not conclude that it is lost. A clergyman was urging upon a seaman, the duty of attending

to the concerns of his soul. The hardy mariner burst into tears, and exclaimed "Stop, stop, don't talk to me so, it is just as my mother talked to me when I was a boy." A mother's counsel had followed him through all his wanderings, and still the words of her who prayed for him, retained their hold on his conscience. The time has come when it is esteemed a greater honour to be the mother of Brainerd or a Martyn, than of a Cæsar or a Napoleon. And suppose the mothers of these men, whose characters, though so widely different, are so universally known, should, from their unchanging state, look upon those sons whom they have nourished; what would be the view presented to them? Who would not choose to have given birth to the Christian heroes? It is not for this short state of existence only that you are to train your children. The little group that now cluster round you are destined for immortality. When the world on which they stand shall have passed away, and its pleasures and its honours shall be forgotten, then they whom you have introduced to this state of being will but begin to live. Their characters are now forming for *eternity*, and you are aiding to form them. Though you may not design it, though you may quiet yourself that, if you can do them no good, you will not do them injury, yet you exert an influence which is felt, and will be felt when your head is laid in the dust. Let, then, this appeal to a mother's feelings be heard; let it come to your own bosom, and ponder it in your heart. Do you know the way to a throne of mercy; and can you kneel before it, and forget the children of your love? Can you watch their closing eyes, and not commit them to your God? You see them growing up around you without hope and without God in the world, and can you refuse to *pray* that He, who in a peculiar manner extends the arms of mercy to those in the morning of life, would take them to his embrace, and prepare them for his kingdom?

You have seen the hand of disease fasten upon them, and have passed days of anxious toil and nights of sleepless solicitude to arrest their malady; and have cried from a bursting heart, "Oh, spare my child!" You have seen the object of your tenderest affection sinking in the arms of death, and with a heart rent with anguish have said, with the nobleman, "Come down ere my child die." And when the last duties of parental affection were performed, and the grave had closed over the child of your bosom, you have perhaps looked back to the time when it was under your care and mourned that you thought no more of its immortal part, that you prayed no more for its precious soul. If you have passed through scenes like these; if you have thus felt; then remember those now in life and health, and improve the opportunity now given you. The time for your exertion is very *short*. Soon your children will arrive at that period when a mother's influence will be feebly felt, unless it has been *early* exerted. Would you find in them a rich source of consolation when your head shall become white with years, and your body be bending to the grave? then you will *now* commit them to him who can sanctify and save the soul. Should you go down to the grave and leave these object of your love in a cold, unfeeling world, what better can you do for them than to secure the friendship of one who sticketh closer than a brother, and whose love is stronger than death?

The tender tie which now binds you to them will soon be dissolved; you cannot resist the stroke which shall tear them from your bosom. You may have felt the pang—your heart may have been filled with sorrow. O then, if you ever pray, if your soul ever went out to *your* Father and *your* God in humble petitions, tell him of your children who know him not; when you know what it is to wrestle in secret with the God of Jacob, give him back in faith *your children*. Then you may hope, through grace,

to say, in that other world to which you are going, "Lord, here am I, and the children whom thou hast given me."

Should this address fall into the hands of a mother who never *prayed* even for herself, she *must*, she *cannot but pray* for those to whom she has given life. *Prayerless mothers, spare, oh spare, your children!* stop where you now are, on the threshold of eternity, and remember, as you gaze on those countenances which smile in your bosom, that you have *never prayed* for their souls which will live for ever. Have you a mother's feelings, and can you still neglect this?

Oh! give me poverty, give me pain! leave me friendless and forsaken by the world—but leave me not to the embrace of a *prayerless mother*; leave not my soul to the care of one who never raised her weeping eyes to heaven, to implore its blessing on my head.

Are you a *mother*, and can you close your eyes upon the scenes of earth, and remember that you never raised, even in your silent breathings, the desires of your heart to heaven for a child, perhaps your only darling?

In some lonely hour, when the labours of the day are ended, and you have performed the last act of kindness for your sleeping babes; kneel, if you never have before, kneel before him who seeth your heart in that silent hour, and utter one short prayer, one broken petition of penitence, faith, and love to the Saviour of sinners for your dear children.

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#### V.—Oppressions of Zemindars.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

It is delightful to see the large amount of public interest which Missionary operations are beginning to excite in this country. The difficulties which oppose the Missionary's labours, and the means by which they may be met and overcome, occupy the attention of many influential and benevolent individuals. The temporal condition however, of our Christian converts, I suspect has not excited that interest, which it demands. Many doubtless have been deterred from taking up the subject, from a fear of representing our holy religion as a matter of mere temporal advantage, and from a laudable jealousy lest, the high claims which Christianity, from its native excellence and dignity, has upon the attention of every man, should be weakened by diluting it with secular prospects and interests. Christianity is indeed great gain independently of all secular advantages: and the man who is not prepared to embrace and profess it for its own sake,—for the moral dignity which it impresses on the character, and the influence it exerts over the affections,—for the present happiness it imparts, and the future prospects it unfolds, is unworthy of its name and destitute of all right to be numbered among its disciples. Although the *main* design of the Gospel is not the improvement of man's secular condition, it will nevertheless be admitted that so

far from overlooking this, it has a powerful bearing on his present and temporal as well as on his future and eternal happiness. It would be easy to show, were it necessary, from the nature of Christianity as well as from its history, that civilization, morality, intelligence, personal and social comfort and happiness have always followed in its train. If this be admitted, as I presume it will by every one acquainted with the subject; it then becomes a matter of serious inquiry how far the condition of our native converts presents a tangible proof of the blessings which Christianity bestows; and how Missionaries and others may labour to improve the personal and social comfort of their brethren, in consistency with the higher and more direct aims of the Gospel? Converts to Christianity, in this part of the country, are principally found among agriculturists,—a race of people beyond description oppressed and impoverished. Is it not our duty to protect our people, to ameliorate their condition, to teach them habits of industry and a better system of agriculture? I do not mean to say that Missionaries ought to become mechanics and farmers. But how can they see their people cruelly oppressed by an avaricious unprincipled Zemindar, their families reduced to penury and want without feeling for them and helping them? This is a subject which has been long impressed upon my mind, and I am happy to see that it has at last been taken up by an able writer in the *Christian Intelligencer*. This soil on which we live is proverbial for its fecundity and richness. In these respects it is equalled by few, perhaps surpassed by no other country. But notwithstanding the abundant blessings which Providence has scattered upon the soil, the inhabitants who cultivate that soil, are perhaps the most abject, impoverished serfs in the world. God has crowned the land with plenty and endowed it, in a high degree, with productive powers, but the cruelty of man to man counteracts the blessings of a kind Providence, and converts a land overflowing with abundance into the habitations of penury and wretchedness. The state of the ryots of this country requires only to be mentioned in order to excite the interest of a discerning public. The cruelty and oppression by which the faces of the people are ground require only to be known to call forth the sympathy of every benevolent breast. It is not my intention at present to enter into particulars, in order to bring to light the oppression under which the people groan; this I shall attempt at a future opportunity, and will not fail, with your permission, to unmask the enormous evils of the zemindary system as at present in operation. Many of your readers are well acquainted with the subject, and it is to be hoped that some of them will be induced to furnish you with facts in order to ex-

pose to public view the wickedness that is practised. This is a work of humanity and I believe well deserving a place in your pages. To attempt to ameliorate the condition of our fellow-man and to protect the oppressed is our duty as Christians. To expose a system of oppression and iniquity is a duty which we owe to the public and to the Government under which we live. Strange as it may appear, it is a fact that under a Government justly famed for the liberality and clemency of its measures, the bulk of the people, the labouring and agricultural population, are groaning under a system of the most heart-rending cruelty and despotism on the part of the Zemindars and their myrmidons.

It may be said that the courts are open to the ryut as well as to the Zemindar. Alas this is a sorry consolation to the poor man, for as the writer in the *Intelligencer* has well remarked, "the length of the purse gains the day." Such is the system of bribery and bad faith existing in all the courts that a rich Zemindar is never under the least apprehension of not carrying any cause against his ryuts. Permit me, as an illustration, to give the following instance with which I am personally acquainted. A poor ryut in the zemindary of ——— inherited from his forefathers, the privilege of taking all the fish brought by the tide into a small jhíl, at the rent of 74 rupees per annum. About 12 years ago, the Zemindar's náib perceiving that the poor man contrived to support his family upon the profits of the fishery, insisted upon doubling the rent, and in order the more effectually to do so, forcibly deprived the man of his pattá. He complained against this oppression and violence, but being too poor to be able to bribe the umlahs, and other harpies of the court, the case has been tossed about from court to court for the last 12 years, and is not yet decided, and the poor ryut and his family have been living in a state of poverty ever since. But the evil consequences of his having applied for redress do not end here. The Zemindar has wreaked his vengeance not only upon him, but upon all his connections, and not one of them can get a bigah of land from him. Had this man been able to pay a good bribe, it is probable that the case would have been soon decided in his favour. This is not a singular instance; thousands of similar cases might easily be produced: such in fact is the agricultural state of Bengal, that a regular system of chicanery and oppression is practised by every individual, from the highest of the Zemindar's myrmidons down to the lowest, (and in many cases he also comes in for a share of the booty;) and the weight of the whole comes upon the poor ryuts. No wonder that he is such an abject creature, no wonder that he is devoid of character, and will in his turn cheat if he can. He learns the lesson at a high price from his superiors. Where will this

fearful evil stop? It is vain to attempt to raise this people in moral excellency of character, so long as this system of wickedness is so prevalent. Your excellent periodical, Gentlemen, is I hope destined to do much good to this country. Allow me to entreat you to agitate this subject, to bring it before the public. It has an important bearing upon Missionary operations as every Missionary who has a native church has felt; but Missionaries as such can do little or nothing, as it would be prejudicial to their main object to interfere in quarrels and litigations. To enter into any detailed plan at present, to ameliorate the condition of the ryut, would be premature. Let the subject be first fairly discussed, in order that the public may be well informed, and this will lead to the formation of some definite plan, to meet the existing evil. It ought to be taken up on the general grounds of humanity founded on Christian principles. It would not, I conceive, be prudent for any Missionary body, as such, to take an active part in any *plan* that may be proposed. A society for protecting the ryuts, and for giving them pecuniary assistance ought to be formed; doubtless it would be ably supported by all those who feel an interest in the well-being of the natives, but especially by those who desire the advancement of Christ's kingdom in this country. I leave the cause of the oppressed ryuts, among whom are most of the native Christians, in your hands; trusting that you will agitate the subject, and call forth the sentiments of some of your correspondents, that something may be attempted to check a widely extended and growing evil, which, if not stopt in its progress, will soon present an irresistible barrier to all moral improvement, to all social confidence and happiness.

Yours sincerely,

T.

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## VI.—Chapter of Varieties.

### 1.—TEMPERANCE SOCIETIES.

To the Editor of the Christian Observer.

SIR,

It was truly gratifying to read in your No. of the Observer for February an account of the interesting meetings which took place in Calcutta at the beginning of the New Year. No doubt the different Societies in that important city will be greatly benefited, when such exertions have been made, and interest taken for their further advancement. But is it not strange, that in the year 1838 there was no meeting for a "Temperance Society?" There are Societies of this kind, in the principal cities and Towns of Europe and America, and they have been the means of doing a vast deal of good; this, no one can deny, and one should think there ought to be such an institution for the population of Calcutta, there are

numbers of ministers, and Christians of various denominations in that place, who should step forward to organize and carry on the plans necessary for such a Society. (It should be one on a large scale.) It is the duty of this generation to use every possible means towards exposing to public view the insinuating evils attendant on the moderate use of ardent spirits. Long enough has the son followed the example of the father, the daughter of the mother and the servant that of the master in drinking *moderately*. It has been said, and I think with truth, "The example of strong-minded men, who are restrained, by character and other considerations, from excess, ruins the great body of the weak-minded, the poor, and the desponding, and that the drinking of temperate people has hitherto utterly prostrated all attempts to rescue the intemperate from their ruin." Surely when we come to the knowledge of such plain facts, it should be our never-ceasing cry—abstain from all intoxicating liquors, as a common drink. Some may say it is not practicable; then how is it that so many thousands at the present day, use none? Others might say it would be unscriptural if so, why did the Apostle Paul leave on record the following words? It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended or is made weak. Ministers and people of Calcutta, you are now solicited to consider this matter; and it is to be hoped you will soon be constrained to arise, and come to the help of the Lord against the mighty.

G.

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## 2.—TRANSLATION OF SCRIPTURE PROPER NAMES.

To the Editors of the Calcutta Christian Observer.

DEAR BRETHREN,

As we are beginning to prepare something for the press in the Panjābī language, we now more than ever, feel the necessity of ascertaining whether any general system has been adopted by translators in this country, in reference to scripture names; and if so, what that system is. We know that the Missionaries at Calcutta have discussed the subject, but whether they have concluded to transfer Hebrew and Greek names to the languages of this country, without altering them, or to give them an English form, or to Indianize them, or to translate such as are susceptible of translation, we are not informed.

If any system has been agreed upon would it not be well to give it publicity through the medium of the "Observer," so that translators throughout India might have something to guide them. This is the only way to preserve a uniformity among the numerous versions of the Bible which are soon to fill the land.

If no plan has yet been digested, will not some one in the metropolis, who feels an interest in the subject, press it upon the Missionaries, and others concerned, till some general expression of sentiment can be obtained? Perhaps it is an inquiry which the Auxiliary Bible Society may feel themselves called upon to pursue. There is none to whom it more properly belongs. They might ask the opinions of interested and competent persons throughout the country, and from these be able to settle upon some principle, which could safely, and I would hope successfully be recommended as a guide for all future editions of the Holy Scriptures.

The following are some of the points which seem to demand special consideration: viz. 1. Shall those names which have found their way into the Arabic books of the Muhammadans, be given according to their Ara-

VII.

2 G

bic forms ; e. g. *Iod*, *Yihiyá*, *Ibráhm*, *Shaitán* ? Or 2. Shall the orthography of the Hebrew and Greek be strictly adhered to, except where the peculiar genius of the Indian language demands some alteration : such as *Fárist* or *Fáristi* ? (the Greek *Pharisaios* being incompatible with the Indian mode of forming the plural.) 3. If the orthography of the original scriptures be adopted, what course shall be pursued, where the same persons or places are spoken of in the Old and New Testaments, under different names ; e. g. *Yisháiyáhu*, *Hesdyás*, (Isaiah ; ) *Yihoshud*, *Yisús*, (Joshua ; ) *Arám*, *Siryá*, (Syria ; ) *Yihúdáh*, *Yúdáyá*, (Judea ? ) Shall such names be spelled according to the Hebrew in the Old Testament, and according to the Greek in the New, and thus give the impression, as our English version has often done to common readers, that the persons and places, thus named in the two Testaments, were altogether different ? Or shall they be spelled uniformly throughout the Bible ? If the latter, shall the Hebrew be followed or the Greek ? 4. In the Hebrew Bible several terms are used to designate the Supreme Being, such as *Iohím* *Adonai*, *Yihováh*, &c. In the Septuagint and consequently in the Greek Testament these terms are translated, as they are also in our English version. Now the question is shall they be translated in the Indian versions of the Bible ? If so, what terms shall be employed to represent them ? What word either of Sanskrit or Persian origin is equivalent to *Iohím* ? *Adonai* ? &c. If a translation of any of these terms be thought expedient, would it not still be advisable to retain the sacred name *Yihováh*, as one that has no equal in any language, and especially that a palpable distinction may thus be made between the living God and the imaginary beings whom the heathen worship ? And if the *Yihováh* of the Old Testament be left untranslated, should not the same term be used in the New Testament in the place of the Greek *κυριος* where the Supreme Being is evidently intended ?

The inquiry might be extended to other points ; thus, should the word *Sábbáth* be translated ? *Nomos*, where it refers to the Mosaic system ? *Episkopos* ? *Apostolos* ? *Ekklesia* ? &c. If so how ? The word *Baptisma*, I suppose, must still remain *sub judice*, and every man do what is right in his own eyes.

For myself, I must say, especially in relation to the words last mentioned, that I think it best not to attempt a translation of them, because there are no words in the language of any heathen people, which at all correspond with them. The officers and rites of the Christian church, and some of the doctrines too, constitute quite new ideas to a heathen mind, and he most necessarily learn them through the medium of terms equally new, or by means of such circumlocution as cannot be admitted in a translation of the scriptures. If we represent ideas which are peculiarly Christian by heathen terms, they cannot do otherwise than make a false impression, and even after they are explained, they will continue to be ambiguous, as long as they retain their original meaning. But if we represent Christian ideas by Christian terms, though at first they may convey no meaning to the uninstructed reader, they can never teach falsehood, and when they are once explained, they will for ever after be apprehended only according to their precise signification.

I am aware that great difficulty would be found in attempting to naturalize such a word as *Nomos* in a translation, to make it denote the Mosaic law, while in other cases it was regularly translated, because it cannot always be ascertained with certainty in what sense the sacred writers use the word. For this reason such terms as *Nomos* ought perhaps to be excepted, ought to be translated always rather than never, this being the only alternative.

My object however is not to argue. I seek information and if you can give it I doubt not that you will oblige others as well as

Yours, &c.

J. N.

P. S. I ought to say that my orthography for the foregoing proper names is not pretended to be the most correct. I wrote them as seemed best at the moment.

Lúdíana, Feb. 20, 1838.

### 3.—INFLUENCE OF GOVERNMENT SCHOOLS.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Pray can you or any of your numerous correspondents furnish the public with correct information, as to the working of the various Government colleges which have recently been established, in different parts of the country, in aid of the cause of native education? and can you also furnish us with any data from which we may judge as to the influence which they are likely hereafter to exert upon British interests in India? It is a well known fact that some years ago the government was extremely averse to Missionaries entering the country. It was their opinion that the labours of Missionaries would excite a spirit of discontent amongst the people, that religious discussion would provoke hostility, and endanger the safety of the state. Long experience however has shown us that these fears were groundless, and so far from any danger being now apprehended from this source, it is generally believed that Missionary operations, if they are conducted with wisdom and prudence, will ultimately prove the bulwarks of our authority and the best preservatives of our power in every part of our Indian possessions; and have we not, Gentlemen, sufficient reason to believe that this sentiment is correct? For in every instance in which a native is brought to embrace Christianity in sincerity, British interests are proportionately strengthened. The convert is forthwith detached from his former associations, his native friends discard him, and he has henceforward no community of interests with them. His every feeling in future life is associated with the religious principles, and the permanent power of the persons to whom he has united himself; personal safety prompts him to cleave to them and induces him to uphold their rule, because the perpetuation of that rule is the only guarantee which he has for the security of all that is dear to him on earth. The more converts therefore the Missionaries make the better, provided they are sincere; every individual instance of conversion may be received as so much political gain, as an addition to British authority and power, and consequently as a proportionate guarantee for the security and peace of our eastern possessions.

But can thus much be said, Gentlemen, of the working and tendency of the present colleges system? It has been remarked rather, and I think very justly, that government have every reason to apprehend, that that evil will ultimately result from their colleges which they formerly apprehended would result from Missionary labours,—in plain language that these colleges will ere long subvert the authority of great Britain in the east. If the object of these colleges were merely to give the natives a good common education, the danger would be less; by correcting their ideas on geography, teaching them the elements of history, &c. we should confer a benefit on them; but seeing the great mass of the people are in such a state of mental imbecility, we cannot, we confess, see the propriety of making a favoured few, philosophers, mathematicians, metaphysicians, and introducing them all at

once into so many branches of the recondite sciences. They are going too far ahead of their countrymen, and the funds thus expended would be much better applied if they were available for the purposes of *general* education on a more extended scale. The aphorism which says 'that knowledge is power' is strictly true, and we shall one day prove it to our cost if the present system be persevered in. The Hindus far outstrip us in power of one kind already; viz. the power which arises from numerical superiority. Only give them the power which is derived from knowledge, and it will speedily act like a lever on the former and bring it into action for purposes which we tremble to contemplate. It is not to be supposed that they will bear our yoke when they find that they have at their command means by which they can get rid of it. With these means we are furnishing them, and when the equipment is complete, the means will surely be called into requisition to effect their emancipation. There is only one way to avoid this evil; let the government with the knowledge which they impart to the natives, also give them *principle* by which to regulate it. A profusion of sail with little or no ballast endangers the safety of the vessel, and if government keep hoisting the sail of knowledge whilst they withhold the ballast of principle, they will sooner or later upset their political bark. By principle, I mean of course those principles which are derived from Christian sources and which the word of God supplies. Let these be brought to bear with a divine power upon the heart, and they will at once neutralise the evil tendency of mere abstract knowledge. Let the Hindus be brought under the influence of these principles and we are safe. Conscience will be bound by these, evil will be restrained, and though they may then perceive that they are possessed of power sufficient to dislodge us, yet they will not, under the guidance of these principles, venture to use it for such a purpose, but rather submit to our sway and cleave to us as their friends and best benefactors.

Perhaps it will be said that Government are pledged to neutrality, and cannot interfere with the religious prejudices of the people. True, but every lesson they give the natives on geography and astronomy, is as much an interference with their religious prejudices, as a lesson on theological subjects would be: their neutrality, therefore is only in name, or in other words it amounts to nothing more or less than this—a *gratuitous determination to keep back Christian principles, or rather secretly to oppose them*. It is a well known fact, that many of the teachers in their colleges are men of sceptical principles; in many instances they are decidedly hostile to Christianity, and carry their hostility so far that, if in the course of their historical reading the students meet with a passage which refers to Christianity and ask for an explanation, it is refused and they are told that it relates to a subject with which they have nothing to do! If Government moreover are pledged to be strictly neutral, *why do their teachers and accredited agents circulate infidel books amongst the boys?* Infidelity strikes at the root of all revealed religion, and therefore is as much opposed to Hinduism as it is to Christianity. Their agents therefore are endeavouring to upset Hinduism; this surely does not accord with their principles of professed neutrality, for the consequence is that the boys, in most of these colleges, (if they stay long enough,) usually become infidels to every system of religion, and are not unfrequently very proud of the name of "Deist." Our system of education therefore, if not a neutral, is at least a *neutralising* one. We neutralise Hinduism and give them nothing in its place; whereas we ought to give them Christianity as a substitute; and if Government are so pledged that they cannot do this, then they had better withdraw from the system altogether, and leave it in the hands of individuals who are not so restricted. By depriving the Hindus of the former

and withholding the latter, we are inflicting a deep moral injury upon them, and a still deeper political one upon ourselves. If the British Government be a blessing to the people, which I am persuaded it is in every point of view, and that its removal would be the very worst calamity that could befall them, then is it desirable both for them and for ourselves that we forthwith retrace our steps before the injury becomes irreparable.

I am, &c.

CAUTION.

#### 4.—HINDU THEORIES.

DEAR MESSRS. EDITORS,

I beg to send you a short account of the various theories of the Hindus to account for the dark spots on the face of the moon, in the hope that it may prove interesting to some of your readers. The source from whence I draw them is the *Rámáyan* of Tulsí Dás, *Lanká kánd* and 14th *Adhyáya*. To give a view of the connection of the story, *Rám* the great hero, is on his way to *Lanká*, to attack *Rávana*, and recover his wife who had been basely carried away from him by that monster; he has nearly reached the place of his destination when, sitting out to enjoy the evening air, the moon shining brightly at the time, he amuses himself, by asking of his most learned associates, their individual opinions as to the nature and cause of the spots on the moon. The first replies, that they are caused by the shadow of the earth.

2. The second, that they are the scars of the wounds inflicted by the monster *Ráhu*, as a punishment on the moon for having informed against him at the time of the churning of the ocean, when he assumed the form of a dewtah to obtain a portion of the amrit or water of immortality, and the moon, knowing his design, communicated the circumstance to *Vishnu*, who, in a rage, cut off his head with his chakr—it flew to heaven, and now spends its time in persecuting the moon.

3. The third said, that when *Bramhá* had formed the design to create *Ratí* or the Indian *Venus*, he took from each of the gods a portion of his excellency and particularly extracted largely from the moon; in consequence of which great holes were produced in her, which are said to penetrate through, so that the *ákásh*, which is of a dark blue colour, is seen through them.

4. The fourth, that when the gods were engaged in churning the ocean to obtain the amrit, they continued agitating the elements so long, that at length a virulent poison issued from the mass, which threatened to destroy the universe. In these circumstances the chivalrous *Mahádeo*, to save his brother gods, resolved to drink it up, but he did not allow it to pass lower down than to the middle of his throat. However such was its virulence, that even in these circumstances, the god was overpowered, and though nursed in the lap of his spouse *Párvatí*, he found no rest till the moon, the giver of amrit, took her place on his brows, and allayed the fever of his brain. However her kindness was the source of some injury to herself; for, in the opinion of the fourth speaker, the exhalations of the black poison lodging on her face have produced those indelibly dark impressions which we now see in her.

5. The fifth speaker, more of a courtier than a philosopher said, that as the moon was *Rám's* servant, it acts the part of mirror to display his beauties, and having once received his beautifully black impression, it for ever retains it! This last was *Hanumán's* opinion, at which the great *Rám* was inexpressibly delighted.

*Bandras.*

M.

6.—THOUGHTS ON THE FAMINE NOW RAGING IN THE DOAB AND N. W. PROVINCES FOUNDED ON DEUTERONOMY, CHAP. XV. VERSE 11.

“ For the poor shall never cease out of the land.”

The laws given by Moses are intermixed with prophecies which denounce the displeasure of the Almighty upon the disobedient, and promise blessings to those that obey them. Interspersed with these are reasons why certain commands were enjoined. As a reason for the cultivation of benevolence the divine law-giver asserts that the poor shall never cease out of the land. This declaration is remarkable, because referring to a land of which Moses said “ the Lord thy God careth for it; the eyes of the Lord thy God are always upon it from the beginning of the year even unto the end of the year.” If in such a land there should be an inequality between the people, so that the poor should never cease out of it, we may infer that this would be the case to a still greater extent in lands and countries less favoured than Judea. That this has been the case generally throughout the world, history places beyond a doubt; that it is the case now, the distresses in the north-western provinces too painfully illustrate;—and we may perhaps not err in supposing that future ages, not even excepting that of the millenium, will witness inequalities in the condition and circumstances of men; that some will be exalted, others be brought low: some rise into opulence and others sink into poverty:—and that the time will never arrive in which the poor shall cease out of the land.

Though it is perfectly just to ascribe sufferings and calamities to the effects of sin, we may not with equal propriety attribute the difference between the rich and the poor, to the same source; because happiness is not always produced by riches nor suffering by poverty; for a man’s life (that is his happiness) consisteth not in the abundance of the things which he possesseth. The terms rich and poor, high and low, master and servant, king and subject might, for aught we know to the contrary, have comported with a state of innocence; for different *degrees* exist in heaven, where certainly there is no sin. We read of principalities and powers, cherubim and seraphim, angels and archangels. If there be a doubt whether principalities be superior to powers, there cannot we suppose be any doubt that angels are inferior to archangels. This inequality will also exist among the risen saints, “ when they that turn many to righteousness shall shine as stars in the firmament of heaven: for one star differeth from another star in glory: so also shall it be in the resurrection of the just.

The glory of Abraham may exceed that of the twelve Patriarchs, the condition of Moses excel that of the elders on whom he placed his hands, and the crown of the Apostle Paul be brighter than of the other Apostles, and theirs more splendid than those of believers in general: but this difference between the risen saints as well as that among the elect angels, cannot be ascribed to sin: neither ought the inequalities among men to be attributed to the same cause, but assigned to the true one, viz. the sovereignty of God—“ Even so Father, for so it seemeth good in thy sight.” Although diligence and industry carry with them their own reward, and though it be said that idleness shall be clothed with rags, yet the Sovereign Disposer of events causes riches sometimes to flow into the bosom of him who has never laboured for them, and poverty to attend the man who toils incessantly. Were the circumstances of all men balanced to-day in equilibrio, to-morrow the equilibrium would be distributed without either injustice or violence, but of *necessity*. To suppose a continuance of an equality in the affairs of men, under the present arrangement of divine providence would involve an equality in skill, wisdom, prudence and industry; in muscular strength, stature, courage, and fortitude,—that the wants of

every parent must be equal; his family neither smaller nor larger, older nor younger than that of his neighbour; that there must be equality in appetite, consumption, qualification and enjoyment; that his fields, plantation or estate must be equally fruitful with those around him; that countries must be equally fertile, and climates equally salubrious; an equality in every accidental circumstance that can befall man in this changing world *ad infinitum*: which supposition would be absurd.

The system of creation is one of dependance, all mutually depending on each other and the whole upon God. While the planets depend on the sun for their light, he by their gravity is balanced in his orbit. Thus among men, while the throne is the source of honor and distinctions, itself is supported by the allegiance of the people; and descending from the greater to the less, it will be apparent that the child must depend on its parent, the lame on those who have feet, the weak upon the strong, the blind on those who have sight, and the poor upon the rich. The ancients ascribed imperfections and malformations of the body to sin either of the child in a former birth or of the parents. The Hindus not only do so, but attribute accidents, poverty and distress to the same source. That this is erroneous appears from John ix. 2. "Jesus answered (in the case of the blind man) neither hath this man sinned nor his parents, but that the works of God should be made manifest in him." Therefore the different grades among men, the sufferings of one and the calamities of another, how modified or augmented soever by sin, are not always produced by it. May we not suppose that they are ordained to display the mercy of God in raising up deliverance for them? and if so, "the poor shall never cease out of the land."

The argument that if sin be not the cause of poverty, blindness and wretchedness, God is unrighteous, is founded in error; namely, in the hypothesis that God as a Sovereign has not a right to do as he will with his own. No one enters this world as the creditor of the Almighty, but as a pensioner on *His* bounty who divideth to every one severally as he pleaseth. This is illustrated in Matt. xx. 1—15 where they who had laboured but one hour, received equally with those who had toiled all the day. In this instance however those who had toiled all the day were entitled to their wages; but in that which we are considering all that men receive is of pure benevolence. So that where there is no claim, if one man do not receive the same as another, he suffers no injustice: and we do injustice to God, when in common parlance, we speak of his having denied sight to the blind, or riches to the poor; the latter have no title to wealth, the former no claim to sight. When a subject has been knighted others do not say we have been denied the honors of knighthood, neither does the knight say, I have been denied the honors of a duke; for where there is no claim there can be no injustice, and God is not unjust who has dispensed his bounty as he pleaseth. His reasons for so doing are founded in infinite rectitude, wisdom and benevolence: what then are those reasons? Shall we err in supposing that, as God is the source of all excellence and felicity, so creation rose into existence to imbibe his goodness and as a mirror to reflect his image? then in proportion as his creatures are assimilated to that image will they be excellent and happy. Amidst the attributes of Deity, if one more than another displays his glory, that one is benevolence, *for God is love*; but as the light of the sun, if poured out into the infinity of space without a world to illuminate, would have been created in vain; so without beings to feel and taste his goodness, Jehovah would have possessed the attribute of benevolence in vain. Therefore, to partake of divine goodness and to enjoy divine favour, by the word of God, the heavens and the earth were created: and had not sin marred the work of God men like

angels would have resembled their maker in rectitude, wisdom and benevolence, with immortality stamped up on their nature.

That which we now call benevolence in man is but the wreck of that noble principle with which he was first endowed. To restore this glorious part of his image, Jehovah put forth a more striking display of his goodness than at creation, by sending his Son into the world. Made of a woman, made under the law to redeem them that were under law, the word became flesh and dwelt among us; and we beheld his glory as the glory of the only begotten of the Father full of grace and truth. He came to redeem us from the curse of the law and place us under the law of love. Upon love to God and love to man hang all the law and the prophets; and hence love is the fulfilling of the law. But God has not created us with a principle of benevolence and sent his Son to restore that principle, without providing objects on which it can be displayed. What then are those objects? Towards God our love can be displayed only as gratitude; and angels being superior to us require not our assistance: the benevolence of man is therefore designed to act on his fellow-man; but were there no inequality among men each one would be independent of his neighbour; it follows therefore that "the poor shall never cease out of the land," and that as the earth was formed to receive the light of heaven, so the poor have been created to participate in the bounty of the rich.

The principle of benevolence is not destined to wane with the life of man, but, being a part of his immortal mind, to increase in vigour through deathless ages. Some habits and dispositions are requisite only to prepare us for a future state, not to accompany us thither; for example, faith will not be required in heaven, and hope will cease at death, the latter exchanged for enjoyment, the former transformed into sight; but benevolence, *that is charity*, shall never cease; it is a part of the new man, renewed after the image of Christ Jesus, without which a man cannot be a Christian on earth, cannot enter heaven as a saint: its absence would transform the harmony of heaven into chaos, its glory into shame, its purity into crime; and if men would enter heaven they must exercise benevolence on earth. It is therefore clear that the poor can never cease out of the land.

There are some seasons more than others in which God calls upon us, in language that none can mistake, for the exercise of benevolence: the present is one of those seasons, in which famine spreads her desolations through the N. W. Provinces. We, at this distance from the scenes of suffering, neither hear the moans of the dying infant, nor the wailing of the skeleton once called its mother when, as she feels the fountain of nutrition drying up within her, she would substitute her life's blood for its support, except, as borne upon the scorching blast from the west, they occasionally break feebly and faintly upon our ears. We see not the ravings of the naked hungry father as he returns from a fruitless search of employment or food, driven to madness when his children raise their sunken eyes and emaciated countenances in piteous expectation and cry *bread, bread*, except as dimly reflected through the medium of the press—dimly, we say: for all images how highly soever wrought, must fail in giving a just representation of such sufferings, not those of a family *merely* nor of a community but of whole provinces, where the heaven over their head is brass, and the earth under them is iron, where the rain of their land is powder and dust, and where they grope at noon day with madness, blindness and astonishment of heart, and where consumption and fever and drought and blasting and mildew pursue the inhabitants; but though we neither see the latter, nor hear the former, are we ignorant that these things are so? Do we not know that the frantic father is driven to sell his children? That the

famished mother and her babe are found twined in each other's embrace and both together locked in the arms of death? Do we not know that many collect the dung of cattle, and eat the few undigested grains which they may thus obtain; that they eat and are not satisfied? Do we not know that respectable natives have been seen gnawing bones the abomination of Hindus, striving with the very vulture and the crow for carrion? and that they eat and are not satisfied—Where is the heart that does not kindle into love at such things? Where the breast that does not melt with pity? Where the hand that is not stretched out to afford assistance—that *hand is a malformation of nature*. It should have been the paw of a tiger; that heart is not human, it is that of a hyena; that breast has not the milk of human kindness—it belongs to a savage!

We call on all that is humane in man, all that is divine in the Christian, to open every fountain of benevolence, that their streams however wide apart from each other and how small soever may flow till rill meeting rill they swell into rivulets, and rivulets mingle with rivulets and become streams, and streams united roll a tide of benevolence into the N. W. Provinces adequate to the demands of the famished inhabitants.

Let us remember that we are called to this duty not only to alleviate *present* suffering, but to prevent additional and impending calamities. Whole provinces will not tamely lie down like a flock of sheep and die. Theft and gang-robbery will ensue. The hand *now* stretched out to receive an alms, will ere long be raised to take that by violence which it could not obtain from sympathy; and should this be the case, Government must add the victims of slaughter to those of famine. So that but one alternative is before us—stretch out our hands *we must*, either to allay their hunger or to bathe our swords in their blood?

They are not sinners above others, that they thus suffer. They are not aliens from the human race! "Skins may differ, but affection dwells in black and white the same." They are not foreigners—they have ploughed our fields, they have tended our flocks, they have fought our battles, they have filled our exchequer. They are not neighbours, but a part of ourselves; for a nation is but one large family, the father of which is the head of the Government. Their calamities ought therefore to be regarded as our own, and our treasures and our sympathies be as theirs.

If the positions we laid down at the commencement be just, this famine may be permitted, among other reasons, to exercise *our* benevolence. Shall we by parsimony frustrate the designs of God?

By making us like Himself *benevolent*, He assimilates our minds to His glorious image; shall we, for the mammon of this world, refuse to become like Him? He prepares us for a residence among angels; shall we neglect the opportunity? Again, it may be permitted to excite the gratitude of those who are in distress and draw down on our heads their prayers? Shall we, by covetousness, change that gratitude into hatred, and turn their prayers into curses? To bind them to the British sceptre—shall we alienate their affections from our Government? To break the chain of caste, that now opposes the spread of the Gospel,—shall we rivet that chain more firmly, by telling them that Christianity, like their own incarnations, is destitute of sympathy? God forbid!

M. H. B.

VII.—*Exportation of Natives.*

(For the Calcutta Christian Observer.)

It was our intention to have entered at length into the merits of this question in the present number: circumstances have however prevented the fulfilment of our intention. We are the more disposed to wait awhile ere we enter fully into the subject that we may lay before our readers the actual state of things derived from a correspondence already set on foot with individuals in the scene of action. But though it is our intention to delay more extended observations on the subject, we will not defer bestowing praise where it is due on those officially connected with the traffic. We have been informed, and record the rumour with the highest satisfaction, that our chief ruler wished to prevent the exportation of coolies to the West Indies, but that permission bearing the sign manual of Lord Glenelg arrived at the very moment the correspondence was on the tapis. Surely Lord Glenelg has been hoodwinked on this subject; surely he *was* found napping when he signed such a document: he will ere long be undeceived. The warmest thanks of the friends of the natives are however not the less due to Lord Auckland for his humane interposition. The humane and spirited efforts of Captain Birch (to promote the comfort of the emigrants) to whose care their shipment has been confided deserves the best thanks of the public. It affords us the most unqualified pleasure to know that such feelings exist in high quarters, and that such persons have the conduct of affairs, as far as Bengal is concerned. We have seen one or two of the coolies who have returned invalided and questioned them as to their treatment, &c. They said that they had plenty of food, two suits of clothing in twelve months if they worked well, and that their general treatment was tolerably good. They laboured from sunrise to sunset; Sunday was their own if they worked well during the week. They had never seen a Bengali flogged, but they had seen negroes flogged: they got 5 Rupees per month, one of which went to the Sirdar:—they did not know any one who had saved money. One of them received 24 Rupees in advance when shipped, 13 of which were taken by the Sirdar, and he got only 11. They never heard of any insurrection or disturbance in the Island; they were not permitted to go from one estate to another; sick men could come back if there was room in the vessel. There was no wish to keep them if they could not work; they thought it would not be possible for a healthy man to return if he wished; they did not like the voyage. Out of the party to which they belonged consisting of 65, 3 died on the passage and 5 on the Island within 10 months: many others

fell sick. Our informants were away from Bengal twelve months, were sick six months out of the 12, and *now* they wished to go home. They had no wish to return nor could they say they would recommend their countrymen to go, they could get curry and rice here, and not work so much: they could get no more at Mauritius. This we believe is the substance of our conversation with the invalided coolies, and as we have no wish to find evils but to prevent them, we leave the story to make its own impression. It is clear to us however, independently of this evidence, that matters are not quite so satisfactory as it is desirable they should be. The subject has been mooted in England, where they appear to know much more of the affair than we, and that knowledge has led to the appointment by the crown of special judges for investigating the whole matter. We gather from our English correspondence that it is reported that shipments have been made from the Mauritius to Bourbon, and from Bourbon elsewhere; that the men have been transferred *volens volens* from one master to another, and that their civil rights have been violated. We do not make ourselves responsible for the truth of these statements, but we do know that the subject of transferment was brought to the knowledge of the Supreme Government by the authorities at Bombay some time back. As it regards the *utility* of the proposed commission, we have more than our doubts: it will depend very much on the character of those composing it; and after all, it will but give the fair side of the picture, for it would be madness to suppose that the proprietor of a plantation could ever allow a special commissioner to see it but in a special condition. The conduct of the heads of educational establishments is a good illustration of what we mean, and one which will be understood by every person. Should parents call to see their children at such establishments, every thing is in the best order; the children are questioned as to their comfort, with a cat-of-nine-tails and a supperless bed in perspective. Of course under such circumstances every thing is good, and so well instructed is the young urchin that he is taught by his teachers that even correction itself is "a good," and the rod a special mercy. But oh! how different a tale is told on the first visit to a free home: *mala omnia mala*. Such will be the effect we fear of this commission. Our apprehensions are not so much about the present as the future. *Now* the very stir which is made on the subject will prevent any peculiar transgression of the laws which bind man to man; but once let the inquiry cease, once let there be a lull, and we give it as our calm deliberate opinion (without the slightest wish to impute improper motives), transfers will be made, transactions mystified, and

such claims to the persons and services of the employès be advanced as shall make them and their offspring, with the name of freemen, *bonâ fide* slaves. We ask what tender mercy can be expected, what leniency anticipated to flow to a Bengali more than to an African, from the men who have inflicted the following punishments since the day of the nominal freedom of these people ? In the Mauritius, in twelve months, 7,034 free negroes have received 131,572 lashes, while 7,067 others have been punished with the stocks, extra service, &c. and this out of a population of 54,000. In the other British colonies, with a population of one million, 28,597 have been flogged; the number of lashes inflicted 563,111, and 104,676 other punishments inflicted; among these sufferers were many helpless and unprotected females punished for attending to the wants of their infant offspring. Yet these are the men whose conduct is defended as humane and to whose kind paternal care we are solicited most unsuspectingly to give up thousands of Bengalis, both civilly, morally and religiously miserable enough, but yet nevertheless free as the air we breathe; to this we will never consent (until our nature be reversed) without watching over the movements, and protesting against the oppressions of the powerful, and advocating in every way the claims of the weak and the oppressed.

*Calcutta, March 21, 1838.*

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### VIII.—*Report of Sailor's Home.*

The Report of the Sailor's Home is before us, and deeming the institution to be highly deserving of public encouragement and support, we venture to add to the substance of the speeches in the Town Hall in our last number, a few notices from the body of the Report itself in the present.

The chief evil incident to sailors in port, to put down which the plan of the Sailor's Home has been adopted is the crimping system. It is thus described—

“There are crimps in almost every port; they are a class of men whose employment consists in shipping men. In London, Liverpool, and other large sea-ports, they are generally low Jews:—in Calcutta, they are for the most part runaway or discharged soldiers or sailors, low Portuguese, and still lower natives.

“They have several houses of entertainment in which seamen are accommodated, and where every incentive to evil is provided. The sole object of these parties being plunder, they have recourse to deleterious and drugged liquors, prostitution, violence and quarrels, which not unfrequently terminate in the worst manner: and as their gains are considerable, they are most vigilant in their occupation.

"They generally manage, under some pretence or other, to board vessels on their way to town, sow the seeds of dissatisfaction amongst the crew, and when a vessel arrives off Calcutta inveigle the men on shore, either keep them there until they have broken articles and cannot return on board, or hide them until the vessel has sailed. In the meantime they endeavour to get into their possession the little cash and clothing which the poor fellows possess, and having got them into their clutches, ship them on some other vessel (which has recently been plundered of her crew) at a higher rate of wages, cash their advance notes at a rate of 75 per cent., compel them to spend the remainder of their wages in the boarding establishments, ship them in a state of intoxication, and not unfrequently tempt them to run away as the vessel proceeds to sea. The trouble, loss, and detention to captains and merchants, from this system, and the misery inflicted on the men, are great. The Committee wish their friends to remember, that the system not only pertains to Calcutta, but is common to every port in the world, and is as effective for its evil purposes, as if it were a regularly ordered institution for the destruction of seamen; for the laws which regulate the movements, and the effects which arise from the crimping system, are invariable throughout the world. It is against such a system that the Home has to work,—a system which it will be observed, unites with it the interests of a class of persons who, having little character to lose, and every thing to gain by pandering to the bad passions of seamen, are unscrupulous in the measures they adopt for effecting their purposes."

So enormous and ruinous a system cannot of course be put down by a few short-lived efforts; time and patient exertion under discouragements of all kinds, are essential to any large success; yet assuredly it tells well for the plan of the Home, as administered in Calcutta, that in the short space of little more than six months it has succeeded in supplanting the crimps to the extent of nearly one half of the whole amount of that influence by which they have hitherto been vigorously maintained at the expense of the health, means and morals of the sailors visiting our port. It is well said:

"The crimps have but *one* object in view—*plunder*, and that equally of captains and men. The Home but *one*—the good and happiness of both commanders and crews. The *comforts* of the Home are only such as the health of the men in such a clime requires, and the sums charged secure that the provision cannot be more than wholesome."

We are delighted to find that the *Boarding* department of the Home—

"Has exceeded the most sanguine expectations of the Committee, both as it regards the numbers admitted and shipped, as well as the expenditure and receipts. During the last two months this department has paid itself; and though this cannot be reasonably expected during the whole year, yet it is gratifying to the Committee to perceive that it has been so appreciated, during even two months, as to reimburse itself."

Another department termed THE REFUGE—

"Was designed for the accommodation of the destitute though industrious sailor. The number of individuals who have applied for admission to the Refuge, has been by no means so great as might have been expected; and

even of those who have enjoyed its advantages, many have been able and industrious though unfortunate seamen, who, influenced by that noble and generous feeling which ever actuates British sailors, have, as far as their means would permit, remunerated the Society for their kindness."

Recreations are judiciously provided for the inmates of the Home.

"The Committee, anxious to provide the inmates of the House with such recreations as might induce the men to remain on the premises, have provided such amusements, gambling excepted, as are popular with "Jack on shore," and they believe they have been the means of effecting the desired end. Amongst other things which they have been anxious to establish with this view, has been the library and reading-room; nor, they are happy to state, has this attempt been unsuccessful. The room devoted to this purpose is that which is set apart for daily worship; it is provided with amusing and instructive works, pens, ink, and paper for such as wish to correspond with friends at home; and it has oft been refreshing to the Committee to see the hardy tar sitting in comfort and peace, either enjoying his book or telling his friends far away of the blessings which had been conferred on him and his fellow-seamen by the 'Sailor's Home.'"

The morals of the sailors are not less attended to than their health, comfort and amusement. Daily morning prayers, the visits of the enterprising and devoted Secretaries, and other feasible means of drawing the attention of our sailors to the great concerns of the soul and of religion and eternity, have been assiduously employed in the HOME. Some pleasing instances are given in the Appendix to the Report, of the happy result, of temporal and spiritual benefit alike, to those who have passed through the home, and two instances of grateful acknowledgment made by crews of vessels, accompanied by substantial proofs of their own sense of those benefits, in very liberal subscriptions to the Institution.

"The Committee hope that their various plans have had a good influence as it regards the morals of the men. For, with few exceptions, the general character of those who have resided at the Home has been highly creditable for order and sobriety, and but few complaints have been received by the Committee of any thing approaching to insubordination in those shipped from the Institution. Many testimonies of the good character of the men from Captains, and many expressions of grateful feeling from the men, and thanks from both might be adduced, but the Committee refrain. The Committee are confident that it will not be less satisfactory to their supporters to know that the interests of true religion have not been neglected in their operations. In some instances it has been the harbinger of comfort and hope to the dying; for, as might have been expected, those who have taken an interest in the operations of the Institution have had to witness the inroads of both disease and death. In both cases it is satisfactory to your Committee to know that every thing which talent and kindness could effect was done. In fact more could not have been done for the poor fellows, had they been in their own, instead of the 'Calcutta Sailor's Home.' The Committee are contemplating such arrangements, as will, they hope, place the *religious interests* of the Institu-

tion on a more permanent basis. Prayers have however been offered every morning as often as practicable."

The liberal support given by Government, ship-owners and captains, and the public generally, to the Sailor's Home is very cheering. But it must not be forgotten that continued contributions will be required to enlarge and perpetuate its useful influence and operations. We know of no institution having a stronger claim on our liberality. To seamen we owe many or most of our national and social privileges, our mercantile prosperity, our happy intercourse with our own dear Homes and their inmates in our father land, as well as those innumerable comforts which are not so much luxuries as almost necessities of life in a land and clime like this. We should not be unmindful of these benefits, but be prompt to return them, in a measure, to our brave and hardy tars, by studying to save at once their hard-earned means, and health and morals, and life itself from becoming the prey of those *real* land-sharks, the crimps, and their impure allies the prostitutes of those vile parts of our city of palaces where the punch-houses are situated, and these too largely seconded by Jack's own improvidency, spiritual ignorance and immorality, and by a climate destructive to all European constitutions, but chiefly to the intemperate and the vicious. If we would win a sailor's confidence, and gain his ear to our advice, let us first prove to him our real desire for his moral welfare, by improving his temporal condition; the tangible benefits of this will give us a claim on his ear and heart while pressing on him the truths of religion; and he is not wanting, with all his faults, in generosity and gratitude. Assuredly we are already but too guilty of neglecting our sailors: we have put them out of the pale, so to speak, of our common humanity, deeming them too reckless, thoughtless, improvident, unmanageable and vicious, to be capable of much improvement. Let us, then, while we cannot but recognise how serious a mistake we have herein committed, apply ourselves with the more zeal and energy to repair the mischief, to bless our sailors with the true comforts of a Home even in this far land, helping them to husband their means, to preserve their health and lives, to improve their minds and morals; and while we diminish, by so large an amount, the misery and vice which the crimping system and its concomitant evils have created and maintained, at the same time that we remove one great blot from our national character, one foul reproach from our holy religion, one obstacle of direful magnitude to its extension among the countless idolators and Mahomedans of this great city. Which of us may be excused from this labour of equal love and duty?

## Missionary and Religious Intelligence.

### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last the Bishop of Bombay has arrived at that presidency. His Lordship was installed with the usual ceremonies the Sabbath after his arrival. May he be as one that watcheth for souls and by the meekness, catholicism, and spirituality of the gospel, diffuse around him a spirit of healing and prosperity for many years.—The Rev. J. McEwen and Mrs. McEwen of Allahabad arrived in Calcutta, on their way to the United States during the month.—The Rev. J. Finke of Akyab has also arrived since our last. Mr. F. has left Arracan after a service of twenty years.—The Rev. W. P. Lyon and Mrs. Lyon left for Benares on the *Bagharutty* steamer.—Rev. J. Comstock and Mrs. C. have left for Khyook Phyoo and Maulmain, it is Mr. C.'s intention to labour in the Burman country in preference to the Arracan Mission. Arracan is now without one Missionary witness for Christ.—The London Mission in the south has been strengthened by the arrival of several new labourers.—Letters from England announce the safe arrival of the Rev. J. Hæberlin. His health is improved by the voyage. The same letters announce the intention of the Rev. G. Gogerly to return to India next cold season.—The Rev. Mr. Malan, son of the respected Cæsar Malan of Geneva, has been appointed one of the professors to the Bishop's College. Mr. M. has sailed and may be expected in Calcutta soon. May he bring with him much of the spirit of his useful parent. The movements of the month call but for praise: extraordinary sickness and death have been kept from the Mission circle.

### 2.—MISSIONARY DESIGNATION MEETING.

We sincerely wish it were in our power to transfer to our pages the account of a meeting held at Exeter Hall on the 17th October, for the purpose of commending to the blessing of God upwards of thirty persons sent forth to the Mission field under the auspices of the London Missionary Society—but space forbids. A portion of these new labourers accompany the indefatigable Mr. Williams to the South Seas; others are designed for Southern India and the remainder are for oppressed Africa. The immense Hall was filled to overflowing and hundreds went away unable even to obtain a hearing. The services were of a very spirited and delightful character. We must confess however that we look upon these meetings with some degree of jealousy. How unseemly does it appear at a solemn meeting for the designation of God's servants to have the solemnities broken in upon by cheers, laughter, and 'hear, hear.' We fear this approximation to the world augurs no good to the church.

### 3.—ANTI-SLAVERY MEETINGS.

The working of the apprenticeship act (professedly the emancipation act) in the West Indies has operated in such an unsatisfactory manner to the friends of the negro race, that it has been deemed essential to reorganize the anti-slavery committees and associations in Great Britain. Several spirited meetings have been held in London and the country; petitions are in course of signature to the Queen, and legislature, praying their immediate interference for the accomplishment of the spirit of the emancipation measure. We hope the efforts will be crowned with complete and speedy success. The details of the sufferings of the apprentices are most horrifying, nothing can exceed their deformity: the very inquisition is cast into the shade by the barbarities committed and the chicanery practised by those who have received 20 millions for doing justice to an oppressed

race. We hope to enter more fully into the subject in an early number. A petition signed by the females of Great Britain addressed to the Queen, bore the signatures of 20,000 British females. O God, give Ethiopia the ABILITY to stretch forth her hands unto thee. Remove her chains.

#### 4.—PARLIAMENTARY INQUIRY IN REFERENCE TO SLAVE PRODUCE.

The British parliament has instituted an inquiry into the kinds and extent of goods imported into Britain, the produce of slave labour, with a view to levy so high a rate of duty on them as shall amount to their exclusion from all fair competition in the market with the produce of free countries. This is a severe measure, but just. It appears the only one which will bring those who have broken every pledge in connexion with the emancipation act, save the acceptance of 20 millions of money to a sense of their duty to God and the human race.

#### 5.—UNION OF THE BAPTIST AND SERAMPORE MISSIONS.

By recent intelligence from England we learn with much satisfaction, that in December last, arrangements were entered into between the Society for the support of the Serampore Mission and the Baptist Missionary Society, for the transfer of all the stations hitherto supported in connexion with the Serampore Mission to the Parent Society. The Missionaries of the Serampore Mission will, from the 1st of May next, be entirely supported by the Baptist Society, from which date there will be but one English Baptist Missionary Society. We understand that the preliminary discussions, and indeed the whole of the arrangements, were conducted in a truly amicable and Christian spirit, so as to give the most entire satisfaction to all the parties engaged, and that at the close of the interview, the deputation from the former Society returned thanks for the frankness and courtesy with which they had been received, and the Committee of the latter acknowledged on their part the very open and candid manner in which every question had been answered, and the Christian spirit in which the discussion had been conducted by the gentlemen forming the deputation. We are confident the announcement of this union will be hailed with feelings of delight and satisfaction by the friends of true religion throughout the whole of India. May the union be cemented from on high, and be made strong to accomplish great things for God, by the blessing of the Holy Spirit.

#### 6.—THE WEATHER AND DISEASE.

Until the last few days we have had the most delightful weather imaginable for a Bengal March; at length, however, the hot weather has set in unaccompanied by rain. The cholera and small-pox have broken out amongst the natives, many of whom are being carried off daily. The cholera, we regret to find, has been selecting its victims also from the Christian community. May the people learn righteousness while the judgments of God are abroad in the land.

#### 7.—DEATH OF THE HONORABLE H. SHAKESPEAR.

It is with sincere regret that we announce the death of the Honorable H. Shakespear, for a long time one of the members of the Supreme Council of India. He was a man universally esteemed, kind, amiable, generous and pious, and has left behind him that which is of more value than many riches "a good name." May the destinies of India ever be confided to such men—men who possess enlarged and enlightened views of political and commercial policy, combined with a humane yet firm disposition, and above all possessing the fear of God in their hearts. The death of Mr.

Shakespear elevates W. W. Bird, Esq. to the honorable post of a member of council. MAY his extensive acquaintance with the affairs of India, his kind and conciliating deportment, and his love to the Saviour enable him faithfully to represent a Christian nation in the councils of the land. How vast is the responsibility devolved upon such! "Occupy till I come" comes with an awful force to them. The new member of the law commission, A. Amos, Esq., has arrived on the *Robarts*.

#### 8.—NEW NATIVE PLACES OF WORSHIP.

We understand it is the intention of the Episcopal Church to erect a place of worship near the Hindu College of a more permanent kind than the ordinary native Chapels. We believe it is intended as the scene of Khrishna Mohun Banerjee's labors. The Bengal Auxiliary Missionary Society are about to build three new places of worship in Calcutta, one near the New Mint, one in the Chitpore Road, and another at Kidderpore.

The friends of the Baptist Mission opened a neat pakká native Chapel in the *Ján Bázár*, on the morning of Tuesday the 27th of February. The services commenced at 9 o'clock in the morning. The hymns were given out by Rev. Mr. Yates in Bengálí. Prayer in Hindustání by the Native Preacher Sujáatalí, a converted Munshí. The sermon was delivered by the Rev Mr. Carapiet Aratoon, and Rev. Mr. Campbell of the London Missionary Society concluded the interesting services by prayer. We hear that a Military gentleman passing by during the services, stayed some time, and on his departure gave a diamond gold pin towards the expences of the building. May his prayers and his alms come up for a memorial before God like those of the good centurion Cornelius. We hear also that the expence of erecting this neat and durable chapel will be defrayed by the architect Mr. Rowe. We know not which most to admire the neatness of the building or the liberality of the builder.

#### 9.—NEW CIRCULATING LIBRARY.

We have much pleasure in informing our readers and the public at large, that a New Circulating Library has been formed in connexion with the Religious Tract Society. The object of the Library is to provide moral and religious reading for the middling and lower classes of young people. The charges are accordingly low—4, 6, and 8 annas per month. The books are kept at the Depository, 99, Dharamtallah, where rules, prospectus and list of books can be had on application to Mr. Hay, who will be happy to afford every information in his power on the subject.

#### 10.—THE LANDHOLDERS SOCIETY.

A Society bearing the above title was formed at a meeting held at the Town Hall on the evening of the 18th of March. The meeting was principally composed of wealthy natives: upwards of 200 were present. The object of the Society is to protect the landed interests of Bengal, especially against the too severe operation of the resumption laws. We merely refer to it as a sign of the times, as a token of an awakening amongst the natives to their civil interests. The golden wand has succeeded when every other has failed to call up the slumbering spirit, and imperial takka has succeeded in uniting the scattered energies of Bengali Babus. The Society may no doubt have its good tendencies. The coming together of these individuals for other and better purposes than mere tamáshás, must give them more enlarged views of themselves, their duty and the relations they bear to the rest of the world. Nor will it be bad for the government: such Societies are the best means for employing those, who, but for such employ-

ment, might be very mischievous in any country : they carry off the bile of the disaffected. But it will have its injurious tendencies : it will bind the zemindars together the more effectually to oppress the already too much oppressed raiyats, the poor creatures whose wrongs already cry aloud for redress. When will the patriotism of these lords of the soil induce them to meet in such numbers to do justice to the poor distressed raiyats ? The only speech of interest was the one delivered by Mr. Dickens. The Bengali orations were jejune enough. We could not discover either in the animated countenances, or indignant eloquence, or violent gestures an embryo Lafayette or O'Connell. If the gentlemen present are sufferers they are, without exception, the most good-natured sufferers we ever met with : from such associations the government has nothing to apprehend—the poor raiyats may have much.

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#### 11.—TRIUMPH OF THE VERNACULARS.

To us, quietly brooding over the progress of things, it is pleasant to witness the gradual but sure triumph of those views which we firmly believe are bound up with the best interests of the people of India. We had therefore no small satisfaction in announcing, in our last number, the triumph of the vernaculars over the Persian language in the transaction of public business, nor has that pleasure been lessened by the discussions to which the measure has given rise in the public prints ; for not only do we wish our peculiar views to triumph, but that their triumph should be felt and acknowledged by all to be deserved. This we think has been evident in the discussions. The experienced,—those who understand the people—have, we believe, with one consent commended the step, and common sense appears to unite with experience in confirming the idea, that men will be better satisfied to be governed by laws which they can read and understand, than by those with which they were only familiar by vexatious litigation, confiscations and fines. The government are, we believe, at present negotiating with competent persons for the translation of the regulations into the Bengali and Orissa languages.

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#### 12.—PARENTAL ACADEMIC INSTITUTION.

The anniversary of the above institution was held during the past month. The meeting was but thinly attended. From the perusal of the report we gathered that the number of pupils was above 200, their health unusually good, and their diligence and proficiency highly creditable both to themselves and their teachers. We regret to find that a considerable debt still rests on the institution, notwithstanding the liberality of Sir Charles Metcalfe. The meeting was addressed by several gentlemen interested in the welfare of the youth of India. We look upon this as a most important institution, in reference to that section of the human family for whose interests it was more especially established. On their character, as it shall be under good or bad management, will it exert a correspondingly happy or unhappy influence : our prayer is that that influence may always be of a useful, moral and religious character. The institution has our best wishes and prayers for its success.

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#### 13.—SCHOOL ANNIVERSARIES.

During the last month two or three of the Seminaries conducted by intelligent native youth (for the most part educated in the Hindu College) have held their anniversaries. The exhibitions have, we understand, been as creditable to the industry of both pupils and teachers as on any former occasion. For our own part we hope this most *unsatisfactory* method of exciting these young men to drink at the fountain of knowledge will soon give place to a more healthy and satisfactory evidence of actual labour and

real talent. What can possibly be more painful than to see a boy stuck up in the midst of an assembly of respectable and intelligent people to render himself ridiculous by murdering both the sense and beauty of our best English poets and prose authors. Besides it is no proof of the proficiency of the lad in general education; a bold or quick lad will carry away the prize which should have been awarded to some far more talented but humble scholar. The history of nearly all public seminaries and colleges is an illustration of this fact. How many who bore away the prizes at Oxford or Cambridge, at Eton or Westminster have never had so much as a name after their academic gladiatorship, while many a forgotten boy has become the useful and popular man. Would it not be better to substitute for the declamations and reading of puerile essays common to these occasions, statements of the actual quantity of labour done during the year and reward the industrious accordingly? Appeal to their industry not their vanity, to prospective rather than present honours; point them to manhood as the season when they shall reap if they faint not. The annual exhibitions of these schools would induce the belief that the system of education adopted is not of the most useful kind. Useful education does not consist in neglecting the mother tongue to obtain a smattering of a foreign one; not in committing to memory scraps of foreign poetry; nor in acquiring the art of declaiming, or in employing the names of western philosophers and statesmen and their works as though they were household words. This is not useful education nor will it fit its recipients for the situations they are likely to occupy any more than a tinselled dress would fit a man to stand the storm. A good plain commercial education, accompanied by moral and religious instruction, should be first given them in their *own tongue*, and then if time and inclination should lead them to seek after the higher branches of knowledge, both in their own and the English language by all means. The situation in life and prospects of these lads is, we think, often misunderstood; they are generally either of a middling or lower class, and their ambition leads them to look forward to nothing beyond a writership. Is it not rather essential that such persons should have a solid useful education than they should be puffed up with supposing they are something while they are nothing?

It may be worthy of remark that several of these school examinations were held on the late Hindu holidays. Surely, if the Hindu Benevolent Institution, under the immediate patronage of the Maha Raja Kali Krishna Bahadur, may assemble in the Bishop's palace, for examination during the Dole Jatra, there is no reason for shutting schools generally on these holidays. We call upon Hindu parents to consider, whether their children are not likely to be much better employed in school than in witnessing the fooleries and Bacchanalian revels of the Dole Jatra. We sincerely hope that no respectable Hindu will detain his sons from their proper employment, because of the horrid spectacles and hideous abominations of the approaching Charakh Pújá.

#### 14.—SUFFERERS IN THE DOAB.

The subscriptions for the sufferers in the Doab already amount to more than 50,000 rupees, for Calcutta alone; we hope the sister Presidencies will unite in this good cause. The most recent accounts give the cheering intelligence of some rain having fallen and of the prospect of more abundant showers: may the Lord open the windows of heaven and pour out an abundant and refreshing blessing.

#### 15.—NATIVE SOCIETY FOR THE DIFFUSION OF KNOWLEDGE.

The public prints announced a few weeks ago, the intention of some natives interested in the advancement of knowledge to form a Society for

its diffusion amongst their countrymen. We have so often announced such intentions without seeing any thing beyond a prospectus, that we shall not be surpris'd to hear that this has also been placed in the tomb of the Capulets. We fear it is already there, for since the announcement little more than a murmur has reached us on the subject. That such a Society under good management would be of essential service no one can doubt : would that the alumni of the several seminaries would be either stimulated by a desire to do good, or goaded by a sense of shame to attempt to give the light of knowledge to their countrymen. They shall have our best wishes and all the aid we can render.

#### 16.—DEATH OF A NATIVE PREACHER AT BEERBHOOM.

(Extract of a letter from Rev. J. Williamson.)

“ We regret to state that on Saturday the 3rd of March, *Boloram* our respected native preacher died of Cholera, immediately after his return with me from an extensive missionary tour throughout the surrounding villages. Our friend and brother *Boloram* was one of the best, and most useful native Christians we had—he was truly a good man, and considered by all who knew him to be an upright character. It was by his consistent conduct that he succeeded in gaining the esteem of all. We shall all feel his loss, but none more deeply than myself. In him I have lost both a companion and an assistant. For him to live was Christ, and to die gain.”

#### 17.—BURMAH, ARRACAN, MISSIONS, AND THE WAR.

We have received a letter from our correspondent at *Maulmain*, dated February 23rd. He says in reference to the war.

“ We are all quiet here at present, and I have very little idea that our quietude will be disturbed. His Burmese majesty, I suspect, has had time to cool since his ‘ bold stroke ’ for a throne. We are well prepared for a defence at *Maulmain*.”

On the subject of Missions he writes as follows :—

“ Last Monday (the 20th) the American ship *Rosabella*, arrived at this port direct from Boston, bringing three Missionaries with their wives. The number of Missionary families now here is eight, including one on a visit to the Karens in the interior. In Rangoon there are two families, Mr. Abbott having just left for that station. In Tavoy and Mergui, four buildings are just being completed on the Mission premises here for the accommodation of a large school, in which I believe both the Burmese and Karen languages are to be taught. A Missionary is also stationed at Amherst, at the mouth of the river, who has devoted his labours to the Taliengs.”

The *Rosabella*, was built expressly for Missionary purposes : and it will be remembered was in this port last year with a cargo of Missionaries. We have much pleasure in quoting the following from the *Maulmain Chronicle* in reference to the intentions of her owners and the views it gives us of American feeling on the subject of slavery.

“ We learn that it is the intention of the supercargo not to proceed to any other port, but to load his vessel here with such articles as he can procure suited to the American market, and that rice will constitute the chief part of his cargo. This is the first American vessel which has come here for the purpose of trade, and we most sincerely hope she will make a voyage in every respect satisfactory to her owners. Some fears are entertained that the rice will not be preserved without damage, during so long a voyage ; should success, however, attend this first attempt, and should the article arrive in America in a fit condition for the market, it will afford, we understand, a reasonable profit, although sold at the same price as that produced in the Southern States. We are, indeed, inclined to believe,

that the people of the northern section of the United States regard slavery and slave-labour with so much pious abhorrence, that the simple fact of their being able to purchase the same kind of article produced by the aid of free-labour, would make it one of preference in the market. As our Government must be supposed to be interested in the commercial growth and prosperity of this place, we may suggest whether it might not adopt some measure for introducing here the same mode for preparing rice for long voyages as that used in Bengal; especially as no individual has appeared willing to engage in the undertaking."

From Arracan our intelligence is most encouraging. The greatest diligence appears to be pervading every department and many real improvements are about to be introduced into the province. A new plan of prison-discipline to which we hope to advert in our next; rules and regulations for inducing Bengali emigrants to settle in the province, which from the following extract it would appear they are willing to do; plans for rendering the stations themselves more healthy and social, and last though not least, an ingenious and praise-worthy desire to put our Mugh subjects in good temper with our government, by amusing them without pandering to their vices. All these plans are now in progress and indicate more than a disposition to improve and render productive even Arracan. Amongst the local improvements is a jetty and sanatorium about to be erected at Akyab. This erection it has been reported will cost 15,000 rupees, and the expence animadverted upon by some person in one of the daily prints. The cost will not be 15,000 but 1,500, but even if it should have been 50,000 it would have been money well spent. From our personal knowledge of the station, the proposed erection from its healthy and bracing situation, will be the means of restoring health to many, especially poor sergeants and such persons as have not the means of seeking recovery of health by a trip to sea. We give the following extract from our correspondent's letter.

"The whole people of Arracan are making this a week of general rejoicing; I wish I could give you a detail of it. The chief cause is its being a period of 3 or 4 holidays which have been extended to 7; then the Poongee is to be blown up, and the Mughs, feeling more inclined for fun than usual, have literally asked permission to go mad for a week. It has been granted and such processions and parading of streets with gongs and cymbals beating, colours flying, and men, women and children of all ages and degrees dancing, I never before saw or even heard of in this province. They have now been four days at it and not a single quarrel has occurred, and doubtless all will end well; we are trying to get up a Burmese play of which the people are amazingly fond, accompanied if possible, with a small attempt at fireworks. I believe a Mugh would at any time sell his birthright for a good tamasha. Be it our endeavour to gratify all to their hearts' content. The Hurkaru would be astounded at their alarming disaffection. I could write you a great deal on 'the state of the country' but I have not time: the gist of the argument would however be peace and prosperity, both being as wide spread as can reasonably be expected. The people of Chittagong are flocking down to us this season in large numbers, and when the grants of land are sanctioned the waste will be speedily taken up. All except the 1st class jungles which may remain untouched I dare say for a full century."

#### 18.—BOMBAY NATIVE EDUCATION SOCIETY.

The annual examination of the central schools of this institution took place on Wednesday, the 17th of last month. We had not the pleasure of witnessing it; but from our knowledge of the working, and actual results

of the English department under Messrs. Henderson and Bell, we are able to give our testimony to the great ability and success with which it is conducted, and also to testify to, what speaks volumes in favour of the teachers, the modesty and candour of the best instructed pupils in the religious inquiries in which, from time to time, as opportunities are presented us, we have been called to press upon their attention, and which form a favourable ground of contrast with what has been exhibited in the Hindu College of Calcutta, which is taught on the same general system. The following notice is from the *Bombay Gazette*.

“The chair was taken about 11 o'clock by the Right Honorable Sir Robert Grant, and the room was occupied by the principal members of our society, European and Native. We were glad to observe that a number of our fair countrywomen graced the meeting with their presence.

“The proceedings were commenced by Lieutenant Thornbury, the secretary, who read a report of the Society's doings during the past year, and we are happy to understand that every thing has gone on very satisfactorily. The institution was daily extending its sphere of usefulness, its missionaries were contributing to the extension of knowledge, far and wide throughout the interior, and its exertions seemed to be more and more prized by the native population of the Presidency. The different pupils then underwent their examination. Three young lads carried on a debate on the character of Cæsar and Cicero, highly creditable to their talents. Mr. Henderson, their teacher, stated that in arranging this discussion, they were totally unassisted by him, and derived their whole information from works on the history of these two great men. Others then went through their facings much to the astonishment of all present, who never expected to find so great a degree of proficiency in literature and science. Mr. Bell's pupils were rigidly examined by various gentlemen present, in arithmetic and mathematics, and acquitted themselves most admirably. Two circumstances were mentioned during the day that did the highest credit to several of the students, and show that along with their other acquirements, a spirit of generosity is spreading among the youth educated at this seminary, which it would be difficult to find evinced elsewhere among the native community. Two students possessing scholarships had voluntarily resigned the emoluments attached to them, and thereby enabled the directors to admit two extra scholars on West's foundation. Another lad to whom the two gold medals had been awarded on account of his general proficiency gave up one of them to the pupil nearest to himself in acquirements.”

The meeting wound up by a neat and appropriate speech from the chairman, Sir Robert Grant, who delivered a highly deserved eulogy on the teachers, Messrs. Bell and Henderson, who had wrought so great an improvement on the pupils committed to their charge, and who by their zeal and talents, had so much extended the usefulness of the society.

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#### 19.—TRANSLATION OF THE HOLY SCRIPTURES INTO THE LANGUAGE OF THE PANJAB.

The American missionaries at Ludiana and Saháranpur are about to translate the sacred scriptures into the language of the Panjáb.

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#### 20.—HAZARIBAGH.

From our correspondent at Hazaribagh we learn that the Temperance Society in the 49th already numbers upwards of 400 members. It is hoped that the government will sanction the establishment of a school for native youth in the neighbourhood in which the vernacular and English languages will be taught.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of February, 1838.

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.						
		Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			Of the Mer-cury.	Of the Air.	Of an Evap. Surface.		Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			
1	30.038	65.5	54.5	55.2	Ca.	.116	70.4	74.5	68.0	N.	.099	75.0	79.8	72.5	N.	.054	77.2	84.3	77.2	N.	.040	74.0	81.5	75.5	.054	72.6	75.0	73.0	Ca.		
2	.050	66.5	53.0	54.5	N.	.118	70.5	75.1	67.4	N.	.088	74.8	80.0	73.1	N.	.010	77.3	82.8	75.5	W.	.996	74.0	80.8	73.7	.006	72.5	74.5	72.7	Ca.		
3	29.994	65.5	52.8	54.2	N. W.	.084	69.1	71.2	65.2	N.	.002	72.9	79.6	73.0	w. b. N.	.940	76.7	82.0	75.2	N. W.	.929	73.9	80.5	73.2	.936	72.4	71.5	72.2	N.		
4	.942	68.6	55.0	57.0	Ca.	.984	70.0	74.6	68.8	W.	.960	70.7	82.7	74.9	s. w.	.916	75.8	85.3	76.6	s. w.	.908	73.0	82.7	74.9	.914	71.5	75.0	74.8	N.		
5	.944	66.5	56.9	59.0	Ca.	.028	69.8	73.0	69.0	N.	.018	75.1	82.2	75.0	W.	.950	75.9	83.0	77.5	W.	.940	75.5	82.2	78.5	.942	72.6	75.8	75.0	w. w.		
6	.970	69.0	61.3	63.0	Ca.	.008	72.3	78.0	73.3	W.	.986	76.0	84.2	76.2	W.	.950	78.0	86.5	78.7	E. N. E.	.934	77.0	84.2	77.3	.938	74.3	80.4	78.0	N. E.		
7	.941	69.3	60.8	61.5	Ca.	.990	73.2	75.3	70.0	N. E.	.968	78.0	85.0	72.2	W.	.952	81.3	89.2	81.2	s. w.	.910	80.0	86.4	83.2	.920	76.3	81.5	77.3	N. E.		
8	.944	68.9	60.7	61.4	E. N. E.	.120	72.0	68.4	67.4	N.	.100	71.3	71.3	68.2	N.	.040	75.2	81.3	75.2	N.	.034	76.5	78.3	76.3	.920	76.3	81.5	77.3	N. E.		
9	30.010	67.3	55.2	56.4	Ca.	.077	71.2	76.2	68.5	N. E.	.050	74.3	81.2	73.4	N. b. E.	.996	76.3	82.8	77.5	N.	.970	76.2	79.5	75.0	.977	73.3	74.3	72.9	Ca.		
10	.038	66.7	54.0	55.5	Ca.	.116	72.3	69.4	E. b. N.	.090	75.2	79.0	75.2	w. b. s.	.016	76.2	84.3	78.2	N.	.004	75.5	81.5	78.3	.016	74.9	76.7	75.3	N. E.			
11	.070	68.2	56.0	58.2	Ca.	.112	70.7	75.8	69.3	W.	.082	71.7	82.4	75.3	N. E.	.026	73.0	82.7	78.5	N.	.019	72.8	80.8	78.0	.032	72.5	76.5	75.0	E.		
12	29.920	69.2	59.3	60.2	Ca.	.976	71.2	73.4	68.4	N.	.940	75.3	80.3	75.4	N.	.896	79.0	85.0	78.5	N.	.874	78.1	82.8	75.3	.890	76.7	77.9	73.3	Cl.		
13	.972	69.3	60.0	59.3	Ca.	.120	74.3	79.4	73.3	W.	.086	79.4	84.0	76.4	s.	.046	78.6	84.0	78.8	w. s. w.	.010	78.0	82.2	78.5	.050	76.8	77.5	75.0	s.		
14	30.016	69.5	61.6	59.6	Ca.	.080	75.3	80.0	74.0	W.	.060	77.0	85.0	77.0	W.	.988	79.4	88.3	80.4	W.	.976	80.2	86.4	80.4	.990	76.5	81.8	79.0	Ca.		
15	.012	72.4	67.0	65.5	s. w.	.050	74.2	77.2	74.0	W.	.030	77.2	85.2	79.2	N.	.960	69.5	90.3	82.7	N.	.944	80.0	88.0	83.2	.944	80.0	85.5	82.4	s. w.		
16	29.973	72.4	64.9	65.9	s. w.	.020	73.5	79.2	75.8	N.	.017	80.7	84.5	79.0	w. b. N.	.964	60.8	64.0	79.0	N.	.954	80.7	93.3	79.0	.960	76.8	81.8	79.7	N.		
17	.954	73.0	66.0	66.2	N.	.034	75.1	78.0	73.5	N. W.	.030	74.8	73.5	72.2	W.	.930	74.8	77.6	73.0	W.	.917	75.5	78.0	75.0	.916	75.0	74.1	74.1	N. w.		
18	.940	69.9	58.6	59.0	Ca.	.000	72.3	79.0	74.6	N.	.956	73.5	81.5	76.0	W.	.916	74.6	83.0	77.8	w. b. N.	.902	74.6	81.7	76.5	.913	72.7	74.3	74.0	N. w.		
19	.954	59.5	59.0	59.5	Ca.	.059	73.3	81.0	74.5	E. N. E.	.040	77.5	84.0	75.8	N. w.	.959	77.8	88.5	79.2	N. w.	.943	77.5	83.2	74.3	.951	75.5	77.9	75.0	N. w.		
20	30.007	72.9	67.5	67.5	Ca.	.044	73.5	77.5	75.0	W.	.022	77.9	82.0	78.5	Var.	.958	80.7	86.0	81.0	s. s. w.	.930	78.8	84.3	79.0	.932	77.5	80.0	77.0	s. w.		
21	29.970	74.0	67.2	68.2	N.	.008	76.5	80.0	75.0	N. E.	.974	79.2	86.0	79.5	N. E.	.916	82.0	87.4	80.5	N. E.	.908	81.5	86.5	81.4	.912	76.7	82.0	81.0	N.		
22	.940	74.0	58.5	70.0	Ca.	.986	75.3	76.0	73.4	N. W.	.964	78.4	84.0	79.5	N. w.	.890	81.0	89.5	81.5	N.	.872	81.0	87.4	82.5	.866	78.4	80.5	79.5	N.		
23	.968	75.0	72.5	72.2	N. w.	.976	77.3	79.2	76.0	w. b. s.	.950	82.0	85.5	80.5	w. b. s.	.830	83.5	85.5	81.7	s. (H.)	.808	83.0	84.0	81.4	.800	80.0	79.2	78.0	s.		
24	.620	74.2	69.5	69.0	Ca.	.890	79.0	81.5	77.5	s.	.868	81.5	85.5	80.0	W.	.788	83.5	91.2	83.3	W.	.784	83.0	88.9	83.0	.776	80.0	83.1	81.8	Ca.		
25	.736	73.0	67.2	67.0	N.	.908	78.5	82.2	78.4	E.	.866	79.0	84.7	80.5	W.	.830	79.2	89.2	84.0	Ca.	.800	78.8	85.0	82.9	.810	77.7	79.5	78.0	Ca.		
26	.940	76.0	70.0	70.5	N.	.992	77.2	75.2	74.6	N. b. w.	.970	79.0	85.4	80.0	E.	.896	83.6	88.4	82.5	s.	.884	82.0	87.2	84.0	.890	79.2	80.6	81.5	Ca.		
27	.912	72.9	69.4	69.4	Ca.	.988	78.5	81.6	79.3	W.	.960	80.0	85.2	81.5	W.	.881	83.7	89.6	84.5	W.	.860	84.3	89.9	85.0	.868	79.7	81.3	82.1	w. w.		
28	.900	73.0	70.0	69.5	Ca.	.954	78.7	83.5	76.0	W.	.940	82.5	89.2	83.0	W.	.864	81.4	94.8	86.0	E.	.839	81.7	92.0	87.1	.844	78.6	82.9	83.7	Ca.		

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