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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 73.—June, 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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The Editors, having been informed that it would tend materially to increase their Mofussil circulation if some plan could be adopted by which the rate of postage or carriage could be lessened, have determined in future, except when they have positive orders to the contrary, to forward the Magazines to those stations where there are more than two subscribers, by *dawk banghy*, addressed to some esteemed friend who, they hope, will kindly distribute them to the subscribers. If the arrangement should not be convenient, the parties will oblige us by giving intimation to the publisher per *dawk*.

EDITORIAL NOTICES.

Favours have been received from "Cinsurensis"—"Theta"—"Δ"—"φίλος"—"M" and "A B," Arracan. Many many thanks. "C" is declined; we advise the author to eschew the funnil severe and adopt the grave on such a subject as national education. It is too serious a matter for either joking or jealousy. The sentiments are many of them good, but the manner and style not such as to command respect.—On mature consideration we have deemed it best not to insert the paper on Missions referred to in our last. It is after all but combating an imaginary evil, if evil it be; and would doubtless involve us in a tedious and unprofitable discussion. We hope our esteemed friend will see the propriety of the course we have thought it right to adopt. We are obliged to "T." but we are not disposed to offer any remarks on the strictures of the *Daily News*, on the article in our last about the Society for diffusing Useful Knowledge.

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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 73.—June, 1838.

MISSIONS—INDIA—THE CHRISTIAN BRAHMAN.

I.—*The Christian Bráhman, or Memoirs of the Life, Writings, and Character of the converted Bráhman Bábáji. .By the Rev. HOLLIS READ, American Missionary to India. 2 Vols.*

IT is the recorded opinion of the Abbé Dubois, that “under present circumstances there is no possibility of converting the Hindus to any sect of christianity.” The Scott Warings, the Twinings, *et hoc genus omne* of other days, sounded the alarm, and did much to persuade the proprietors of East India Stock that their gods were in danger through the indiscreet zeal of Missionaries, and that unless the converting expeditions (as they were pleased to call them) of British zealots, were put down, and the land forbidden to Missionaries, India would soon be filled with anarchy and bloodshed, and throw off the British yoke. Doubtless a spectre even less horrible than this, was sufficient to frighten the worthies of Leadenhall Street out of their consistency. The alarmists for a time succeeded in imposing upon the fears of the interested, of those who, though they were fearful of interfering with the morals and religion of the native, had no objection to handle his money. Severe statutes were enacted against these *converting expeditions*, and many difficulties were thrown in the way of Missionaries. For, to the disgrace of the East India Company it stands on record, and history will hand it down to future ages, that the first British Missionaries to Bengal, persecuted and driven out by the Government upon which they had a natural claim for protection, were succoured and encouraged by a foreign state! Since the days of the Vellore mutiny, (for that was the peg on which the alarmists chose to hang their calumnies,) Missionaries have increased twenty-fold; they may be seen in all parts of India; but we hear nothing of the anarchy and bloodshed which were confidently predicted. There

are no indications of revolt—no opposition to the measures of Government—no disaffection to the British rule, on account of the liberty and protection which are extended to Missionaries. So then those spectres were the mere creations of the fancy heated by malice, or terrified by the dread of losing its darling *ten per cent.* The grounds of attack upon Missionary labours, have of late years been shifted: the enemy dislodged, by the experience of years, from his former position, has comfortably betaken himself to another. The cry formerly was “the British Empire in India is endangered by the Missionaries.” The same voice now proclaims the conversion of the Hindus an impossibility! That the conversion of the Hindus is impossible, in the light in which the enemies of the Gospel, and probably the Abbé himself viewed the subject, we fully admit. When we consider the moral degradation of the Hindus, the fetters of caste by which they are bound, the blinding power of an ancient and cunningly devised superstition, the prostration of the public mind to the mandates of a designing priesthood interested in hoodwinking the ignorant, the force of prejudice and the power of long cherished habits, and above all the corruption of the human heart, on the one hand; and on the other, the paucity of the means employed, the small number of Missionaries who labour, the difficulty of communicating religious knowledge in a strange language, and by persons little acquainted with the habits of thought, and peculiar modes of expression of the people whom they teach,—when all these and many other circumstances are taken into consideration, we are not surprised that, according to human calculation, the conversion of the Hindus seems an impossibility. But all these difficulties vanish before the influences of God’s Spirit: this work must be accomplished “not by power, or by might, but by my Spirit alone, saith the Lord.” The work is too stupendous, too great for human might or sagacity; but human effort accompanied by the influences of the Spirit *has* converted Hindus and *will* convert them, though they were an hundred-fold more degraded. We are inclined to think that much has been done, and yet few have been brought under the saving influence of the Gospel. This may appear paradoxical, but let us explain. In reference to the general and indirect influence which christianity diffuses, it would be easy to show that much has been accomplished. The people, especially in this Presidency, are acquainted with the way of salvation through Christ. Many of them are convinced of the absurdity of Hinduism, and ashamed of its grosser practices. By the preaching of the Gospel, the distribution of the Scriptures and religious books, and by the establishment of Christian schools, an amount of moral and religious knowledge has been diffused, which is

gradually, but surely sapping the foundations of heathenism and vice. The people are beginning to cast off the despotism of priestcraft, and to reflect upon every doctrine that is proposed to them. By the example and efforts of Missionaries, a mighty impulse has been given to the public mind in the path of moral and religious improvement,—an impulse which has caused a movement, that will not be retarded till, as it is hoped, it will in many cases subside in the attainment of *truth*. If then, the tone of society is in some measure improved, if the downward progress of error is being checked, and a people so long proverbial for mental weakness and the most absurd credulity, are beginning to think and inquire, is there not reason to conclude that much has been done, considering the small amount of means that are employed? We shall not wait to prove that the labour of Missionaries has principally contributed to effect this happy change; all who know any thing of the state of European as well as native society in this city 40 years ago, are well aware how much is to be attributed to the influence and exertions of Missionaries. So much has been done as ought to silence every gainsayer, and ought to prove that, regarding the Missionaries' labours in their lowest aspect, they are of vast importance and effective of the well-being of society. We are however free to confess that, as regards the conversion of the heathen to God, little has been yet effected. In this respect, Christian Missions are still in their infancy in this part of the country. The instances of native christians being zealous for the honour of their Saviour, of exhibiting a deep conviction of, and sorrow for, sin, of showing a strong desire to increase in knowledge and holiness, and an anxiety for the salvation of their countrymen, are very few and seldom to be met with. The general character of the native christians heretofore is that of deadness, indifference, want of love and zeal in the Redeemer's cause. This is a melancholy fact: still God has not left his word without a witness. There are those who adorn their profession, who have not only embraced the religion of Jesus but experienced its transforming power, and desire "to walk in all the commandments of the Lord blameless." One remarkable instance of the power of Divine grace over the heart of a Hindu, is found in Bábájí the subject of the memoir before us. Bábájí was a bráhmaṇ, and a pandit. He was born in 1791 at Ruggothna in the southern Concan. Little is known of his early history, his mother immolated herself on her husband's funeral pile, and his only brother became a Jogí or religious mendicant, and in consequence the whole of the family property fell into his hands. About the year 1820 he was employed as a Pandit by the Rev. Mr. Crawford of the Scottish Mission, at Bombay, with whom he

remained for 2 years. In the year 1823 he went to Bombay and was employed by the American Missionaries, through whom he was brought to the knowledge of the truth. While with them, he had frequent opportunities of becoming acquainted with Christianity; but although his judgment was convinced, his heart was still unchanged. In 1828 Bábáji was persecuted by his brethren the Bráhmans for complying with the request of the Missionaries, who required all in their employ to attend family worship, and stand up during the time of prayer. He pleaded in his defence, that there was nothing contrary to the shástras in his conduct in this instance. A council of Bráhmans was held to condemn him, and cast him out. "He attended and defended himself with ability, and told many of the Bráhmans present, that with them he had actually *eaten beef and drunk brandy*, and caroused for whole nights together. This open exposure raised a violent storm against him, to escape which he had to leave Bombay for a time." His mind from this period seems to have been in a fluctuating state; he was convinced of the absurdity and tyranny of Hinduism, and despised it in his soul; he was persuaded of the truth of Christianity, but his heart was yet untouched; he knew so much of Christianity, and moreover was so honest and ingenuous, that he dared not to profess it while he was conscious of living an impure life. His soul was alternately entangled in the meshes of infidelity, or tortured by strong convictions of sin and compunctions of conscience.

In 1831 it pleased God to enlighten his mind and sanctify his heart by the word of truth. The state of Bábáji's mind at this time, and the manner of his conversion will appear more interesting when related in his own words. Of his conversion he wrote an account; we are sorry that we have not room for the whole of it, we must confine ourselves to a few extracts.

"Bábáji, a servant of Jesus Christ."

"This is the controversy which I had with my mind before I became a Christian. I first reasoned with my mind thus: O, my soul! art thou sinful or not? Then the soul replied, yes, I am sinful, and am still committing sin. Then, I said, if thou remainest in sin, what will be thy reward? My soul said, if I die in sin, I must suffer punishment in hell for ever. Then, continued I; does it seem good to thee to endure eternal punishment? The soul replied, it does not seem good. If it does not, what then art thou doing to escape the just recompense of sin? Truly, thought I, by walking according to the Hindoo religion, I am only worshipping and serving idols, and calling over the names of Rám, Vishnoo, Kristna, and of the multitude of our other deities. But what does this profit? This is but a system devised by man, while the religion ordained by God, must be for all men."

* * * * "When my mind was thus distressed I resolved to cast aside every system of religion, forsake the world, and flee to a gooroo. I then employed a brahmun, by the name of Wasadeo, as my gooroo; of him I learned the muntras. These I repeated no less than three thousand

times. For a time my mind was satisfied. But soon I began to reason with myself again. Is my gooroo without sin? If not how can a sinful gooroo save a sinful disciple? What now shall I do? Where shall I find a sinless gooroo? Alas! Alas! among the whole human race there is not a sinless man to be found. For all men from their birth are sinful. Then I brought to mind the instructions I had heard, how that the almighty, allwise, ever just, merciful and holy God, in order to make atonement for the sins of men, had took on him the nature of man, and became incarnate in the world. The name of this incarnation is the anointed Saviour, Jesus Christ. * * * * * It is said in our shastras that the good works of a sardoo (saint) are his way to heaven. But what are described to be the marks of a sardoo?

“They are these—equity, compassion, self-denial, freedom from anger, and disregard of caste. But such a man is not to be found, for all men are deceitful and deceived, covetous, lascivious. Therefore O my soul, despise thyself, and flee for refuge to God the Saviour Jesus Christ, and he will make you worthy by the Holy Spirit. Hast thou ever heard of him of whom I now speak? Yes I have often heard of him, and read his shastras. And what do you think of him? I believe the Christian shastras to be true, and Jesus Christ the true Saviour of the world. Why not then believe on him? Should I believe on him and be baptised, should I not be defiled? according to the Christian shastras the things which defile a man, are these—evil thoughts, murders, adulteries, fornication, theft, lying, deceit, and such like things. By loving unholy objects, my mind has become polluted. I have despised the goodness of God which should have led me to repentance. What shall I now do to be saved? I then determined that I would renounce all worldly hope, cast off the fear of the people, repent and flee to Jesus Christ, and cry with my whole heart to God the Father, Son and Holy Ghost, three in one, that he would have mercy on me. I fully resolved to go to Jesus, to be baptised and partake of the Lord's supper, and to keep myself from sin. I then prayed to the living God, and communed with my own heart. * * * * *

“From that time I have examined myself, to see if I walked according to the gospel. If I find myself acting or thinking contrary to my Saviour and my God, I repent, forsake it, and ask forgiveness. When I do right I know this is through the influence of the Holy Spirit; and for this, I thank God. Moreover I leave myself in the hands of God, through the mercy of Jesus Christ.”

By these short extracts the intelligent reader cannot fail to be reminded of the heart-stirring and pathetic confessions of Augustine. He indeed was a prince in Israel, a leader in the church of Christ, and from his infancy familiarized with the Sacred Scriptures through the example and instructions of a pious mother. Bábájí was a Hindu, a degraded idolator, and therefore we cannot expect to find the same knowledge and christian experience in him. Both however spoke from the convictions of a soul oppressed with guilt and recently emancipated by the grace of Christ. Bábájí, was a useful member of the Mission as long as he lived. He was a living example to the heathen, particularly to the Bráhmans, of the salutary influence which Christianity alone can exert over the heart and life. He was a zealous preacher of the Gospel, and laboured

incessantly for the salvation of his countrymen. But let us hear his character from one who knew him personally, and appreciated his worth.

"He died, says Mr. Read, on the 17th April, 1833, aged forty-two; lamented by the mission, deeply lamented by his bereaved widow, lamented by the church, by the people of the poor-house, and respected, as far as a person in his circumstances could be, by all. He was highly esteemed by the lower orders of the people; and the Bráhmans, while they no doubt most cordially hated him for having abandoned the religion of his fathers, and not only become a proselyte to another religion, but a teacher of it, could not but respect him as a clever man, and an honest, upright, and sincere outcast."

"Bábáji was an extraordinary instance of piety and zeal. He was brought into the kingdom of his Redeemer at a late period of his life. His whole soul seemed intent on a single object—*professedly* the grand object of every disciple of Christ. Zeal for the house of God consumed him. He was a light to the Gentiles. He emerged from the dark abyss of idolatry. He shone brightly for a little space. Many saw the light, and a few were guided by its refulgence to the Sun of Righteousness. This light was extinguished. It sunk not again into the abyss, but ascended, burning brighter and brighter, till it was lost in the inextinguishable splendor of the 'perfect day.'"

Such was Bábáji, and such must be the general features of the life and character of every true disciple of Christ. The question may be asked, and it ought to be met with a fair and honest reply, are there many such among our christian converts? Are there many Bábájís to be found in our native churches? In northern India it may be that our converts are numbered by scores. Are these native christians remarkable for their anxiety to know the will of the Lord, for their disinterestedness and zeal in promoting the salvation of their countrymen, for the facility with which they give up cast, and every heathenish practice, for their strict adherence to truth in all things? These are important and momentous questions, and ought to be treated with caution and diffidence. Our own opinion is, that in northern India, the germ from which the christian church must spread is not yet formed—the nucleus from which the life, and vigour, and heat of christian principles must radiate, and destroy the powers of darkness, has not yet been called into existence. We fully agree with Mr. Read in his estimate of the character of native converts. He honestly places before us an account of the state of the native church at Ahmednuggur (see vol. 2, chap. 6) which, generally speaking, is a correct specimen of the native churches with which *we* are acquainted. There are two classes of our readers who are greatly mistaken regarding the character of native converts, and their errors on this subject, strange to say, are in opposite directions; the one expect too much, the other look for too little, from men recently brought out of hea-

then darkness to profess the gospel of Christ. Some, when they hear that the heathen in crowds listen to the gospel message, receive tracts and books with eagerness, and profess to be convinced, imagine that a wonderful work has been accomplished. They expect to hear that Hindus professing to be christians are very zealous for the honor of their God ; that they possess more humility, more devotedness, and more love to the Saviour and to the souls of men, than the same class of persons in a christian country. In fact, when they read of a native christian church, they imagine to themselves a body of humble believers, mourning over their corruptions, listening with delight to the spiritual instructions of their pastor, encouraging each other with psalms, and hymns, and spiritual songs, and labouring to bring their heathen neighbours to the light of the truth, they have themselves embraced. Alas ! this is but a midsummer dream, easily dissipated by a simple statement of facts. Whatever impressions such individuals may have received, and from whatever quarter, a very slight acquaintance with the state of our native churches, would soon convince them of their error, and perhaps bring them from the height of exultation to the vortex of despondency. If any of our young friends have been wrought upon by such Elysian dreams, if such be the feeling by which they have been. or may be excited to devote themselves to the work of an evangelist, we must tell them plainly they have not counted the cost. The supporting and animating principles of the Missionary, must spring from another and a higher source. Persons who cherish such ideas regarding the character of native converts, must be very ignorant of the corrupt nature of man, when buried for ages under the rubbish of superstition and wickedness, and particularly of the character of the Hindus. How contrary to every principle of reason, to the very nature of things, to expect that a Hindu, whose soul has been the seat of every uncurbed passion, whose mind has been blinded from infancy by the most debasing idolatry, who indeed is proverbial for all that is mean, deceitful, and cunning, should equal, nay surpass the man born in a christian country, who has received a religious education accompanied with the prayers of pious parents ? The one is familiar with all that is debasing and destructive of the moral principle, the other is acquainted with the scriptures from his youth, and with a religious example. Both may have gone equally far astray from the path of virtue and piety ; but when both are brought back to the shepherd and Bishop of souls, is it reasonable to expect that both should be equally distinguished for zeal, for christian knowledge, and consistency of character ? Two pieces of marble may be so polished by the hand of the artist as to make the difference between them and the quar-

ry whence they were taken easily perceptible; but the one is susceptible of a higher degree of polish than the other, it is closer grained, and more diversified in its veins, and consequently more beautiful and valuable. Two men in like manner, may be converted by the same Spirit, and brought under the influence of the same gospel; but the native dignity of character of the one, his talents and previous discipline render him a more polished shaft than the other, in the hands of the Lord, and a more distinguished christian. The grace of God indeed can accomplish what no mere human power can; but that grace does not make all its recipients equal in all respects. There are those who creep along the earth's surface, scarce able to rise above its influence; there are others who can mount as on eagles' wings, walk without being faint, and run without being wearied. And from our knowledge of the native character we should say, that, in the scale of christian excellence, the Hindu convert perhaps holds the lowest place.

There are others who, avoiding the errors of those already mentioned, pass into the opposite extreme. They expect too little. They are ever ready to excuse the native christian on account of his former habits and prejudices. His conscience in his heathen state, was dead; he had no proper conception of right and wrong, his only effort was to gratify passion, and acquire riches, by any or every means however base. When such a person embraces a purer faith, much it is said, cannot be expected from him; and the same rule which is applicable to believers in a christian land does not apply to his case. Much we confess, cannot be expected from such a one, but surely there must be some features in his character to distinguish him from others?

That a native christian should be deficient in industrious habits—that he should be subject to be overtaken by grievous and sore temptations—that he is deficient in energy and decision of character, and apt to vacillate, can be readily conceived; but that he should not exhibit the grand characteristics of the christian life, which in its general features is the same every where, is what we do not understand. If christianity be any thing, it makes every one who receives it, in sincerity and truth, “a new creature in Christ Jesus.” What those general features of the christian character, which ought to exist here as well as elsewhere, are, cannot be particularly described at present; in general, however, we should expect to find native christians distinguished for humility, for a desire to acquire spiritual knowledge—by anxiety for the salvation of their countrymen, and, in the midst of many temptations and failings, by an earnest endeavour to know and do the will of God. Perhaps we cannot better describe what ought to be expected of native converts, than by

stating the peculiar features of Bábájí's character. He was far from being perfect ; he was subject to the same failings as other men, and particularly to such as are incident to a Hindu—

“ He seized,” says Mr. Read, “ on every new truth to which his mind was directed, or which discovered itself to him in his reading or meditation, with an avidity truly astonishing. It was gratifying to see with what delight he would hang on your lips, while relating to him some portion of Sacred History which had not yet been translated ; or illustrating some particular doctrine with which he was but partially, or not at all, acquainted ; or while directing his mind to some eminent examples of Christian fortitude or devotedness. He grasped the truth with peculiar eagerness, and seldom would allow even a suggestion or an incidental mention of any one truth, which he did not well understand, to pass till he had, by further inquiry, not only made himself master of it, but made it subservient to his own benefit by a self-application. Nor would he stop here. He, more peculiarly than any person I have ever met, had the happy talent, or rather I should say, the invaluable spiritual gift, of communicating to others and of enforcing on their consciences every truth which he had himself acquired.”

“ In his demeanour, as a man or as a Christian, he was modest, gentle and affectionate, kind-hearted and ingenuous ; conscientious and upright in his secular dealings, fervent and active in his piety ; frequently fertile in devising, and always willing and ready in co-operating to accomplish, any plan of usefulness.”

To this delineation we may add his humility and sorrow for sin, and his anxiety for the salvation of his countrymen, which was so intense that he often laboured beyond his strength. But is this the general character of native christians ? Are they in labours abundant ? Will they speak oft of the love of Christ, the blessedness of the Gospel, and the way of salvation to their heathen neighbours ? Alas ! it is not so, and truth compels us to make the lamentable confession. Native teachers and catechists are to be found ; but it is to be feared that in many cases they are not influenced by the highest motives. The Bengáli loves a roving life, and he would rather become a travelling-catechist than follow a more stationary employment. Such labourers may perform a certain amount of labour, for a certain sum of money ; but it would be vain to expect them to move a step beyond the beaten track, in which their salary is obtained.

This may appear a harsh censure, and willingly would we expunge it, did a regard to truth allow us. The missionaries, who are best acquainted with this fact, are exceedingly cautious about employing such instrumentality. But are there no Bábájís to be found among native christians ? Yes, thank God there are a few, and we know some of them ; yet their number alas ! is exceedingly limited. The memoir of the Christian Bráhmán has led us to touch upon these subjects ; they are of the utmost importance, and call for the prayerful consideration of every one

interested in the progress of Christianity in this country. We have delivered ourselves, concisely and imperfectly indeed, but freely and honestly, in order that the real state of the native churches may be perceived and felt, and that the difficulties and disappointments with which Missionaries have to contend, may be so known as to excite the prayers and sympathies of their Christian brethren. Such a view of the state of the native churches, and such a representation of the untoward nature of the Hindu character are calculated, it may be said, to discourage the friends of missions, and to cause them to withdraw from the work. We humbly conceive, that the feeling which dictates such a sentiment is the grand mistake in this matter. Our people, and frequently our ministers, look not so much to the path of duty as to the amount of success—not so much to the *command* of the Redeemer, as to the *rewards* with which he crowns us here. May not the blessing be withheld from us just because we are apt to give the glory to man, and not to God? because, in fact, we are inclined to trust Him no farther than we can trace Him? Let ministers and people seriously reflect upon this subject. The amount of success which attends the labours of missionaries in evangelising the heathen, is not, and ought never to be regarded by the church as the rule of her conduct. Whether men will hear, or whether they will forbear, Christians are bound, by the most solemn ties, to spread the gospel. It is a bad indication of the state of feeling in the church, when men are excited to come up to the help of the Lord, from a regard to the laurels that each party may gain on the field, rather than impelled by a sense of obligation and heartfelt regard to the commands of their master. It is pleasant, indeed, to see our labours crowned with success; and it is but human to be depressed by the apparent inefficacy of all the toil, and anxiety, and energy, which are expended on a field so spiritually barren. But our exultation, on the one hand, should flow from a higher source, and our depression on the other should be corrected by confidence in the faithfulness of God. “*Rejoice not, said our Lord, to the first band of missionaries, that the spirits are subject unto you, but rather rejoice, because your names are written in heaven.*” Luke x. 20. Moreover, men are nowhere in scripture commanded to *convert* the heathen; if such were the terms of the commission, doubtless every faithful missionary would have succeeded in converting souls. We are commanded to *instruct* men by teaching the doctrines of Christ, to proclaim the gospel to every creature; and this instruction may become the means of conversion or it may not: the result is not dependant upon the messenger—either on his character or his mode of teaching*.

* We do not subscribe to this, thus absolutely and nakedly stated, though we do to the principle involved.—ED.

As we have no reason to hope that God will bless the labours of an unfaithful servant, neither have we reason to expect that the efforts of the diligent and faithful missionary will, in all cases, be attended with success. Hindrances may arise from the impenetrable ignorance, the corruption and wickedness of the heathen, and from the moral sense having become dormant; there may be many circumstances, having a bearing upon the progress of the gospel, of which we can form no judgment; not to mention the inscrutable decrees of the Almighty, who doeth according to his will in the armies of heaven, and among the inhabitants of the earth. The duty of the missionary is plain—whether he experience visible success or not, he must labour, according to his ability for the salvation of souls, depending entirely upon the influences of God's Spirit for his success. He is apt to be depressed and ready to sink for want of encouragement; he is also liable to go through a beaten path from a conscientious regard to duty, without being duly anxious about the result of his labours. These are the Scylla and Charybdis on either hand, that beset his path; and it requires much wisdom, and piety, and strong faith, to preserve one'sself from falling into the one or the other. The case of Bábájí, and others that we could name, are remarkable proofs of the practicability of bringing the Hindu under the benign influence of the Gospel. These are proofs which ought to convince every opponent, that the Gospel *has* a mighty influence over the dispositions of the worst specimens of human nature—they are proofs which ought to shew our modern school of prophets and miracle-mongers, that notwithstanding their uncharitableness, the Lord is still with his church, and continues to accompany his word with power and demonstration of the Holy Spirit. We have candidly acknowledged, that as far as real conversions are concerned, little has been yet effected. We have fairly noted, as far as our knowledge extends, the state of the native christian churches. And although some may be disposed to think that a very discouraging picture has been drawn, we are still persuaded that quite as much has been done as was to be expected from the amount of means employed and the character of the Hindus; much more than those who are unacquainted with Missionary operations are willing to allow. It would be very easy, were it necessary, to shew, both from sacred and ecclesiastical history, that no great change was ever suddenly brought about in the moral and religious habits of any nation. The remarkable and rapid progress of the gospel after the day of Pentecost, was preceded by the preaching of John the Baptist, the miracles of the Saviour, and the teachings of his disciples; and many circumstances in providence had prepared the minds of men for some great change. The prin

ciples of the Reformation, which burst forth in such splendour in Luther's time, were felt and cherished, and were secretly spreading their influence, in many parts of Europe long before he was born. Why should we expect to see light suddenly spring out of darkness? Why should we look for order and harmony to arise, of a sudden out of confusion? In the plan of redemption God does not so deal with the souls of men, in ordinary cases. There is a seed-time, as well as a harvest, in the Missionary field; some must sow with tears, and others who enter into their labours will reap with joy; but the Lord of the harvest will cause "both him that soweth, and him that reapeth, to rejoice together." India has heretofore had but its sowing time. The seed of the kingdom has been scattered far and wide. The strong chains of superstition are falling off, and the people *are* inquiring. The Hindu* begins to show some signs of possessing a conscience susceptible of serious impressions. Many are intellectually convinced of the superior claims of Christianity, and still more expect some great change. These are highly important effects, and those who have been instrumental in bringing them about, ought not to be discouraged; for their part of the work is necessary and promotive of the great consummation—the regeneration of India; and their "labour will not be in vain in the Lord."

The perusal of Mr. Read's work has drawn our attention to another subject of deep interest, on which we intended to make some remarks; but this article has already occupied so much more space than we anticipated, that we can devote but a few lines to its consideration. Speaking of the manner in which Bábáji explained the truths of Christianity, and the apparent interest with which he was listened to. Mr. Read says:

"He explained to them the nature of the Christian religion, removed their objections, and pointed out to them the absurdities, and the errors of their own system. The whole lifetime of a foreigner would be insufficient to qualify him to perform this part of missionary labour, so ably as a pious intelligent Bráhmán can do; so well, I may say, as Bábáji did. This does not merely suppose a competent acquaintance with their language, but it supposes a knowledge of every thing which makes a Hindoo differ in habits of thinking, in modes of reasoning, in prejudices, superstitions, maxims, or customs, from a foreigner. Foreigners, missionaries from Christian lands, we *must* have, in order to prepare the instruments who are to accomplish the great work, which remains to be done in India; but the instruments themselves must be natives of the country."

It is evident, to every one at all acquainted with the subject, that India must be evangelized by *native* agency; and consequently too much attention cannot be paid to raising up efficient native labourers. How this is to be done, and what are the best means to be adopted, it is not our province at present to discuss. One thing however, in connection with this subject, seems to demand immediate attention. Natives designed for catechists

or missionaries, may be educated, and informed to any extent their employers please; to this there can be no objection; but to teach them our manners and habits, and accustom them to our mode of living, will go far to destroy their usefulness. The labour of the well qualified native preacher is superior to that of the European, only because he can enter more freely into the habits, and feelings of his countrymen, and is able to go about from house, to house, and from village, to village, with less suspicion or danger: in all other respects, there is no comparison between the two. But if, by our imprudence and indiscretion, we make a European of him in habits, in delicacy of constitution, and in an entire neglect of the allowable customs of his ancestors, we render him unfit, alike for the higher, or the subordinate offices, of the Christian church, and shall see our errors perhaps when it is too late. Your European gentleman in habits, and inclination, but a Bengáli in want of energy and decision of character, is not the man whom any missionary, well acquainted with the nature of his work, would take by the hand. We have said thus much by way of warning, because we have been grieved to see, in some quarters, a tendency in this direction.

We are sorry that we cannot give a more detailed account of Mr. Read's interesting work. His description of the Hindu character, of the religion and manners of the people, and his account of the difficulties which Missionaries have to contend with, are all admirable. We cheerfully recommend the work to all who wish to become acquainted with India and its inhabitants, especially to those interested in Missionary operations. It will supply the place of Ward, and the Abbé Dubois, to all such as have neither leisure nor inclination to wade through such huge quartos. Mr. Read is entitled to the best thanks of the Christian world, for the clear and honest light in which he has placed the whole subject of Missions in India, as it regards the hindrances to the work, the paucity of conversions, and the character of the converts. We trust that his honest and strait-forward statements, will do much towards destroying the *romance of modern Missions*, if we may be allowed the expression, and to lead Christians to regard the subject in a more serious and sober aspect. We hope these volumes will be extensively read through Europe, and America, and we doubt not but that they will do much good, and will promote a better state of feeling in the Christian church, in reference to Missions.

THEŒA.

Christian School-Book Society, at Banáras.

To the Editor of the Calcutta Christian Observer.

DEAR SIR,

I shall feel obliged if you will kindly inform your readers and the public, in the next number of your valuable periodical, that the friends of religion in Banáras have established a *School-Book Society*, for the purpose of preparing and printing a complete set of elementary books for Missionary and other schools conducted on Christian principles. Mr. Trevelyan, on his leaving India, generously made over to us the unsold copies of the school books printed by him, chiefly those in the Roman character. There are at present the following books in the Depository of the Society. (*See the cover.*)

It will be seen by this list that it is not for want of books that so little is done in this country for educating the millions who are perishing for lack of knowledge. We hope that the time is not far distant when all Christians in this country will feel it their sacred duty to establish schools, wherever Providence has placed them. They are called to show by private exertions what can be done for the *mass*, before Government will be shamed into a plan of National Education for their Indian Empire. If schools be established at every station, and books bought, the Society at Banáras will cheerfully make every exertion to augment the existing stock; if not, even those which are already in existence will rot on the shelves. For the honor of Christian Philanthropy in this country, we hope the latter will not happen. It is clear that a single individual can do little; but he may do much by stirring up others to unite with him in the blessed work, and their united efforts will accomplish much.

Any number of books in the above list may be obtained by applying to Rev. J. A. Shurman, Banáras, who is Secretary and Treasurer of the Society, and who will likewise be happy to receive subscriptions and donations for carrying on the objects of the Society.

Yours truly,
S.

Banáras, 18th April.

II.—Notices of Bengálí Dictionaries.

[Concluded from page 292*.]

No. 9. A COMPANION TO JOHNSON'S DICTIONARY, in English and Bengalee, to which is prefixed an Introduction to the Bengalee language, adapted for the use of both Native and European students, vol. II. by John Mendies, Serampore, 1828.

The compiler of this work, as the latest in the field, has been enabled to avail himself of the labours of many predecessors, which he certainly has done with very commendable diligence. The volume extends to 524 pages printed in double columns, the column averaging about 32 words, containing therefore a total of upwards of 32,000. In this aggregate, however, are included 1st, a vast number of mere *botanicals*, names of trees and flowers, &c. of little general utility; 2ndly, a very large proportion of the easier compounds, for which a Dictionary is not at all required; and 3rdly, a great mass of Persian and Hindustani words. These last, however, are very properly marked with an asterisk, by which simple contrivance the student is at least enabled to know, at sight, what are and what are not pure Bengálí terms. This is a great improvement upon the plan of uniting in undistinguished confusion (*rudis indigestaque moles*) the vocabularies of two languages. Still, the meanings are far too meagre, and very inadequate to the requirement of students at all advanced in the language. Few or no phrases are given. Prefixed is a succinct Bengálí grammar of much merit, (of which below,) adding greatly to the utility of the work to learners. On the whole this work is decidedly superior to the others of its kind, being much fuller not only than numbers 7 and 11, but even than number 6, to which also it is greatly preferable as *distinguishing* the exotic terms. The opinion is entertained, in which we incline fully to coincide, that this and No. 8 together, would answer to the student all the ordinary purposes of a complete dictionary. The compiler is a laborious, diligent and meritorious individual, and we have great pleasure in recommending his work to more general notice. It is well printed; the paper is somewhat defective in colour, though of a good consistence. Its original price was 8 rupees; it may now be had for four, in cloth.

N. B. At the end is a scientific nomenclature of animal and botanical terms, to which reference is made by small numerals from the body of the work, so as to enable the student to have recourse to scientific sources for further information.

No. 10. A DICTIONARY OF THE BENGALÉE LANGUAGE. Vol. 2. English and Bengalee. Serampore, 1828.

This work, which is designed as a companion to the *Abridgement* (No. 6,) of Dr. Carey's Bengálí and English Dictionary, is understood to be a compilation of the intelligent and enterprising Mr. J. C. Marshman, assisted by Dr. Carey himself. It numbers 440 pages in double columns, and, on an average of 54 words to a page, gives a total of 23,500 to

* The reader is requested to correct the following press errors in the former part of this Index in last Month's *Observer*, viz. in p. 292, l. 14, *dele* 'ot' before others; in l. 16 and 17 for 'students acquire' *read* 'student acquires.'

24,000 words, for its contents. It takes in indiscriminately both pure Bengáli and Hindustání vocables, but does not furnish the student with any means of distinguishing the one class from the other. It aims therefore rather at *general* utility for the common purposes of business and daily life, than at classical correctness. For this very reason, however, it is of greatly less advantage to such as desire to acquire a correct knowledge of the pure language of the country. For innumerable terms occurring in books, the student will therefore look in vain, in this Dictionary. Neither does it, like Forster's, distinguish the various *applications* of English words; these the learner must trace out, if possible, for himself, or have recourse after all to a living instructor! To the *native* especially, this defect must constantly occasion most serious difficulty, leading him unavoidably into innumerable mistakes, oftentimes of the most ludicrous, as often perhaps of the gravest, character. To the *European* it is one which, to great loss of time and increase of labour, brings besides no small amount of incertitude in his choice of words, and of error in their application.

We question, too, not only the exactness but the correctness, in many instances, of the Bengáli version. Yet, that the equally industrious and intelligent compiler should have found time and patience, amidst incessant and most varied occupations, (each and all making no small demand upon both,) for doing so much, is more a matter of surprize than that he should not have wrought this work to a higher degree of excellence. The publishing price was 12 Rs.; its present cost, we believe is 8 Rs.

No. 11. A SCHOOL DICTIONARY, English and Bengalee, designed chiefly for the use of native students, by J. D. Pearson. Calcutta, printed for the School Book Society, 1829.

This compilation might more properly have been termed a Vocabulary, for it is nothing more. It contains 304 pages in double columns averaging 19 words to a column, and giving a total of about 11,500 English words; a considerable number indeed in absolute amount; but then, as usually only a *single* Bengáli meaning is given to each, and very rarely more than two, with a few short phrases, it must necessarily happen that the student will look in vain, not only for numerous *words* not noticed at all, but also for innumerable *applications* of words that *are* noticed, constantly occurring in books and ordinary conversation. This, to the European who wishes to write or express himself in Bengáli, or to the young native student more especially, who desires to understand the meanings of the English words he meets with in the course of his reading, must be a source of not merely great inconvenience and vexation, but even still more frequently of serious or most ludicrous mistake. e. g. "monster, s. *ব্রাহ্মন*." But *ব্রাহ্মন* is a cannibal-demon! while *monster* has numerous ordinary applications, such as to denote a malformed animal, a cruel individual, &c. none of which are noticed! What does the native student then learn from such a mere meagre vocabulary? and what aid can a European derive from it in expressing himself to or composing for natives? Again, the meanings given are not always correct, e. g. "Peruse, v. *অধ্যয়ন ক*." Not so; it should be

পাঠ কর; অধ্যয়ন কর is rather to *study* or get by heart. So “ Forfeit, s. গুনাহগার,” a clear mistake; গুনাহগার is an adj. *criminal*, faulty, &c. and is besides not a Bengáli word: it should have been দণ্ড, or at least গুনাহগারী. Again, “ Do away with, v. নিরাকরণ.” But the usual and proper meaning of নিরাকরণ is to expel, drive out, &c.

We more than question the utility altogether of such meagre skeletons of Dictionaries, which frequently are more a positive hindrance than an aid to the student; and we cannot but feel some surprise that the Cal. S. B. Society should give its support and countenance to such, to say the least, most unsatisfactory compilations. We hear that a new, but unimproved, edition is in the Press. The price is 2 Rs.

No. 12. A DICTIONARY BENGÁLI AND SANSKRIT, explained in English, and adapted for students of either language; to which is added an INDEX serving as a reversed Dictionary. By Sir G. C. Haughton, Knt. &c. London, 1833; 1 vol. 4to. pp. 1461, price Co.’s Rs. 100. Sold, in Calcutta, by Thacker and Co.

This well-printed volume has been several years in the country, but owing chiefly, to its high price (115 Rs. now reduced to 100), is but little known to that class of students, the missionaries and others, who would be most disposed to make use of it. There was however the less reason for putting so large a price upon this work, as it was printed at the charge of the H. I. Company.

The *Dictionary* occupies 1381 pages, in double columns, averaging about 30 words to a page, and giving a total of nearly 40,000. The columns however, not the pages, are numbered, and amount to twice 1381 or 2762.

The author’s plan was to combine in *one* volume the dictionaries of both the parent Sanskrit and the derivative Bháshá of Bengal, on the principle that the latter must draw on the former whenever it is found deficient. The principle is good; but the course adopted upon it, is not a logical inference. The modern Italian differs scarcely more from the Latin than the Bengáli from the Sanskrit: but would it be deemed expedient therefore, to make the original Latin Dictionary the groundwork of an *Italian* Dictionary, by simply inserting in the columns of the former the corrupt derivations from its original stock, and the borrowed exotics current in the speech of the inhabitants of modern Latium? Most assuredly not; for what but inextricable confusion, uncertainty and mistake could result from so novel a plan in lexicography? Many students, and some of the very best practical scholars, know nothing of Sanskrit; just as many in Europe, of the fair sex in particular, are excellent proficients in the sweet dialect of Italy, and can enter into all the beauties of Metastasio and Dante, who are altogether guiltless of having perused even a page of the Latin grammar. Many too, who, in acquiring the Bengáli, have paid some attention, more or less, to the language of the Brahmans, have not pursued and do not desire to pursue the study far enough to become competent to distinguish those portions of the vocabulary which are peculiar to each, or the several applications, in one or the other, of common terms. To both these classes it must prove alike vexatious and unsafe to have recourse to this ‘treasury of words;’ vexatious, because

so often disappointing ; unsafe, because so frequently uncertain. Words common to the parent tongue and the derivative, are seldom coextensive or identical in their application, e. g. *शत्रु*, among the numerous meanings it bears in Sanskrit, has those of " a learned or clever person ; the manager of a theatre, &c." but no such uses of that term have obtained in Bengálí. How then is the tyro to distinguish, in this and similar instances? Should he, on the strength of his dictionary, employ the word *शत्रु* in either of these its stated applications, in Bengálí composition or conversation, must he not necessarily become unintelligible? Sir G. C. Haughton, thinks that " every dictionary of a Hindu dialect should contain not only what is purely colloquial, but likewise such erudite (?) and scientific terms as learned or pedantic writers *may* think fit to adopt." This is to us one of the most extraordinary canons in lexicography we remember to have known promulgated. The English Dictionary contains a vast number of terms borrowed from Latin, French, and other contributory sources ; many that have been long used by approved writers, some even that are rarely met with, and not a few employed by pedants chiefly ; all, however, terms *actually* occurring in composition. But it would be a strange Dictionary indeed of the *English* language, that should take in from the Latin, &c. &c. all the conceivable varieties and misapplications of words which the lexicographer's prophetic imagination should suppose it possible any future scholar, nay every pedant in all time to come, *might* employ ! !

Again—this work includes a large mass of Hindustání, greatly out of place, surely, in a *Sanskrit* and Bengálí Dictionary ! Fortunately, as the derivation is also given, the student is at least enabled to distinguish these from genuine Bengálí. We have repeatedly expressed our regret that these most discordant and cacophonous exotics should be so extensively preserved from the just oblivion into which otherwise they would naturally fall, in exact proportion with the cultivation of a pure Bengálí dialect, and the advancement of a correct native literature.

We find the explanatory portion of this Dictionary far more meagre than was reasonably to be anticipated, considering that the compiler, being nearly the latest in the field, has had the advantage of being enabled to combine the contributions to the common stock of *all* his predecessors, each having successively thrown in the results of his individual research or personal reading.

The derivations are given in this work throughout, though in a form not always either sufficiently distinctive or sufficiently concise. The absurd and tedious repetitions of Dr. Carey are indeed avoided ; but, going into the opposite extreme, Sir G. C. Haughton does not communicate *any* information at all as to the *radical* meaning of his etymons.

The INDEX includes, in 80 pages (or 160 columns), a considerable portion of the *English* Dictionary in alphabetical order, with merely *numerical* references to the *pages* of the preceding Beng : and Sans : Dictionary in which one or more native renderings may be found, but without any specification whatever of shades of meaning or application. We scarcely see the utility of so very imperfect a substitute for an English and Sanskrit-Bengálí Dictionary ; since few, certainly, would endure the labour of

first following a reference to a page or column, and then searching painfully up and down it for a single term which, after all this loss of time and exercise of patience, might, in many or in most cases, not prove in the end to be the word sought for in any of its specific application.

Nevertheless, this bulky and expensive volume will at least add to the materials for what is yet, and will probably long continue to be, desideratum, namely, a full and complete *Bengálí Dictionary*, in which *pure Bengálí* words alone shall find place, their etymologies be correctly traced, their applications be distinguished in a native as well as an English explanation, and superadded illustrative and corroborative sentences be given, extracted from approved Native writers, and from such only.

No. 13. A DICTIONARY IN ENGLISH AND BENGALÉE, translated from Todd's Edition of Johnson's English Dictionary, in 2 vols. 4to. by Ram Comul Sen, Native Secretary A. S. and A. & H. Society, &c. Serampore, 1834.

This is a work of immense labour, the production of a Native gentleman of considerable talent and possessed of a very extensive knowledge, it should seem, of the English language. The two volumes number 1,060 pages, in double columns; which, averaging 27 words to a column, gives a total of about 58,000 words, for the contents of the Dictionary. Each English word is rendered by a sufficiently numerous string of Native terms, merely to collect which must have been a task of no ordinary difficulty, demanding the most plodding perseverance and the most untiring patience. Nevertheless, the impartiality of our undertaking enjoins upon us, obliges us to say that the real value and utility of this dictionary are not by any means in proportion to the undoubted expenditure of time, labour and cost, in its preparation: for

1st. The imposing amount of nearly 58,000 words must, in estimating the actual worth of the compilation to those for whose use it is intended, be reduced considerably, by deducting a vast mass of such as are either obsolete, vulgar, strictly technical, or merely terms of art and science, not properly belonging to a literary work; and for most of which last especially, no just Bengálí rendering has been as yet fixed upon, or at least been generally admitted. The introduction of these therefore but swells the work to little or small advantage, while rendering its size inconvenient and its cost so great as to put it out of the reach of almost every *Native* and of many European students.

2nd. There is also the same deficiency in this work that has so lessened the value of all its predecessors, save Forster's; namely, the absence of all guide to the various widely different applications of the English words. Now the more numerous are the renderings, the more needful some marks by which to direct the choice of the student.

3rd. This work also fails in distinguishing *pure Bengálí* from *Hindustání* and other exotics. This, to the European particularly, and to him especially in the beginning of his course, when most requiring a guide to the formation of his style and the selection of his vocabulary, is an immense disadvantage.

4th. But, over and above the absence of all English synonyms, the words of the translation follow each other without any order or dependance

whatever, apparently, as they were obtained from time to time, setting all systems as it were at defiance, and rendering the investigation of their properties an utter impossibility. The student is, in fact, lost in a forest of words, where *literally* he cannot see the wood for trees! We defy anyone to whom a Dictionary is of little value but as an occasional reference, to make any intelligent or safe use, generally, of this work;—one *must*, at the least, have a pandit by him, to say which among the crowd of renderings is the word required in any particular application; and then where the utility or economy of a Dictionary, either in money or time? A work of such a size and price, ought certainly to offer greater advantages to those who would consult it. But it is evident that nothing short of a distinct indication of all the various shades in the meaning and application of the terms explained, the explanations too being equally distinctive, will satisfy the full intention of a dictionary—yet, with exception of Forster's imperfect volume, none of the existing English and Bengálí Dictionaries has proceeded upon this most indispensable plan.

Had the laborious compiler taken a better English Dictionary for his groundwork, and, retaining the *English* meanings, inserted a *pure* Bengálí translation after each, his work would have earned for him a large meed of abiding praise, and been of inestimable utility both to his countrymen and to ours. As it is, not only have its size and price put it out of the reach of most, but the very *multitude* of its renderings, occasioning only endless confusion and doubt to the student, has, even to the few who can obtain it, so greatly lessened its utility as almost to throw it upon the shelf.

It is a perfect chaos of materials for future lexicographers; but to reduce which to order and productiveness would require no small exertion of skill, patience and exertion—an exertion, however, which we do earnestly trust some able scholar may yet be induced ere long to undertake.

This work was published at 50 Rs. Its price is now 30 Rs, and probably it may be had much lower.

No. 14. A DICTIONARY, &c. English, Bengálí, and Hindústání, in the Roman character, with Walker's pronunciation of all the difficult or doubtful words. Calcutta, 1837. 1 vol. 8vo. pp. 525.

The proprietor and publisher of this work is Mr. P. S. D'Rozario, Superintendent of the Calcutta Church Mission Press, the same intelligent and enterprising individual who has published *romanized* editions of the Prem Ságar and other works in Hindí and Bengálí. Except in so far as it is his *property*, however, this Dictionary is, erroneously though commonly called D'Rozario's Dictionary. The *plan* of the work is his; he selected and had transcribed the English text; to which the Native explanations were added by different hands. The Bengálí is by the Rev. Wm. Morton, late of the Church Socy. P. G. F. P. now of the London Missionary Society; with exception of the two first letters A and B, which are the work of Bábú Táráchánd Chakrabartí. The Hindústání is by Maulavi Zainuddin Hussain, and several other gentlemen, (Europeans it is believed.)

None of these individuals, however, were concerned in carrying the work through the press, nor consequently in the correction of the

proof sheets; and many changes having been made in the *English* text (originally Corral's Johnson) both by additions and omissions, corresponding changes *after* the MS. left their hands severally, were rendered necessary in the Native interpretations also; which, as the parties whose services had been engaged by the enterprising proprietor, had already completed their stipulated tasks, were made by Mr. D'Rozario himself, and his immediate assistants. It is right this should be clearly stated; especially as, in some instances, the changes effected exhibit a deviation, in the Bengálí portion especially, from the ground-plan; which, among other peculiarities, rigidly excluded all but *pure* Bengálí words, except in rendering terms of European dress, furniture, &c. for which none purely native existed. Mr. D'Rozario deserves every liberal encouragement for this adventurous effort to meet the wants of the public. The romanizing controversy being hardly even yet concluded, it would scarcely be fair to assume a position decidedly either favourable or adverse to it, in passing a judgment on this publication. Time will however speedily set the question at rest; and, if we do not greatly mistake, the result of the late vigorous experiments is even now little doubtful.

For our own parts, if we required any additional arguments *against* the expediency and utility of substituting the very deficient and irregular Roman alphabet of 26 letters for the most complete and regular one in the world, (that of the Sanskrit and its derivatives, Bengálí especially,) this volume, and every other similar one, would furnish them in the insurmountable difficulties occasioned to the student by the omission or erroneous insertion of the dots, accents and other diacritical marks employed to make these 26 letters supply the place of 50. But, be the judgment of the public in regard to the scheme of *Romanization* what it may, the *execution* of this Dictionary has elicited many high commendations from competent individuals; and we believe the public at large have, by extensively purchasing the work, confirmed the judgment of Principal Mill, Mr. Yates, the Calcutta Press, &c.

The English words are followed, first by an English interpretation, then by a Bengálí one printed in *Italics*, and that succeeded by the *Hindustání* in *Roman* type: the three being thus kept perfectly distinct to the eye.

The meanings are full and generally satisfactory; circumstances, over which the proprietor had no control, compelled him to *print* the work, not at the Press superintended by himself, but elsewhere; which has prevented the realizing of that degree of Press *correctness* and freedom from typographical errors, in the diacritical marks especially, which are such essential merits in works of this kind.

On an average of 44 words to a page, this Dictionary explains above 23,000 English words. We should much wish to see the two portions, *Hindustání* and *Bengálí*, *separated* in a future edition; which, once more revised and the *Native character* restored, would form two invaluable dictionaries. For this recommendation, besides many other reasons that might be given, we may now notice particularly the small number of those, whether Europeans or Natives, who require to consult a *double* Dictionary of *Hindustání* and *Bengálí*; and consequently not only the

increased size but the increased expence of the volume, in their combination, to such as employ the one language only or the other respectively. The one or the other is nearly, if not altogether, useless to most students; why tax them to purchase both?

Besides which, very few *Natives* especially are likely to avail themselves of a *Romanized* Dictionary, however excellent; whilst multitudes, more than ever now that English and the vernaculars are fast superseding the Persian throughout the whole country, would greedily have recourse to the same compilation if given them in their *own* characters, the only ones they can or are likely to be able to read at once with facility and correctness.

This work is sold at 10 Co.'s Rs. in cloth, at the Church Mission Press.

No. 15. "নূতন অভিধান," or A new Dictionary of the Bengálí with a *Bengálí interpretation*, is now in the press, compiled by Jagannáráyan Sharmá, the Editor, we believe, of the native Newspaper called the মহাদেবচন্দ্রবিহার, or the full-orbed moon of intelligence!

It is to extend to, at fewest, 300 pages in the small square form, printed in double columns; which, on an average of 20 words to a column, will contain about 12,000 words and upwards, nearly double the contents of Rám Chandra Sharmá's similar *Abhidhán* noticed above (No. 4.) The interpretation likewise is much fuller, and the whole compilation a very creditable specimen of purely native lexicography. We trust and believe it will meet with merited encouragement, and so induce many successive imitators to enter upon this extensive field of useful labour. We have been favoured with the portion already printed off, and rejoice to perceive it free from *exotics*, and that it takes in none but pure Bengálí words. The general execution indeed, in a literary point of view, is highly satisfactory. The paper is good but rather thin, and has not taken the ink as well as could be desired, apparently from too great an oiliness in the latter.

The subscription price is very low, only one Rupee; to non-subscribers it will be 1-8. We trust these will be few in number.

No. 16. The preceding are the only works of their class yet published. We possess, by purchase from the executors of the late Rev. T. Reichardt, a MS. Dictionary, in which a considerable portion of the current language of this province is explained by short illustrative sentences, written apparently by that lamented and talented Missionary's Pandit. Many are curious, no doubt; but had they been rather sentences *extracted* from the best native authors, they would have been invaluable, and have carried an authority which the mere *ex expresso* coinages of an individual must ever want. To about one fourth of the whole is superadded an English interpretation, in the hand-writing of Mr. R. The writer of these notices would cheerfully hand over the MS to any Bengálí Scholar, who should wish to undertake its revision and publication, or to make use of it in forming any similar compilation.

It is right to state that *the plan* at least of this MS. originated with another most intelligent, able, and zealous Missionary now in Europe, the Rev. H. Townley of the Lon. Miss. Soc. Many small MS volumes exist, in the hands of different individuals, though formerly belonging to

Mr. T. in which portions of the Bengali vocabulary are similarly illustrated, but still by sentences composed only by individual Pandits. Mr. Reichardt had reduced the whole to alphabetic order, and had taken great pains to complete the compilation, of which probably only his too early decease prevented the publication.

| No. | Author and Title. | Date. | Size. | No. of Vols. | No. of Pages. | No. of words. | Quality. | Genl. Charac. | Orig. | Pres. | Where sold. |
|-----|--|-------|--------|--------------|---------------|---------------|------------|------------------------------------|--------|------------|-----------------------------|
| | | | | | | | | | Price. | Price. | |
| 1 | Forster's } Vol. I. Vocabu- } lary. } Vol. II. | 1799 | Sm Fol | 1 | 420 | 8,500 | E. & B. | Good, but mixed; distinct. | Rs. — | Rs. 6 to 7 | China Bazar. |
| 2 | Mohan Prasád's Vocabulary. | 1815 | 8vo. | 1 | 180 | — | E. & B. | Indifferent. | — | 6 to 7 | Ditto. |
| 3 | Carey's Dictionary. | 1818 | 4to. | 2 | 2160 | 80,000 | B. & E. | Mixed and indeterminate. | 125 | 50 | Serampore. |
| 4 | Rám Chandra Sharma's Abhidhán. | 1820 | Sm sq. | 1 | 257 | 6,600 | B. & B. | Good and pure. | 1 | 1 | Cal. Sch. B. Depy. |
| 5 | Mendies's Abridgement of Johnson. | 1822 | 8vo. | 1 | 298 | 22,500 | E. & B. | Good, but mixed. | 8 | 8 | China Bazar. |
| 6 | Abridgement of Carey. | 1827 | 8vo. | 1 | 531 | 25,000 | B. & E. | Mixed and indeterminate. | 12 | 6 | Serampore. |
| 7 | Tárachánd Chakrabarti's Dicty. | 1827 | 12mo. | 1 | 246 | 7,500 | B. & E. | Pure, but meagre. | 6 | 4 | Cal. Sch. B. Depository. |
| 8 | Morton's Dictionary, (with synonyms.) | 1828 | 8vo. | 1 | 660 | 16,500 | B. & E. | Pure and full. | 10 | 5 | Bishop's College and Bazar. |
| 9 | Mendies's Companion to Johnson. | 1828 | 8vo. | 1 | 524 | 32,500 | B. & E. | Good; mixed, but distinct. | 10 | 4 | Of the Author, B. M. Press. |
| 10 | Marshman's Dicty. | 1828 | 8vo. | 1 | 440 | 23,500 | E. & B. | Mixed and indeterminate. | 12 | 6 | Serampore. |
| 11 | Pearson's Dictionary. | 1829 | 12mo. | 1 | 304 | 12,000 | E. & B. | Mixed and meagre. | 2 | 2 | Cal. Sch. B. Depy. |
| 12 | Haughton's Dicty. | 1833 | 4to. | 1 | 1461 | 40,000 | B.S.&F. | Mixed and indeterminate. | 115 | 100 | Thacker and Co. |
| 13 | Rám Comal Sen's Dictionary. | 1834 | 4to. | 2 | 1060 | 58,000 | E. & B. | Mixed, confused and indeterminate. | 50 | 30 | China Bazar. |
| 14 | Romanized Dictionary (D' Rozario's.) | 1837 | 8vo. | 1 | 525 | 23,000 | E. & B. H. | Good generally. | 6 | 10 | Ch. M. Press. |
| 15 | Jagannáráyan's New Abhidhán. | 1838 | Sm sq. | 1 | 300 | 12,000 | B. & B. | Pure, select. | 1 | 1 | Not yet out. |

Synopsis of the preceding Notices.

N. B. It is designed to follow up these notices by a similar Index of Bengali Grammars and initiatory works, which will probably appear next month.

III.—Colonization and Missions—Africa.

“ Nature imprints upon whate'er we see,
That has a heart or life in it—Be free.”

COWPER.

Colonization, Missions, Africa,—a tolerably extensive subject surely, whether it be considered in a geographical, scientific, political, commercial, moral or religious point of view. The former topics we leave, to discuss those of morals and religion, as they are those which principally interest us as *Christian Observers*; not that we are indifferent to the other topics, or think them separate from religion; but because we believe they will be best promoted when religion exerts her benign sway over the whole earth. We will not now wait to discuss whether evangelization should precede or follow civilization; whether religion should introduce the blessings that have sprung from her to the people of Christianized lands, or whether she should follow at the bidding of her own offspring, with a tremulous and distant step. We will not discuss this, but merely remark, en passant, that whenever pure Christianity has found its way amongst a rude and barbarous people, it has invariably conferred on them the blessings of social comfort, commercial enterprize, pure morals, and elevated hopes. The Missions of the Pacific and Carribean seas, and the Missions in Africa, alike testify to the accuracy of this position. On the other hand, wherever mere commercial speculation or political ambition, or where these combined with religion, whether in a Popish or Protestant garb, have operated, what misery, bloodshed, oppression and cruelty, have followed in their train! Let the history of that beautiful country South America—let the tale of the Red Indians of the wilds of North America—let the records of the early history of the Dutch settlements, and especially that of the Cape, and indeed of every colony of every nation—let the whole unite to testify what misery and injustice have been inflicted on the human race by colonization unaccompanied by vital christianity. Besides, the advocates of the priority of civilization, forget or shun the fact that whatever of civilized habits, whatever of humanity and enterprize, they possess or carry with them, have been derived from a residence amongst Christianized and civilized people; it is the influence which Christianity possesses over the mass of the community in which they dwelt, that has stirred them to enterprize and has made them what they are. Whatever they possess that is humane, and tender, and ennobling, they have drawn from a Christian source, but they will not acknowledge it. The slightest reference to history will demonstrate this. What did the classic Greeks do for the morals or permanent happiness of their colonies? What did the polished heathen of Rome do towards elevating the subjects of their conquests? Did they not find the inhabitants of their colonies barbarous, and leave them comparatively civilized demons? And what have the mere worldly speculators, mere lovers of gain, what have they done for the people amongst whom they dwelt? Have they not introduced the worst vices of a more polished people, and violated even those ties held sacred

by their rude neighbours? They have debased, not elevated, the people, their object has not been to continue, but exterminate the aborigines of the soil. Not only has this been their desire, but alas! it has been their but too successful practice; for if we are careful to trace the history of our own colonies, or those of other countries in which power is now firmly seated, we shall see that its foundation is built on the ashes and cemented by the blood of the aborigines; that

“Man to suit his manners and his fate,
Puts off his generous nature and assumes the brute.”

We cannot convey our sentiments on this subject in language more appropriate and eloquent than that employed by Lord Glenelg in his memorable despatch on the late Caffre war addressed to Sir Benjamin D'Urban the Governor of the Cape—a despatch to which we shall find it necessary to revert more than once in this discussion, and which we shall do with the most entire satisfaction; for seldom, if ever, has it been our lot to peruse a document, issuing from an official quarter, more replete with humane and enlightened political sentiments, or more pervaded with the true spirit of the Gospel; nor did we ever peruse a public document that so completely enshrouded in dark night the character of that class of little petty tyrants to whom, unfortunately for the honour of Britain, her colonies have been entrusted. We neither envy Sir B. D'Urban his present feelings, nor his future position in the unbiassed page of Cape history. Lord Glenelg in writing on the subject of the aggressions of a civilized, but irreligious people, says—

“It is a melancholy and humiliating, but an indisputable truth, that the contiguity of the subjects of the nations of Christendom with uncivilized tribes has invariably produced the wretchedness and decay, and not seldom the utter extermination, of the weaker party. This uniform result must be attributed, not to any necessary cause, but to the sinister influence of those evil passions which, in such circumstances, find but too much to provoke and too little to restrain them. Of all the chapters in the history of mankind, this is perhaps the most degrading. Nor is there any one great course of events on which every humane mind dwells with such settled aversion and shame, as on that which records the intercourse between the Christian States of Europe, and the heathen nations of America and Africa. I know not that a greater real calamity could befall Great Britain than that of adding Southern Africa to the list of the regions which have seen their aboriginal inhabitants disappear under the withering influence of European neighbourhood. It is indeed a calamity reducible to no certain standard or positive measurement; but it involves whatever is most to be dreaded, in bringing upon ourselves at once the reproaches of mankind, and the weight of national guilt.”

“So reads he nature, whom the lamp of life
Illumines—”

Such then has been the history of colonization from the days of the Greeks to those of Cortez, and from the time of the subjugation of the new world, to the last grasped portion of that earth which God has given as the birthright of the untutored and free; and such has been, in contrast, the influence of protestant Christian missions to heathen lands. The one has been a curse, the other a blessing; wherever Christianity has preceded commerce and arts, it has opened the way for

them ; but where commerce and politics have gained the ascendancy, they have been a more effectual and wicked barrier to the introduction of truth than native heathenism itself !

The facts confirmatory of this stand out in broad relief ; they may be distorted, questioned, scandalized, but they cannot be denied. Before this can be done, the islands of the South Seas must be swallowed up—the Missionary settlements of the Cape be swept away by some desolating power, and the freedom of the once oppressed aborigines, together with their patience under accumulating wrongs, be unwritten—the long list of grievances inflicted on the slaves of the West India Islands, and their calm and unmixed joy on the day of their liberation, and their demeanour since that period under an aggravation of their original sufferings, must be forgotten, and the large page of history which records these facts, be torn from the records of the world—this must be done before we, or any of the real friends of the human race, will believe other than that, in the train of religion, peace on earth and good-will towards men have invariably followed ; while in the train of enterprize unaided by christianity, those evils which afflict and disgrace mankind have as invariably succeeded. We challenge the whole combination of malice, envy, and all uncharitableness, bound up with the bands of infidelity scattered up and down in the earth to prove the contrary to the one or the other. They have tried the experiment, and not only have they failed, but have been most signally defeated and disgraced ; yet what they cannot deny, have they endeavoured to distort and disparage, either by representing the agency employed as ignorant, seditious, sectarian, and even worse ; or else by falsifying the actual state of things, and calumniating the character of the free, but injured people they have blighted, representing their conduct as teeming with all the vices of their enslaved condition, but in a darker and more turbid state ; or having failed in this, they have not hesitated to attempt to mar the moral beauty of those scenes they could neither distort nor destroy. Did not Kotzebue wend his way to the lovely islands of the Pacific, to seek occasion to scandalize a band of men whose self-denial, perseverance and success should have claimed his admiration ? Have not *Christian* ! merchants and captains, to serve their selfish purposes, poured intoxicating liquors amongst the reformed inhabitants of those islands ? Has not political chicanery used popery as its handmaiden to grasp these fair spots for some government lusting for increased territory ? And was not Kotzebue covered with not only religious, but with scientific, shame ? were not wicked merchants defeated by the almost universal virtue and indignation of the people, and the emissaries of the papacy expelled with a calmness and a prudence which might well be imitated by more polished statesmen in dealing with sneaking and insidious foes ?—has not all terminated well for truth and for the vindication of her advocates in that department of Mission labour ?

But did not the enemies of freedom and of Missions, when they saw the work of emancipation and conversion advancing with an unimpeded step in the West, actually leave the ordinary means of attack, and strike

at the root of the liberty of the subject in the imprisonment, trial and death of the ill-fated missionary Smith, and in burning down the sanctuaries, sacking the houses, trampling under foot the property, insulting the persons, and calumniating the moral characters of more recent labourers. and this in some instances, by legislative and magisterial hands? (! !) But what was the result? The death of Smith was the most deadly blow ever levelled at slavery, and the violence of latter days has accelerated what the planters were so anxious to oppose and retard. Their violence did as much to snap the negro's fetters, as did the energetic efforts of his friends. God made the wrath of man to praise Him, and at length freedom broke upon these poor people. And by whom was this effected? by the legislature, by the planters? No. Hear one of the most eloquent of the advocates of the rights of man—Lord Brougham, in a recent speech on the subject in the house of Lords. He says,—

“They have them not from the administration of an Established Church—not that they are withholden from them by it, but another was to be found more suitable to their purpose, and therefore more acceptable to their feelings. They had the meek and humble pastor, who, although perhaps inferior in secular accomplishments, was not the less calculated to guide them in the paths of religion; the Missionaries, not set above them by great learning—not too refined so as to differ from them by any peculiarities—passing their time among them during the week in the same way as they minister to them on the sabbath—they are their friends in common matters as well as their guides in religion; and I cannot pass over this part of the case without offering my humble tribute of very heartfelt admiration of the labour and zeal of those pious and disinterested men—(Hear, hear) and I know if I were to make my appeal to my noble friend behind me (Marquis of Sligo), he would say, as he had promulgated elsewhere, that for the source of religious information among the slaves, it was to the missionary they had to look. (Cheers.) Therefore it was that fourteen years ago I felt all the anxiety I have already alluded to, when it was my lot to bring before the Commons of England the persecutions of one of the most devoted, most pious, and most useful of that class of men, who, because of his self-devotion, had been hunted down, and made to die the death for teaching the Gospel of peace to the poor negroes of one of the islands; and then it was that I gloried to recollect, the first of those blows was struck, of which we now have happily lived to witness the day when the final accomplishment shall appear, in which the chains of the Negroes shall, by those blows, be struck off.”

And what was the result of this liberation? We quote his Lordship again.

“The 1st of August came, that day so confidently and joyously anticipated by the poor slaves, and so sorely dreaded by their hard task-masters; and if ever there was a picture interesting to look upon—if ever there was a passage in the history of a people that could redound to their honor—if ever there was an answer to the scandalous calumnies which for ages we had heaped upon them, as if in justification of the wrongs which we had done them, that picture and that passage is to be found in the uniform history of that day over the whole of the West Indian Islands. Instead of the fires of rebellion, lit up by the hand of lawless revenge and resistance to oppression—the whole of these islands were illuminated by the light of joy, contentment, peace, and good-will towards all men. No civilized nation, after gaining an unexpected victory, could have shown more forbearance, than was exhibited by the slaves at the great moral consummation which

they had attained. There was not a look or a gesture to goad the eyes—not a sound escaped from negro lips to wound the ears, of the Planters. All was joy, 'congratulation, and hope. They felt that their fetters had been loosened, and they looked forward with hope to the time when the degrading marks which they had left would be wholly erased. (Hear.) This peaceful joy was all that was to be seen, heard, or felt, in the West Indian Islands. Amusements there were none to be seen that day—not even those amusements by which they were accustomed to beguile the hard lot of slaves, and which reminded them of the country of their forefathers—no, for the negroes are eminently a pious people; they held *sacred* the day of their liberation."

"The day was kept as a sacred holiday. All the churches were crowded from early dawn. Five or six times in that day was each of the churches filled, and emptied in succession, with multitudes who came to render thanks to God for their liberation. In that island where the bounty of nature seems to provoke the appetite to indulgence, and to scatter with a profuse hand all the means of excitement, not one negro was, on that first day of August, found in a state of intoxication. (Hear, from Lord Sligo.) Three hundred and forty thousand slaves were liberated on that day, and their peaceful festivity was disturbed only on one estate, in one parish, by an irregularity which three or four persons put down."

Who with the feelings of a Christian man can read these statements and not rejoice? We do exult, but we do not triumph, either in the testimony borne to Missionary worth, or the effect of Missionary labour, more than it is right for the friends of religion and truth to do when they see wisdom justified in all her children, and behold the conquest of truth over the principles of error. The evils which have impeded the Missions of the Pacific and Carribean seas, have in a greater or less degree accompanied the efforts of Missionaries in every part of the world; nor is this strange. The wicked colonizer sees in the presence of the missionary and his labours, a condemnation of his practices, and if successful the annihilation of all his schemes. The triumph of the missionary is tantamount to *his* defeat and disgrace; hence instead of welcoming him as a brother, he treats him as a foe. And so long as that treatment falls alone on the labourer, and does not affect his moral character, he bears as is his duty, most meekly the contradiction of sinners against himself; but when the virulence of his enemies strikes at the truth itself, or at those who have embraced it, then like his divine Master he exchanges the spirit of forbearance, for that of vindication; and the language of entreaty, for that of exposure and reproof. Nor is it strange that in pursuing this line of conduct he should be obliged to make such full disclosures of guilt, as must, irrespective of his insignificance, or the influence of his opponents terminate in the defeat of the calumniators of truth. The enemies of Missionaries forget one solemn truth; that Missionaries are not their own servants, nor are they doing their own work. They are God's servants, and are doing His work; and he will not only support, but vindicate His people from every oppression and calumny. One thing is clear to us that colonization can never be either a lasting blessing to the colonizer or to the colony, until christianity in its purest form shall precede all other efforts, and maintain its influence in all the councils and movements of the local governments. To no section of the Mission field are

these remarks more applicable than to *Africa*, and especially to the Mission of the Cape colony. The Missionaries there have been calumniated, and the Mission settlements held up as little more than nests for idle and seditious persons; and this too by persons high in authority, as well as by travellers, or those of more humble life interested in the continuance of things as they were. But it is satisfactory to remember that all the charges, as they have severally appeared, have been most satisfactorily consigned to an ignominious tomb. The vast majority both of the calumniators and their calumnies are now forgotten even by their friends; but the calumniated and their works remain. It is however a singular and impudent fact that the effectual and repeated refutation of error, does not prevent its resurrection and reiteration; and what the more masculine mind has failed to accomplish, the more tiny intellect imagines it can effect; what the Leviathan has failed to crush, the Sprat imagines it can destroy. This is evident from an occurrence in the circle of Indian literature, notice of which, but for a wish long cherished to put our readers in possession of the real state of things at the Cape, might still have been deferred.

The circumstance to which we refer is the publication of a book—no marvel in these days of almost universal authorship—entitled, *A Subaltern's sick leave, or rough notes of a visit in search of health to China and the Cape of Good Hope*. By Lieutenant Nicholas Polson, of the Bengal Native Infantry. It treats of China and the Cape. We shall discuss the Cape first, though it be last in the book, for reasons which will be evident enough in the sequel. We have thought it our duty to give it this prominent notice and to meet its statements in reference to the Missions there with the most unqualified negative, and so leave the author to his reflections, and our readers to form their own estimate of the subject, for the reason that some of them may see this work, and on visiting the Cape may be influenced by its statements, especially as it has been almost universally praised by the presidency press. We cannot, we confess, allow this opportunity to pass without expressing our astonishment at the unqualified praise with which this book has been bespattered by the local press; a work in which we find nothing new or remarkable, either in scientific, statistical, political, commercial or religious matter; and distinguished chiefly for its details of eating and drinking, shooting and hunting, and for being pervaded by a spirit of dissatisfaction with almost every thing and person, from the ship in which the writer sailed, to the poor unfortunate Missionaries at the Cape; who, we fear, neither afforded him instructions as to the best covers for game, nor were either capable or disposed to introduce him to the soirées or balls of Cape town. The laudations with which this work has been covered prove that the author owes more to his station in Society, than to the contents of his work; and it is to be feared the charge brought against one of our contemporaries for reviewing without reading, may be fairly chargeable upon some of those who have so strongly recommended this volume: confident we are, that one at least of our contemporaries would not, had he read the choice morceau we shall quote, have allowed it to escape his attention, or omitted it from his pages; and equally

sure are we that our respected contemporary the *Friend of India* could never have recommended any work, as he did this, had he but glanced at the page in question, containing as it does one of the foulest and most scandalous calumnies, both on the character of a whole body of honorable and unimpeachable men, and on a whole race of too long injured people, which it has ever been our lot to peruse. There must either have been great laxity in reading, or else the perusal of the first part, which deals pretty much in opium matters, must have lulled our brethren to sleep; or perhaps delight at witnessing any indication of a literary spirit in the rising heroes of the day, who, not having to wield their swords, may use their pens, induced the whole brotherhood of the press to admire and praise equally the beauties and faults of this last-born child. It is this kind of reviewing that rather tends really to condemn than to recommend a work; and authors may well exclaim, "Save us from our friends!" The facts of the case are simply these. A young Subaltern, 'sick of wars' alarms,' determined to traverse sea and land, to restore his health, animate his courage and increase his lore. He visits China, or rather looks at its shores, and finds that every thing wants reforming, (save the hospitality of one or two individuals,) though without the power to induce his celestial majesty either to expel Her Britannic Majesty's idle whig representatives, or to open his left eye or shut his right one, one single moment before it was his wont. He leaves China and wends his way to the Cape, commencing his peregrinations there in the same kind of temper; but there he finds himself cast into society much more congenial than the unfortunate Macaoan or European residents in China. He found access at the Cape to the gayest circles, to the patrons of balls, races, hunting, &c. With this we have no business,—we are not of the inquisition; but what we have to do with, is that the Subaltern on sick leave took it into his head to write a book, and afterwards to print it in two parts.

"For it is nice to see one's name in print,
A book's a book, although there's nothing in't."

So thought the Subaltern, nor have we any right to question his right to publishing; nor should we have interfered with his labours, had they been confined to such subjects as hunting and balls and dinners, and hatred to every thing *whig*; or if even he had spiced his book with some general sneers at Missions or Missionaries; all these, except the last, we should have left to those better able to judge of their merits, and the last we should have taken as a matter of course to give eclat to the work. But when this Subaltern, or any other, shall take it into his head to sit down and write, and print, and publish, as sober facts, personal insults and gross attacks upon men that never injured him, or any other being on the earth; we must, and will speak. When he calmly perverts historical facts to serve party purposes, and speaks, in this age, of the Hottentots as "approaching the wild beasts as nearly in features as in habits;" and tells us that he saw an Hottentot "an attendant in a Mission chapel, and one from whose mouth texts were frequently issuing, actually ask his master for a dollar and leave to be *drunk* for twenty-four hours"—when we read such things, not only do we know

to what school the Subaltern belongs, but we are determined to meet him and, if "the gift be in us," to teach him that "all is not gold that glitters." Lieut. Nic. Polson determined to write on the merits of Missions and Missionaries at the Cape; but we ask him—Was the circle into which he obtained an introduction, and from which he derived his information, the best qualified to afford him correct and unprejudiced views, either of the Missionaries or their work? What should we say if some sickly pilgrim moving in the gay circles of this city, should, on his arrival in England, determine to write a book, in which he should deliberately proceed to calumniate one of our most pious and exemplary ministers, a person with whom he had never associated or spoken, and whose plans he could neither understand nor appreciate?—what should we think and say of such a one? But if he should extend his calumnies to the whole clerical body in Calcutta and India, and at one fell swoop censure their head as a Jesuit and them but as serving their own selfish ends—if such should be the case, we more than suspect that his accuracy would be questioned, and his judgment on the subject demurred to in some such way, but in a different degree, as would *our* judgment and accuracy on the merits of races and rifles: this we believe too, that it would meet from all parties with the reprobation and disgrace which it deserved. But suppose he should reveal the secret that he had received his information from a prejudiced and embittered source? would he not be visited with still more severe condemnation? Now this is exactly the position in which our Subaltern on sick leave was placed at the Cape. For it so happens that the gay party at the Cape are, generally speaking, not only as they are in every place, the despisers of Evangelical religion, but they unite with this common source of hatred to piety, a deep interest in the continuance of the ancient regime. What then shall we think of an author who would have us believe that he nought extenuates, that his remarks are trifles light as air, yet that they are a true exhibition of the living manners of the age at the Cape? What shall we think of him when he calumniates a man in whose presence, and before whose scrutiny he would quail; and when he could obtain his information only from parties embittered against the man he calumniates,—and that not from common motives, but because he had broken up a system of tyranny that gave the few the power over the many, and aggrandized the rich at the expense of the poor, and gave power to the oppressive little one at the expense of the liberty, and peace of a great nation? Who can wonder that such a man should be hated by the oppressing party, that his motives should be mistaken, his character calumniated, and the result of his labours distorted and disfigured by those more immediately concerned? This is no more than we might expect; but what shall we say if a man tells us he writes but to amuse, and that his purpose is attained if he does that, when his amusements blossom with scandal, and bring forth the fruits of matured calumny? Fine amusement to calumiate the character of a whole body of men without a saving clause! We recommend this exercise as a new game for improving and expanding the youthful mind, and especially as a restorative to all Subalterns on sick leave.

Unfortunately for Lieut. N. P. we have had in our possession other works on the state of things at the Cape, which differ in some small degree from his in their estimate of matters there in morals and religion; and the parties we are inclined to think are nearly as well able to determine on the merits of Missions there as the Subaltern; for one very satisfactory reason, they *examined for themselves* and formed their conclusions, not from what they heard, but saw: not from what they saw through the glasses of a Dutch boor, or through the Government House windows, but with their own eyes. One of these works is by Capt. Fawcett of the Bombay Service, another is by "Justus" he treats of the whole subject of the Caffre war, as one who understood his theme. We shall in all probability in this and the next No. have to confront these witnesses, and as "they are all honourable men," we must leave the verdict to the reader.

With these prefatory observations we proceed to quote the objectionable passages, and offer our comments in a brief, but we hope satisfactory manner. We may as well state, before quoting the first and most serious passage, that we acquit Lieut. N. P. of wilful intention to injure; for we believe that had he fallen into other hands, and had his bent so inclined him, he would have written as strongly on the other side*. We are all very much the creatures of circumstances, much more than we are aware; on this account we acquit the Lieutenant of wilful intention to injure, only reminding him at the same time that it does not require design to inflict injury; for of this he may be certain, that if a man cast about fire-brands, though it be but in play, some one will be burnt. Here is the passage.

"But it rested with two classes to exhibit a dark contrast to the above Christian-like conduct; and those two the very last from whom it should have been looked for. These were some London Society's missionaries and His Majesty's ministers!

"History from its very earliest pages down to the present leaf can show no greater examples of unremitting and unflinching zeal for the advancement and aggrandisement of any particular sect than those displayed by some of the members of the above mentioned Society of Dissenters, "Independents" they style themselves. A strong party of them have long been established in the Colony, and are headed by one whose talents and powers of persuasion would do honor to the most glorious cause, but whose conduct would disgrace the worst. One before whose name those of Gregory, Innocent and Loyola fade like the morning dew!

"These missionaries resided in various parts of the Colony, and some on and beyond the frontier. Among them were some who were in the frequent habit of stirring up their Hottentot congregations, and impressing them with the belief that they were an ill-used people, without any friends but these London missionaries themselves; and one, if not more of them, had been suspected on very strong grounds of acting a similar part among the Kafirs previous to the irruption. But with that conduct I have here nothing to do. Subsequent however to the irruption, these missionaries aided by some few turbulent and seditious characters in the Colony, con-

* We do not admit, in such a case of aggravated defamation in which consummate ignorance and reckless disregard of the feelings and reputation of *religionists* as such, betray an animus little creditable to the judgment or impartiality of the writer, that the disclaimer of a *formed* intention to injure, lessens, in the least, the enormity of the offence.—ED.

menced propagating in England a variety of stories, many of which have since been proved to be false, to the detriment of the Colonists and justification of the conduct of the Kafirs.

“These tales, uttered as they were ‘*ex cathedrâ*,’ by men whose character and situation in life ought to have rendered them cautious of advancing what was hypothetical—these stories, shuddered at, wept over and believed at missionary meetings where the religious worlds of Sheffield and Birmingham assembled to hear the glowing language of ‘*Apostolic P——*’ the less showy speeches of the Missionary R——, who made up by strength what he wanted in elegance; the preposterous nonsense of a hypocritical Hottentot; and the mendacious statements of a Kafir fugitive and deserter smuggled out of the Colony by the missionaries, made a due impression on the minds of those who knew no better, who were not in the habit of judging for themselves, but believed every syllable that fell from the lips of their ghostly instructors.

“From the missionary meetings the tales spread. Mr. Buxton assumed the throne of his power, His Majesty’s Secretary of State for the Colonies bowed submission to the behests of those by whose aid alone he retains his seat in the ministry, and on hearsay evidence equally against fact, probability and possibility; unsupported by documents or even by witnesses; without pause or inquiry; on the bare statement of opinions by a few individuals who knew nothing of, or wilfully misrepresented facts, the population of a British Colony were condemned unheard; converted from the injured into the aggressing party; denied compensation for their losses; and belied and insulted by Lord Glenelg.

“That acute statesman, just as he is wise, jumping at conclusions because it is too troublesome to arrive at them by the same path as other individuals, trusting his conscience to his father confessor, coolly writes, that the treatment the Kafirs had received, was quite sufficient to justify any act on their part, and that they had a right to appeal to arms to force that justice which they could not obtain any other way! A pretty doctrine truly for a Colonial Secretary, and one which M. Papineau in Canada will undoubtedly thank His Lordship for putting into his mouth; especially at the present crisis! But to my narrative.”

In this quotation there are five distinct and serious charges. 1st, Against the London Missionary Society, charging it with being a society of Independants. 2nd, Against the Independants as a body, charging them with Sectarianism. 3rd, Against the Missionaries, representing them as in the frequent habit of stirring up their Hottentot congregations to insurrection. 4th, Further charging them with propagating falsehood on the subject in England, and especially charging Dr. Philip with the prostitution of fine talents to base and unworthy purposes—the “worst of causes.” 5th, Against her Majesty’s ministers for being swayed by the rebel Missionaries to adopt measures hostile to the welfare of the colony, and the British rule in south Africa. Pretty tolerable accusations for a Subaltern on sick leave to bring against a body of upright Missionaries and her Majesty’s ministers! We fear Lord Glenelg when he sees the Lieut.’s work will be alarmed in the prospect of being cited before his peers. Pending his answering for himself, we attempt to answer the charges against the respected but absent mission labourers at the Cape.

1. He charges the London Missionary Society with being a Society of Independants. We meet the accusation with a direct negative, and
VII. 2 x

do more than the Subaltern, give proof. The fundamental principal of the society is opposed to the charge, as well as the sole object and practice of the society, which are thus stated in its printed documents—

“The sole object is to spread the knowledge of Christ among heathen and other unenlightened nations.”

“**FUNDAMENTAL PRINCIPLE.**—As the union of Christians of various denominations, in carrying on this great work, is a most desirable object ; so to prevent, if possible, any cause of future dissension, it is declared to be a *fundamental principle* of the Missionary Society, that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government, (about which there may be difference of opinions among serious persons,) but the glorious Gospel of the blessed God, to the Heathen ; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of his Son from among them, to assume for themselves such form of Church government as to them shall appear most agreeable to the Word of God.”

Nor have we the least hesitation in appealing to the history of the society for a proof that the spirit of this principle has been carried out in the practice of its agents. It is more than probable that the number of independants connected with the society is greater now than at its commencement ; because since its formation nearly every other section of the church of Christ, has formed its own society and has its own Missionaries ; but still the door is open to all, and all may enter, and many besides independants *do* most cordially unite in its operations. It has at present in connection with it, Missionaries belonging to the Episcopalian, Presbyterian, Reformed, Lutheran, and Independant Churches !

2. He charges the Independants with Sectarianism. We confess, we may have some prejudices on this subject, but as we hope to find *the church* in all sects and not in one only, so we have always read history with a different eye. We have always been accustomed to look upon the Independants as the special friends of civil and religious liberty, and as often acting, in that regard, in a way that has manifested any thing but a concern for the welfare of the *sect*. They have generally been charged not with bigotry, but laxity—and of allowing their zeal for religious and civil freedom to interfere with their religious consistency. Had they sought to propagate their sentiments with the zeal this writer would have us believe, they would long ere this have had a political influence which might have supplied Lieut. N. P.'s place with some scion of this unworthy sect. We feel happy in being able to corroborate these views by an extract from the eloquent speech of then Mr., now Lord, Brougham, on the debate relative to the Missionary Smith's trial.

“Mr. Smith is, or, as I unhappily must now say, was, a minister—a faithful and pious minister—of the Independents,—that body much to be respected indeed for their numbers, but far more to be held in lasting veneration for the unshaken fortitude with which, in all times, they have maintained their attachment to civil and religious liberty, and, holding fast by their own principles, have carried to its uttermost pitch the great doctrine of absolute toleration ;—men to whose ancestors this country will ever acknowledge a boundless debt of gratitude, as long as freedom is prized among us : for they, I fearlessly proclaim it—*they*, with whatever ridicule some

may visit their excesses, or with whatever blame others—*they*, with the zeal of martyrs, the purity of the early Christians, the skill and the courage of the most renowned warriors, gloriously suffered and fought and conquered for England the free constitution which she now enjoys. True to the generous principles in church and state which won those immortal triumphs, their descendants still are seen clothed with the same amiable peculiarity of standing forward among all religious denominations, pre-eminent in toleration; so that although, in the progress of knowledge, other classes of Dissenters may be approaching fast to overtake them, *they* still are foremost in this proud distinction.”

We leave the matter here unless the Subaltern should require other proof either from the past or present history of the Independants; if so he can be supplied with it, both from the friends and foes of the denomination.

3. He charges the Missionaries with stirring up their Hottentot congregations to insurrection. This is a serious but old and oft-refuted charge against the Missionaries of the cross. Those of our readers who are familiar with the early history of the church will remember that the most violent persecutions against the Christians arose from political accusations: it was said they were attempting to subvert the state, and to supplant King Cæsar by King Jesus. It was the accusation against the Lord himself, that He designed to overturn the state; and “if they call the Master of the house Beelzebub,” how shall the servants escape? The same charge was made against the Missionaries of the Western Isles, but not established: it was predicted of Missionaries in this country at the commencement of their labours; but where is the fulfilment? It was charged on the Missionaries at the Cape, and what is the result? After the most patient and impartial investigation of the commons of England, the Secretary of state writes, when referring to the character of the people, in the despatch alluded to, in the following strain, which *proves* the Missionaries to be any thing but the excitors or advocates of war.

“I am further constrained to record my dissent from the unfavourable estimate which you have formed of the Caffre character. Referring to the *great mass of evidence** which it has been my duty to examine, I find it replete with proofs of a directly opposite tendency. I learn that amongst this proscribed race, Christian missionaries have passed many years respected, honoured, and secure. It is placed beyond dispute that at the very moment when the countrymen of those missionaries were harassing Caffreland with incessant patrols and commandos, the teachers of religion, relying implicitly on the honour and good faith of the tribes, continued to receive kindness and protection.

“In the midst of all the calamities incident to their situation in our immediate neighbourhood, the Caffres, under the guidance of their Christian ministers, have built places of public worship; have formed various congregations of proselytes, or of learners; have erected school-houses, and sent their children thither for instruction. In the meanwhile no inconsiderable advance has been made in agriculture and in commerce. A trade, variously estimated, but not amounting to less than 30,000*l.* per annum in the

* Had the Lieutenant seen and read this ere he sat down to write excathedra? He had better lay down his pen and wield his sword, or confine it at least to the details of dinners à la gourmand.—ED.

purchase of European commodities, had been established on the frontier, and as many as two hundred British traders were living far beyond the boundaries of the colony, protected only by the integrity and humanity of the uncivilized natives.

“To such a people the character of ‘irreclaimable savages’ cannot with justice be assigned. Nor indeed, even if well founded, would this reproach come with a good grace from us, unless it can be asserted that we have, as a Government, fairly brought to the test of experiment whether they can or cannot be reclaimed.”

Not to rest in this, we ask, did the authorities at the Cape prove their charge? Did they attempt it? The character of the whole government rested on this one point. The policy of the local government was reprobated and impeached by the Missionaries. Were their charges disproved? Who was recalled? Who were censured for their policy as never were the agents of any former government? The local Government or the Missionaries? The Missionaries remain.—The Governor returns, laden with *silver* honours, but with the distinguishing note appended to his name in the history of the Cape colony, that he had excited and maintained a sanguinary and unjust war against a barbarous people!—What shall we think of Lieut. N. P.’s testimony of the warlike temper of the Missionaries, on reading the following extract from Lord Glenelg’s dispatch, from which it would appear that Sir B. D’Urban had attempted to persuade his superiors that the Missionaries, as a body, had not only sanctioned but solicited the war?

“In your despatch of the 21st of January you observe, that ‘all the missionaries on the border, men of peace and religion, concur in one opinion of the wanton atrocity of the invasion, and of the impossibility of any other remedy than that of the sword.’ This statement, however, was evidently made under a misapprehension of the real facts of the case. I have before me the conclusive proof that the missionaries of the London and Glasgow Societies, instead of regarding the invasion as a wanton and unprovoked act, considered it as a natural reaction on the part of the Caffres against a series of extreme and intolerable oppressions. So far are they from thinking the sword the only remedy, that, on the contrary, they insist, even with importunity, on the certain efficacy of other methods, of which kindness, conciliation, and justice should form the basis.”

4. He charges the Missionaries with the propagating of falsehood in England on the subject; and especially charges Dr. Philip, with being the prince of jesuits, and with prostituting the finest talents to the worst of causes. We should not offer the slightest remark on either the one or the other charge, were it not for the very peculiar circumstances into which the Missionaries at the Cape, and especially Dr. Philip, have been forced. Calumniated on the spot, and confident, if they were not heard in a place where justice could be obtained, that the aborigines must be exterminated as well as oppressed, they went to England, and laid their statements, through Dr. Philip in the first instance, before a tory administration; and such was the effect of their reports, never officially contradicted, that the then Governor was recalled, and measures adopted for the effectual amelioration of the condition of the aborigines. That was by a tory administration. The evils however continued to exist, and the oppressions to increase, until the poor people burst forth in all the horrors of

predatory warfare to avenge their wrongs. Previously to this the Missionaries, living amongst the people and knowing the state of feeling, had not failed to predict to the Local Authorities what must be the result of their policy;—they were not listened to, and the consequence was a furious and bloody war. We shall not now enter into the causes of that war; it will form a distinct item in connection with the historical part of the Subaltern's work; but suffice it here to say that Dr. Philip never made either his intentions, charges or proofs, secret; *they were fully known at the Cape*. He sailed in the broad day to Europe, for the express purpose of vindicating himself and brethren at the expense of the Local Government. Did he first tell the wrongs of the aborigines to the audiences at Manchester and Sheffield? No, He told them deliberately and calmly, corroborated by the concurrent testimony of the witnesses he had brought with him, and of others on the spot; and in the absence of any satisfactory justification of their conduct by the Cape authorities, (their own statements rather confirming than otherwise the representations of the Missionaries,) the Secretary of the colonies addressed such a letter to the Governor of the Cape, as we should never wish to see addressed to any man with whom we were on terms of friendship. We quote one passage from it which refers to Dr. Philip's straightforward conduct at the Cape, and to the strange equivocation of the government on the subject.

“In your despatch of the 21st of January, you denounce the irruption of the Caffres as inexcusable, for a reason which you assign in the following terms:—‘I was in special negotiation with them for a new, and to them, a very advantageous, order of relations, into the details of which Dr. Philip, chief of the London mission, had personally, as well as by his missionaries living among them, entered fully with them, as lately as October 1834, with which they had expressed their satisfaction.’

“It is no impeachment of your habitual accuracy to say, that you have inadvertently fallen into a misconception of the facts of this part of the transactions under review. I have before me evidence the most conclusive, to shew that Dr. Philip did not, either in his own person, or through the agency of any other of the missionaries of his society, make those communications to the Caffre chief, with which you state him to be charged by you. Whether he misunderstood your instructions, or whatever circumstance may have occasioned it, of the fact itself there can be no doubt. He neither negotiated as the agent of the local government with the Caffres, nor even delivered any message from you to the chief. We are, therefore, not entitled to impute to the Caffres the fault of having burst into the colony regardless of the obligations to forbearance imposed upon them by the pendency of such negotiations as you have mentioned.”

Who is the Jesuit here? As further proof of the Lieutenant's inaccuracy in reference to the slaughter of character in this passage, we may observe, en passant, that Dr. Philip, is not a showy speaker;—he is a solid but a powerful pleader; and who, gifted with such talents as *he* possesses and with such a cause, could be calm?

With Mr. Read we have no acquaintance beyond that connected with the history of his wrongs; and we suspect had the Subaltern as much cause for complaint as Mr. Read, he would have made up in strength what he omitted in elegance.—The Caffre chief Tzatzoë designated by the author, “a Caffre fugitive and deserter,” is a

free man, a man robbed of his hereditary possessions by colonial cupidity. He was not smuggled out of the colony by the Missionaries ; there was no need for such conduct : he was a free man, injured in a free colony, more free to remain at the Cape than the author. He had no *masters* east :—he left the colony in open day, and returned to it as openly.—Though we are confident Dr. Philip's intellectual, moral, and religious character needs no advocacy of ours, yet as we have quoted the calumny of one officer in the company's service, we may be forgiven for quoting the opinions of another on the opposite side.

Capt. Fawcett remarks, after hearing Dr. Philip preach, that " There was a boldness and manliness in his style, and an unction and impressiveness in his observations and appeals, that very much charmed me. Toward the close of his sermon he spoke to this effect.—' My friends, I have to ask you whether we are in the perilous days of which the Apostle here speaks. It will be well for us to make the inquiry. Paul here says, that in the latter days of the church a body of men shall arise who shall be lovers of their own selves, but having a *form* of godliness : covetous, but with a form of godliness ; boasters, proud, but very religious people ; blasphemers, disobedient to parents, but a church-going people ; unthankful, unholy, but having this form of godliness ; without natural affection, truce-breakers, false accusers, but very religious men ; incontinent, fierce, despisers of those that are good, but with this form of godliness ; traitors, heady, high-minded, lovers of pleasure more than lovers of God,—having a *form* of godliness, but denying the *power* thereof. From such turn away.' I was resolved on forming his acquaintance, and called to pay my respects to him ; and, if he had gained my heart by what I saw of him in the pulpit, this was more confirmed by the fascination of personal and private intercourse. I found him a man of large and enlightened views, and was particularly pleased with that part of his conversation which turned on the great and good men of my own country. I had heard of them, or read their works, before, and could not fail to admire them ; but the special incidents and traits of character which he brought forward in connexion with them, threw a new charm and a new light, on their attractive excellences."

Irrespective of the question in dispute, we have here the testimony of a man who *knew* Philip intimately, confronting one who perhaps never saw or heard the man he calumniates. We give him all the benefit of the comparison. This second visit to England issued in the recal of a second Governor, by a *whig* government. Surely the state of things must have been very paradisiacal to have induced both a whig and tory administration to listen to a despised and calumniated Missionary, and, on his testimony, merely recal *two* Governors—the one a noble, the other a knight !! Now it was *after* these statements had been made before the highest tribunal, and been disposed of, and in order to excite *religious* sympathy and prayer for Africa, that the " showy " speeches were made at Manchester and Sheffield. It was not with a view to give a *political* bias to the views of any man : this would have been useless ; for, unfortunately for the colonies, they possess with all their power and oppressions but too small a share in the feelings of the British people to influence them very materially in the selection of their representatives. A local cess would have much more interest with them than the Indian pilgrim tax, or a district affray than the Caffre war.

There is one thing connected with this subject which affects the character of the Missionaries, and which we are not willing to pass over in silence. We refer to the apparently political character which the Missionaries of the London Society have assumed at the Cape. That character, however much they may dislike it has been forced upon them: it is not a political character of whig, or tory, or radical, but a political character on one topic, *the liberty of mankind*. The Missionaries, after labouring in Africa for some years, were blessed with converts; these converts in common with other natives are oppressed; the Missionaries felt it their duty to shield and protect their flocks, and the representation of their wrongs, involved the advocacy of the whole injured population. Thus have the Baptists and Wesleyans become political in the West Indies, and thus would the Missionaries become political in this country, if the question of the government connection with idolatry, say, or the question of marriage amongst native converts, should be conducted in such a spirit as would oblige them to appeal from India to that land where no cry is heard in vain. It is on one point and one alone, that missionaries *can* be political. There may, and must be details, but the cause is one,—the freedom, civil and religious, of the human family. There is one expression in the singular tirade of Lieut. N. P. which calls for the especial notice of our readers. "*But it rested with two classes to exhibit a dark contrast to the above christian-like conduct, &c.*" Being in some measure acquainted with the transactions of the Cape government we did most eagerly search the pages of Lieut. N. P. for a record of this most Christian conduct, and—will our readers believe in what it consisted?—we let him tell his tale himself: it was that

"In consequence of this irruption of the Kafirs, troops were brought from Cape Town (for there were only 700 men on the frontier!) The inhabitants of the Colony were armed, *Kafirland invaded, and the enemy, after a very harassing warfare, brought to sue for peace, which was granted them by the Governor, Sir B. D'Urban, on the following terms; namely, that they should restore 50,000 head of cattle, 1000 horses, and give up the musquets they had got from the Colony!!!* It was also found necessary to guard against the possible recurrence of such an irruption, by taking from the Kafirs the territory between the Keiskamma and Kei rivers, which afforded the nearest eligible line of frontier and the only tenable one. Subsequently however many of the Kafir tribes requested they might be re-admitted to those lands and acknowledged as subjects of His Britannic Majesty, which was accordingly done, and every thing promised fair for a continuance of peace and the gradual civilization of the Kafirs, whose character must by this time be sufficiently apparent to my readers."

Had even this been the *real* case, it would have been comparative mercy when contrasted with the *actual* state of things—heavenly when compared with Sir B. D'Urban's official account of the matter, which we give in order to afford an additional opportunity of judging of the whole affair.

"In the course of the Commissioners' progress in the census of the tribes of Gaika and T'Slambie, they have ascertained that their loss during our operations against them, has amounted to 4,000 of their warriors or fighting men, and among them many captains. Ours, fortunately, has not

in the whole amounted to 100, and of these only two officers. There have been taken from them also, besides the conquest and alienation of their country, about 60,000 head of cattle, almost all their goats, their habitations are every where destroyed, and their gardens and corn-fields laid waste. They have, therefore, been chastised, not extremely, but sufficiently."

"Amongst many passages illustrative of the manner in which the war was conducted by the British troops, I select for illustration the following, from a letter addressed by Colonel Smith to yourself on the 11th of June. 'The enemy, although his traces were numerous, fled so rapidly, that few were killed, and only three shots fired at the troops. The whole of the country has been most thoroughly traversed; upwards of 1,200 huts, new and old have been burnt; immense stores of corn in every direction destroyed; 215 head of cattle of all sorts captured; several horses, and nearly 2,000 goats, have fallen into our hands. The women were very numerous; and I therefore caused them to be amply supplied with beef and biscuit, and dismissed them with the assurance that the atrocities of their husbands had made them forfeit their homes, and that they must move over the Kye. They all stated that they were anxious to do so. It is most gratifying to know that the savages being the unprovoked aggressors, have brought down all the misery with which they are now visited upon the heads of themselves and their families; and that the great day of retribution, and the punishment of the unprovoked atrocities committed by these murderous savages on our colonists, had arrived.'"

As nothing we could say could possibly brand, with the infamy it deserves, such inhuman conduct better than Lord Glenelg's own comment, we quote it entire.

"Reading those statements at this distance from the scene of action, I must own that I am affected by them in a manner the most remote from that which the writer contemplated. In the civilized warfare of Europe, this desolation of an enemy's country, not in aid of any military operations, nor for the security of the invading force, but simply and confessedly as an act of vengeance, has rarely occurred, and the occurrence of it has been invariably followed by universal reprobation. I doubt, indeed, whether the history of modern Europe affords an example even of a single case, in which, without some better pretext than that of mere retribution, any invaded people were ever subjected to the calamities which Colonel Smith here describes: the loss of their food, the spoiling of their cattle, the burning of their dwellings; the expulsion of their wives and families from their homes, the confiscation of their property, and the forfeiture of their native country. I am, of course, aware that the laws of civilized nations cannot be rigidly applied in our contests with barbarous men; for those laws pre-suppose a reciprocity, which cannot subsist between parties of whom the one is ignorant of the usages, maxims, and religion of the other. But the great principles of morality are of immutable and universal obligation, and from them are deduced the laws of war. Of these laws the first and cardinal rule relating to a state of hostility is, that the belligerent must inflict no injury on his enemy which is not indispensably requisite to ensure the safety of him by whom it is inflicted, or to promote the attainment of the legitimate ends of the warfare. Whether we contend with a civilized or a barbarous enemy, the gratuitous aggravation of the horrors of war, on the plea of vengeance or retribution, or on any similar grounds, is alike indefensible.

"I am bound to record the very deep regret with which I have perused this passage. In a conflict between regular troops and hordes of barba-

rous men, it is almost a matter of course that there should exist an enormous disproportion between the loss of life on either side. But to consign an entire country to desolation, and a whole people to famine, is an aggravation of the necessary horrors of war, so repugnant to every just feeling and so totally at variance with the habits of civilized nations, that I should not be justified in receiving such a statement without calling upon you for further explanations. The honor of the British name is deeply interested in obtaining and giving publicity to the proofs that the safety of the King's subjects really demanded so fearful an exercise of the irresistible powers of His Majesty's forces."

If this was the *christianity* of the Cape Government—if these were its acts of clemency—if these its exhibitions of mercy—what must have been its acts of retribution, its displays of penal power, its days of chastisement and oppression? What they were, let the sighs of the widow, the cries of the orphan, the wailings of the destitute, the blood of the brave Hintza and his companions—let these tell the amount of suffering, oppression, and wrong, which have been heaped upon the aborigines of South Africa by a professedly Christian Government.

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IV.—Chapter of Correspondence.

1.—NATIVE COMMENTARIES—ROMAN CHARACTER.

To the Editors of the Calcutta Christian Observer.

MY DEAR FRIENDS,

Among the various departments of labour which press upon the attention of Christians in this country, there is one which, in my view, begins to require more attention.

It is the *preparation of suitable Commentaries* for the help of Native preachers and catechists, &c. It is generally felt, yet I think it needs to be more strongly felt, that *Native preachers* form one of the most important agencies that we have, for giving currency to Christianity in this country. Now this instrumentality never can be brought to bear with any thing like its natural power until such helps are brought within the reach of this class. In the present state of things Native preachers are very important auxiliaries. But they have generally no means of storing their minds with such knowledge of the Bible as will give fulness, and depth, and solidity to their religious instructions, nor such as will give full development to their own piety. They generally become very familiar with the methods pursued by Musalmáns and Hindus in opposing the Bible, and acquire expertness in replying to their objections, but then their own minds remain empty—void of that knowledge which would produce a vigorous growth of Christianity around them. It is true that Native preachers are generally in the immediate neighbourhood of some Missionary or other person capable of giving them instructions. But a Missionary seldom feels that he has time to spend in giving that full and copious knowledge of the Scripture history, geography, manners and customs of the times, character of the then popular systems of idolatry, &c. &c. which the other ought to possess. And if he does take the time for this, there is a great waste of power; for if he would appropriate about the same amount of time that is necessary to instruct *one*, he could prepare a well adapted commentary that would furnish the means of *self-instruction* to hundreds. Besides, if he sit down

with one and instruct him fully in these important matters, he makes him a mere passive recipient of knowledge ; on the contrary, if he put a volume into his hand, which discusses these and furnishes a storehouse for him, it gives elasticity and enlargement to his mind. He then feels that he has in his own hands the means of self-improvement, of employing usefully his leisure hours, and of giving more fulness and force to his preaching to others. If they possessed these means they would be so much more able to edify and bring forward the dwarfish and almost famished specimens of Christianity which gather around them. Now this work of preparing such a commentary would, in the hands of an individual, be very laborious. But if an arrangement were entered into by a number of individuals who are qualified for such a work, and each one take a part, somewhat after the example of the different parties who prepared the current English translation of the Bible, the labour of each individual would not be great—the time and labour would not be much greater than each one ought to give to the instructing of the Native preacher or catechist, who is in a measure dependant on him ; and the result of these combined labours would, in the course of a few years, furnish Native preachers and Native christians with much invaluable assistance.

I rejoice to know that the Rev. Mr. Wilkinson has prepared a commentary on Genesis, and hope that that work will soon shew the importance of having others of the same kind embracing all the other parts of the Bible.

The details of such an arrangement will have to be suggested when it shall be ascertained whether the public mind is ripe for such an undertaking.

The consideration of this subject throws the mind almost instinctively on another question of immeasurable importance, and of great perplexity, i. e. in what *character* should such a work be published? If the views of your friend "CINSURENSIS" in the February No. of the *Observer* be correct, then this work ought to be published in the *Bengáli* and *Nágari* and *Persian* characters. But if otherwise, then such a work might be published with great advantage in the *Roman* character. Let us compare the relative *economy* in the use of these respective characters ; and economy, in a country like this, and for the use of so many generations of men as we suppose will live after us, is no unimportant consideration. We see that the whole Bible and Testament can be printed in the Roman character, and bound in one convenient *pocket* volume, and be perfectly distinct and legible. Whereas, with the best improvement of *Nágari* types, the single part of the Old Testament which has been published, fills a large unwieldy volume. The Bible complete, then, will fill at the least three large volumes ; and the same, in the Persian character, still larger. Now, suppose a Native preacher be even able to purchase a whole Bible ; when he goes out to preach he will of course desire to have the whole of that blessed volume, which is his treasure-house, with him. Then he must fill his arms or load a servant to carry it for him, or do without ; when, in the other character, he could carry it in his pocket without parade or trouble. Henry's or Scott's Commentary in the Roman character, forms six pretty large volumes. In either of the other characters it would make, at the very least, 18 or perhaps more very large volumes. Then to procure a Bible and a single Commentary, the Native preacher must purchase at least 21 large and expensive volumes!—and where is he to get the means? Now suppose that Christianity had made a little further advance in this country, and the Native preacher will need to have his library furnished at least with such works as the following ; viz. "Horne's Introduction," which will be, in this character, 12 large volumes ; "Mosheim's Church History,"

which will be 18 large volumes; "Rollin's Ancient History," which will be about 24 volumes; "Gibbon's Decline and Fall," &c. about 9 volumes; "Russel's Modern Europe," 9 or 12 volumes. Here then I have enumerated but a few of the works that go to form the very elements of such a library as should be in the house of every preacher of the Gospel, and we have an array of 93 volumes, and all large and expensive volumes. Now suppose we add what he ought to have in the way of Biblical criticism, works of practical piety, and a few miscellaneous volumes, it would swell the list to at least another 100 volumes. And I have specified only one class of Natives, because that class seems to require attention first. But how many others are to be supplied. Look at any of the large towns in England, and see how many other private libraries there are besides those which belong to the clergy of the place. As many for each of the large towns of equal size in this country will be needed. Now to furnish such libraries for the families of Hindustán, who will estimate the difference in the expense, if they have to be in the Persian or Nágari character, or in both? And for the generations that are to follow us throughout all time, if we shall entail on them the necessity of purchasing all their libraries in a large and cumbrous character;—and when viewed in all its bearings on the future prospects of India—who will tell us how much the *difference* in the economy of the two systems is short of *infinite*? Viewed in this single aspect this subject is vastly important; for the mass of the people are a *poor* people, and in despite of all our efforts will continue to be a *poor* people, at least till knowledge shall be made cheap and attainable by the common people*.

W.

Allahabad, Feb. 27th, 1838.

2.—"B." AND "CINSURENSIS" ON THE COMPARISON OF EASTERN LANGUAGES.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I perceive in the February number of your work the remarks of "CINSURENSIS" on an article, in a previous number, on the Comparison of Indo-Chinese languages. The writer has manifested a spirit of perfect candour and fairness, and I doubt not that his statements in regard to the Bengáli language are fully correct. Cinsurensis has adverted to several errors which he supposed me to have made in the article upon which he remarks; but among the inaccuracies which he has mentioned, I find only one which can be considered such, viz. that I applied the epithet "peculiar" to that feature of the *Asámese* language which requires a different pronoun in the second person, according as the speaker is superior or inferior to the person addressed. This, however, was said without any reference to the Bengáli; nor had I any means of ascertaining whether this feature was a characteristic of that language or not.

CINSURENSIS says further—"The comparison of adjectives in Bengáli is effected by a similar process to that erroneously stated to be peculiar to the *Asámese*." The process by which *Asámese* adjectives are compared, was *not* stated in the "Comparison, &c." to be "peculiar to the *Asámese*."

* Our Correspondent W. will perceive that we have omitted the concluding portion of his letter, for reasons which, on reflection, he will himself, we doubt not, approve. We are most desirous that our pages should not contain any thing that either is or might be deemed *personal*, and which could only give rise to painful and unprofitable controversy. If W. will divest his argument of every thing of this tendency, we shall readily give it room in a subsequent number.—ED.

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He again says—"Also what are termed in the 'Comparison, &c.' numeral affixes, are of ordinary use in Bengáli; so that the analogy of the two languages is much closer than supposed in the 'Comparison.'" Nothing was said in the "Comparison" intimating that numeral affixes were a peculiarity of the *Asámese*.

"All the other grammatical minutiae particularized," he observes, "equally apply," to the Bengáli. He has, however, himself afforded us one instance of material dissimilarity, viz. in the *third* person of the *verb*, which is varied in the Bengáli to denote the superiority or inferiority of the person spoken of.

CINSURENSIS appears to labour under the error of supposing that the remarks in the "Comparison, &c." on the grammatical construction of the *Asámese* language, were made for the purpose of showing us great a distinction as possible between that and the Bengáli; an object the furthest from the writer's aim. The grammatical characteristics of the *Asámese* noticed in the "Comparison," were not set in contrast with those of the Bengáli, inasmuch as no such notices of the latter language were made. Not having a knowledge of that language, it was not part of my undertaking to give a synopsis of its grammar. The list of Bengáli words I copied from two or three vocabularies and dictionaries, taking what appeared, from them all, to be the primary and most common terms to denote the various objects specified in the list. It was foreign to the design of the Vocabulary to insert columns of secondary and synonymous words in the various languages. Such a compilation, embracing all the secondary terms, and all words transferred from one language to another, though with some changes of meaning, would be highly desirable; but it will at once be seen that it would have been impracticable on the limited plan of the "Comparative Vocabulary." An investigation of this kind would doubtless increase the similarity apparent between any other two languages of the Vocabulary, in as great a proportion as it does that of the Bengáli and *Asámese*. It would not however furnish a fair specimen of the real resemblance of any two languages, as actually spoken or written. The proper method to ascertain this, would be to compare specimens of Scripture, or other works, faithfully translated into each language; where the discrepancies, not only of common words, but of all particles, prefixes, and affixes, with the differences of idiom and construction, would be manifest at a glance. This would show a very different result from that obtained by the comparison of a few of the most common terms, as *man, horse, dog, cat, &c.* which, in languages of a common origin, are almost sure to be alike.

The latter part of CINSURENSIS's article is devoted to the discussion of the Romanizing system. His arguments on this subject I have no design to controvert; but will only observe that the great *folly* of the Romanizers which he has undertaken to expose, and which he proposes to deduce from the "Comparison, &c." is not to be found *there*. My words were, "that the Roman character is adequate to express every sound of the human voice, and is well fitted to be the written representative of all languages." "This assertion," says CINSURENSIS, "involves a negation of such adequacy and fitness to all other characters." But this inference is a mere gratuity (gratuitous assertion?) In predicating such adequacy of the Roman character, I neither assert or deny, that there are other systems, which might be rendered adequate to express the same variety of sounds. It has often been said that the Roman character is inadequate to the expression of the oriental languages. It was sufficient to my purpose to affirm that it *was* adequate, without asserting either the adequacy or inadequacy of any other set of characters. I might, indeed, and I apprehend with safety, challenge Cinsurensis to produce any existing alphabet, which, with what-

ever modifications, would be *as well* fitted as the Roman "to be the written representative of all languages," or which, waiving comparison, could even be pronounced "*well fitted*" for such a purpose; but as I have no wish to enter upon a discussion of this point, I content myself with defending my former statement, which appears to me perfectly intelligible and *correct*, and certainly conveyed no intimation that other alphabets were *incapable* of being so modified and enlarged as to express the sounds of any or every language. It is therefore a mere waste of labour to prove that "any existing alphabet, or any newly invented symbols whatever," by "the process of omission and of diacritical distinction," would be "adequate to express every sound of the human voice,"—a proposition which could not possibly be disputed by any one.

"Let not any," says CINSURENSIS, "be misled by the fallacious mystification of a plain question, in which the sanguine advocates of the Romanizing system have indulged and do yet indulge. It is of course a subsequent question *what* alphabet may be made applicable to express the sounds of the Indian languages with the fewest, *simplest*, and most effective modifications; but the *primary* one, as to the *capability* of any set of characters to receive an arbitrary assignment to the office of representing any variety of sound whatever, is that which has been, in our judgment, so mischievously mystified."

What is here called the "subsequent question" is most undoubtedly *the* question, so far as it regards Romanizing; and it may well excite our surprise that any of its advocates should have engaged in an argument on the other question, whether the Roman is the only alphabet *capable* of being so modified as to express the sounds of any given language. Whoever may have broached this idea, it is certainly not to be gathered from the article upon which CINSURENSIS has animadverted.

Yours, &c.

B.

The *Post-scriptum* to the preceding letter, having no bearing upon the question at issue, and reflecting on the procedure of a contemporary upon whose editorial unfairness or impartiality it is not *our* province to pass a judgment, we have suppressed. We have subjoined the reply of CINSURENSIS; which, if we mistake not, will fully satisfy our excellent friend and correspondent B, that his former remarks were somewhat misapprehended.—ED. C. C. O.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Any remarks of so intelligent and able a writer as the author of the "Comparison of Indo-Chinese languages," must always command consideration. As an opponent he is at once too honorable, and too courteous, to be met otherwise than with respect. I am happy in believing that the remarks to which I now reply have been penned, in great measure, under a misapprehension.

"B." has most courteously admitted me to have manifested in my former paper, "a spirit of perfect candour and fairness." I trust to secure, in those now offered, a continuance of his favourable opinion, the more gratifying because felt to be not undeserved.

And, in the outset, let me entirely disclaim the remotest intention to assume a hostile position with regard to "B." In my former paper I stated, distinctly enough methinks, what my design really was, "simply and in good faith to throw in my mite of aid, to the excellent individual

who furnished the comparison, in his useful investigations, as well as to draw the attention of others to the subject."

Now I knew of course, that "B," from his position, must necessarily be cut off from the fullest sources of information with regard to the language of this province; and therefore conceived, as I stated, that "he would be glad to obtain the Bengáli forms" with which my paper furnished him, as well as with the notices of grammatical peculiarities that followed. In relation to those forms, "B." says that "it was foreign to the design of his vocabulary to insert columns of secondary and synonymous words, &c." Yet, had he not himself inserted *some* such, and that too in the very column in question, the Bengáli? And, in fact, if the "comparison" had any purpose of utility to serve, if it were indeed designed to shew the comparative affinities of the languages of which specimens were given, how *could* it be "*foreign*," or otherwise than most *germane* and essential to the design of the vocabulary, to insert those forms, be they first or secondary, on which must necessarily hang the decision of the entire question of the dialectic affinities professed to be under exhibition? Over and above the *five* Bengali synonyms given by "B." himself, I furnished him with *seventeen* other synonyms and with seventeen secondary forms besides, i. e. provincial or colloquial variations of primitives, inserted in his list. Now it so happens that, in nearly the whole of those 34 instances, the synonymous or secondary forms are precisely those *most* current in the spoken language of Bengal, and consequently those which most clearly illustrate its affinity with the Assamese. How then, could that affinity have been either shewn or disproved, without taking them into the estimate? By means of them I established that instead of six-tenths, above eight-tenths of the 60 words included in the vocabulary, was the real proportion of terms common to the two dialects.

Again, as to the grammatical items—"B." says that "among the inaccuracies which CINSURENSIS has mentioned," he finds "only one that can be considered such, viz. that he (B.) had applied the epithet 'peculiar' to that part of the Assamese language (Grammar?) which requires a different pronoun in the second person, &c. This was said, however, without any reference to the Bengali."

If "B." will kindly refer back to the "Comparison," p. 24, § 1, he will find that *after* stating the verbal affinity of the Assamese to Bengáli, to be such, as drawn from the table, that above six-tenths of the most common words were identical, "he adds,"—"the *grammatical peculiarities* of the two languages are considerably unlike;" following which assertion, come the specifications of supposed *Assamese* peculiarities, which I remarked were in reality *not* such, belonging equally to the Bengáli. If then, with each specification subsequent to this general heading, as it were, the same epithet of "peculiar" was not introduced, was therefore the inference the less legitimate and unavoidable that all were equally "grammatical peculiarities considerably *unlike*?" How could I, or any reader, even imagine such specifications so strung together under such a heading, to have been "made without any reference to the Bengáli?"

But "B." quotes me as asserting that "all the grammatical minutix particularized apply equally to Bengáli; and says thereon, "He (CINSURENSIS), has however himself afforded us one instance of material dissimilarity, viz. in the 3rd person of the *verb*, which is varied in Bengáli to denote the superiority or inferiority of the person spoken of." It surprises me, I confess, that a dissimilarity which I myself observed, and which was of course *not* "one of the minutix particularized" as *alike*, should be brought forward to shew an inconsistency in my argument. I appeal to "B." himself whether the oversight does not rest with him, not with me. I asserted, not that there were no dissimilarities, for I myself adduced this as one—but

I showed, as well from several instances of what were in "B.'s" paper erroneously stated as peculiarities in Assamese, as from the secondary forms of words, that the analogy of the two languages was much closer than supposed in the "Comparison."

I have thus, I trust, set myself right with my able opponent, and shewn that if any part of his argument has been misapprehended, whether by me or others, it has been unavoidably so misapprehended, in consequence both of his own expression and his arrangement of his matter; yet further, that his present letter has in no way shewn that there really has been any misapprehension; while, on the other hand, he has, notwithstanding my direct assurance, altogether mistaken the purpose of my former remarks as *hostile*, instead of auxiliary, to his design. "It has been thought advisable to give specimens, &c." he wrote in his first paper, "hoping that others may be induced to extend the comparison." This *hope* so expressed it was my wish and aim to meet, in the extension of the vocabulary, not indeed "in another language," but in one of those already but incompletely exemplified. And "B." will credit the assurance that I never for one moment contemplated the possible supposition on his part that my remarks were other than those of a friend and fellow-labourer, and such as therefore I might sincerely, as I did, request him "to take in good part."

The second portion of "B.'s" letter regards *romanization*. On this let me assure him, that my former remarks on this head, to which an expression in his paper furnished me merely with a text, referred I may say perhaps to any one rather than himself; certainly were directed mainly against some thorough-going advocates of indiscriminate *romanizing* on this side the Bay of Bengal.

I admit cheerfully, what I never denied, that "B." has not, in so many words, contended for the *exclusive* fitness of the Roman alphabet "to be the written representative of all languages;" but *all* are not so moderate or so prudent as himself; many are ready 'to go any length' in the patronage of a favourite theory, though thereby only weakening the very cause they profess to advocate. If, therefore, only to prevent the misapplication of his language to support extra-romanization propensities, I was bound to shew that there was, even in his own cautious phraseology as it would surely be interpreted by many, an essential fallacy. And so surely does it exist, that even "B." himself, candid and honorable as he is, is compelled, unconsciously to himself, no doubt, to shift his ground and vary his actual position in order to make out his own argument, though therein, by a species of literary *felo-de-se*, he only the more effectually overturns it. He says, "It has often been said the Roman character is *inadequate* to the expression of the oriental languages. It was sufficient to my purpose to affirm that it *was* adequate." Yet following this he writes—"I might indeed challenge CINSURENSIS to produce any existing alphabet which, with whatever modifications, would be *as well* fitted as the Roman to be the written representative of all languages." Thus, from a question of *adequacy* going over to one of *fitness*, greater or less! "B." must be reminded that adequacy, as far at least as my argument went, is not by any means synonymous with *fitness*: this must be determined by many considerations of a wholly different nature from *vocal extension*, which is the grammatical sense of adequateness, as used by me. The two must not be confounded. "B." himself expressly admits that he does "neither assert nor deny that there are other systems which *might* be rendered *adequate* to express the same variety of sounds," as the Roman character. In fact a character may be, till modified, *very* inadequate, and yet, from entirely other considerations, *well* fitted to be applied to the expression of the sounds of a language; as e. g. of the dialects of the South Seas and others, hitherto unwritten—so

may it, on the other hand, be quite *adequate* to the utterance of the sounds of any given language and yet *not* so well fitted to the purpose ; e. g. to supersede even a much *less* adequate character that may have once got into use, the *dis* usage of which might be attended with far more serious mischiefs than any benefit from the introduction of a more philosophical alphabet should counterbalance. Who can point out a *more* inadequate character than the Roman to express the current sounds of our native English ? yet who would venture gravely to propose the invention or mutation of a substitute, however excellently *well-fitted*, avowing any the smallest persuasion that would be listened to ?

I have proved the inadequacy of the Roman alphabet to be applied to the *written* languages of Asia : in doing so I have, by inference also and incidentally, shewn its *unfitness* in some respects ; but I by no means rest the decision of that *unfitness* upon the few arguments so incidentally alleged, and must not be so understood. To this effect I clearly expressed myself in my former remarks : stating that “ I had, abstractedly considered, no objection to make to the adoption of the Roman alphabet for written communication among a people *yet without one of their own*. In such a case the only question with me would be one of expediency, to be determined by *aptitude*, facility, and many other considerations “ besides mere *adequacy* ; or, in other words, by its *fitness* in other respects ; ” which I did not there, and cannot here, enlarge upon.

I am glad, in conclusion, to have it from B. himself, that “ it is a mere waste of labour to prove that ‘ any existing alphabet or any newly invented symbols whatever, ’ might, by the process of omission and of diacritical distinction, become adequate to express any sound of the human voice ; ” “ and that in his opinion, that is “ a proposition which could not possibly be disputed. ” Because, however clear to *him* the distinction I have drawn between that as a *previous* question and the subsequent one of *selection*, it is not equally so to all,—and by many the mere proof, that the Roman alphabet, as modified by Sir W. Jones and now vigorously pressed into a service that great scholar never certainly contemplated, *might* be rendered *adequate*, was taken to mean that none other could ! not that this was *reasoned* out, but assumed : i. e. there *was* a mystification upon the subject which it was my business to expose. Of that mystification many minds, it is to be feared, are not however even yet disabused ; not all have even now learned to see, that *were* the Roman alphabet incomparably more adequate even than it is, (and I have shewn it, in my former paper, to be strikingly *inadequate*,) still its *fitness* to be employed to supersede the indigenous alphabets of India is altogether *another* question, to be decided on other and wider grounds than mere typographical compressibility, or any other near and palpable circumstance whatever, while leaving out of view larger and greatly more important considerations, such as those some few of which I only glanced at in my former remarks. I may return to this question hereafter ; thus much I have stated only to meet the remarks of B., of whom I now take leave with equal esteem and cordiality.

I am, &c.

CINSURENSIS.

V.—*The Connexion of the British Government with the Idolatry of India.*

The Government of British India appears determined to continue its disgraceful connexion with the idolatry of the country, while the religious and humane portion of the community at home and abroad appear to be equally resolved on its dissolution.

The parties have fully and fairly entered the arena, and those who feel an interest in the elevation and happiness of the human race must watch the progress and issue of the contest with the most intense anxiety. The inequality of the combatants might at once decide that the palm must be ceded to the ruling powers, but the battle is not always to the apparently strong, nor the race to the swift. The possession of power does not always ensure success—not *even* in ordinary concerns, much more when the object contended for is inseparably connected with the morality and salvation of *mankind*. There is a God that ruleth in the earth; he is a jealous God, he will neither give his glory to another, nor will he allow his servants to transfer it to the gods of the heathen. We do, without laying any peculiar claim to foresight, safely predict what the termination of this conflict will be. The Government must be defeated if it will not yield. The data on which our assurance rests is the page of history, confirmed by the experience of every day. It is true of nations, as of individuals that though a sinner do evil an hundred times and escape with impunity, yet shall punishment eventually overtake him. Our own convictions are, and we state them without hesitation or reserve, that if the Government of India or any other government will deliberately and perseveringly maintain such a connexion as that which now subsists, with the warning and entreaties of the servants of God sounding in their ears, sooner or later the same fate will overtake them which overtook the Egyptians for their oppression of the church, and which fell upon the Israelites for their abandonment of God and admixture of truth with the errors of the surrounding idolaters. Entertaining such views, and having in former papers brought forward painfully satisfactory evidence of the union which subsists between the British Government of India and the idolatry of the country, it now devolves upon us in defence of our conduct to show that the union involves the sacrifice of moral principle; is an act of cruelty to the natives; infringes the rights of conscience of some of the best servants of the Government, and is one of the foulest blots on our divine and blessed faith. It is THE spot in our feasts of charity. We have assumed, and we think rightly, in this series of papers, that the Government of India is *bonâ fide* a *Christian Government*, and that it should be influenced alone by Christian motives. Nothing advanced by our contemporaries has for a moment induced a different estimate either of its character or its duty—not but that we are quite open to conviction, for we would much rather it were clearly demonstrated that the Government was any thing but Christian, so long as it adopts a line of policy so questionable. But if it is not Christian, what is it? Musalmán? No.—Hin-

du? No. It is like the image of prophecy—a union of clay, iron, wood, gold, and every naturally unadhesive substance, awaiting a similar fate. The present Government of India is, we reiterate, a Christian Government: it is composed of Christian men—men who in all the relations of life are professedly governed by Christian principles, and who would consider it the greatest insult you could offer them to suppose they would by a public act, adopt a line of conduct which would be a positive suicide of every thing virtuous and upright in moral character. Men who as fathers, husbands, brothers, and private Christians are governed by the principles of the gospel, but who as rulers legislate for the continuance of that which imprints a lie on their own faith, and degrades the character of God. Strange anomaly! The legislator puts off the Christian at the door of the council chamber and puts on the——we have no expression capable of conveying the idea of the character he assumes. Those who compose the council of Government are Christian men, held under Christian principles in every place but that council. All the subordinates are Christian men. Every day and hour are they such save when they ascend the judgment-seat or enter the council chamber; except when they think or legislate for the millions committed to their charge. This position has been denied, but not disproved: there is one position however undeniable—the *Government of India is composed of Christian men*. This is the character of the parent Government, the character which this one assumes at home, and it is the character which it assumes to the natives whatever we may think to the contrary. What would be thought in Britain if it should be fairly stated that the end for which the British Government in India existed was to uphold and perpetuate the religions of Muhammad and Brahma? what a burst of righteous indignation would fall on the rulers of India. Yet this is the professed principle and practice of this Government, nor will all the caution which they can manifest, in theory, while they have such a practice, prove to the natives that the Government has but two principal objects in view—the amassing of money and the ultimate propagation of Christianity—two objects than which none can be more dissimilar; but which are still inseparably connected in the native mind. If it is not, why are natives so sensitive as it respects all the religious movements of Government? And if they have formed this estimate, in what a contemptible light must the subjects view their rulers, who are ashamed to avow their desire that the religion on which their own hopes rest for salvation, and which they believe to be the only true religion on earth, ashamed even to avow their desire that the light of this religion should enter the heart or cheer the path of their poor Hindu or Musalmán subjects. One of the best illustrations of Native feeling in reference to religious matters with which we have become acquainted is, that of a father who was solicited to send his boy to a Government School, and who in substance answered “No, I will not entrust the education of my son to the hands of men who profess a religion they are ashamed to teach, and teach only those religions they declare to be a lie; either they are designing men or they have a bad faith. I would not do so.”

Should either the former or the latter position be denied, we have still this stronghold to which we can continually resort; the Government of India are a body of men *representing a Christian people*, a people before whom they would tremble to acknowledge that they had acted in other than a Christian manner and for Christian purposes in this heathen land. We should rather like to see that servant of Government who would like to meet an assembly of Englishmen (not the scandalized meetings of Exeter Hall), and unblushingly and in his undisguised mother-tongue avow that he had acted upon the principle of this Government. Such a declaration would not meet with a response from the most latitudinarian whig mob. Every man would be ashamed of a Government which had so far forgotten its character and that of the people it represented, that with the expression of liberality on its lips, it excluded but one religion from its schools and connexion and that religion its own!!! Their cry would be, Be Hindu—Be Musalmán. But be decided, and do not by a vacillating course of conduct rob your country of that which is its chief pride—its decision; or of that which is the chief source of its elevation and happiness—its religion. But the Government of India represents a much higher class, or rather we should say, it misrepresents them. The religious and humane of our country. What would they say to hear from the lips of a civil or military servant, that he had by express command sanctioned the horrors of heathenism, and the blasphemies of the Musalmán faith; that he had stood and commanded his companions in arms to fire salutes at the festival of any god which the locality might choose to reverence. Would not the upright exclaim, “Oh Lord, how long, how long shall those that are called by thy name sanction these blasphemies?” The Christians in Britain do not understand this subject; but when they do, we shall hear that calm but overwhelming expression of indignation rising against its abettors which rose against and overwhelmed the oppressors of Africa’s injured race.

The Government of India as the representatives of the British people are in one sense the *representatives of the one true God*; and how have they represented Him? or rather, what indignity do they not offer him by the support they afford to perpetuate a system which strikes at the very basis of his throne and robs him of his glory? We are aware that this will be set down as madness and fanaticism, as uncharitable raving and assuming that judgment which belongs to God alone. To this we have but one reply—we write the words of soberness and truth—words which derive all their force from the results of daily experience and the testimony of history. The God we serve, and whom this Government dishonors and insults, is the same that broke the power of the Babylonish sovereign, and who has driven into scattered exile his own people, because the one and the other forgot his claims and despised his authority. Not only does the Government of India represent a free and enlightened people but it contains in its own body many who feel the burden of their office, many who feel they have engaged in a profession which they too late discover demands a sacrifice of every feeling valued by a man and a

Christian. What a position is it for a Christian Government to place its upright servants in, that they shall not dare to open their lips to instruct an erring mortal in the way of life, and that they must not dare, except under the fear of the displeasure of their honorable masters, to publicly sanction the missionary teachers of their own faith. What shall we think of a Government that will exact as a pledge from one of its chief ecclesiastical functionaries that he shall not move in this or any similar subject? and make it the *sine qua non* of his appointment? What shall we say of a Government who could censure one of the holiest and best men that ever trod the shores of India for calmly representing for himself and colleagues the conscientious scruples which they entertained on this subject? and who could designate such calm and respectful remonstrances as attempts to *goad* the Government into acquiescence, and who will further attempt to silence the voice even of petition by a threat that the evils we deplore shall just be perpetuated in proportion to the vigour of our efforts to suppress or modify them? What shall we think of the neutrality of a Government who will designate its public servants, who in their private movements would teach the Natives the fear and love of God, "Missionary collectors" and "proselyting zealots," and represent them in the discharge of a conscientious duty to God, as attempting to sow the seeds of dissension and disaffection towards the British Government? What shall we say of such conduct, by such a Government, to such servants? What! but that it is subversive of every principle of civil and religious liberty, and that it is as arbitrary as the most conclusive *ukase* that ever issued from the most absolute despot! It is the most direct infringement of that which is the unalienable birthright of every man, liberty of conscience and speech; yet such is the course of conduct pursued by the British Government towards its upright and religious servants. The injustice and anti-neutrality of the conduct is increased by the course of conduct pursued towards other religionists. A Musalmán may attempt the conversion of a Hindu or vice versâ, nothing is opposed; or an infidel may unsettle the faith of both, and be unmolested; and should these transfers take place, every civil protection is afforded the subject—but how different should the Christian open his lips and succeed, he is silenced and his converts left to be the victims of both religious and civil injustice. Where every thing evil is to be apprehended from the transition, nothing is provided; but where nothing but good is anticipated, the whole influence of a despotic Government is called in to aid the many in oppressing the few, and that not because they the Government esteem the oppressors right, but because they are the *many*. The majority of the human race roam in a state of nudity—will the councillors of India recommend that? Why not, they are the *many*. A Musalmán or a Hindu has only to complain how obnoxious it is for him to assist at the religious festival of the opposing sect and he is relieved, but let the oppression of the Christian be ever so heavy or let his objections spring from ever so enlightened a conscience, he may complain but in vain for relief and have insult added to this refusal. We are not in the habit of invoking any save the good spirit of our God, yet we cannot but help exclaim-

ing, " Oh Spirit of Liberty, Neutrality and Justice, how many and afflictive are the curses inflicted on mankind in thy name. Descend, vindicate thine own cause, and be justified in all thy children !"

The *course of conduct is unjust and cruel to the Natives*. It should be the design of every wise and paternal Government to enlighten and bless its subjects, and we know that whatever evils the ambition and wickedness of men may have attached to Christianity, that wherever it has exerted its influence—there

The prisoner leaps to loose his chains ;
The weary find a hopeful rest,
And all the sons of want are blest.

This we do know whether are we really or nominally Christians, that wherever the genius of Christianity has diffused itself amongst a people, there every degrading practice has been exchanged for that which could chasten, elevate and bless. In the face of this knowledge, a knowledge without which no man is fitted for a legislator, and not even fitted for it if possessed, if he is not prepared to carry it into practice. In the face of this we shut out from this people that which has blessed others and which *alone* can bless them; and if we act out our own profession, we shall shut them up for ever in that ignorance and barbarity in which they have been immured for ages. Christianity is the only thing which can permanently help these people, and as far as the Government is concerned it is withheld from them, and they are taught by the Government sanction to love and venerate every abomination and to descend to hell with a lie in their hand, a lie confirmed and sanctioned by the acts of a pseudo liberal, Hindu, Musalmán, Christian, Government. Oh what will such a Government have to answer for in the presence of that God who will demand as well from rulers as people, " Give an account of your stewardship." Oh what a host of accusing witnesses will arise from their bed of sorrow in that day and say, " The Christian rulers of India possessed the lamp of life, but they hid it from us; they knew the way to heaven but they hedged it up with thorns; their charity clothed our system with a sanction it would otherwise never have possessed, and cheated our souls. Hindu rulers proselyted our forefathers to a hideous faith; Musalmán conquerors imposed on us a furious creed; but Christians, with the possession of the knowledge of the true God and his son Jesus Christ, allowed us for fear of offending our prejudices to live miserably and die damned." If one of those rulers (especially if they be pious) should read our pages, would that it might lead them to imagine they hear the voice of the great multitude irretrievably lost, and to weigh their policy in the balance of truth and the light and revelations of that day, and then if they can for one moment pursue a line of conduct so fraught with present evil and future wretchedness to the Missions of India, we do call in the name of our insulted and dishonored Master, on all those who sincerely love and serve Him at least to remonstrate against, if not to wash their hands of such a system; for if there can be any thing calculated to mar the peace of their last and otherwise tranquil moments;

if there be anything which could make the crown of life sit uneasy on their redeemed brows, it will be the share they have taken in, and the sanction they have given to, the connexion of the British Government with the idolatry of India. The reasons offered by the Government for the continuance of the connexion may be reduced to the following, *professedly religious neutrality*:—*fear of exciting the prejudices and hatred of the natives of any interference with their religious feelings or practices, and inopportuneness of the present time for conceding the requests of the friends of religion.* These have been the long assigned reasons of the Court expressed by their public servants in language which they have recently adopted as their own. One of these authorities, Sir Thomas Munro, says, referring to native prejudice and the fear he entertained from any interference by the servants of Government inreligious matters.

“It never was intended to employ Collectors and Magistrates as teachers of morality and religion. We cannot allow any public officer to act as a Missionary merely because he supposes that he abstains from obnoxious interference. Every man has a different opinion regarding the obnoxious limits, and each would fix them differently according to the standard of his own zeal.

“It is the declared intention both of the Legislature and of the honorable the Court of Directors, that the people of India should be permitted to enjoy their ancient laws and institutions, and should be protected against all interference of public officers with their religion. This system is the wisest that could be adopted whether with regard to the tranquillity of the country, the security of the revenue, or the improvement or conversion of the Natives.”

“In every country, says Sir Thomas Munro, but especially in this where the Rulers are so few and of a different race from the people, it is the most dangerous of all things to tamper with religious feelings. They may be apparently dormant, and when we are in unsuspecting security they may burst forth in the most tremendous manner as at Vellore. They may be set in motion by the slightest casual incident, and do more mischief in one year than all the labors of Missionary Collectors would repair in a hundred. Should they produce only a partial disturbance, which is quickly put down, even in this case the evil would be lasting; distrust would be raised between the people, and the Government, which would never entirely subside; and the district in which it happened, would never be so safe as before.”

Our impression in perusing this opinion was that of surprise—surprise that he should have involved the rights of conscience in religious matters, with the faithful discharge of political duties, and that he should have so far mistook the nature of religious efforts as to designate them obnoxious interference; nor were we less surprised that he should have mistook the simple request that all Government interference should cease, and supposed that it meant that the Government should invade the ancient rights of the natives either civil or religious. In reference to the first it is clear that every man has a duty which he owes to God, and which must be discharged, let his situation or employment be what it may. The situation and conduct of Daniel in the court of Babylon is an apt illustration of our views, and in reference to the second, it may be reiterated as it has been again and again, that

no Missionary, no advocate of the dissolution ever wished the Government to interfere with the religion, much less with the ancient laws and institutions of the country. The simple request has been to let it alone, not to interfere, not to sanction the creed of any sect, and especially not to sanction the creed of one at the expense of another, not to make the one a prisoner that the other may walk free. The very sentiment that every man has a different opinion regarding obnoxious limits, shows the absolute necessity of a real neutrality on the part not only of this but of every Government; but we may ask, for we are not now combating the dead but the living, who have adopted not only the sentiment but the very language of the dead—we may ask, have the Court of Directors never violated their neutrality as it regards the laws and institutions of the country? What are the land resumption measures, but a direct inroad on the sacred lands (we think perfectly right); but do they not bear on a subject much more likely to move a native to daring deeds, than any other, for they affect his purse! What is the conveyance of native troops by sea but a direct infringement of one of the fundamental laws of Hinduism, and at what a cost was it obtained! We enumerate these with other similar acts to show that the Government are not overscrupulous about interference when territory or revenue are at issue, only when religion is the theme. We must also express our astonishment that so enlightened body as the Court of Directors should have adopted an extract which could revive the calumny of the Vellore insurrection and especially as here implying, and more than implying what has been fully answered, that Christianity was the origin of that, as it would be of other acts of an insurrectionary character. It is well known that it originated in a furious quarrel between the two dominant sects for insults either real or supposed offered by one party to the other, and if Christianity is to be propagated in such a spirit or be the parent of such fruits, we shall be amongst the first to adopt as our own, these antiquated and exploded sentiments; but since the gospel has always been and must ever be successfully propagated by peaceful and unirritating means, we must enter our protest against the conclusion, for it is as unjust as the premises are incorrect. We simply ask when has there been an instance in which an insurrection has happened, arising from a Missionary source; and has not Missionary influence been called in more than once to suppress troubles which political or commercial cupidity had excited? We affirm without the fear of contradiction that Indian Missions have in no one instance given rise to insurrection or bloodshed, and therefore the fears based on the Vellore case are groundless and should not be the basis of a penal or prohibitive enactment. We are equally surprised that a mind so discriminating as Mr. Thackeray's should have given expression to the following confused minute on which the present resistance also rests.

“Our success in India is in a great measure owing to our religious neutrality; the failure of other European nations, especially of the Portuguese in maintaining their power to their injudicious attempts to convert the Natives to their own religion. As we could not have established, so we cannot maintain our empire without continuing this neutrality. It would

have been much better that we should have failed in establishing, than that we now should shake to pieces on our own heads, the great edifice of power now erected, by such imprudence."

We are surprized that he did not, or could not discriminate between the bloody, lustful, tyrannical conquests of the Portuguese and the peaceful efforts of modern Missionaries. The former by every act inciting the people to thoughts and deeds of rebellion, the latter only conferring on those amongst whom they laboured the blessing of civilization and peace. Besides it may be again asked did the Government adhere to their neutral policy in matters most sacred? Did they not take the funds of the Hughli Emámbára and apply them we think to a good purpose but certainly one wide of the mark for which the donor designed they should be applied? Did they not take a Musalmán fund to educate the youth of all creeds in western science, the science of infidel dogs? Have they not recently taken unto themselves the funds of a certain Bengal Hindu temple? Have they not done as much as the Missionaries to uproot the ancient laws and institutions of the country by the establishment of schools, colleges, &c. in which sciences are taught directly at variance with the whole structure of their faith:—schools are they that deprive the pupils of the miserable comforts of Hinduism and leave them even without an inanimate god? They find them the devotees of Kálí and leave them the votaries of brandy-páni and roast-beef. We have here a Government who on the one hand declare we cannot dissolve an unholy alliance for fear of losing the confidence of the people, and on the other issue mandates for the resumption of lands and the teaching of sciences most directly tending to estrange the affections and sap the faith of these very people. We do not blame the Government for these measures, far from it they are, we think just, in the highest degree, if they were under Christian direction, but as at present conducted they are an unmixed evil. Having adverted to these sentiments at length we can notice the objection as to the *inopportuneness* of the present time for acceding to our request. This is an old excuse and may be best answered by the inquiry, when is the right time for those in authority to concede to the request of the petitioning if it involve pecuniary or patronial considerations? We have never heard of the time, nor shall we ever until it is created by the pressure from without. We have but simply to refer to a report which says, that the Government are now endeavouring to ascertain the exact amount of the *direct patronage* which they afford to the idolatry of India by grants of money made, since the accession of the British power, and when they have ascertained the exact amount of such expenditure they will probably be most willing to concede the point we urge. The amount of such expenditure is a mere fraction, and if granted would be but a mockery of our prayer, it would leave the main question untouched, a quibbling compliance like this would be as unworthy the Government as it would be unsatisfactory to us. We know of no other argument or excuse that can be urged in support or extenuation of the practice, save that in our own country, we have mixed up with our festivities and religious holidays, many remnants of druidical and other practices, to which it is thought these bear

some resemblance, the rudeness and cruelty of which have been removed by the process of education and general improvement; we are not opposed to any such remnants of superstition, they are good monitors; but we ask, would they have been what they are if the Government of Britain had upheld them, paid their priests, and provided their sacrifices? No, instead of the jocund laugh and the merry dance at our Hallowens and other similar feasts, we should have had the victims of Wodin and his companions reeking at our doors. We want the Government of India to act as did the ruling powers of Britain, and then we are sure that all the abominations of idolaters will cease, and the Holí, and Durgá and Charakh be the times of mere festivals and relaxation. It may be further urged that if there should be any of the festivals of the Hindus in which the Government can sympathize with the people and take part without the sacrifice of principle they should most gladly do it. If there was such a festival, we should say, by all means, but if it be true that a Christian cannot attend a common nách without leaving an impression on the minds of the auditors that he has done homage to the Penaties, how much more deeply must be the impression on the mind of the Native that the Government as such are offering sacrifice to the whole heathen pantheon. It may be only in the gift of a decorated cocoa-nut, or in the purchase of a flag for a masjid, but it is in the eyes of the ignorant community equal to the more costly and splendid donations of an actual Hindu.

We have now laid before our readers the pecuniary, political and moral bearing of this question as far as our limited space will admit. For the present, it must give place to other important subjects unless it should at once assume either a much more favorable or hostile aspect. The former, we shall hail with delight—the latter with the confident hope of success.

It may be as well to put the friends of truth in remembrance of the present position of this question. The Court of Directors appear determined to do very little, and that only when they are compelled. Their last resolution passed on the presentation of several petitions on the subject is one which appears to have been passed in a spirit of determined resistance and defiance.

“We now desire that no customary salutes or marks of respect to Native Festivals be discontinued at any of the Presidencies, that no protection hitherto given be withdrawn, and that no change whatever be made in any matter relating to the Native religion except under the authority of the Supreme Government.”

We wish to impress on the minds of all who wish success to this effort, that all that has been done as yet, is the obtaining of authentic information and bringing the authorities to an actual decision; for although it be unfavorable to us it is nevertheless better than vacillation. We have now to make use of the information in a judicious and persevering spirit to try to reverse this decision—a decision, as dishonorable to the Government as it is disgraceful to enlightened and religious Britain.

Poetry.

TO THE REV. MR. AND MRS. McEWEN,

On their departure from India.

WHERE shall we look for help, O Lord? We stand,
 Weary and few, within this guilty land;
 We lift the banner of the CROSS on high;
 We bid the dead arise, the darkness fly;—
 A faint light gathers; a few souls receive
 The quickening seed, and listen, and believe.
 All else is gloom and silence, as we tread
 With fainting steps 'the valley of the dead.'

Homewards for help our longing eyes we turn,
 Where prayer is made for us, where spirits burn
 With kindred zeal.—Alas, amidst the glare
 Of light, which is not heat, 'midst praises loud
 Of eloquence, which is not faith and prayer,
 Amidst the eager multitudes that crowd
 "To hear of some new thing," but turn away
 From those, who only labour, hope, and pray,—
 We miss the kindred soul, the humble knee:
 They seek excitement, we seek sympathy.

Shall not our brethren help us? Many lie,
 Like buried warriors, on their battle field:
 Some (and the fairest) only come to die,
 And in calm joy lay down their maiden shield:
 Others there are, who, like them, undismayed,
 Unshrinking hands upon the plough have laid;
 Their day is in its morning strength, when, lo!
 God strikes them down with sickness, and they go
 From us with sorrowing hearts, but ready still
 To act or suffer at their Saviour's will.
 Our blessings follow them, and well we know
 Their hearts are with us wheresoe'er they go:—
 But O there is a mighty work to do!
 Our spirits faint within us,—we are few,
 Wavering in trial, doubtful in distress,
 Lacking in faith, and love, and holiness.

Where shall we look for help? O sinful fear!
 Where need we look for help, when Thou art near,
 Almighty Saviour? He whose soul hath rest
 Beneath the shadow of thy wings, in faith,
 High faith that all things here work out the best,
 Looks with calm eye on Time, and Life, and Death.

Calcutta, May, 1838.

M.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last the following new laborers have arrived. The Rev. Mr. Malan and lady. Mr. Malan is appointed to occupy the post of Dr. Mill as Professor of Oriental languages, at the Bishop's College. He is the son of the justly popular Cæsar Malan, of Geneva.—The Rev. J. Caldwell and lady, of the American Western Board of Missions. Mr. C. is, we believe, appointed to Saháranpur.—The Rev. J. Morrison, left for Alláhábád on the steamer, and the Rev. J. McEwen and Mrs. M. sailed for the United States on the Edward.—Mrs. Robinson, the wife of our respected brother Rev. W. Robinson, minister of the Loll Bazar Chapel, died after a few hours illness of cholera, on the 16th. of May. Her end was peace.—The London Missionary Society have established a new Mission at Mirzapur, Upper India. The Rev. R. C. Mather has removed from Banáras to occupy this new and important sphere. We sincerely wish him every success in his work.—In our last we announced the arrival of our American brethren on the ship William Gray; we find it was the Edward.

2.—THE REV. MR. AND MRS. MCEWEN.

We regret to announce the departure of the Rev. Mr. McEwen and Mrs. McEwen for America. During the whole of his residence in this country, Mr. McEwen has been a sufferer from disease, to an extent which would altogether have unfitted most men for active labour. Nevertheless, besides the establishment and superintendance of an excellent Missionary school at Alláhábád, in which he was most efficiently assisted by Mrs. McEwen, he succeeded in gathering together an English congregation, to whom he preached regularly, and by whom he will long be remembered with affection. As a small token of the sincere esteem with which they regard him, they have presented to him a handsome silver standish, with the following inscription:

To the Rev. James McEwen,
Presented with the affectionate regards
of the Church planted by him at this place.

Alláhábád, N. W. Bengal.

1st Jan. 1838.

We sincerely hope, that the Lord will speedily restore them in answer to our prayers, and that a long and successful life of Missionary labour yet awaits them in this land.

3.—NEW PLACES OF WORSHIP.

We understand that a neat and commodious place of worship has been erected by the voluntary subscriptions of the residents at Midnapur. It was opened during the past month by the Rev. J. Brooks, Missionary at the station. Would that every station would imitate so laudable an example! A new native place of worship was opened by the Missionaries of the London Society, on Thursday the 10th of May, in the Chitpur Road. The devotional services were conducted by the Rev. Messrs. Morton and Piffard; the Rev. A. F. Lacroix preached a sermon appropriate to the solemn occasion. The congregation was very large, and the interest excited very great. This chapel is situated in one of the guiltiest and most populous parts of the Native city. It is the very wapping of Calcutta. Let us pray that the enemy may be disturbed and conquered in his own stronghold. We understand there is a strong probability of a church being erected at Chit-tagong, and, whether we consider the number or respectability of the residents, at no station could it be more acceptable. The ground is, we believe, purchased. May the building soon rise and be the birthplace of many souls.

4.—CHINESE PROFESSORSHIPS IN EUROPE.

The Emperor of Russia has established a Chinese professorship at the capital and appointed an ecclesiastic, long resident at Peking, to the office. The London University has also established a similar professorship, and conferred the honour on the Rev. C. Kidd, for many years Missionary of the London Society and one of the teachers in the Chinese College at Malacca.

5.—ANNIVERSARY OF THE HINDU COLLEGE.

The anniversary of this institution was held during the past month. It was distinguished by nothing beyond the usual unmeaning exhibitions, and the absence of all visitors save the Committee and the functionaries. We refrain from further remarks on the tendency of this institution, as we intend to discuss at length the merits of this and all similar institutions, in an early number. We merely answer a query put in an editorial of our contemporary the *Englishman* a few weeks back, whether we do not consider the Government Schools Christian enough? We answer, No; they are not Christian at all, but infidel. What kind of Christianity or *liberality* would the writer call that in which one of the chief officers of the land should enter a school on the walls of which were suspended a few texts of scripture, and order them to be taken down, and warn the master against instructing even inquirers out of school in the truths of Christianity. The walls of that school might have been decorated too with as many extracts from the Qurán or the shástras as the teacher pleased, but none from the Bible. We have heard it rumoured that the Committee of Public Instruction are or were discussing the propriety or otherwise of admitting clergymen as teachers into their schools. We can save them all discussion, by assuring them that no conscientious clergyman, or Missionary either can accept or will apply for such an appointment, until the constitution of the Committee ceases to be what it is; and we can further assure them that any who may apply for the situation with a clerical garb in the present state of things will not need any discussion to satisfy their consciences, as they must long since have received a more powerful quietus than the decisions of the Committee can supply.

6.—EXPORTATION OF NATIVES.

If there be pleasure in being amongst the first to discover and expose the miseries which the powerful inflict on the weak; and there is, be it but in the hope of affording relief, we, in common with one of our contemporaries (the *Englishman*), possess that pleasure in connection with this subject. We have always predicted what the issue of the traffic in natives must be, but we were willing to hope that the agitation of the subject and the vigilance of the Bengal police, might afford protection for awhile to these poor creatures: but in this even we are disappointed, the rapacity of these traffickers in flesh and blood cannot wait until the humanities of the good shall sleep. The manner in which the Government prohibition to import more coolies into the Mauritius has been evaded by vessels sailing laden with them regularly cleared, shows how little the poor fellows have to expect at the hands of their shippers. Not only have we in this conduct the strange anomaly of one public functionary setting at nought the orders of another, but we have one class of our own subjects violating the first law of nature towards another and a weaker class. Even while we write, there are vessels advertized for conveying coolies to the Mauritius in the very teeth of this Government edict. The coolies are not free emigrants; they are not free laborers; they are the moment they set their foot on the vessel bonâ fide the reverse of freemen. We were aware

of the peculiarly jesuitical method by which the brand of slavery was attempted to be fixed on the coolies by the masters at the Mauritius, by *transfer*. This was as far as we can understand checked, but we were not prepared to read of these free emigrants, that after having been ill fed, miserably clad, hard-worked and still worse paid—that after this they should for leaving their employers preferring to live on the wild fruits of the jangal,—that for this they should have an armed police force sent after them, be threatened with the contents of loaded guns and dragged back to the police office as public criminals; and though unable to speak so as to be understood, their most deplorably wretched condition spoke so as to raise them up friends in a strange land and cover their accuser with shame!!! These are *free laborers*. They had, it appeared, been transferred more than once by the original importer, and each time at an advanced rate of wages. This happened at or near Sydney. We rejoice that these poor deluded people have the whole of the press here in their favor, and that the Sydney monitor has declared its intention of watching over their interests; and more, that Lord Brougham intends to moot the subject of their transportation to the West Indies in the House of Lords. We predicted the evils referred to, but we did not anticipate them at so early a date. The young serpent is more easily crushed than the old. We rejoice that in this case it has shown its fangs so soon. Our advice to the friends of humanity is, extract its poison ere it has inflicted pain.

7.—THE GYANANESHAH AND MISSIONS.

The Gyananeshan in an article on the efforts of the Rev. W. H. Pearce in England to raise funds for sending out a number of new Missionaries to India, while he speaks in most respectful terms of that gentleman's efforts for the welfare of India, offers some advice to him and his colleagues. He says that Missionaries have commenced at the wrong end—they have **ONLY** preached and that in the streets and bazars, and that as a natural consequence, none but the lowest of the people have heard or believed; and to this he attributes the want of enlarged Missionary success. He recommends as a much more efficient method, the establishment of schools, and exhorts the directors of Missions to select only men well qualified for the work of tuition. We feel grateful to our contemporary for his advice and for the hope he has induced that there is any way in which his countrymen may be converted to the faith of Christ; but while we are far from undervaluing education and believe that it may be made preaching, yet we must assure our contemporary that that which was to the Greeks foolishness and to the Jews a stumbling block, and which appears to be equally both to him, was mighty through God to the pulling down of the strongholds of sin and Satan. This foolishness of preaching from the days of the holy Founder of our faith to the present day (and that to the poor, publican and harlots and sinners), has been the means of uprooting many a system of error and cruelty and will, we as firmly believe as that the sun shines upon us this first day of June, be the means of converting his countrymen to the faith of Christ and blessing them with the hope of life. How ridiculous would the conduct of the agriculturists appear to the citizen unaccustomed to such practices, if he saw him throwing his seed about as in sport to the winds, he might say what can spring from that? will not the sun scorch or the winds of heaven destroy it? can it vegetate?—and yet it does. So is it with the preachers of truth; they scatter abroad the seed of heavenly knowledge in dependance on a higher power, believing that seed may be buried long,

“ Yet grace ensures the crop.”

This is our feeling in reference to the preaching of the gospel to the natives, that their conversion will be brought about chiefly through this apparently insignificant order of means.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of April, 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. | Barometer. | Temperature. | | Wind. | | | | | | |
| | | Of the Mer-cury. | Of the Air. | | | Of the Mer-cury. | Of the Air. | | | Of the Mer-cury. | Of the Air. | | | Of the Mer-cury. | Of the Air. | | | Of the Mer-cury. | Of the Air. | | | Of the Mer-cury. | Of the Air. | | | Of the Mer-cury. | Of the Air. | Of the Mer-cury. | Of the Air. | |
| 1 | 29,852 | 79.5 | 72.0 | 72.1 | Cm. | ,912 | 82.0 | 84.1 | 80.0 | s. | ,892 | 83.4 | 90.3 | 93.7 | s. | ,655 | 88.5 | 96.1 | 85.8 | s. | ,845 | 84.2 | 93.0 | 85.8 | s. | ,848 | 84.1 | 87.0 | 78.7 | s. |
| 2 | ,870 | 80.0 | 74.5 | 74.5 | s. | ,928 | 80.5 | 83.0 | 78.8 | s. w. | ,900 | 83.0 | 87.0 | 83.1 | s. w. | ,838 | 84.0 | 96.8 | 85.0 | s. w. | ,820 | 84.5 | 94.1 | 85.0 | s. | ,822 | 84.0 | 87.9 | 77.0 | s. |
| 3 | ,868 | 79.5 | 71.3 | 71.3 | Cm. | ,900 | 84.5 | 91.0 | 79.0 | s. w. | ,978 | 86.4 | 97.0 | 80.3 | s. w. | ,818 | 89.4 | 99.0 | 83.0 | s. w. | ,804 | 84.8 | 96.0 | 83.3 | s. w. | ,809 | 84.1 | 88.5 | 78.6 | Cm. |
| 4 | ,808 | 79.7 | 71.8 | 71.8 | s. | ,863 | 82.7 | 91.0 | 83.3 | s. | ,854 | 90.0 | 97.5 | 81.1 | s. | ,802 | 93.5 | 98.7 | 85.0 | s. w. | ,790 | 96.5 | 98.0 | 86.7 | s. w. | ,795 | 86.8 | 89.0 | 80.3 | Cm. |
| 5 | ,800 | 79.8 | 71.5 | 71.5 | s. w. | ,852 | 24.9 | 90.0 | 79.0 | s. w. | ,840 | 87.2 | 97.0 | 80.2 | s. w. | ,760 | 88.3 | 97.0 | 83.0 | s. w. | ,750 | 87.9 | 96.5 | 83.0 | s. w. | ,756 | 85.5 | 89.0 | 83.4 | Cm. |
| 6 | ,780 | 79.3 | 72.3 | 72.5 | s. w. | ,819 | 84.5 | 87.6 | 82.5 | s. w. | ,810 | 86.5 | 91.2 | 80.6 | s. w. | ,752 | 88.0 | 92.8 | 84.0 | s. | ,730 | 88.0 | 96.5 | 84.0 | s. | ,736 | 85.5 | 87.0 | 78.9 | Cm. |
| 7 | ,776 | 79.9 | 72.0 | 72.3 | Cm. | ,824 | 83.4 | 86.2 | 83.0 | s. w. | ,804 | 88.3 | 95.2 | 82.0 | s. | ,730 | 89.4 | 99.3 | 84.3 | s. | ,704 | 87.8 | 95.0 | 84.3 | s. | ,719 | 86.5 | 88.0 | 83.5 | s. |
| 8 | ,738 | 80.4 | 75.7 | 76.0 | s. | ,767 | 84.5 | 87.9 | 83.4 | s. | ,738 | 85.5 | 95.7 | 84.0 | s. | ,648 | 87.6 | 92.3 | 85.5 | s. | ,602 | 87.1 | 88.0 | 85.0 | V.A.R. | ,662 | 82.9 | 77.9 | 72.6 | s. e. |
| 9 | ,736 | 81.6 | 78.3 | 77.0 | s. e. | ,800 | 85.0 | 85.5 | 79.7 | s. w. | ,760 | 85.7 | 87.6 | 81.0 | s. w. | ,700 | 86.5 | 80.6 | 76.3 | s. | ,700 | 85.0 | 80.6 | 75.5 | s. | ,728 | 79.5 | 73.0 | 72.3 | s. s. e. |
| 10 | ,760 | 75.6 | 70.0 | 70.8 | s. | ,836 | 81.3 | 84.2 | 80.6 | s. | ,826 | 84.6 | 85.5 | 90.8 | s. | ,734 | 83.5 | 89.3 | 77.8 | s. (H.) | ,704 | 83.1 | 88.3 | 77.6 | s. e. | ,708 | 82.5 | 81.9 | 79.7 | s. |
| 11 | ,710 | 76.5 | 71.7 | 71.7 | s. e. | ,778 | 84.0 | 84.7 | 82.0 | s. | ,742 | 85.2 | 87.0 | 81.0 | s. (H.) | ,698 | 86.0 | 87.0 | 82.1 | s. (H.) | ,676 | 84.3 | 85.5 | 81.7 | s. (H.) | ,680 | 82.4 | 83.0 | 80.6 | s. s. e. |
| 12 | ,700 | 77.0 | 71.0 | 71.3 | s. s. e. | ,740 | 84.7 | 86.0 | 84.0 | s. | ,724 | 86.0 | 91.9 | 84.9 | s. (H.) | ,656 | 87.2 | 93.9 | 86.9 | s. | ,668 | 87.9 | 91.0 | 86.8 | s. | ,668 | 86.2 | 86.0 | 84.5 | s. e. |
| 13 | ,708 | 77.5 | 73.5 | 73.6 | s. | ,760 | 84.2 | 87.7 | 84.0 | s. w. | ,736 | 86.8 | 90.9 | 82.0 | s. s. w. | ,698 | 87.5 | 93.5 | 87.0 | s. | ,676 | 87.3 | 90.9 | 86.6 | s. | ,676 | 86.2 | 87.0 | 83.6 | s. |
| 14 | ,750 | 70.8 | 73.5 | 73.0 | s. w. | ,802 | 85.5 | 89.0 | 83.2 | N. w. | ,770 | 91.0 | 94.5 | 81.0 | N. | ,710 | 91.7 | 95.0 | 87.5 | N. | ,690 | 90.8 | 92.7 | 85.5 | N. | ,694 | 86.3 | 86.0 | 82.2 | s. |
| 15 | ,778 | 82.5 | 76.6 | 77.0 | s. e. | ,820 | 83.3 | 88.9 | 84.2 | w. b. s. | ,780 | 89.1 | 93.5 | 82.5 | s. w. | ,737 | 90.0 | 93.9 | 85.5 | s. | ,730 | 89.3 | 91.5 | 84.4 | s. | ,738 | 85.5 | 85.1 | 82.0 | s. |
| 16 | ,760 | 81.9 | 75.5 | 76.3 | s. e. | ,812 | 86.0 | 88.0 | 83.0 | s. | ,788 | 89.0 | 93.0 | 83.7 | s. w. | ,740 | 90.0 | 94.2 | 84.7 | s. w. | ,760 | 90.0 | 92.5 | 85.5 | s. | ,760 | 87.5 | 88.0 | 83.3 | s. |
| 17 | ,755 | 82.0 | 76.3 | 76.5 | s. e. | ,800 | 85.7 | 87.0 | 83.5 | s. | ,764 | 86.5 | 91.0 | 83.0 | s. | ,744 | 90.0 | 92.0 | 83.0 | s. w. | ,700 | 89.7 | 91.0 | 84.0 | s. | ,708 | 86.2 | 87.6 | 83.0 | s. |
| 18 | ,808 | 82.8 | 77.0 | 78.0 | s. | ,830 | 85.0 | 86.7 | 83.0 | w. b. s. | ,818 | 87.0 | 90.7 | 83.0 | s. | ,750 | 89.5 | 92.5 | 85.0 | s. | ,744 | 89.0 | 92.0 | 84.5 | s. | ,744 | 86.0 | 87.4 | 83.1 | s. e. |
| 19 | ,747 | 81.7 | 77.6 | 78.0 | s. | ,800 | 85.0 | 85.7 | 81.7 | s. w. | ,778 | 86.5 | 90.1 | 82.7 | s. w. | ,694 | 88.9 | 90.2 | 88.0 | s. w. | ,650 | 87.0 | 88.0 | 82.5 | s. w. | ,662 | 83.6 | 84.7 | 82.1 | s. e. |
| 20 | ,769 | 81.5 | 78.8 | 77.0 | s. | ,790 | 85.5 | 86.0 | 81.7 | s. w. | ,788 | 87.5 | 88.7 | 83.0 | s. | ,720 | 88.4 | 90.0 | 84.5 | s. | ,698 | 88.0 | 88.6 | 84.0 | s. | ,718 | 85.4 | 85.0 | 83.1 | s. |
| 21 | ,784 | 81.9 | 76.7 | 77.0 | s. e. | ,846 | 86.8 | 89.0 | 83.0 | s. w. | ,840 | 89.0 | 91.2 | 84.0 | s. w. | ,776 | 89.7 | 93.5 | 84.2 | s. w. | ,756 | 90.6 | 92.9 | 85.0 | s. w. | ,742 | 87.5 | 87.0 | 83.6 | s. e. |
| 22 | ,808 | 82.1 | 78.5 | 78.7 | s. | ,869 | 85.7 | 86.5 | 83.3 | s. e. | ,859 | 87.9 | 91.3 | 84.2 | s. | ,820 | 90.0 | 94.9 | 85.5 | s. | ,800 | 90.0 | 93.5 | 86.0 | s. | ,802 | 87.6 | 89.0 | 84.7 | s. |
| 23 | ,826 | 81.8 | 79.0 | 78.5 | s. | ,800 | 87.0 | 92.0 | 83.0 | s. | ,840 | 91.0 | 95.5 | 85.5 | w. b. s. | ,794 | 92.0 | 97.5 | 86.5 | s. e. | ,766 | 92.5 | 95.0 | 85.0 | s. | ,778 | 89.1 | 89.5 | 85.0 | s. |
| 24 | .. | .. | .. | .. | .. | ,840 | 89.7 | 93.0 | 83.5 | s. w. | ,120 | 93.0 | 98.5 | 84.6 | s. | ,762 | 94.0 | 103.0 | 87.0 | s. w. | ,744 | 94.5 | 97.0 | 88.0 | s. | ,730 | 99.5 | 92.2 | 65.0 | s. s. e. |
| 25 | ,748 | 82.5 | 77.8 | 77.2 | s. | ,808 | 89.0 | 95.3 | 83.0 | s. w. | ,780 | 90.7 | 101.7 | 85.0 | s. | ,744 | 92.0 | 106.0 | 92.0 | s. e. | ,728 | 92.0 | 103.7 | 83.5 | s. e. | ,724 | 92.5 | 104.0 | 89.3 | s. e. |
| 26 | ,752 | 85.0 | 80.6 | 80.6 | s. | ,832 | 89.0 | 96.5 | 85.6 | s. w. | ,798 | 92.0 | 101.9 | 87.0 | s. e. | ,751 | 92.3 | 106.5 | 93.0 | s. e. | ,724 | 92.5 | 104.0 | 89.3 | s. e. | ,724 | 90.8 | 91.4 | 85.2 | s. |
| 27 | ,746 | 84.5 | 80.0 | 79.0 | s. | ,832 | 89.2 | 97.5 | 86.0 | s. w. | ,788 | 93.0 | 103.0 | 87.5 | N. E. | ,720 | 93.5 | 106.7 | 93.0 | s. w. | ,696 | 93.7 | 104.3 | .. | w. | ,700 | 90.6 | 94.5 | .. | s. w. |
| 28 | ,730 | 85.3 | 80.3 | .. | s. | ,768 | 89.7 | 95.5 | .. | s. w. | ,778 | 93.0 | 103.5 | .. | w. | ,692 | 95.0 | 106.0 | .. | w. | ,650 | 94.7 | 103.7 | 81.5 | s. w. | ,654 | 90.7 | 95.0 | 83.6 | s. |
| 29 | ,730 | 86.5 | 80.0 | 79.8 | Cm. | ,776 | 89.3 | 93.3 | 85.1 | s. | ,750 | 90.0 | 98.0 | 85.3 | s. | ,702 | 91.9 | 100.3 | 89.3 | s. | ,690 | 91.5 | 99.0 | 89.3 | s. | ,590 | 90.5 | 89.8 | 87.0 | s. |
| 30 | ,746 | 84.5 | 80.8 | 80.5 | s. | ,785 | 90.5 | 93.2 | 86.0 | s. | ,774 | 93.0 | 98.5 | 86.5 | s. | ,752 | 94.0 | 99.0 | 87.2 | s. | ,720 | 93.7 | 94.0 | 88.5 | s. | ,722 | 89.8 | 88.3 | 65.9 | s. |

CALCUTTA CHRISTIAN OBSERVER EXTRA.

Although our present number far exceeds our prescribed limits we cannot forbear affording our subscribers an additional sheet, containing a few items of the deepest interest, on the subject of West India Slavery, the Idolatry question, and the Exportation of Natives, received by the last overland despatch. These, with other topics connected with India, have been actually the subjects of discussion in the Parliament of Great Britain. There is yet hope for India.

1.—IDOLATRY IN INDIA.

On the 26th of March, the following discussion ensued in the House of Lords on the presentation of a petition by the Primate of England for the dissolution of the union.

“The Archbishop of Canterbury presented petitions to the same effect (abolition of slavery) from Canterbury, and several other places. The Right Rev. Prelate also presented a petition signed by twenty-three Clergymen of the Church of England at Birmingham, and a similar number of Dissenting Clergymen, against the interference of the servants of the East India Company, relative to the superstitions of the inhabitants of Hindostan. The petitioners felt bound to address themselves to their Lordships on this important subject, and prayed that such orders might be forthwith sent out as would procure the immediate abolition of all idolatrous worship in India, and release all persons, whether civil or military, from any obligation to take part in any ceremonies, rites, or festivals whatever connected with the superstitions of that country. The shortest way of putting the House in possession of the question, was to refer to the papers sent out by the Directors containing these instructions, on the 20th of Feb., 1833, which entered minutely into the subject. The Rev. Prelate read the instructions, which were of considerable length, and proceeded to say that the delay which had taken place in carrying those instructions into effect, was viewed with great impatience by the Christian public in India, and numerous petitions had been presented to the Supreme Government on the subject. He then read a letter from the Bishop of Madras, complaining of the delay, and, as we understood, recommending the abolition of the pilgrim tax. For four years after the passing these instructions nothing was done. On the 22nd of Feb. 1837, another resolution was passed, in which the Directors called for further information, and said that the general consideration of the subject would be resumed as soon as that information was obtained.

“The Bishop of Chester presented a petition to the same effect, in which he entirely concurred. The Right Rev. Prelate observed when the pilgrims in India saw the idolatrous worship protected by the British Government, they would naturally conclude that all the efforts made by this country to disseminate Christianity among them were not made in sincerity. (Hear.)

“The Bishop of London also supported the prayer of these petitions. He must say, that if it was true, as it was alleged, that the order of the Court of Directors, that the English residents should not be called upon to attend on the religious worship of the Hindus, had not been acted upon, it was an eternal disgrace on the British Government that such a system should be allowed to exist; and its officers in permitting it to continue, and in neglecting to put the Indian colonies on the same footing with other countries, as regarded its state of Christianity, had been guilty of a great neglect of their duties. It really appeared to him that the state of the country had retrograded instead of its having advanced.

“ Lord Glenelg said, that having been a party to the order referred to by the Right Rev. Prelate, he, for one, must express his regret that it had not been carried into effect. The neglect to do so was certainly a breach of duty on the part of those into whose hands that department of the government was placed, but at the same time he must contend that he had performed his duty in the steps which he had taken.

“ The Archbishop of Canterbury must say one word with reference to the expression which had been used, that the state of Christianity had retrograded. Now, certainly, as regarded one particular, this was incorrect, for the Europeans no longer actually took a part in the religious ceremonies of the Hindus, as they had formerly done.”

The Court of Directors on the 21st of the same month, held a meeting, when the subject was mooted by J. Poynder, Esq. and as if the Court sought to render themselves ridiculous and to bring down the odium of an enlightened people upon them, they passed the following absurd resolution.

“ That this Court deems the continued public discussion of questions affecting the religious feelings of the Natives of India to be fraught with danger, and that the regulation of such matters may with more safety be left to the responsible executive.”

This sage Council requires two things to render the resolution of any avail. First, the power to convince the public of the danger; and, secondly, the power to suppress what they cannot deny. It looks well by the side of Lord Glenelg's cutting reproof in another place.

We find the following notice of this meeting in a contemporary.

“ EAST INDIA HOUSE.—A Quarterly General Court of Proprietors of East India Stock was held to-day in Leadenhall-street. The motion on the subject of Hayleybury College, for which the Court was made special, was postponed out of courtesy to Mr. Poynder, to allow that gentleman to bring forward his motion on idolatry in India. After the letter of the Court of Directors to the Marquis of Wellesley, informing him of the grant lately made to his lordship by the Court, and the Noble Marquis's reply to the same, had been read and ordered to be printed, Mr. Poynder rose and addressed the Court in a speech which occupied two hours in the delivery. In the course of his speech he declared that if he did not succeed in his object, he had determined to disqualify by selling out his stock, being resolved not to receive the price of blood. He should have done so before, but that his presence in that Court had given him a chance of accomplishing the great object he had in view. There appeared no doubt but that the debate would be adjourned.”—*Globe, March 21.*

We should exceedingly regret should Mr. P. sell out and leave the company to revel undisturbed in its guilt. Let the British people once settle the question of Slavery and then will come this, to be disposed of for ever.

2.—SLAVERY.

We give the following extracts on this subject, which we are sure will possess deep interest with all concerned in the welfare of mankind.

“ MARCH 13.—In the House of Lords, Lord Glenelg moved the second reading of the Slavery Abolition Act Amendment Bill. The Noble Lord in the course of his speech, made some pointed observations on the conduct both of the Legislative Assembly in Jamaica, and the planters, in not complying with the provisions of the Slave Emancipation Act of 1833. Lord Brougham, the Marquis of Sligo, the Duke of Wellington, and the Earl of Ripon, severally took the same view of the matter, and supported

the bill, which was unanimously read a second time, and ordered to be committed on Thursday week."

"MARCH 15.—In the House of Lords, Lord Brougham gave notice that he should, before the Easter recess, move for leave to bring in a bill for the abolition of the negro apprenticeship system on the 1st of August next. An immense number of petitions against the apprenticeship system was then presented from all parts of the country. Their Lordships only sat an hour."

"MARCH 19.—In the House of Lords, several petitions were presented against the New Poor Law Act. Lord Wharncliffe presented several petitions from Yorkshire, praying for the immediate abolition of negro apprenticeship, and in doing so, expressed his concurrence in the prayer of the petition. The Marquis of Sligo also said, that in consequence of circumstances which had recently come to his knowledge, he also had changed his opinion on the subject, and wanted but very little to be an immediate abolitionist. Lord Brougham then said, with great emphasis, 'My Lords, never, since I had the honour of a seat in your Lordship's House, have I heard two declarations which gave me greater pleasure, or which conferred more honour upon those that made them, than the declarations which have just been made by the Noble Lords, Wharncliffe and Sligo. (Hear, hear.) Lord Brougham then presented a host of petitions on the same subject from all parts of the country.'"

"MARCH 22.—In the House of Lords, in answer to a question from Lord Lyndhurst, Lord Glenelg said, that he did not see the necessity of uniting the Government measure for the abolition of Negro Slavery, with a bill on the same subject proposed by a noble and learned lord (Lord Brougham.) Lord Brougham then observed, that he considered the Government Bill so ineffectual, that he would much rather have had the further consideration of it put off; but if it were not to preclude any one from taking his own course afterwards, that made all the difference in the world.

"The Marquis of Sligo, in moving an amendment to the first clause, that the negroes be allowed to leave off work on Fridays at twelve o'clock, shortly urged the necessity of putting an end to the apprenticeship system on the 1st of August next, instead of the 1st of August, 1840. 'For my own part,' said the noble Marquis, 'I will not preach what I will not practise, whether my noble and learned Friend's Bill be passed or not, there shall be no slave on my estate after the 1st of August next. From that time I shall consider myself to have no claim upon the negroes, but that they shall have every claim on me for past services.' The noble Marquis's amendment was agreed to, and the bill passed through committee.

"The Marquis of Northampton, in reference to the same subject, and in order to the more effectual prevention of the slave trade, suggested, 'that there be stationed on the coast of Africa a combined squadron, formed of four nations, France, Holland, America and England; and to prevent any jealousy of the nation, let the squadron be placed under the command of the Commodores of each nation alternately, and let the squadron thus constituted act under a joint flag. If this were to be adopted he thought the flag would be one of the most formidable in the world, and would at once put an end to a traffic which was the most disgraceful that existed in the whole universe.'"

3.—THE LEVEE.

"The Queen held a levee to-day, at St. James's Palace, on which occasion a number of addresses were presented to Her Majesty, on various subjects. The two most important were the following:

"Lord Brougham, accompanied by Captain Hansard, R. N., Mr. Joseph Sturge, and the Rev. Thomas Scates, an address on behalf of the negro

apprentices in the British Colonies, adopted at a numerous meeting of the friends of the negro, held in Exeter Hall, on Wednesday, March 14th, representing the wrongs of the negro population in the British Colonies, and imploring Her Majesty's gracious interposition in their behalf, in order that the system of negro apprenticeship in those colonies may terminate on or before the 1st of August next.

"The Rev. John Burnet, the Rev. W. N. Bunting, the Rev. Peter Clare, and Wm. Dilworth Crewdson, an address from the females of Manchester and Salford, on behalf of negro apprentices in the British Colonies, signed by 28,386 females, praying Her Majesty to bestow her gracious consideration upon the state of the negro apprentices of the British Colonies, for the purpose of promoting their full and complete freedom.

4.—EXPORTATION OF NATIVES.

It appears that the planters have obtained an order in council, to sanction the trade in flesh and blood from this land to the West Indies. Lord Brougham has attacked the lion in his den, and we hope with success.

"MARCH 6.—Lord Brougham brought forward his promised motion in the Upper House, this evening, for rescinding the order in council, of the 19th of July last, relative to the importation of slaves from the East Indies to Guiana. The noble Lord, in a speech of surpassing-eloquence and power, condemned the order in council, as practically re-establishing slavery. The noble Lord's address occupied nearly three hours in delivering. He concluded by moving, first, a resolution that the order in council was contrary to a recent statute passed on the subject of slavery; and, secondly, a motion for the repeal of the order in council. Lord Glenelg followed, and defended the order in council, on the ground that it was impolitic on the part of the State to prohibit the transportation of free laborers. The Duke of Wellington suggested that the order, without being abrogated, might be greatly improved, so as to prevent any abuse arising from it; and the hope that Government would adopt his suggestion, would move the previous question. Lord Melbourne defended the order. Lords Ellenborough and Lyndhurst strongly opposed and denounced it. Their Lordships then divided, when there appeared, for Lord Brougham's resolution and motion 14—against it 56; majority 42. The impression, however, in the House, after the division was, that the question of rescinding the order was virtually carried."

"One of the largest in-door meetings which ever took place in this, or perhaps in any other country, was held this day at eleven o'clock in Exeter Hall, to petition Parliament for an immediate abolition of Negro Slavery in the West Indies. Upwards of 5,000 persons were wedged into the large room, and it was supposed that from 6,000 to 7,000 went away who could not obtain admittance. Lord Brougham presided as Chairman and addressed the meeting at considerable length, as did Mr. O'Connell and various other public men. There were several members of Parliament present. The meeting adjourned at half-past two o'clock till the following day, the one-half of those gentlemen who wished to address the meeting not having had an opportunity of doing so."

"The great meeting to petition Parliament for the immediate abolition of slavery in the West Indies, which was adjourned yesterday, took place to-day when Lord Brougham again made one of his most splendid speeches. A number of dissenting ministers, and other well-known public characters, addressed the meeting, consisting, as it did yesterday, of 5,000 persons. The resolutions were all unanimously adopted."

We are indebted for these items to the extras of our contemporaries the *Englishman*, *Hurkaru* and *Bombay Gazette*.

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