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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 74.—July, 1838.

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

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Calcutta :

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

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

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

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

EDITORIAL NOTICES.

Since our last, communications have been received from "W." — "Vidyarthin" — "L." — "Cinsurensis" — "Δ'" — "J. A. S." — "φίλος" — "An Observer" — "B." — "W. B., Madras" — "A. Fyvie, Surat." The 2nd part of the Review of Nic Polson unavoidably postponed.

To "B. Banáras" — Send the papers. Discussion is better than death.

To Capt. — We write for truth, not for subscribers.

The Review of Rev. G. Mundy's sermons on the Millenium is in type, but unavoidably postponed from press of matter. It will appear next month.

We refer our correspondent at Ludíáná (in the April No.) on the subject of the translation of scripture proper names, to a very able paper on that subject in our No. for July, 1833, page 13: we may also inform him, that a work is now in hand on the subject by the same writer. It only waits the arrival of types from Europe.

The paper from China on the Comparison of Eastern languages in our next — the types are casting for it.

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We shall be happy to forward any orders to the Publishers. — EDD. C. C. O.

THE
CALCUTTA CHRISTIAN OBSERVER.

No. 74.—*July*, 1838.

I.—*The General Assembly's Pastoral Letter on Family Worship.*

We recommend to our readers the perusal of the following affectionate and impressive address of the General Assembly of the Church of Scotland to her people, on a subject which many require to take into serious consideration. We fear, that not a few of those who aspire to the name of Christians, are but too negligent in the regular performance of family worship; and that those, who are Christians indeed, do not always, when mingling in society, bring to the remembrance of others the solemn obligation which all, who are the professing followers of the Saviour, and believers in the overruling providence of God, lie under to engage in Divine Worship in their families, to assemble their households before the merciful and Holy One who preserves and guides them, in order that they may show forth together his "loving kindness in the morning, and his faithfulness every night."

We rejoice in holding such a pledge, as the following, of the Parental interest which the national Church of Scotland thus manifests for the increase of true piety and godliness among those who adhere to her doctrine, discipline, and forms of worship.

Δ.

The General Assembly of the Church of Scotland, To our dearly beloved People: Grace, mercy, and peace, from God the Father, and Christ Jesus our Lord.

On your behalf, brethren, we thank God, whom we serve with our spirit in the Gospel of His Son, that your faith and devotion have long been spoken of throughout the world; and we are bound always to have remembrance of you in our prayers night and day, greatly desiring that, like your forefathers in times of clearest light, you may continue stedfastly in the fear of the Lord, and in the comfort of the Holy Ghost, abounding in the exercises of that unfeigned godliness which is profitable unto all things, having promise of the life that now is, and of that which is to come.

In compliance with the solicitations of many who watch for your souls, and are jealous over you with godly jealousy, we

have resolved to issue this brotherly exhortation on the sacred and indispensable duty of Family Worship,—not as if we had any recent ground for apprehending that it is likely to fall into more extensive neglect, but because we know too well that it is by no means universally practised, and because even the purest minds require to be stirred up by way of remembrance, that while they hold fast the profession of their own faith without wavering, they may consider one another to provoke and encourage, by good counsel and good example, to the love of truth and holiness, and to the habitual and serious observance of those offices of piety, whereby, as surely as the body is nourished and refreshed by its daily bread and its nightly rest, the soul of man, through the nurture and admonition of the Lord, is progressively matured in excellence and strength, till it is advanced to the perfection and glory of its immortal existence.

In calling your attention to this momentous topic, we think it superfluous to enlarge on the high obligations by which the duty is enforced,—obligations which are involved in the very constitution of our frail and dependent being, and impressed on the understanding and the heart by the persuasive voice of scriptural authority, opening the ears of men, and sealing the instruction by which God speaketh, not once or twice, but at sundry times and in divers manners, adding line upon line, precept upon precept, promise upon promise, and threatening upon threatening, so as to bring perpetually to remembrance both the blessings which are multiplied to them that fear the Lord, and the fury which is poured out on the families which call not on his name. The appointment of the reasonable service of bowing down at the domestic altar before the Lord our Maker, that, in waiting for the promised effusion of the Spirit of grace and supplication, we may be filled with the fruits of righteousness, has ever been regarded by all men of sound mind and Christian experience, not as the imposition of an irksome yoke, but as the conveyance of an inestimable privilege; for as often as he marks the tokens of God's power and presence in making the outgoings of the morning and evening to rejoice, must every enlightened and purified heart, lifting up its affections to the Father of Spirits, acknowledge, with triumphant satisfaction, that it is a good thing to shew forth his loving-kindness in the morning, and his faithfulness every night.

To those only who have tasted and seen it, can we speak intelligibly of the tranquil delight which is awakened and sustained by such periodical acts of household worship, as are not a mere formal ceremony in which the members join with reluctant or cold compliance, but the fervent utterance of lips, which, out of the abundance of the heart in which the love of God is shed

abroad, are, by the influence of that unquenchable affection, most pleasingly constrained to celebrate the mercies which are new every morning, and to offer up the spiritual incense of prayer with an unceasing regularity as from the sanctuary of Israel the smoke of the evening sacrifice arose, or as the early dew of Hermon descended on the mountains of Sion, when there the Lord commanded the blessing—even life for evermore.

Without all controversy, the benefits produced by this hallowed exercise are ineffably precious. It is not enough to say that thus are devout and grateful emotions awakened,—thus is faith in the superintending providence and holy promises of God confirmed,—thus are the graces of humility, resignation, and patience, nourished and increased, while, with the contemplation of the infinite excellence, the unwearied beneficence, and the everlasting strength of the Lord Jehovah, we contrast the instability, deceitfulness, and desperate wickedness of the heart of man. By the infallible testimony of Heaven, we are authorised to affirm constantly that there is an efficacy in the prayer of faith, which though inexplicable by our feeble understandings, must, through all ages, continue to avail as much as it did in the days of those patriarchs, prophets, and righteous men, who, as princes, had power with God when, receiving a kingdom which cannot be moved, they had grace to serve Him acceptably with reverence and godly fear. The Lord is ever nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit, when, taking with them the words which inspired wisdom has taught them to utter, they lift up their desires at his footstool, not seeking great things for themselves, or panting after the dust of the earth, or sighing for the vain delights of the sons of men, but thirsting and longing for the blessedness of the man whose transgression is forgiven, and who, being justified by faith, has peace with God, through our Lord Jesus Christ. We have no encouragement to hope that, by taking thought for temporal satisfactions, we shall find grace in the sight of the Lord; but if we aspire after the best gifts which are the heritage of the faithful, seeking first the kingdom of God, and his righteousness, we believe and are sure that his divine power will give us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Though our Father in the heavens knoweth what things we have need of before we ask them, and though the purposes of his everlasting kindness are often fulfilled more substantially by withholding than by granting the desires which we naturally cherish, it is only to them who worship him in spirit and in truth, that he has promised to do exceeding abundantly above all that they ask or think; and we have no more solid ground to expect

that we shall receive without asking, or that we shall find without seeking, than the husbandman has to look for an abundant harvest springing up in the fields which he has neither planted nor watered, or than the merchant has to calculate on receiving his own with usury, for the talent which has been tied up in a napkin or buried in the earth.

It is not for us to unfold the laws of the spiritual world, so as to demonstrate why and how it is that the communications of heavenly influence and favour are in any degree suspended on the frequency and fervency of our supplications. But this we know, that, as in old time the father of the faithful commanded his children and his household after him, to unite with him in the exercises of a holy life, that the Lord might bring upon Abraham that which he had spoken of him,—even so, in all generations, may the willing and obedient hope, that while seeking unto God and committing their cause to him who doeth great things and unsearchable, they place their confidence, not in their own importunity or their own efforts, but in the exalted merit and prevalent intercession of the Mediator of the New Covenant, they cannot fail to be made partakers of that abundant grace which ought to be the chief object of all our prayers, and which is never denied to the humble. We know assuredly that our heavenly Father giveth his holy Spirit to them who ask him; and if, for the sake of his beloved Son, he is pleased to bestow this unspeakable gift in answer to the prayer of the believing soul, why should we hesitate to admit that it is of the Lord's mercies that, by the eternal ordination of divine wisdom, prayer has been rendered one of the sure and sufficient means of transmitting to the faithful every other good and perfect gift which cometh down from the Father of lights with whom is no variableness neither shadow of turning?

To the duties of social prayer and thanksgiving, accompanied with that instruction in righteousness which the reading of the Scriptures is calculated to impart, let the benefit thus conferred on your several domestic circles operate as a strong incitement. It is not, indeed, within the compass of human ability to infuse grace into the souls which are most tenderly beloved. But great will probably be the influence of a pious example on those who confide in your affection, and have cause to revere your worth. If your children and dependents perceive, that while you are not slothful in the business of time, you are also fervent in spirit, serving the Lord; and that while you provide for your own the food and the raiment which are obtained by the blessing of God on the hand of the diligent, you ask for them that bread of heaven which strengtheneth the heart, may you not hope that they will be stirred up both to pray and to labour for the meat which

endureth to life everlasting, and that they will learn to regard the favour of God as a better portion than the abundance of corn and wine? May you not hope, that while your own minds are elevated by contemplating the works of creation, providence, and redemption, and by reflecting on the dignified and endearing relation to which you have been raised in having "received the spirit of adoption, whereby you cry Abba, Father," they who look up to you for guidance and protection will take pleasure in approaching to God, and, through the experience of the peace of walking with the wise, will be taught to abhor the enticements of sinners, and to hold fast that which is good? And even in the case of those who, through perversity of heart and the snares of an evil world, have forsaken the path of integrity and truth, may it not be hoped that the wise counsels which they have for a season forgotten, and the devotional habits which they have long failed to imitate, will, like the bread cast upon the waters, be found after many days? Small must have been your experience of the discipline of providence, if you have never known so much as one who had wandered so far from the way of peace as to disappoint the earnest expectations of his father, and to turn the joy of her who bare him into bitterness, but who, after his own wickedness had corrected him, and his backslidings reproved him, has been awakened to new obedience, by recalling to his agonized mind, with reverential awe, the solemn image of the parental guide, in whose quiet habitation the daily exercises of prayer and praise hallowed every pursuit, lightened every care, soothed every sorrow, and seasoned every enjoyment, so as to render the voice of rejoicing and salvation in the tabernacles of the righteous, a lively type of the blessed conversation of heaven, and a delicious foretaste of the fellowship of the saints in light.

If ye know these things by your own experience, or by the incontrovertible testimony of them who have tasted that the Lord is gracious, happy are ye if ye do them. Nor can you have peace and safety if, knowing what is good, you leave it undone.

And while you present your supplications for yourselves and your families, forget not the eternal concerns of the families which call not on the name of God. If it be, as it ought to be, your heart's desire that they may be brought to the obedience of the Gospel, brethren, pray for us, and for all the ministers of the truth, that the word of the Lord may have free course and be glorified, even as it is with you. Such an intercession as this will assuredly prove efficacious towards the enlargement of the household of faith, if all of you, both small and great, not only in the congregations of the upright who in heaviness of

heart sigh for the abounding of iniquity and the failing of truth, but in your families apart, and in your unseen retirements, prostrate yourselves at the footstool of your Father in heaven who seeth in secret, and pour out your desires before him in that effectual fervent importunity which, like the long and patient waiting of the husbandman for the precious fruit of the earth, will, according to the sure word of promise, issue in plenteous showers of blessings not confined to any favoured spot or any privileged community, but dropping down fertility far and wide over fields co-extensive with the inhabited world, filled as it shall be, in that evening-time of light, with the knowledge of the glory of the Lord as the waters cover the sea : And thus the God of the whole earth, in remembrance of his holy covenant, and in fulfilment of the good pleasure of his goodness, will arise and have mercy not only on the mountain of holiness in which he had his dwelling in time past, but on all in every place who call on the name of Jesus Christ our Lord ; so that, while he clothes his priests with salvation and makes his people shout for joy, the ways of Zion, which have mourned because few came to the solemn feasts, shall be thronged with the multitudes who keep the holy day with thanksgiving in their hearts and the high praises of God in their mouths,—wisdom and knowledge shall be the stability of those times of refreshing from the presence of the Lord, when his works shall appear before the face of his servants and his glory to their children ; and they that fear the Lord, being all replenished with the riches of grace, shall take that sweet counsel together which revives the inward part, and knits the brotherhood of Christians in the unity of the faith and the holy bond of perfectness. “ Then shall the offering of his people be pleasant unto the Lord as in the days of old, and as in former years.” “ And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night ; for upon all the glory shall be a defence.”

II.—*Importance of the study of Sanskrit.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In the Number of your Magazine for the month of April, 1833, there is a good article on the 2nd edition of professor Wilson's Sanskrit Dictionary, pp. 183—189, which concludes with some judicious and important remarks on the employment of the Sanskrit language as subservient to the propagation of Christianity. This is a subject which deserves infinitely more attention than it has yet received, and I would commend the paper in question to the careful perusal of your readers. Can you inform the public if

the "Harmony of the Gospels," alluded to at page 189, prepared by the Rev. Mr. Yates, in Sanskrit, has ever been published; and what are the names and subjects of the "one or two small tracts" mentioned in the same page, and where they are to be procured?

Your obedient servant,

May 17th, 1838.

A READER.

To the above inquiries we are enabled categorically to reply as follows:

1. The Harmony of the Gospels in Sanskrit has never been published. It has been lying by the compiler, (the Rev. Mr. Yates,) in MS. for ten or twelve years, there being no funds within his reach which could be appropriated to the printing of it. Though *all* scripture, yet it cannot be published by a Bible Society, with whose fundamental principle it would not coincide; and it does not seem properly to belong to a Tract Society.

2. The few Sanskrit Tracts that have been published, are not, we believe, now to be had. One, we recollect, was the Satya Darshana, inviting the attention of the native literati to the study of the Christian scriptures.

We add to the above, that although by no means forming the same large estimate of the importance of Sanskrit Literature with our intelligent correspondent, we do think it has not had all the attention it might and should have obtained. The real fact however is, that the zealous Missionary, anxious to render himself immediately useful, is in most cases induced to apply himself at once to the Bhāshā of the province in which he is called to labour. The time and application necessary to acquire which, and so to qualify himself for immediate evangelical exertion, leave him little leisure for entering upon the study of a dead language; a study which, however important, and it is most highly so, in many points of view, is yet in general necessarily and properly postponed to what is of more urgent importance. For let it be reflected, that though a Christian Missionary will cheerfully and may very properly give a portion of his time and attention to those collateral and subsidiary pursuits, whether of literature or of science, which may even but indirectly conspire to the enlargement of the minds and the correcting of the general views of the people among whom he labours, yet his main and constant duty, privilege and delight alike, are to bring Christian truth to bear, with as little delay as possible, upon the renovation of the moral natures and the spiritual redemption of the souls of perishing sinners. We should rejoice to see an individual or two bending some special attention to the language of Hindu learning; but we could not deem it the duty of Missionaries generally, to devote much time and attention to that line of study. A general acquaintance with the grammar, &c. of the parent Sanskrit is highly desirable, if not indispensable indeed, to a thorough knowledge of the derivative Bhāshās; but to pursue research into Sanskrit literature would demand a sacrifice of time and strength, which the paucity of Missionary labourers and the urgent moral wants of the people could not sanction.

Nor, after all, are we prepared to admit that to begin with learning and the learned is more a dictate of prudence now than it was at and from the first promulgation of Christianity. As then so now, we hold it emphatically true that "not many wise, not many noble, &c. are called" and effectually induced, especially in the way of mere learned inquiry and discussion, to embrace the doctrine of Christ crucified. As to the disputative and inquisitive Greek, so also to the as eminently speculative and even more metaphysical Hindu, the humbling yet elevating, sanctifying as well as merciful, truths of the Christian revelation are still "foolishness." It is not that Christianity and learning are in *opposition* in any wise; but that the pride of learning, still more of imaginary learning, is ever characteristi-

cally opposed to the *humility* which Christianity enjoins, to the submission of the fallible and deteriorated understanding of degenerate and sinful man, to the wisdom and teaching and authority of God. The Hindu pandit, moreover, is not merely addicted to an ostentatious display of his ingenuity, and to the vain discussion of metaphysical matters above the ability of the unaided powers of man to decide, but is withal largely vitiated by the utmost frigidity of a mere speculative temperament, and will discuss questions of the gravest character, the deepest interest, and of paramount moral importance, without one emotion beyond that of self-applause and the desire to triumph over an antagonist. The total want of wholesome discipline, too, of the Hindu literati, in the arena of fair discussion and moral ratiocination—their almost entire destitution of the lights of genuine history and true science—their perverse addiction to mere argument for argument's sake, argument without an aim, or an object, or a rule worthy of man or of the subjects on which his mind may be employed—the total absence of literary *integrity* which so infamously distinguishes them—their habitual recourse to disingenuous subterfuges and unblushing contradictions and falsifications, to subornation of testimony and to literary interpolation—the stupifying and demoralizing and hardening effect upon them of a base superstition, to which a still more irresistible influence is given by the fact that their interests both of gain and of fame and distinction are inseparably connected therewith; these and other special circumstances, added to the general operation of the conceit of intellectual superiority, preclude the rational expectation that the Christian Missionary should find, in the learned of India, either more ready, more able, or more impartial inquirers into Christian truth and evidence, than in any other class of Hindu Society; they tend rather in every way to the reverse. The *really* but still only comparatively *enlightened* portion of the Hindus, are those youths who, from the study of the English language, have been led to an acquaintance with the leading facts of general history, and are capable of appreciating the laws of moral evidence and of literary honesty; and these are to be addressed, not through the *Sanskrit* of which they are usually ignorant, but through the English to the study of which they are so fondly attached. Deeply indeed is it to be lamented that in giving a general education to them, they have been so sedulously withheld, for the most part, from a knowledge of Christianity, which alone would have served as a moral balance to understandings suddenly emancipated from a debasing superstition. Many, who would be thought the *friends* of native education, cannot or will not be taught that those who yield not one iota to them in deep and hearty regard to it, do not, any more than they, when advocating a *true* impartiality, desire to *force* Christianity on the notice of any. No, though conscientiously believing the Christian revelation the best gift of divine wisdom and grace to mankind, they yet desire not to give it any advantage whatsoever over the debasing errors of Hinduism but what its own intrinsic merits shall present to minds only *allowed* to obtain an acquaintance with it. Again and again have we stated this in terms not to be mistaken, yet again and again have *soi-disant* Christians (proh pudor!) reviled us as bigots and dishonest proselytors, forsooth! because we call things by their right names, and insist that not *toleration* but a lukewarm *indifference* in some, a sinful obliquity of mind in others, and a cold *infidelity* in too many, it is that would carefully exclude the very Christianity which they profess to admire from all chance of being investigated, while labouring, *fas et nefas* privately and publicly, to procure for its most inveterate enemies the *unanswered* hearing and *prepossession* of the rising youth of India. But do they not, in this fearful exclusiveness, betray their inward consciousness of a weak and untenable cause, which cannot bear the full flood of the holy

light of revelation? Were it not then wiser as well as nobler in them to copy a more prudent unbeliever of old, one Gallio, whose memorable advice to his compatriots exhibits the only sensible plan of procedure in all similar cases?—"Refrain from these men and let them alone. For if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." It were well also that our opponents had another scripture before their eyes—"Thou shalt not bear false witness!" Charges of "disingenuousness," "bigotry," &c. are easily made, but not so easily substantiated, we trust, against the pages of the *Christian Observer*; yet have they, in the past month, been banded about in the daily journals with an unsparing hand. "The Lord judge between us and them!"

CINSURENSIS.

III.—Chapter of Correspondence.

1.—A BRAHMAN'S VIEW OF THE GOVERNMENT CONNEXION WITH THE IDOLATRY OF INDIA, &c.

We avail ourselves, at the present moment, of the following sentiments of a Bráhmán, believing most firmly that they convey the feelings of many of the more reflecting natives of India; and if it be the view entertained by them of their rulers, in what a light must they view their policy on the subjects of religion? Would that those in power could see the anomalous and awful position in which they place themselves by acting, in a political capacity, in opposition to their own convictions and faith. We have been reminded by it of an anecdote related by the celebrated Dr. Andrew Thompson, during the Bible Society controversy. It was told to illustrate the inconsistency of the zealous Roman Catholic, Leander Van Ess, who kept one case of Bibles with the Apocrypha for the papists, and another without it for the protestants; with one hand distributing a lie, with the other truth. The doctor observed, that it brought to his recollection the conduct of a certain German prince, also a titular bishop, who was very much addicted to swearing. Being one day reproved by a courtier for this conduct, and especially reminded of his ecclesiastical character, he replied: "Oh I do not swear as a bishop but as a prince." The answer of the courtier was pungent and silencing: "Well, your Highness," he inquired, "if the prince were sent to hell for swearing where would the bishop be found?" Men may make distinctions about character, but with God every man will be tried by his works alone.

To the Editor of the Record.

SIR,

With reference to the remarks in your paper of the 5th, in regard to the support given by the government to idolatry in India, I have the pleasure to subjoin an extract from a letter which you may consider worthy of insertion.

VII.

3 D

Extract of a letter from a Bráhmaṇ of good family, written in 1834, to a civilian holding a high official situation.

“In my opinion Europeans will never be able to leave a nobler monument of their humanity in India, than by labouring to plant the gospel; nor will they ever succeed in gaining the affections of the inhabitants by any other means. How short-sighted and weak must that policy be which looks upon Missionary exertion as dangerous to the stability of the British sceptre in Hindustán! That the religion of Christ *shall* be established, is a matter that is more certain than that the sun will rise to-morrow; for the word of God has taught us to expect the universal prevalence of Christianity. How foolish then must it be in those who do not now kiss the Son and serve him with fear. How long will Britain be able to retain her sceptre here by mere physical force? How long can she reign over a people if she gain not their affection, and what can be a better way of gaining their affection than by giving them the knowledge of God and of His Son Jesus Christ our Lord?”

“This is speaking with regard to earthly policy, but the government have a higher and more awful obligation upon them. They are responsible to God for their manner of governing India: and he who has suffered them to come here for wiser reasons than they can conceive, will bring them to a severe account if they do not strive to glorify Him who is the prince of the kings of the earth.”

2.—THE IMPORTANCE OF MISSIONARIES STUDYING THE HIGHER BRANCHES OF HINDU LITERATURE AND THE SANSKRIT LANGUAGE.

As our opinions on this subject are expressed in a previous part of this number, we refrain from any further remarks on the communication of VIDYARTHIN.

To the Editor of the Calcutta Christian Observer.

GENTLEMEN,

In the numerous Missionary Journals which have from time to time for some years past been made public, there appears to be but little notice taken of the variety which exists in the sects and tenets of Hinduism. “The Hindu religion,” as professor Wilson remarks, “is a term that has been hitherto employed in a collective sense, to designate a faith and worship of an almost endlessly diversified description:” and an acquaintance with these manifold varieties seems an indispensable preparation for those who undertake to combat this Hydra-headed Paganism. Random generalities, which are possibly only half applicable to the audience to whom they are addressed, must in the nature of things be far less efficacious, than discriminative arguments framed with specific reference to the peculiar tenets of the persons with whom the conversation is held.

Fortunately the means of attaining to a knowledge of the doctrines of these various sects are not difficult of access. The “sketch of the religious sects of the Hindus,” by H. H. Wilson, Esq., in the 16th and 17th volumes of the Asiatic Researches, affords an abstract account of the most prominent varieties; and a reference to the original authorities (many of them vernacular) there referred to, would enable the person who was desirous of prosecuting such researches, to make himself master of the nomenclature of the different sectaries, as well as of the minutiae of their opinions.

Besides the attention due to the popular sects, a further investigation of the tenets of the learned Hindus would seem to be the duty of every Missionary who would not avoid discussions with this class of persons

“The worshippers of Vishnu, Siva, and Sakti,” Mr. Wilson observes, (As. Res. vol. 16, page 24,) “who are the objects of the following description, are not to be confounded with the orthodox adorers of these divinities: few bráhmans of learning, if they have any religion at all, will acknowledge themselves to belong to any of the popular divisions of the Hindu faith, although, as a matter of simple preference, they more especially worship some individual deity, as their chosen or *Ishta Devatá*. They refer also to the Vedas, the books of law, the Puránas, the Tantras, as the only ritual they recognize, and regard all practices not derived from those sources as irregular and profane.” To deal with pandits, therefore, a different course of reading from that above alluded to will be necessary; and their philosophical systems as well as practical tenets must be studied. Mr. Colebrooke’s *Essays** on the Vedas, and on the *Mīmāṃsā*, *Nyáya*, *Vaisheshika*, *Sánkhya*, &c. doctrines, will be here of great use: but a knowledge of the original works in the Sanskrit would appear to be indispensable to enable the Missionary to discuss the principles of these schools with their respective followers.

In the concluding page of the *Calcutta Christian Intelligencer* for April last, in an extract from the *Oriental Christian Spectator*, mention is made of a work in Persian entitled *Mizán al Hak* or a comparison between the Gospel and *Qurán*, by the Rev. Mr. Pfander, a Basle Missionary. If this work answers the description given of it as “a very excellent volume,” it cannot be too soon “reprinted and extensively distributed” among the Musalmáns of India, and the friends of Missions would do well to take steps if necessary to secure this object.

May 27th.

VIDYARTHIN.

3.—APPEAL ON BEHALF OF THE NATIVE ORPHAN ASYLUM AT FUTTEHPORE.

We must apologise to our friends at Futtehpore for the apparent neglect manifested in *not sooner* noticing their praiseworthy efforts to rescue the orphan from destruction. We thought it better to wait until the public had aided the adults who were perishing for want of bread, knowing that these poor orphans were secure at least from starvation in the hands of their good friends. We now most cordially recommend the appeal and its objects to the benevolent sympathies and prayers of the Indian community, and shall be happy to forward any sum conveyed to us, to the Directors of the Asylum.

Futtehpore, February 23rd, 1838.

CIRCULAR.

In consequence of the very great distress which now prevails throughout these provinces, a great number of orphan children of both sexes have come into our hands, whom it is our intention to bring up in the Christian religion. We have therefore opened an Asylum for the accommodation of 50 male and 50 female orphans: the latter will live in our own bungalows, and be constantly under our immediate eye and care; their instruction in English, Hindustání and useful needle work, &c. will be superintended by Mrs. Madden, assisted by a native Christian school-mistress of excellent character. Walls are at present being raised so as entirely to seclude the girls, who have a spacious play-ground within

* These *Essays* were lately procurable in Calcutta and may be so still.

their enclosure. Our native Christian school-master, who has for four years been diligently engaged in a day-school, has undertaken the charge of the boys; and from his faithful conduct hitherto there is every reason to believe that, under the Divine blessing, our institution will prosper. The boys will, as far as circumstances and funds admit, be brought up to useful trades, and those who appear best adapted for it will be educated as teachers. The plan pursued at present in Mrs. Wilson's Female Orphan Refuge at Calcutta, will be followed in the female department. Our number is at present more than 100; but as we feel we could not do justice to more than that number, we shall send the surplus children to other institutions. Our monthly expenditure at present, including salaries of a Christian school-master, mistress, lalla, food, clothing, &c. is 250 rupees; besides which we have laid out a considerable sum in buildings absolutely necessary.

To meet so large a monthly expenditure we must look beyond our immediate circle, and therefore appeal to your Christian benevolence to aid our undertaking by becoming a subscriber.

The Institution shall always be open to the inspection of the public, and subscribers will be furnished with six-monthly Reports of the state of the institution.

CHARLES MADDEN.

4.—ROMAN CATHOLIC MISSIONS AND MISSIONARIES IN CHINA.

We strongly suspect that protestant Christians are not aware of the extent to which the Roman Catholic church is labouring in countries which to them are almost unknown. We have therefore taken the following extract from the *Patriot* newspaper, which may give them an idea of the perseverance and zeal manifested by the missionaries of that church, and of their success. Besides China proper, in Japan, though subject to dire persecutions, there are thousands of nominal Christians, and in Cochin China, not fewer than from 50,000 to 80,000. They are but nominal Christians it is true, and are often no better than their heathen neighbours, very often more lax; but the fact shows that these nations are accessible and may be proselyted; and the zeal and perseverance of these devoted, though in many instances mistaken men, should stimulate many a protestant labourer. The poor converts often sustain persecutions worthy of the best days of Christianity, and the priests submit to privations of the most unheard of kind. Oh! slumbering Sion, awake! awake! put on thy strength. Arise for the help of these lands: let them not be turned, while you are inactive, from the errors of Paganism to the mummeries of Popery.

“It is now fifteen years since the Roman Catholic priests were banished from Peking, and sent with all those who were discovered in the Chinese provinces, to Macao. Yet the French monks of the order of St. Lazarus, among whom there is no want of money, union, or enthusiasm, have been secretly labouring for the maintenance of the Roman Catholic Church in China, and their exertions have succeeded even beyond their own expectations. For some years they have annually sent two or three young

priests to China, who quietly proceed to the head-quarters of the Missions in the interior of the country, and join in the work of conversion. There are now Roman Catholic communities in all the provinces; and in many places there are public chapels, where service is performed uninterruptedly, since the mission have had the good sense to train native Chinese as priests. In furtherance of this object, the mission have founded two seminaries. One of these establishments is for the southern provinces, and is situated in Macao, whence the Chinese candidates are sent to Manila, where they are ordained by the archbishop. On their return they are sent into the interior of the country, where they live in the midst of their flocks as peaceably as ecclesiastics in Europe. The other seminary is in Tartary, beyond the wall of China. In this establishment the priests destined for the northern provinces and for Peking, are educated; for, incredible as it may appear, there is in Peking a Catholic community amounting to more than 24,000 members! There are at this moment two French priests in the community at Peking; for the chief direction of ecclesiastical matters cannot yet be intrusted to the Chinese priests. The provincials are therefore always Europeans, though the necessity of averting the suspicion of the government obliges them to travel clandestinely, and often places very great difficulties in the way of the Missions. Christian worship is publicly performed, even in many of the principle towns. In Tschingtufu, the capital of the province of Setchuen, Christians are interred in the church-yard, and over their graves are erected crosses and other symbols of Christianity. The government, when not suspecting the presence of Europeans, observe the most perfect indulgence towards Christians. Christian communities, too, being generally remarkable for moral and peaceable conduct, are liked by the local authorities, who having once tolerated them, are greatly interested in preventing their detection in higher quarters, because they would then be called to account for their previous want of vigilance. When, therefore, a community is once formed, it incurs very little risk of being molested. An additional guarantee of its security exists in the peculiarity of legal forms in China. The first attempts to establish a community are not very readily suppressed, because the transport of suspected persons to the seat of the higher tribunal must be at the expense of the local authorities, who are, therefore, naturally disposed to wink at such matters, as long as they do not apprehend disturbance or public preachings, which might render them responsible. The reason why so little is known respecting the Chinese Mission is, that formerly the missionaries were chosen from among the most ignorant of the clergy, and on their return they were unable to write intelligible accounts of their proceedings. The Lazarists, however, have seen their error for some time past, and have sent out persons who, in addition to the possession of theological knowledge, have, like the Jesuits in earlier times, passed through a regular course of scientific education. They have now in China astronomers, botanists, &c. from whom interesting narratives may be looked for. It may reasonably be expected that ere long the Roman Catholic Missions will recover the extensive influence which they enjoyed in former times. They have, indeed, already established themselves on a better footing than they have maintained since the expulsion of the Jesuits, and should they hereafter succeed in secretly forming a native Christian clergy, competent to dispense with the direct superintendance of European provincials, Christianity will undoubtedly make rapid and uninterrupted progress; for the government seeks to suppress it not on religious grounds, but because it is an instrument of European influence. This observation is sufficiently corroborated

by the following curious fact. Some time ago the protestant missionaries distributed on the coast of Fockien 20,000 copies of Bibles, prayer-books, catechisms, &c. translated into the Chinese language. These books were sent to the Emperor who immediately issued a very severe decree on the subject of the distribution of foreign publications. But, singularly enough this decree made no mention of the religious books, and merely referred to some of the publications of the Society for the Diffusion of Useful Knowledge, consisting of treatises on geography, history, politics, &c. which had been distributed along with the bibles."—M. S. T. R. A.

IV.—Index to Bengáli Grammars, &c.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I have now the pleasure to forward the promised Index to Bengáli Grammars and other elementary books, which, with the previous one of the Dictionaries, completes my design. This was, to furnish to commencing students of the language here and in Europe, a permanent reference to the entire class of initiatory works, a fuller kind of catalogue raisonnée, in which a list of *all* that has been hitherto produced in that class might be obtained, together with a succinct account of the general plan, character, and merit of each publication; its extent, price, author, &c. and thus to spare to others the loss of time and money, and consequent vexation and disappointment which fell to my own lot on my arrival in this country. Of the execution of my plan, it is not for me to speak; I may only assure you that I have spared no effort to render it both accurate and complete, and I can with safety aver it to be entirely impartial. I presume not however to dictate *ex cathedra*, nor can expect that my individual judgment, however carefully formed and after long experience, should be held decisive and satisfactory in every instance. I have not scrupled in any case to give my honest opinion, which too has not been formed without consulting the judgment of others versed in similar studies. Let every student read, examine, and decide for himself. I hope some one of your many qualified correspondents may be induced to supply similar indices to the elementary works in Anglo-Hindustáni &c.: they cannot fail to be eminently serviceable and therefore acceptable to students.

I am, &c.

CINSURENSIS.

No. 1. A GRAMMAR of the Bengáli language, by Nathaniel Brassey Halhed. Printed at Hoogly, in 1778: Small Quarto, pp. 216.

It is not a little remarkable that this *first* Grammar of the vernacular language of Bengal, as was long true of the *first* Dictionary also, the *Vocabulary* of Mr. Forster, should, after so long a lapse of years, be still without comparison the *best* that has been published. Both authors were civil servants of the Company, and both men of eminent oriental and general literary attainments. Both, too, adventured upon the arduous task of opening up the first accesses to a

language at once the purest offset from the great brahminical stem, and yet, from the almost immemorial subjection of those to whom it was vernacular to a succession of foreign yokes, the least cultivated; a language never, even to the present hour, brought out in all its capabilities, nor ever reduced by *native* authority to grammatical regularity. The nearly contemporaneous application of equal talent and assiduity to the study of Indian languages and literature, by so many eminent and persevering individuals, is not a little remarkable. Among them, Halhed and Forster stand forward, entitled to a praise for oriental scholarship not inferior to that earned by Wilkins and Jones, Colebroke and Shakspeare.

Mr. Halhed, in an elegant and instructive preface, informs us that the types with which his work was printed were fabricated by his friend and fellow-labourer, the accomplished and indefatigable Wilkins, who "charged himself at once with all the various occupations of the metallurgist, the engraver, the founder and the printer;" an instance of intelligent and persevering application rarely to be paralleled; and which must appear still more praise-worthy when the time, place and circumstances in which it was exhibited are duly weighed. Every reader, who carefully examines the typography of this Grammar, will doubtless agree with Mr. Halhed in his just and handsome tribute to the skill and ability of Mr. Wilkins.

The Grammar itself is wholly the production of the former gentleman, who writes—"the path I have attempted to clear was never before trodden; it was necessary that I should make my own choice of the course to be pursued, and of the landmarks to be set up for the guidance of future travellers." The result of his application is most highly creditable to his talent, and to his research both as a general grammarian and a Bengáli scholar. From it alone, without reference to his "Code of Gentoo laws," (a translation of Manu,) it were abundantly evident that he possessed a discriminating and accurate acquaintance with the venerable Sanskrit, the parent of so many extensively prevailing Indian dialects, of which the Bengáli is both the purest and most characteristic. And to his knowledge of the parent source we are to attribute his perfect comprehension of the genius of the derivative. He had studied both, not as a qualification for office merely, but from the love of philological pursuits and a thirst for information; and he was at once an elegant scholar, a philosophical grammarian, and a diligent enlarger of the sphere of human knowledge. Hence he entered *con amore* into oriental literature, and read and wrote with equal taste and discrimination. This tribute we have felt it a pleasant duty to pay to the merit of one who has so largely contributed to smooth the pathway through the forest of words to his successors. The discerning reader will not only excuse but applaud the indulgence of our gratitude.

Mr. Halhed observes of his Grammar, that "it presents the Bengáli language merely as derived from its parent the Sanskrit: in the course of my design, I have avoided, with some care, the admission of such words as are not natives of the country, and for that reason have selected all my instances (examples) from the most authentic and an-"

ent compositions." This we must deem a special and very high merit, the greater when characterizing a work the first of its class, and composed at a time when the language was in perhaps its very worst and most corrupt condition, a condition from which it has been gradually but slowly emerging ever since; and notwithstanding the unphilosophical notions and retarding efforts of some, who pretend to dictate and to guide upon questions of language and literary taste while unfurnished with one single qualification for their assumed position; and the unresisting easiness of others, who indolently yield to things as they are, without an effort to amend them, or courage to withstand corrupting innovations; we do not yet despair to see the Bengálí language assert ere long its just claim to be considered at once an elegant and a practicable, a pure and manageable language, capable of the highest polish and most extensive cultivation, applicable to every object of literature or business, and possessing in itself alone and in its parent source, free from all foreign admixtures whatsoever, a remarkable facility for deriving every term which the extending necessities and refinement, and the enlarging intelligence of the indigenous population, may require to be formed.

When we say that Mr. Halhed's Grammar is superior to all that have succeeded it hitherto, we mean not that it supersedes the necessity of any further contributions in this kind; but only, that in the accuracy, and extent too, of the information it communicates—in the philosophy of its plan and spirit—the elegance of its illustrations—the acuteness and discrimination exhibited in putting forward the idiomaticism of the language—the constant reference to its Sanskrit source, by which only it can be justly and fully appreciated; and above all in the *purity* of its contents, it is unmeasurably superior to all others. We are confident that a bare perusal and impartial comparison, instituted by any competent scholar, will more than justify this assertion.

Instances in point are, the rationale of the plurals of Bengálí nouns and of what may be called the poetical enclitic terminations of the cases, *३* and *३३*,—the fullness and general accuracy of the syntax—the notices, incomplete as they yet are, of Bengálí versification—and perhaps more than all, the precision and clearness and discriminative propriety of the appellations of the *tenses* of Bengálí verbs, in regard to which particularly some subsequent writers have shewn so singular an absence of philosophical taste and grammatical judgment. We strongly recommend attention also to the decided preference given to the *simple* forms of verbs, over the composites with the auxiliary *३३*. The examples from the poets illustrate some of the most peculiar idioms of the language, many of which are wholly unnoticed in other grammars. Mr. Halhed observes, and in the case of Bengálí, with much plausibility, that poetical works, as necessarily composed with more than ordinary care and likely therefore to exhibit the best and most accurate specimens of the language, form the best sources of illustration: from these accordingly his examples are chiefly drawn. In his day, indeed, there were scarcely any Bengálí prose compositions of the literary class. Nearly all authors composed in verse; and the current written language of business, as not being the language of the rulers, was

greatly corrupted, not only by the admixture of many Persian and Hindustáni terms and phrases, but even by a foreign idiom and construction. To omit altogether the laws of versification, in the grammar of a language whose best and most ancient authors wrote only in metre, is an unpardonable neglect, of which Mr. Halhed alone, in a manner, has not been guilty; though it must be owned, he is neither altogether correct, nor full in any degree equal to the requirement of the case. But it must be recollected that he tried an altogether untrodden path, without the aid of a single landmark left by any preceding traveller. He is rather to be extolled for having done so much, than greatly blamed for not having done more. The ground of real astonishment is, that with so intelligent and diligent a precursor, those who followed should have been generally both so incorrect and so deficient, as to leave it true to the full, that the only clear and safe guide as yet in Bengálí grammar is Halhed's volume, now long out of print and rarely indeed to be met with; surprising is it that it should never have been reprinted, and that while still unequalled it should have passed almost into oblivion; most surprising that subsequent authors should not have profited by his labours, of which one might even suppose most or all of them to have been in total ignorance!

Still, as must obviously be the case in the instance of a first Grammar in any language, Mr. Halhed's is doubtless imperfect, and sometimes incorrect: it must be owned too that numerous typographical, or press errors, greatly deform this otherwise elegant volume. These were however to a great degree unavoidable, printed as the work was at an out-station, by the agency of ignorant and careless natives alone, and without the superintendence of a professional printer. As instances of error, we notice the supposed "neuter names of animals, &c. to which may be added at pleasure different terminations of (sexual) specification," in p. 48; but which, however ingenious the notion, have yet no real existence:—"the third gerund (so called) in *বায়*," in p. 115, which is really the genitive of the verbal noun in *বায়*, under government;—the *passive* signification given to the part: *দিত*, in p. 121, which is either erroneously rendered passively, as the pandits contend, or is incorrectly written for *দায়*. The most remarkable oversight of all, is the misapprehending of the verbal terminations expressive of respect or inferiority respectively, for a singular and plural! No doubt the striking peculiarity of the Bengálí verb in this respect, occasioned the misconception; it was supposed that *respect* was marked by the use of a *plural* verb in connection with a *singular* pronoun. Take it however all in all, we venture to assure the inquiring student that he will obtain a far more extensive and more accurate acquaintance with the forms and genius of the Bengálí language, and a more expeditious and tasteful introduction to its purest literature, from this grammar than from all together that have succeeded it. One important exception to this remark must be made however, namely that Mr. Halhed has altogether passed over the very important rules for permutation, which must be sought in Wilkins's Sanskrit, or in Haughton's or Carey's Bengálí Grammar.

A full and complete grammar of the Bengali dialect is, still a desideratum. We have nothing as yet, for instance, in any of the published grammars, upon the *accentuation* of words; next to nothing on the government and dependencies of cases; nearly as little on the idiomatic uses of the tenses; not a syllable upon the regular formation of lower from higher terms; very little upon the laws of metre and various species of versification, and other matters of the greatest moment. We know however of one individual, who has a grammar in a considerable state of forwardness, which it is believed will enter fully into most or all of these. Meanwhile there can be no hesitation in recommending Halhed is *longe optimus* among the guides to whom a learner should commit himself. The original price of his work has not been ascertained; its present cost in Calcutta, is various; we have known copies, now and then at long intervals, sold for 4 rupees or thereabouts; it would however be a cheap purchase at double the highest price of any grammar noticed in this index. Parbury's London Catalogue gives its price there, £2. 2.

No. 2. A GRAMMAR of the Bengalee Language, by W. Carey, Teacher of the Sungskrit, Bengalee, and Mahratta Languages in the College of Fort William. Serampore, printed at the Mission Press. 1st Ed. 1801, 2nd Ed. 1805, 3rd Ed. 1815, 4th Ed. 1818.

The first edition of this work we have not met with. This is doubtless of the less consequence as in the preface to the Second it is stated, that "since the 1st edition was published, the writer has had an opportunity of obtaining a more accurate knowledge of this language. The result of his application to it he has endeavoured to give in the following pages, which, on account of the variations from the former edition, may be esteemed a new work." The same precisely is stated of the 3rd and 4th editions in regard to the 2nd. Between these however, we do not observe, on a close comparison, any such differences as should entitle the latest even to be considered "a new work." Substantially the work is one; no new views are expressed, no additional light is thrown upon the main principles of the Bengali accidence or construction. Still, as being fuller on some points and somewhat variously divided and arranged, the 4th edition is of course preferable to its predecessors, and may be taken to exhibit the result of the author's maturest judgment and most extended acquaintance with the language.

The author of this grammar having held, for many years, the influential office of a Professor in the College of Fort William, his pupils would as a matter of course not only be required to make use of it, but find it necessary to do so in order to derive the full benefit from his lectures in the language: he being on the spot also, there was no chance of its being allowed to go out of print. Hence it is easy to perceive that it would obtain an extensive circulation, the more so as the only work that could have come into competition with it, Halhed's grammar, had been so long out of print, none having either an interest in its reimpression or influence to give it currency, under the circumstances stated; otherwise, we confess, we should find extreme diffi-

culty in accounting for so ill-digested, jejune, and unphilosophical a compilation thrusting a work, every way so superior to it, out of use. Our task obliges us to strict truth and perfect impartiality; and we feel that we should violate the double obligation were we to suppress the expression of our unhesitating judgment in this matter: we will now simply state what we deem the merits and demerits of this work, and leave the reader to form his own opinion upon the whole.

1. Dr. Carey has supplied the greatest of his predecessor's omissions, by inserting the rules of *Sandhi*, i. e. for the permutation of letters, agreeably to the principles regulating the composition of words in the parent Sanskrit. He has also correctly discarded the notion of a plural termination in verbs. He has given many of the *native* grammatical terms, by which communication between the learner and his pandit is much facilitated. These are the chief recommendations of his work. But on the other hand, his nomenclature of the tenses is most confused and unphilosophical. A grammatical term should be a definition, conveying some clear and distinct notion to the mind of the learner. Why the term *aojist* should have been borrowed from the Greek, (where however it has an application in coincidence with its etymological meaning in some sort,) to the Bengali whose tenses are as definite as in any language under the sun, it is not easy to imagine. Again, a "present definite" supposes a present *indefinite*: if *করিতেছি* therefore be the former, as it is, then *করি* must be the latter, yet is in this grammar termed "the first *aojist*!" Again, *করিতাম*, which is called the 2nd *aojist*, has two distinct uses; as a past frequentative or term of past habit, like the latin *amabam*, or as a conditional like the French *ferais*: in neither application is it an *aojist*. Again, if *করিতেছি* be a *present* definite, *করিতেছিলাম* should, in consistency, have been a *past* definite, but yet is named a *Pluperfect*; which term even excludes the specification of *time* altogether, and is therefore a misnomer as denoting a tense, i. e. time: the full compound term, preter-pluperfect at least, should have been given. Then *করিতাম*, which is made an *aojist* when *indicative*, becomes solely a *præter*, in the *subjunctive*, though in fact no such mood as a subjunctive exists in the Bengali. The whole scheme of the tenses is, as to their nomenclature, a tissue of inconsistencies, and involves the use of the times of the verb in the greatest possible uncertainty and confusion: and this with Halhed's clear and philosophical arrangement and phraseology too as a guide!

Dr. Carey takes no notice of the real meaning and use of *দিগ* as a plural affix; a simple apprehension of which solves at once some of the most contested matters in Bengali composition, especially the use of a genitive or a *samás* (সমাস), contended for respectively by different schools, one writing *always* *মনুষ্যদিগের* or the contracted *মনুষ্যদের*, the other as invariably *মনুষ্যদিগের* or *মনুষ্যদের*. Both are in fact alike grammatically correct, and only wrong in the *exclusion* of a discretionary employment of the one form or the other. This too Halhed had perceived, though he had not drawn it out into its consequences, nor indeed has any other grammarian hitherto.

Dr. Carey has omitted the entire subject of Prosody, including as well the laws of versification and varieties of metre, as the poetic *licences*,

&c. although without these it is utterly impossible to read, with intelligence and pleasure, 9-10ths of the whole literature of the language! Carey's *syntax* is mostly common-place, and gives very little insight into the idiomatic *construction* of the Bengálí dialect, in which consist its chief peculiarities and its difficulty to Europeans, and without a correct perception and facility in the employment of which no learner will ever be able to express himself correctly and efficiently either in conversation or written composition. The whole doctrine, for instance, of the *relative*, including its *position* and idiomatic usage, is unnoticed! though that too involves one of the most sharply contested proprieties of the language, the employment of the conjunctive ८ .

Dr. Carey's notions of grammatical government are quite original, if we may judge by his 2nd rule for the use of *gerunds*, (another Latin term borrowed with equal absence of necessity or propriety,) where he tells us that "the verb in this form is governed by the accusative case." Here, besides the extraordinary assertion of an accusative case exercising a government over a verb, there is the singular omission of all notice of the word governing that case itself!

In the formation of the verb, we are told that "the passive voice is made in two ways." Subsequently, under the *syntax* of the verb, we are informed "there are *three* ways of expressing the passive voice." Two of these, the 2nd and 3rd, are identical with those given in the former place. The remaining, or 1st mode, is quite unique and expressed with singular ।äiveté :—"in the first, the form of the verb is the same as in the active voice, but the agent is in the instrumental case and the subject in the nominative : *ex.* বাঘ or বাঘেতে মানুস খাইয়াকে, a man was devoured by a tiger!! One should have supposed that the Doctor, who must have read many thousand Bengálí shloks in his time, could hardly have cast his eye down half a page of the *Rámáyana*, for instance, without knowing—to say nothing of the absurdity of turning an active into a passive voice *for the nonce*—that the enclitics এ and তে , in poetry especially, no more distinguish the instrumental than they do the nominative case. In truth they are in this instance nothing but a nominative, and মানুস being the object not the subject, the simple rendering is—the tiger has eaten the man!! A glance at one of Halhed's examples would have prevented the putting forth of so absurd a rule.

But let this suffice. We judged it necessary fully to substantiate our judgment, or we should not have written at so much length. The student has now the question of comparative merit fully before him, and will decide for himself. We are confident that to use Carey's grammar only, would leave the learner but very imperfectly instructed at the best, and in many cases would lead him into undoubted and serious error upon matters of the first importance. It is cheap however and always to be procured. The fourth edition is sold by Mr. P. S. D'Rozario, Church Mission Press, at 2 Co.'s Rs.

No. 3. **RUDIMENTS OF BENGÁLÍ GRAMMAR**, by Sir Graves Chamney Haughton, M. A. and Professor of Sanskrit and Bengálí in the Hon. E. I. Company's College, London, 1821. 4to. pp. 168. Sold by Parbury and Co., Leadenhall-street.

This is an elegantly printed volume, on excellent paper, and in a good clear type, possessing every external recommendation.

The author states it to have been composed "under the immediate pressure of a want, which admitted of no delay." Dr. Carey's Grammar being no longer to be procured in England at the time; and also that "the sheets were generally written over night and printed the next day." It were certainly not to be expected that a grammatical work compiled under such circumstances of extreme haste, should be free from many and serious faults and deficiencies. Yet, as the author must, in the exercise of his professional duties at the E. India College, be presumed to have been familiar with the details, and long previously to have settled in his own mind the principles of Bengali Grammar, the defects, it is to be concluded, should not be either so many or serious as might be apprehended on the first announcement of the rapidity with which the sheets were worked off. Besides, as Sir G. C. Haughton acknowledges, he had both Halhed and Carey before him: yet certainly a more meagre grammar never was put forth under so imposing an aspect. It may be excellently adapted to aid the H. C. embryo writers to get up a smattering of Bengali so as to pass muster at an examination; but whoever should carry his study of the language no further than this volume would serve as a guide, would remain lamentably deficient indeed in all that constitutes sound scholarship and practical facility in the application of his grammatical furniture. E. g. the author tells us that "the subject of Prosody has been altogether omitted, as a matter more of curiosity than of real utility in a language like the Bengali,"—like the Bengali! more than four-fifths of the entire literature of which is *poetry*, and poetry, too, admitting of a great variety of licence, and of transpositions of which the prose writings exhibit almost nothing!!

This author revives the *plural* terminations in the verb, though opposed to the whole character of the language.

He has, in another form, exhibited the same anomalous view of the enclitic nominative in এ or তে, although he had himself only a page before (Par. 59) expressly asserted it (after Halhed), e. g. তোমার কন্যাকে পরীতে লইয়া এক দুর্গ পরীতে রাখিয়াছে 'a fairy has carried off your daughter and placed her on an inaccessible mountain,' he renders—'your daughter has been carried away *by* a fairy, &c.' His explanation is curious—"In the above instance the word কন্যাকে can only be considered as the nom. of the verb লইয়া here *employed* passively, as পরীতে, by the fairy, is in the instrumental case and is therefore the *agent* of the passive verb." It would not assuredly be easy to get a greater mass of anomalous and contradictory assertion into a single sentence. Objectives turned into nominatives, active verbs into passives, agents into instruments, and all for what? to support an unmeaning hypothesis that the affix কে corresponds to the Persian ل, and is employed to mark the word to which it is subjoined as the main object in the speaker's mind!

Still we think this Grammar has borrowed so much from Halhed's as to be on the whole greatly preferable to Carey's, the single instance only of the plural forms of verbs (instead of the honorific) excepted.

It shews, too, several improvements of much moment; particularly, 1st. The table, par. 128-140 (p. 38-46) of past participial and other affixes, arranged in classes, with their explanations; this is both clear and instructive, and will be of great service to the accurate student. 2nd. The paragraphs 298 to 325 inclusive, explanatory of the inseparable prepositions: these exhibit much valuable remark and should be thoroughly studied by every learner who would acquire the necessary facility in discriminating the shades of often seemingly arbitrary meaning given by those prepositions to innumerable constantly recurring compounds.

In Par. 326, another very useful table of *indeclinables* is given, and at the end a list of native grammatical terms, both of which will be of much use to the attentive student.

This work is not to be had frequently in Calcutta: for our own copy, a second-hand one, we gave 20 Rs. in the China Bazar. There is a good copy at Ostell's for 16 Rs. The English price is £ 1. 10.

No. 4. **BENGALÉE GRAMMAR** in the English Language, by Ram Mohun Roy. Calcutta, printed at the Unitarian Press, 1826.

The certainly intelligent and in many respects remarkable individual who composed this work should, it might be supposed, have been peculiarly qualified for furnishing a guide to the vernacular dialect of his countrymen. But Rám Mohan Ráy was a brahmin, and Sanskrit is the only language worthy, in the eyes of all brahmins, to be studied grammatically, the only *real* language indeed; all its derivatives being mere bháshás or colloquial dialects, media for the conversation of women, children and the inferior tribes; and if used by the sacred caste, it is but because they are the only means of holding intercourse with the others, of maintaining domestic society and conducting the ordinary business of common life!

Now Rám Mohan Ráy had probably surmounted this with many other puerile and absurd prejudices; yet his previous habits had ill qualified him for entering with discrimination, taste and spirit, into the peculiarities and idiomatic beauties of the Bengálí. His own Bengálí composition exhibits only the same *general* correctness of style observed, for instance, in the writings of English authors of talent and liberal cultivation, who yet may have small pretensions to the praise of an intimate acquaintance with the philosophy of the English grammar.

Rám Mohan Ráy's *anglo-bengálí* grammar is exceedingly well written, and exhibits a high degree of facility in English composition, doing credit as well to his talent as to his diligence in improving his opportunities. It affords a marked proof also of his disinterested zeal for the improvement of his countrymen. It was composed, he tells us, with the design of aiding "the studies of European philanthropists in the noble attempt to ameliorate the moral condition of the inhabitants of India;" who, "with a view to facilitate intercourse between themselves and the natives, have undergone much labour in acquiring a thorough knowledge of the vernacular language of the country." He accordingly not only compiled this grammar at, of course, no

inconsiderable expense of time and labour, but printed it at his own charge, and circulated it gratis, a truly munificent expression of his generous philanthropy. Still it must be stated, that his grammar is very meagre, and quite inadequate to be the sole guide of the European student in seeking to make himself acquainted with the language of which it treats. It is simply what the modest author professes it to be, "a brief outline of the general principles of (Bengálí) grammar."

It adds little or nothing to our previous knowledge of the peculiarities of the language, and indeed omits much that is derived, unmodified, from the Sanskrit, as if it were not *proper* to Bengálí because not *peculiar* to it. He thinks, e. g. that to treat of the feminines of nouns and adjectives, "would only be attended with much perplexity to a student and occasion him useless labour," although they are of perpetual recurrence in Bengálí books, and an acquaintance with them is indispensable to either the perusal of the classical writers, poets especially, or to pure and correct Bengálí composition. For these he refers the mere Bengálí student to a Sanskrit Dictionary!

In like manner he rejects three of the seven cases of nouns, and for similarly inconclusive reasons.

He strongly opposes *all* use of the *inferior* forms of verbs and pronouns, (though engrained in the language both spoken and written, and, for many reasons, now at least indispensable,) as savouring only of pride and want of reflexion!

He equally consigns to unmitigated reprobation the colloquial or *slurred* pronunciation and written contraction of the verbs; as of कर्त्तु for कर्त्तव्येति, याञ्चि for याइतेति, &c., forms that find their parallels in *all* living languages, which invariably make a difference between the familiar or colloquial and the grave or solemn style of pronunciation.

He substitutes ल and उ for ली and डी in the second person of the past tense of verbs, i. e. a *provincial* form for the general.

He omits क after the *close* ष of दिग् in the plurals of nouns, or optionally doubles the ष, giving बलिक्दिग् or—दिग्क् for दिग्क्, a gross vulgarism, at which we are much surprised in Rám Mohan Ráy. He inserts a र, too, in the genitive of nouns, making दिग्गेर for दिग्गे, which has no authority beyond his own writings.

His syntax is particularly meagre and unsatisfactory, and prosody he barely touches, with the remark that "as the natives of Bengal have neither music nor a language well adapted for poetry, little or no inducement exists to a foreigner to study its prosody!" In which remark he but instinctively expresses that habitual contempt for all the vernacular dialects so characteristic of the brahmin, proud of his privilege of Sanskrit lore.

We have made the above remarks only to prevent an erroneous supposition, natural enough to the uninitiated and newly arrived European student, that he might safely allow himself, as a matter of course, to be led by the authority of a learned native so respectable and justly celebrated as Rám Mohan Ráy; whose real acquisitions, however, certainly did not include a profound or even accurate

knowledge of his mother tongue, in that respect not dissimilar, as we have already remarked, to many clever and well educated men among ourselves and probably among all nations.

No. 5. "AN INTRODUCTION to the Bengalee language:" prefixed to Mendies's Dictionary.

This introduction, though very concise, yet comprises the essentials of the Bengálí accidence, and will prove very satisfactory to such as, knowing the language colloquially but not grammatically, desire to gain some insight into its proprieties, forms of declension, conjugation, &c.

There is no syntax, however, which indeed could not well have been comprized at any length within the space allotted for this introduction; which may, nevertheless, safely be recommended as a clear, accurate and useful epitome of the grammatical structure of the very regular, and now more than ever important, language of Bengal; it adds materially to the general usefulness of Mr. Mendies's lexicographical labours. It is too short and succinct, however, for such as would study the language not only in its general principles, but in its idiomatic peculiarities and minute characteristics. But such, of course, were not contemplated in its compilation, which for its design, as above noted, is all that could be desired.

No: 6. A GRAMMAR of the Bengalee Language, adapted to the young, in easy questions and answers. বালকেরদিগের শিক্ষার্থে বাঙালী ভাষায় ব্যাকরণ, by the Rev. J. Keith, Calcutta, 1820. Printed at the School Press; 1st edition 1820, 2nd edition 1825, pp. 75.

This little work was composed by the excellent author, now some years deceased, for the use of the *native* pupils in the government experimental schools at Chinsura. Unfortunately it is written on the principle of European grammars, a principle little applicable to the Indian Dialects. Native grammars are constructed on a plan exceedingly diverse from this, far more simple we think, and very much more correct and philosophical; at all events the only one on which the derivatives of the Sanskrit can be advantageously or accurately studied by Europeans, or correctly taught to natives.

Most of the mistakes, in Bengálí translation or composition, that have been committed by Europeans, originate in this radical error of overlooking the *native* grammatical system; an error precisely similar, in its nature and results, to that which for so long a time retarded the cultivation of our own vernacular English by the application to it of the forms of the Latin language,—a language constructed upon principles so essentially different from those proper to the simplicity of our Saxon dialect. Scarcely is there an English author of any eminence, up to the close of the last century, (when only, in fact, the English language began to be studied in a rational manner, and grammarians to throw off the fetters of prejudice, no longer misled by their fondness for Latin,) how distinguished soever for talent and learning and classical taste, from whose English writings may not be exhibited almost innumerable violations of the proprieties of his mother-tongue, who yet probably wrote in Latin with equal elegance and correctness.

The little work of Mr. Keith therefore, though, as a first effort to compile a Bengálí grammar *in* Bengálí and *for* natives, it may justly claim for the author the praise of zeal and diligence, can yet scarcely be considered as affording any material aid in prosecuting the design of its publication; not only is it not in conformity with the native system and so, consequently, not calculated to communicate a correct acquaintance with the peculiarities of the language; but it is moreover both defective, omitting much that is essential; and erroneous, violating some of the clearest rules of the language; arbitrarily discarding, e. g. the *inferior* terminations of the verbs, the use of them being, in the author's judgment, a bad practice, *কুপ্রথা*, forsooth! It is composed, too, in a style very far from idiomatic, abounding in European turns of thought and modes of expression. In the 2nd edition many of the grammatical blunders of the 1st are, indeed, corrected, and the composition is in some places improved. But enough that is incorrect remains, to support the judgment we have passed upon it. Unfortunately, in default of perfectly well adapted implements, we must often be compelled to employ such as are ill calculated to produce good workmanship; as, whilst unsupplied with better elementary books for educational purposes, the best teachers are reduced to the necessity of submitting to the use of bad or defective ones, or else must shut up their schools. R. M. Ráy's (No. 5 below), is a far better grammar than Keith's, but it is not written in so simple a style. We can only hope that the want yet existing, of a good Bengálí grammar *in* Bengálí *for* natives, composed on just principles, in easy and familiar language, sufficiently full yet concise enough to be made a school manual, may speedily be supplied. Meanwhile teachers must be satisfied to take hints from both the existing grammars, without overlooking the errors or defects of either. The price of Keith at the School-Book Society's Depository, is only 5 annas.

No. 7. *বঙ্গীয়া ব্যাকরণ তত্ত্বাধি বিবৃতি*, or a Grammar of the Bengálí Language in Bengálí, by Rámmobun Ráy, Calcutta, 1833.

This is merely a Bengálí version of No. 5, made by R. M. Ráy himself, for the Calcutta School-Book Society, and sold at their Depository. All the remarks made upon No. 5, are equally applicable consequently to the present article, which was intended to supply the want of a compendium of Bengálí grammar adapted to the use of the pupils in those schools for *natives* superintended, either partially or wholly, by Europeans. A work of this description well executed would be of great value, as natives themselves never study their language grammatically, their elementary instruction reaching no further than to spelling, reading, writing and casting accounts, in all of which, save the last, the progress made at school is usually exceeding small indeed. Whether R. M. Ráy's grammar has supplied the desideratum, the remarks already made upon it in its English dress, may enable the reader to judge. In addition it need only be observed, that the grammatical nomenclature, or translation of grammatical terms, is far from satisfactory to us in many instances. This however is not to be made a charge against either the ability or diligence of R. M. Ráy; the subject

is difficult in itself, and has exercised the ingenuity of grammarians in all languages. In the Bengálí, hitherto neglected by the natives themselves, it might be expected to present peculiar difficulties: that these difficulties have not been in every case at once surmounted, can surprize none. The successive efforts and contributions of a few such zealous and talented native scholars as Rám-mohan Ráy, would soon produce a gratifying revolution in the state of the native mind in regard to the cultivation of their own language, and lead to a rapid improvement in the elegance and precision of Bengálí composition. Meanwhile those Europeans who have the superintendence of Native schools in which a grammatical study of the vernacular tongue forms, as it assuredly ought, a prominent position, and obtains, as it deserves, a considerable share of attention, will be thankful for this little manual, and, till they can obtain a better, use it gratefully. An intelligent teacher will make even the most deficient grammar contributory to his purposes. For native pupils, too, the present will not be so deficient as for Europeans. The price, at the Calcutta School Book Society's Depository, is only *one* rupee.

No. 8. **DIALOGUES**, intended to facilitate the acquiring of the Bengalee Language, by W. Carey, D. D. Professor of the Sunskrita and Bengalee Languages in the College of Fort William. Serampore, 2nd Ed. 1806, 3rd Ed. 1818, pp. 113.

The first edition of this work we have not seen; the 2nd and 3rd differ in no respect but a variety of type, though the long period of 12 years intervened between the dates of their publication: we must conclude the author either saw nothing to amend or had no time to bestow upon the correction of these Dialogues preparatory to their re-impression. The volume contains Colloquies, or Dialogues, on several ordinary subjects, such as the hiring of servants, discourse of respectable people, journeying, eating, letting of land, going to market, &c. including specimens of the quarrels of women, a subject prolific in terms of abusive scurrility and passionate objurgation. They are 31 in number, but of various length, from a few sentences to the extent of ten or a dozen pages. The Bengálí occupies one page, the opposite contains an English version, neither so literal as to absolve the learner from the necessity of attending to the very terms and construction of the Bengálí, nor yet so free as to be of no assistance to him in its analysis: such at least is the account the author gives of his design.

In the execution of his plan, this work is open to most of the same objections that lie against the other productions of the respected and learned author, the dictionary and grammar, already noticed. Whatever corruptions may be found to exist in the current colloquial dialects of any people, it has never been held allowable to introduce them into initiatory books, and so to mislead the learner, who, especially if a foreigner, having no rule by which to distinguish the pure idiomatic from the impure and ungrammatical, will of course trust to the correctness of the whole and use it as such. If there *were* not neat and pure Bengálí terms by which in any case to express the ideas to be conveyed,

there were then an excuse for the introduction of a foreign phraseology; but this is very rarely the case indeed in Bengálí, which possesses an extent of vocabulary not easily exhausted, and resources within itself, by means of idiomatic derivation and composition, adequate to every exigence.

If the large use of foreign *words* in these colloquies much disfigure it, so does a foreign *idiom* likewise, especially in the clumsy construction of compound and dependent sentences. However, *after* the drawback occasioned by the faults in question, and withal by the limited variety of the subjects discussed and the scanty range of thought in each dialogue, this book will yet be found of considerable service to the student who shall use it with discrimination. He will acquire some insight into the native mind, modes of thinking, and domestic habits, together with a considerable variety of idiomatic phraseology, that will prove of much assistance in the perusal of books and in conversation. It is perhaps the most useful of Dr. Carey's works in aid of the Bengálí student, and is sold at the very reasonable price of 2 Co.'s Rs. by Mr. D'Rozario of the Church Mission Press; also at the Serampore Press.

No. 9. BAKYABOLEE or Idiomatical Exercises, English and Bengalee, with dialogues on various subjects, letters, &c. &c. by J. D. Pearson, Superintendent of the H. C. Schools, Chinsurah. বাক্যাবলী, &c. Calcutta, 1820; 8vo. pp. 280. 2nd Ed. 1829, printed at the School Press for the Cal. Sch. Book Society.

We have usually heard the *native* title of this volume so pronounced (by Europeans) as if it were intended for the English word *Vocabulary*; perhaps, from the mode of spelling in Roman characters, which should be Bákýábalí, with the stress on the *third* syllable, not as so frequently heard, on the *first* and third, as if Bákýabóli.

It is a vocabulary and phrase book united, and comprises a variety of sentences illustrative of the (idiomatic) phraseology of the *English* language, by examples of words alphabetically arranged in the order of the different parts of speech. That is, select nouns, adjectives, verbs, &c. in succession, exemplified in idiomatic English sentences, are arranged in one column of each page, the opposite column containing a Bengálí version of them. The *words* illustrated are printed in italics: which expedient, besides drawing the attention of the learner to them in the first instance, as the subjects of the exercise, allows them to be readily found at any time subsequently, when sought for as in a dictionary. Thus, e. g. desirous either of obtaining a Bengálí translation of the noun '*inclination*,' or of seeing how its *meaning* may be expressed with or without the employment of an exactly corresponding term, the learner turns to the heading *substantive*, and carrying his eye down the columns over the *italicised* words, alphabetically arranged precisely as in a Dictionary, till he meet the word *inclination* in italics, he comes, in p. 38, to the sentence—"He feels no *inclination* to study." Opposite to this he finds, in the next column, the rendering—"তাহার বিদ্যাশিক্ষা করিতে ইচ্ছা হয় না" in which the Bengálí word ইচ্ছা corresponding to *inclination*, is found, and at the same time its construction shewn in the given sentence.

Of course it is but a small portion of the English Dictionary that is thus exemplified ; but it is not saying too much to assert that a very large number of the most frequently recurring nouns, verbs, &c. are, in this ingenious and practical manner, at once explained and illustrated in their current and idiomatical applications. Frequently several distinct senses of the same word are exemplified. Thus, under "*impression*," are found two phrases : 1st "This seal makes no *impression*, এ সোহরতে দাগ লাগে না;" 2nd, "What he said made an *impression* on my mind, তিনি যে কহিলেন সে আমার মনে লাগিল;" in *both* which applications, no *one* native term would have been suitable.

The plan is equally ingenious and practical ; in carrying it out, however, it is to be regretted the excellent author had not resolved upon a purer style of Bengálí rendering, both as to vocabulary and idiom. In the former he indulges in all the most current corruptions of the low spoken dialect, a mixture of many tongues, a Babel jargon of discordant sounds, never sufficiently to be reprobated ; in the latter he has very often failed of rendering his Bengálí as characteristically correct to a native as his English is to an Englishman.

This work was specially designed for *natives*, to assist them in the study of English, and particularly to enable them to discriminate the several idiomatic applications of the same word, and their correct construction in sentences. It serves equally well, however, as to the design at least, to aid the European to express himself in Bengálí.

A new edition of the book purged, in the Bengálí column, from its many barbarous and exotic terms, and the sentences generally corrected and more idiomatically constructed, would be an invaluable aid to the student, whether native or European. At the same time the several distinct senses in which the same English word may be employed, should more frequently be shewn.

The Dialogues following the phrases are few and short ; between a gentleman and a pandit, of the bazar, &c. They furnish the learner, however, with technical terms, phraseology, &c. and some useful information on learning, buying and selling, courts of justice, law proceedings, and some other matters, followed by a few forms of letters, notes, petitions, &c. all useful in their way.

The work forms an 8vo. Vol. of 280 pages, which may be had at the School-Book Depository, Price 1 R. 4 As. in cloth. It well deserves consulting. The student, aware of its chief defects, will be on his guard against them accordingly, whilst advantageously deriving from it much substantial assistance in the prosecution of his studies.

No. 10. Bengálí Selections with Translations and a Vocabulary, by Sir G. C. Haughton, M. A. : F. R. S. &c. London, 1822, 4to, pp. 198.

This work presents the student with 18 reading lessons, consisting of *ten* of the 35 stories entitled জোতা ইতিহাস or Tales of a Parrot, *four* selected from the বত্রিশি-হাসন or Tales of the 32 thrones, and *four* from the পুরুষ পরীক্ষা or Touch-stone of man ; accompanied with a pretty close translation in English, and a Vocabulary of all the words contained in the Selections, together with the English rendering as given previously in the translation itself.

This volume may possess a value to students in England which it

certainly does not in this country. *There* few Bengálí books are usually procurable; *here* numerous useful and elegant native works are always within reach. The entire volumes, too, from which the selections have been made, would, in this country at least, cost less than one half the price of this single book containing but a few fragments of their contents. The work is the less valuable besides, as including nothing in the shape of critical notices; no observations pointing out beauties or defects of style or idiom, no remarks upon grammatical peculiarities, nothing serving to elucidate the construction, explain difficulties, or direct the taste of the student; affording him no aid, in short, in his study of the language, beyond simply furnishing him with the raw material of a few reading lessons, without even a solitary reference to the rules of grammar. The larger portion of the selections, moreover, is from a work not an original Bengálí composition, but a translation from the Persian; of which it is found to retain, necessarily perhaps, marks by no means ambiguous; such as, besides the proper names, many *words*, some phrases, and the construction of consecutive sentences by a connecting œ conjunctive, the Bengálí rendering of the original œ . These all betray their foreign source, and are not calculated to imbue the scholar with a pure Bengálí style or phraseology. The œ œ is, therefore, by no means a desirable book to put into the hands of a learner.

The volume is beautifully printed, uniformly with the grammar of the same author (No. 3 above). It is not often procurable *here* in the shops, but is occasionally to be met with second-hand in the bazars, at uncertain prices varying with the state of the book and the real or supposed demand. The English price is £1. 10.

We have thus endeavoured to characterize, as fairly as we could and as fully as we thought necessary, the grammars and other initiatory Anglo-Bengálí works hitherto published. In conclusion we remark that, if we except Rám Mohan Ráy, no native has as yet contributed any thing to our grammatical knowledge of his vernacular tongue. That talented and liberal individual has done as much as, with his leisure and habits of study, could be expected. His book may be consulted with advantage, but is insufficient singly. The elegant grammar of Mr. Halhed is the work of a tasteful scholar and philosophical grammarian, but is nevertheless incomplete as a guide to the language, deficient in many things and erroneous in some. Dr. Carey's grammar is a clumsy, inelegant, and confused performance, containing little that is not in Halhed, and deficient in much that is. Haughton's book is written with far more taste and scholarship than Carey's, and has some valuable portions, but is both incorrect and imperfect, as we have shewn. The oldest is therefore yet far the best of the Bengálí grammars; but, unfortunately, it is scarce; Carey's is the only one of the three always to be had, and to that facility is it indebted for having hitherto maintained a position which its intrinsic merit would certainly not have earned for it, and which cannot much longer sustain it. Halhed should by all means be procured, if only on loan, to guide and correct in the use of Carey.

[To be continued.]

V.—*The Hindu College, the Observer, and the Press.*

Some of our remarks in the last *Observer* on the examination of the Hindu College, and on the infidel tendency of that institution in particular, and of the Government schools in general, have called forth the strictures and reasonings of the advocates of the College and the Government plan of education. These remarks have been scattered up and down the pages of our contemporaries the *Hurkaru*, *Bengal Herald*, *Literary Gazette* and the *Daily News*. Nor is this the first attempt made in the pages of some of these periodicals to fasten upon us a charge of uncharitableness and of a "rabid and reckless" disregard of the real interests of the youth of India. The sentiment either implied or expressed has been that the Missionaries fear lest the influence of the Government education prove injurious to the Christian faith. We have allowed the fugitive bile of the writers to expend itself, in the hope either that hostilities would cease, or that they would put forth something more tangible than a flimsy paragraph, or a mean and contemptible insinuation; for this has generally been the character of their observations. The time we looked for has arrived. The press has given birth to the defence or apology of the friends of the Government plan of education as a neutral plan, and to an attack on Missions, Mission Schools, Mission temper, and success. These remarks have generally been introduced by the warmest expressions of attachment to the Christian faith, and most of the articles have been interlarded with commendations of the zeal and disinterestedness of Missionaries; but notwithstanding most wilfully misrepresenting their motives, undervaluing their temper and zeal, and sneering at their success. As a right understanding is essential to good amity and conviction in discussion, we may as well define what kind of Christianity it is that we feel it our duty to recommend to the natives, and support by our writings and influence. Our Christianity is that of the whole Bible, a Christianity which knows no connexion with the powers of darkness; a Christianity that will prevent a man from placing himself in an official capacity under infidel or sceptical guidance, while in another public or in a private capacity he will stoutly defend the evidences of Christianity, but neither in one nor the other give evidence of a renewed heart and holy life. On the other hand we can assure these several advocates of the Government scheme, that their praise of Missionaries is perfectly understood and valued accordingly. Whenever we take up a paper belonging to this school, commencing with some such flattering unction, we can gene-

rally-prophecy that it will terminate in some fearful slaughter of the character either of Missions or Missionaries. It is like the Dane drinking to the Saxon and stabbing him the while. While we are thus anxious not to be misunderstood in our views of things and doctrines, as we always *have* endeavoured to call things by what we consider their right names, we feel that we have a perfect right to be fairly and fully represented, when it serves the purpose of our contemporaries either to notice our articles or to animadvert on our Missions. We have often had to regret the absence of fairness towards the cause of Missions in the pages of our contemporaries, but have seldom possessed the time needful for its exposure. If they would but act with candour in all matters affecting Missions, we have no fear for the issue.

But we must proceed to the charges of our opponents. It is quite impossible, in our limited space, to give extracts from either all or any of the articles on which we feel it our painful duty now to animadvert. We have therefore endeavoured to analyse and condense the principal errors, objections and arguments which have been urged against us by all our contemporaries. There is but one remark, in the whole range of sweeping charges brought against us, that we feel, because it impeaches that which we value above all others—viz. our *veracity and uprightness*: this, whatever other charge may have been laid at our door, has not previously been called in question. It is stated by one of the writers that the article on which he remarks was “distinguished by *disingenuousness and untruth*.” The article in question was marked by any thing but either the one or the other.—Was it in the charge? That was open and straightforward enough. It stated the Government schools to be infidel and not Christian at all. Surely there is no disingenuousness or opacity in that! And it adduced, as a proof of the want of Christianity, the conduct of one of the chief officials, in reference to a few texts of scripture suspended to the walls of one of the schools. Let the working of the system prove either the truth or falsehood of the position. The disingenuousness and untruth appear however, in the writer’s estimation, in the terms applied to the past and present examinations of the College. The passage specially offending was that they were “unmeaning exhibitions.” We should not shrink from bringing this charge against much more respectable institutions: yea against our best *English* seminaries and colleges.—And what is more, we *have* heard the charge brought against such, and never denied even by the best public instructors; and, if the writers in question ever passed any examination beyond that of a granddame’s school, they well know that public examinations are too frequently a mere *ruse*. They are

neither a test sure of the teacher's ability nor of the scholar's attainments or diligence. How often has a master seen his most worthy pupil plucked by some pert forward boy? And if this be true of English schools, with how much more force may it be applied to the schools of India, where everything is calculated to minister to the vanity of the pupil? What but an unmeaning exhibition can that be, where a Bengálí lad is dressed up like a British officer, and where Desdemona is twice killed, first in the manner and then in the sense, and where otherwise sensible lads are taught to *repeat* scientific descriptions of men and things, gathered from abstruse works on European science, but who would be equally incapable, from the kind of education given them, to resolve the description into plain English or into good Bengálí? What is this but an unmeaning exhibition? What useful purpose does it serve? *cui bono*? Can fifty of these young men be found who could write a good plain letter in the English language on the common affairs of life, free from bombast and a turgidness of style indicating an entire absence of all good taste and sound judgment? We are not backward to acknowledge the great merit due to many of the pupils for their acquirements; but these acquirements are not the result of public exhibitions, nor in some cases are they altogether the result of their public classes in College; they are rather the result of indefatigable private application; and if the time employed to prepare for these shows had been spent in practical study, the gain would have been great to them every way. It is moreover said, we wished to imply *that the thinness of the attendance at the examination was owing to other causes than the warmth of the weather*. We had no such intention, but we strongly suspect, that had it been any other institution, there would have been some few there who were not. There is evidently little sympathy between the Hindu College and the public mind, we mean the public mind which feels an interest in sound education. We said that *all* visitors were absent save the Committee and functionaries; it appears that beside these there were one or two! Dying men catch at straws.

The next point to which we would advert is, *that the Missionaries and their friends wish the Government to identify itself with the introduction of Christianity into their schools, nay to use coercion for that purpose*. We are not disposed to believe (however uncharitable we may be deemed) that our contemporaries are often guilty of reading the pages of the *Observer*, or even of perusing the whole of the articles on which they make their animadversions: for if they had, they could not have failed to understand that all we seek, with reference both to the Government schools and to its connexion with idolatry, is that

they will let religion alone !! That they should be neutral in practice as well as in theory. What we ask is, not even that the teachers should be Christian, but, that if a man should happen to be a Christian and a sincere one, he shall not be gagged by the professed toleration of the Committee. We do not ask that the Bible should be a class-book, but that books containing the Christian faith and practice, in a doctrinal and biographical form, should be able to find an entrance equally with the erudite production of Thomas Thumb, Esq., or the anti-philosophical and puerile quiddities of Hinduism, and the still more abstruse peculiarities of the Musalmáns. We ask for *toleration* in its legitimate sense and not coercion, not for partiality but neutrality, not for a one-sided liberality but for full, free toleration. We ask that while infidel, sceptical and unitarian persons can hold an influence over the management of affairs, that if a pious man should be in the midst, he shall not be hunted like a bird on the mountains; that if Christian books be tendered to the Committee they should not be thrown back again with disdain, and all the courtesies of gentlemanly life set at defiance in contemplated answers. We are not anxious that a truly devout man should either aspire to or attain to the post of teacher, but if he should, we ask that he may, if asked, not only be permitted but as a matter of inalienable right, give a reason for the hope that is in him; and that the fact of his being a sincere Christian shall not disqualify him for the post if he should apply. Will it be believed that a Committee acting on the principles of toleration, and who vaunt themselves on their liberality can so act?—but so it is. Another topic for remark is the charge brought against Missionaries and their friends of a *wish to introduce Christianity in a sneaking and contemptible way*. Will the writers adduce a single proof of the existence of such a *desire*,—acts we know are out of the question. We have but to declare for the whole body of Missionaries the supposition to be utterly and calumniously false !! It is further remarked that *the Missionaries fear the influence of the education of the Government schools will be detrimental to the cause of Christianity*. Christianity has never had any thing to fear from the increase and spread of useful knowledge; all the discoveries of science have but commended Christianity to the understandings and affections of men; much less then is there any thing to fear from infidelity, either in theory or practice. It is the parent of evils which are themselves the best evidence of its baneful tendency. What we feel is fear,—not for the ultimate result of the influence of these schools on the national mind, but for their immediately prospective influence on the youth of In-

dia. Is it the best method of introducing a man to the blessings of light who had been naturally blind, to shut him up in wild and dreary mazes, where the organ of sight should look upon every thing through every medium but the clear blue of heaven? Is it the best way to fill the mind with satisfaction to say, as it arises from its long and deep sleep, or from wandering in metaphysical subtleties for ages, "Look at the systems of Descartes and Stewart, of Berkley and Brown, of Payne and Paley, but eschew as you would the torch of witchery, *the Bible*? Consult the professors of mental philosophy, chemistry, logic and the fine arts, but eschew the teacher of Christianity as you would the evil one himself." Were this public lecture all it would be comparatively paradisiacal, but alas! those who can give such public advice, can give in private a most deadly thrust at the Christian faith. In order that a man may poison the mind, it is not necessary that he should formally sit down to teach; it is not essential that he pass positive resolutions to command obedience to his opinions. A look, an insinuation, a wish covertly expressed is more deadly and effectual than all the formal resolutions in the world. Tharawaddie writes down the names of those who visit his imprisoned rival, they abstain from further visits: their names and their heads are synonymous in the vocabulary of the Burman court. We leave the application to those who best understand its signification. We are aware that there are few who would openly and publicly act as we represent; it is not so much of public acts that we complain as of the pernicious undercurrent which pervades the whole system, and that such an undercurrent does pervade it, is evident from the general character of the young men; they boast of their liberality, and like the savans of France, think it the perfection of every thing to be sceptics*. We state on the testimony of an indisputable witness that these youth boast of belonging to a certain class—to what class does the reader suppose: to the chemical, mental philosophy, or class of history—no; to the atheistical class! nor was this uttered once but often, not in private but in the open streets. Who are the most infidel objectors at Mission services? who? We venture to affirm that if there be an impudent weak objector who starts up in a Missionary audience in Calcutta—he is one of the alumni of the college. Does he come charged with what are deemed the higher range of infidel objections? No, but with the low,

* We have repeatedly heard from the mouths of intelligent Natives, that the great majority of those young men, who have lately obtained Government appointments as Moonsiffs, Deputy Collectors, &c. unhesitatingly, and freely avow themselves as neither Hindus, Musalmáns nor Christians. Are they not then sceptics?—ED.

obscene objections of the notorious Tom Paine—objections as discreditable to the understanding as they are offensive to the purity and chastity of every moral and social feeling—objections too which require neither fact nor talent to answer. We do not state this to criminate the unhappy youth who are made what they are. Towards them we have but one feeling—that of strong and sincere pity, and if they will but try its practical strength, we can assure them that to prevent the formation of the character which is now in process of formation, we will sacrifice every thing but religious principle, to give them a sound education without interfering with their prejudices or exciting their indignation. We candidly confess we would rather see them Hindus than sceptics,—rather see them with the chain of Brahma than of *Chance*. We ask, are the use of infidel publications watched by the council with as much anxiety as that of the Bible? Would a young man be equally reprov'd for attending the teachings of a sceptic belching forth his venom against the Gospel as he would for attending a Mission service? Did any of the officials ever declare that they saw no harm in Mr. D'Rozio's tenets when expelled from the college, and was not one of his leading tenets and one which he acknowledged to have taught the *non-existence of God*? Has positive and avowed scepticism ever been a barrier to the attainment of any post in the college? and has not Christianity? If such be the state of things, how can it be wondered at that we should endeavour to unmask the system, or who would wonder that other fruits should spring from it than those to which we have alluded? It is moreover asserted, that *there have been more converts from the college and from the Government schools than from Missionary schools and labours*. We confess we have some knowledge of Missions and their converts, but that with one or two exceptions, we know of no converts to the Christian faith from the college or Government schools, and these converts, if we are rightly informed, left the college infidels, and the mischief they had received there was more difficult of reparation than all the evils of heathenism; it was not their connexion with the college but the deep searching pungent teachings of truth that caused them to exchange Durgá for the Cross. The view however suggested in this objection places the advocates of the Government scheme in a curious position. It either implies, that infidelity is the most effectual system for making Christians, which is a consummation they do not desire, or that the Government schools, be they what they may, are the most effectual instruments in converting the natives to the faith of Christ, and thus, according to their own shewing, tend to sap the foundations of the Hindu faith and strike

at the root of the British rule in India,—both of which evils are specially charged on missions and deplored above all things that could happen. We ask where are these *many more* converts from the Government schools than from mission seminaries? We suppose they are basking in Utopia, for in Bengal they are assuredly not. Should they be in some terra incognita we ask, was it the course of study pursued at the college that led them to the Cross? We ask these questions because we detest all claptrap arguments. We have no objection to answer what we believe to be conscientious objections to the truth, but when a writer for the mere sake of party puts forth such naked and impudent statements as this, we answer it not because it merits an answer, but because there are some minds on which even it may have its influence.

The same writer states that Mr. Trevelyan was put in possession of some curious facts on this subject before he left India. Of their curiosity we have no doubt. We strongly suspect that Mr. T. will at once on his arrival in England consign them with other curious collections to the *custos* of the British Museum. We have occasionally had correspondence with Mr. T. on this subject. In our last interview with him; schools were the subject of converse, but we heard nothing of the curious facts, if by curious facts we are to understand, that more converts to Christianity have been raised from the Government schools and the Hindu college than from Mission schools. To us it would be pleasing were it so; the idea is pleasing, but alas! the fact makes it but a dream. Some of the schools we have seen, of others and their influence we have heard from different parties, and our experience gathered from many sources tends but to one centre, and that a centre from which every thing allied to Christian truth at once rebounds. The voice gathered from that experience is, "Come ye out, and be ye separate, saith the Lord." May every Christian hear and obey the voice before it speak another language. As this position places the advocates of the Government plan on the horns of a dilemma so they imagine they have us in a corner covered with shame for our conduct. These writers, one and all cry, *proh pudor!* can you Christian Observers call the Hindu College infidel and its examination unmeaning when it was sanctioned by the presence and eulogy of the head of the Christian church in India, as well as by the chief Judge of the land. Why, say these writers, surely you were demented; see in what a position you place the head of the church—you make him the patronizer of infidelity; or, reversing the idea, they say, Did not the presence of these two elevated Christians render the institution Christian and the meeting Christian! or at least it was a happy union of Christianity

and Hinduism, Muhammadanism and Scepticism, law and gospel than which nothing could be more delightful; nothing surely can be more puerile than such an attempt at imposing on a credulous public, yet we deign it a reply. No one can possibly have a more sincere regard for the Bishop as a man and a Christian than ourselves; but we must enter our protest in the first place against the supposition that his presence gives to the meeting or its object the slightest sanction of the church of Christ in India, except he be there in a delegated capacity. Moreover the Bishop is not, nor does he claim to be, the head of the church of Christ in this country. He is, and that justly, because elevated to it, the head of the Anglo-Episcopal church in India, but he does not in any one way represent either the Presbyterian, Baptist or Independent sections of the one body of Christ. What may be the views entertained by the pious of the Bishop's own communion on his visit and eulogy on the occasion referred to we know not, but this we know that at the moment it occurred, but one feeling and that both deep and sad was expressed by many of the good; nor has that feeling been lessened since it has been seen what a use has been made of both by the advocates of the Hindu College. If we are not much mistaken in our estimate of his Lordship's views, were he at home at this moment, we should find him properly joined with the bench of Bishops and hundreds of pious people, in opposing a very similar kind of semi-liberal and popish system of education in Ireland and the father-land. We beg to be understood that we have but one feeling of sincere respect for the Bishop, and that we offer these remarks only in defence of our own views of the subject. In the remarks in question we are charged with *using an ad captandum argument by applying to this Government the appellation—christian*. If it is not, what is it? Is it not composed of Christian men, who profess to act on Christian principles in all the relations of life; they are the representatives of a Christian people—it is looked upon by the natives as a Christian government, and the natives, whatever professions may be made to the contrary, believe that its first object is the accumulation of money, and the second the conversion of India to the faith of Christ. They infer this equally from the converting character of Christianity, and the conduct of the former rulers of the land. If such a Government so viewed be not Christian, what is it? It is our firm, and increasing firm belief, that if the Government were to avow themselves Christian to-morrow, thousands of Hindus would exchange Kālī and Jagannáth for Christ, and many Musalmáns would cast away the crescent and adopt the cross. We are not anxious for such a step. We should deprecate it,—it would only make hypocrites, not Christians; but what we infer from it is

that there is nothing to be feared from the natives from decision, nothing from uprightness ; but that from timidity and vacillation every evil, both moral and political, is to be apprehended. One other statement is, *that more boys attend the Government than the Mission Schools.* We doubt the accuracy of the statement. This we know that every Mission school and seminary has quite as many pupils as it can support ; and in most cases they could receive many more, had they the means of instruction, and this too in some cases at the very door of the Government school, and with a perfect understanding that the Bible and Christianity are fully taught. But were the fact otherwise would it be surprising. Who has the patronage ? Who can provide situations for the educated ? Which boy will have the preference, the Government or Mission school boy ? And it is to be supposed that the Government will give a more scientific education than the generality of Mission schools. The Missionaries, generally speaking, have taught their pupils the vernaculars, history, arithmetic and the Christian faith, their object being to make, not fops, but useful men ; not butterflies, but industrious and upright citizens ; there does appear therefore in the Government school, to a native, advantages and inducements every way ; it addresses itself equally to his vanity and his purse. But what is the case ? Are Mission schools deserted ? No, they are equal in number, if not superior, to the schools of Government. They have succeeded where the Government establishments have been little better than failures, and this chiefly because the native was plainly told what his child would be taught, while he equally knew that no means would be employed to insure conversion, but fair, open and candid measures. Of the College and the Government schools there is a suspicion, not that they are Christian, but that they are calculated to induce libertine and expensive habits, and this too gathered from the effect of the Hindu College on those who have been sent to the college, for education by Mufassal Bábus, as well as by the Calcutta native gentry. We have heard of a Mufassal Bábu, and he is not alone in the feeling, who said he would sooner send his son to the Ganges than to the college. *The Missionaries, it is said, should be silent about the character or influence of other systems, since their own, and especially their preaching operations, have signally failed, and that Dr. Duff has declared education essential to conversion.* It may not be generally known to our advisers, that the difficulty is not to make converts, but to make them sincere ; the difficulty is not to obtain numbers, but piety. Had the Missionaries baptised all of an apparently respectable class who have applied to them, they would ere this have had a numerous, though it

is to be feared not an over reputable family. We could ourselves have baptised many a decent youth, if we had held out the promise even of support and protection, and some whose sincerity we had no reason to doubt. But it has been, and is the fixed determination of Missionaries not to baptise a single convert, without fully explaining to him all the privations and sufferings he may have to endure for the cross. So far from employing coercion, the Missionaries do not use persuasion beyond that of reason and scripture. If all were baptized who are *evidentially* convinced, we believe the number would be great indeed, but we require more than this. We require manifest and permanent evidence of a renewed heart and holy life. We state this to check in some measure that air of sneering triumph, which pervades all the communications of these writers over the absence of numbers. We may still state that it is matter of deep grief to the Missionary, to witness thousands of his fellow-creatures passing off the stage of life without the knowledge or hope of salvation; but the mere turning them from nominal Hinduism to nominal Christianity, would not make them a whit more salvable. We leave these deep things, in the exercise of a calm and unwavering faith, in the hands of that God who allows, doubtless for wise purposes, equally the insults of apostates, and the sneers of the scoffers, for the trial of that faith which will ultimately overcome the world. The promise on which the hope of the Missionary rests is sure. The seed he sows shall not be lost. The history of early and modern Missions proves this position. The Missions of the South Seas were without a convert for 20 years, and now, whatever sneer may be offered, or whatever wickedness may try to mar the work, it is evident that it has not been in vain in the Lord. In this country we are perplexed but not cast down about Missions, for our firm assurance is that when India is converted it will be as though a nation were born in a day; and we are convinced that there are many young men in Calcutta, even at this moment, who only wait for the formation of a caste or section sufficiently powerful to support and comfort each other, to declare their faith in Christ. But amongst those of them, with whom we have had intercourse, there have been none of the alumni of the college; from thence come scoffers and persecutors saying, "Where is the promise of his coming?" We allow Dr. Duff to speak for himself on this subject, a subject on which he has been most wilfully misrepresented*.

* Is it too much to request the writer in the *Literary Gazette*, to have the goodness to refer us to that passage of Dr. Duff's speeches or pamphlets, which states that it is the Dr.'s opinion that education is essential to conversion?—Ed.

The thing on which nearly all the writers harp is the *want of charity we display in speaking of the educational plans of Government, and the attacks of sceptics, and of a rabid and reckless hostility to the educated youths of India.* We and our colleagues may be mistaken in what we deem good for the people of India; but be this as it may, we will yield to none in sincere desire to make them permanently happy and useful. We do not wish to speak of the Missionary body in terms of eulogy and boasting,—we have no such desire; but we may ask, Is there any other body in India for the alone purpose of benefitting these people, without the hope of emolument or reward, and who are here, not as fitting meteors, but who come and abide until driven away by sickness or death? If this be their character and object, how can they have a rabid feeling of hostility towards the very objects they come to bless? Who broke up the sleep of ages in reference to education? Who without the sanction of Government, nay in its very teeth, instituted not merely a few schools in Calcutta, but throughout the length and breadth of the land? By what means has the Government been induced to take the steps they have in reference to education?—was it not owing to the successful experiment of mission schools? Would the natives of India now possess the tide of education which they do, if it had not been for Missionary influence?—We believe not. Who are the persons that visit the distressed amongst them? Who enters their habitations as a disinterested friend? Who tries to raise their females from debased habits? Who institutes asylums for their orphans? Who?—Not the frothy orators of public meetings, not the agitating demagogues nor any of their organs? No, it is the Missionary, and we can assure these writers that, had it not been for their influence, the youth of India would have not only known their friends (for that they do), but would have acknowledged them and have been better friends both to themselves and their country. Missionaries are not however much surprised, either at the attempt to create a bad feeling towards them in the minds of the natives, or at the effort to take the crown from their heads. They have been too much accustomed to the efforts of wily politicians or interested persons, to throw in the apple of discord in their peaceful circle, after years of pioneering and labour; they are too well accustomed, after years of toil have crowned their labours, or when the tide of popularity has run with the object of their solicitude,—they are too well accustomed to see some blazing and self-constituted patriot or philanthropist rush in, and in conjunction with other but previously silent organs cry, “See how benevolent we are, how marvellous are our works, we are

the men." We are not surprised at the fact but at the impudence, which makes an effort to excite a feeling of hatred in the minds of the party they seek to benefit, towards those who, through evil and good report, and without the hope of other reward than the successful issue of their labours, strive in every way to compass the purpose they have in view. We are accused by this same writer more than once of a want of charity. We suspect that *charity* with writers of this class, when connected with Missionaries, means that a sneaking meanness under which every insult is to be borne with patience, and every calumny submitted to without a murmur or a sigh. We do not so understand charity. The charity of the Bible, if we understand it aright, is consistent with the most fearless exposure of under-handed wickedness as well as of open sin, with the most indignant refutation of calumnies aimed at the truth through the infirmities of its advocates, and with the employment of the strongest language which can be applied to conduct which is brave till it is met, but cowardly when exposed, and which adopts artifices to protect its enmity to the truth with which that truth, from its very character, is not able to cope save by a straightforward exposure of the flimsy friendship, or expressions of it, employed in order to cover a deadly hatred to the cause of God—Charity is consistent with all these. The Missionary, in becoming such, does not cease to be a citizen, nor does he merge his courage or his manhood in his sacred functions. He still feels as a man and a citizen, and though he must possess that patience which suffereth long, there is a period at which it becomes pusillanimous and mean to be silent. If we put any right construction on the signification attached to charity by these men, they would say, "You are taught to be meek, therefore be mean; to bear infamy for righteousness' sake, therefore let righteousness itself be trampled upon; you are taught if the one cheek be smitten to turn the other also, therefore lay open your *character* to slaughter; let your motives be impugned, your intentions and plans misrepresented, but answer not a word. If you do you have not that charity which believeth and endureth all things, and which thinketh no evil." This is the estimate formed by such of charity:—it is not ours. If the writers think to shelter themselves, their calumnies and insults of the gospel under such a version of its charity, we tell them they will be woefully mistaken. Towards every man we bear only the feelings of charity in its fullest extent; it is with principles not men we contend; not for a party, but for truth. We are accused of *sensitiveness in our own defence*. It is not often that Missionaries come forward in their own defence, and that only when forced by peculiarly aggravated circum-

stances; but were they as sensitive as their opponents, not a week could pass in which they would not have to correct errors or refute mistatements in reference to their work. How different is this to the conduct of their opponents, who, if one word be dropt impeaching their integrity or honor even by implication, come down all armed and ready for the fray! The slightest implication of their motives is resented and accompanied by every kind and degree of attack on Missions; nor are they ready to make the amende honorable by inserting our defence in their organs or of allowing such documents, however convincing, to influence their minds, or induce them to cease the repetition of oft-repeated, and oft-refuted calumnies. The animus of the whole may be illustrated by a recent and striking fact. Our contemporaries, with one or two exceptions, have been in the habit for several years of inserting in their columns every scrap of intelligence from foreign Mission spheres which insinuated any wrong doings on the part of the Missionaries. One of these papers has especially earned to itself a notorious repute by its bitter and scurrilous, its untiring but ineffectual, hostility to every thing good,—a journal whose injurious effects, if its influence were equal to its size and intention, would be immense; but happily for truth's sake it defeats its own purpose by its coarseness, bitterness, and misrepresentations. Recently a work appeared containing a most virulent attack on the Cape Missionaries,—a Mission this which had received the especial patronage of the journal referred to—which work was answered in the pages of this magazine; this answer was honorably copied into one of our contemporaries (the *Englishman*) and into one only, though the whole press both religious and irreligious had joined issue in giving unqualified approbation to the work containing the charges brought against the African Mission. But the moment *this* article appears in our page about the Government schools, down come these individuals as the advocates of injured truth and calumniated institutions, charging us in the course of their defence with uncharitableness and all the other superfluities of naughtiness of this wicked world! We should have felt the remarks of our brethren of the pen, who crowned their efforts by the recommendation of a work that made no bones either of private or public character, if they had manifested the slightest regard for the character of those, who for a series of years it had been their study to calumniate. What is to be inferred from such a line of procedure but that the conduct of our contemporaries is marked by at least disingenuousness, if not by something worthy a harder name? nay it proves more—that there is evidently a strong sympathy between the opponents of Christian Missions and that part of the press alluded to; and a sym-

pathy equally strong and powerful between that press and the Hindu College; ergo, there is manifestly a hostility in both to vital godliness which only wants the opportunity and power to exhibit its bitterness and wreak its malice on that religion which the professed liberality and toleration of the age protects. We are aware that there are honorable exceptions both in the conductors of the press, and in the committee of all the institutions referred to, as well as in their teachers; towards them we entertain but one feeling of the deepest respect, though we think their views anti-scriptural and unwarranted by other historical testimony. We say to them most advisedly the parties with whom you are allied will work with you, and cajole and compliment you, so long as the sacrifice of principle is *all on your side*; but once speak, and they will declare you incapable of acting under a liberal and universal-religion-patronizing board. So long as religionists can be quieted by your presence without acting on your principles, it is well; but once act and you are the Jonah,—the lot will fall on you; you must be cast out to allay the fury of the storm. Our advice to evangelical Christians is, Come out and be ye separate; let the dead bury their dead. Let us not add to the other sins of the church the ineffectual effort to unite Christ and Belial, light and darkness, God and Mammon.

φίλος.

VI.—*W.'s remark on Editorial Note, page 343, June No.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

From the editorial note at the bottom of the 343rd page of the June No. of your paper, it appears that you regarded the unpublished part of my letter as of too *personal* a character to find a place in your paper. I am sincerely glad that as you esteemed it so, you did not publish it. For I do regard the subject as too sacred and too dear to be injured by any thing that would even seem to be of a *personal* character. As I wrote and despatched the article in haste and did not happen to retain a copy, I will thank you to return me the manuscript that I may reconsider the objectionable part.

I owe it to myself to say that when I wrote the article I had the impression that *Mr. Mundy* was the writer of the article signed "*Cinsurensis*" in the Feb. No. And I am sure Mr. M. will not suspect me of having any other *personal* feeling than that of kindness and respect towards him. Long since the article was written a person of my acquaintance assured me that it is not Mr. M. who writes under the signature "*Cinsurensis*." In either case I had not the *man* but the *subject* before my mind in writing the article. But I write under the thought of even *seeming* to treat any correspondent of your paper in any other than a courteous and respectful manner. Will you kindly give this a place in the C. C. O. as near to the note at the bottom of the 343rd page of the June No. as may be.

Allahabad, June 8th, 1838.

W.

3 H 2

VII.—*Death of the Rev. J. C. Rhenius of the Tinnevelly Mission.*

We are confident our readers will feel the same deep sorrow on the perusal of the following information that we experienced ourselves on its reception. We can but be still and acknowledge the hand of the Lord.—Mr. Rhenius has left a widow and nine orphan children wholly unprovided for. The church of Christ in Bengal and throughout India will, we are confident, not allow this opportunity to pass without endeavouring to place them beyond the reach of necessity. Fellow Christians! we call upon you not to raise a cold and marble monument to the memory of our devoted and beloved brother; he lives in hundreds of renewed hearts, which is his best monument; but we ask you to come forward in behalf of the widow and fatherless children of one of the best and most devoted Missionaries India ever saw. “Visit the widow and fatherless in their affliction.” We shall be happy to be the means of conveying any subscription for this purpose to the conductors of the Tinnevelly Mission.

φίλος.

We hope all our brethren of the press will aid us in this effort. Let the subscription too be worthy of Rhenius.—Ed.

Extract of a letter from the Reverend J. J. Müller, dated Palamcottah, June 7, 1838.

“Perhaps you have heard before this reaches you that my dear father-in-law, Mr. Rhenius, was called, on Tuesday evening the 5th June, from this vale of tears into his eternal rest. In my last letter I mentioned that he was indisposed, the heat having of late affected his health more than at any former period during an active life of 24 years in India. However, none of us thought that his sickness was unto death; his end was sudden and unexpected. A strong determination of blood to the head, not only deprived him at intervals of his senses, but fell so powerfully upon the brain that, within 3 hours from the commencement of the attack, all his sufferings were over. You will see from this that his death was caused by apoplexy.

“I cannot write much, my heart is bleeding; sorrow has filled our souls, not only on account of our loss, but also for the great work, which the Lord has now left in our hands. The dear man of God, Rhenius, is dead! Lechler is absent on account of his health, Schafer and myself are standing alone; but the Lord is our helper and will glorify his strength in our weakness. Do not forget us in your prayers, and remind others also of the word of the Lord—“it is more blessed to give than to receive.” May our good Lord strengthen our faith! My dear wife and myself arrived this morning from our station just in time for the burial, neither of us having seen his face any more. Mrs. Rhenius is wonderfully comforted. The dear father has left a widow with 9 living children. But the Father of the fatherless, and the Husband of the widow will provide for these. The end of our dear brother was peace. His rest after the troubles of life will be sweet indeed, and his reward will be glorious; he has sown bountifully and will doubtless reap also bountifully. May God’s spirit direct us and may we be faithful unto death!”

Poetry.

For the Calcutta Christian Observer.

The following lines pretend to no poetical merit whatever; they are given as a simple and most literal version of a rather natural and pleasing episode extracted from the first Book of the great Indian Epic, the Mahábhárat. They may prove interesting to such as admire the simplest expression of natural emotions, and be the more gratifying as proving, that even in Hindus the sympathies and affections of nature have not been altogether crushed and destroyed by the blighting and paralyzing superstitions to which they have been enslaved; but do, however rarely alas! appear amidst even the most monstrous absurdities and the most demoralizing details. A cannibal demon had made a compact with the inhabitants of a certain city, who, to stay his rage from wholesale devastation, had engaged to supply him with a daily ration of a single human victim. In the rotation of the householders, the lot for furnishing the supply had fallen on a Potter's family who had hospitably received and entertained the wandering Kuntí, mother of the Pándava Princes, and her sons; one of whom, the Herculean Bhím, slays the demon and so rescues not only his hosts but the city in which they sojourned. This is the machinery of the tale.

THE POTTER'S FAMILY.

- OF rightful honors left, of friends and home—
 By kindred cruelty, too long to roam
 Compell'd, fair Kuntí and her sons divine
 Found shelter in a Potter's homestead shrine.
 It chanced as with his mother mighty Bhím,
 The rest abroad, discoursed their sorrow's theme,
 Loud sounds of sore lament arrest their ears,
 And for the moment still their own quick fears.
 From where the hospitable hosts apart
10. Abode, the wailings came—the grateful heart
 Of Kuntí, on the instant, prompts to run
 The cause to learn, who thus bespoke her son—
 “ We, by the Potter's kindness, in our need
 Safe shelter found, from further roving freed :
 Now be it ours to soothe his soul's distress,
 And in his grief our sympathy express :
 Since who is slow a grateful debt to pay
 Of aiding pity shewn in sorrow's day,
 Justly of righteous gods accurst I know,
20. And doomed to future long-enduring woe.”
 Thus Kuntí spoke—and as the mother cow
 Bounds to the call of her poor calf's deep low,
 So sped she, with a heart to pity prone,
 That felt each sufferer's sorrow as her own.
 Arriv'd, an instant at the door they pause
 When thus the Host's sad speech declares the cause
 Of his loud grief—“ Ah me ! too true I spoke
 When first my doubts of what might be awake ;
 Too vainly strove to win you to my mind—
30. So had this curst abode been left behind,
 Where demon cannibals have pow'r to harm,
 And each new day to stir a fresh alarm !
 But you, alas ! too loth from hence to roam,
 And leave dear father, mother, friends and home,
 No credence to my voice prophetic gave,
 And now the vengeance comes ; from which to save,

- Dear as I love you, not a hope appears,
 Not one device relieves my growing fears.
 My first-loved wife, faithful and good and true,
40. My children's mother and my all are you,
 Through many a year a source of sweet delight—
 And, ah ! that darling infant, to my sight
 So sweetly precious ! must from *thy* fond arms
 Be torn ! His little life, mid rude alarms
 And piercing sorrow spent, too surely waste,
 Till from those grasping arms he quickly haste,
 To cruel death an early prey ! And I,
 Bereft of thee, ah ! whither should I fly ?
 The world a howling wilderness would prove,
50. Without the solace of thy sight and love ;
Thy death were harsher *living* death to me ;
 I breathe no more if once depriv'd of thee.
 E'en were I base enough myself to save,
 By yielding thee to find a cruel grave
 Within the fiend's devouring jaws, my shame—
 (And who regards it not, of human name ?)
 My deep and burning shame no place could hide—
 And what is life uncheer'd by virtuous pride !
60. This fair-haired beauty, our sweet daughter here,
 To make the sacrifice—the thought is fear
 More horrible than e'en the deep disgrace
 Which, thence arising, must infect our race.
 A daughter's birth is full of hope to those
 Who in the dark abodes of Yam repose ;
 Ancestral ghosts, who hail the joyful day
 That gives her to a husband's arms away,
 In anxious prospect that from her blest womb,
 To cheer the gloomy sadness of the tomb,
 A holy offspring may be born and give
70. The funeral cake, and they in Swarga live.
Her in the demon's opening jaws to throw—
 Away with life at such a cost ! Oh no !
 Myself alone will to the foe depart"—
 Here thought's sad utterance checked by grief of heart,
 He could no more—his swimming eyes waxed dim ;
 He wept aloud and she too wept with him !
 At length found pow'r awhile the faithful wife
 To speak her lofty purpose—"Why, my life,
 My dearest lord ! Oh ! why those thoughts conceive
80. Of deepest sorrow ?—No, thy wife, believe,
 True to the faith to you, to those she owes,
 (Dear pledges of our love,) to save them goes.
 Live, live in peace, their sole protector now,
 At once their father and their mother thou !
 In thee thy household's safety e'er must lie :
 In thee I live and in thy death I die ;
 Survive I could not : while yon laughing boy
 And lovely daughter, reft of every joy,
 Orphans, to sorrow born, must roam the world,
90. From height of bliss to depth of mis'ry hurl'd !
 Or, should the cruel fates yet bid me *live*,
 Whence could my feeble arm gain strength to give

- The food that should their gentle lives maintain?
 Oh no!—my husband, for their sakes remain.
 Think of thy mourning widow, day by day,
 And orphan babes, to want and shame a prey!
 Lur'd by thy sweet girl's beauty, some low boor,
 His ready gifts all powerful with the poor,
 Should buy her to his arms—and this our son
100. A beggar doom'd, alas! must early run
 To evil courses for his daily food,
 And all *untaught* soon cease, too, to be *good*!
 Then last, some wretch, with hateful lust inflamed,
 Thy sorrowing widow, poor and all unclaimed,
 Should forceful seize to feed his base desire.
 Dire fate to me and them without a sire,
 Each day new-pregnant with some keener woe!
 It may not be, my lord, 'tis I must go:
 Our loss unequal—mine may be supplied;
110. Yours were destruction to all these beside.
 Another wife, meet grief indulged a space,
 Shall *my* small loss to you and these replace;
 For these you married, took a household's care—
 Live then for these, let them your kindness share;
 A husband fit your daughter duly find,
 Instruct your son, inform his early mind;
 Live and be blest to many a future year—
 For me, my date is past, my time is near!
 When she is best and strives to do the most,
120. The highest excellence a wife may boast,
 Is well her husband, while he lives, to tend,
 And, reft of him, she lives to what good end?
 But, if to serve him she short life resign,
 Undying life and happiness divine
 In heaven are surely hers—while here, beside,
 Her pure renown builds up her race's pride:
 For sacred truth declares, in many a page,
 All deeds of worth that justify the sage,
 Ascetic pains and prayers and vows to heaven,
130. And sacrifice and gifts to brahmins given—
All yield their highest merit to a wife
 Beloved, obedient, faithful through her life;
 Her husband's approbation chief desire
 That fills her bosom, prompt with nothing higher.
 I go then, dearest lord, to meet my fate;
 May every blessing on your steps await!"
 Thus spoke she and the stream of sorrow fell,
 To part with him and them she loved so well.
 He on her neck, with equal anguish torn,
140. Dissolved in woe, wail'd loud as one forlorn;
 In mingled stream ran down the swelling grief,
 'Twas misery all and hopeless of relief!
 As thus in agony of soul they wept,
 Their youthful daughter nearer gently crept,
 And, with a purpose like their own, she said—
 "Why, dearest parents, mourn as hope were fled—
 Compose awhile your griefs and list my voice
 That bids your bosoms once again rejoice.

- Shouldst *thou*, my mother, glut the demon's rage,
 150. Oh ! then, this bosom teems with sure presage,
 Thy smile unseen, thy wonted care unprov'd,
 My brother too from earth were soon removed !
 Yes, this dear boy would, ah ! how quickly fly,
 And with him all our race's hope should die !
 Stay then, my mother ! oh ! for his sake, stay—
 A daughter, *I* must soon or late away ;
 By all resistless fate's too sure decree,
 To other hands to pass is fix'd for me ;
 Or living, to a husband I'm consigned—
160. Or now to demon's grasp and death resigned.
 Then antedate awhile a loss *must* be,
 And ye, my parents, are from danger free ;
 While for the single joy in me that flies,
 Shall many a daughter bless your tearless eyes !
 Had fate ordained me further date, and given
 A son—'tis *he* should have secured your Heaven :
 Now I myself will dying save from hell
 Whom well I love ; and so I go, farewell !"
 A filial love thus tenderly exprest
170. Gave keener point, in each parental breast,
 To woe's fell dart, that thus at once struck all—
 Each on the other's neck, in turns they fall,
 Mingle their bitter tears, and loudly mourn,
 Each separate breast with common anguish torn.
 His little heart unused to grief, the child—
 Beholding those so weep who ever smiled,
 The cruel demon, as he learn'd, the cause—
 With infant courage all-instinct, quick draws
 From off the ground a blade of straw, and cries—
180. " Fear not the demon—point him where he lies,
 And with this staff *my* hands shall bid him bleed"—
 (Nor doubt but he had *heart* to do the deed—)
 His childish rage and simple speech the while
 Arrest e'en grief and make deep misery smile ;
 Such blest relief may from a child's tongue flow,
 To soothe a moment hearts all sore with woe !
 Just at this pause it was kind Kunti came
 To pour her sympathy ; and from the dame
 What yet she knew not learnt, her words had-power
190. To kindle hope—like sweet nectareous shower
 That falls upon the dead and lo ! he lives—
 So Kunti spoke and more than hope she gives.
 At her behest the mighty Bhīm departs
 To slay the demon and rejoice the hearts
 Of many a household, long to sorrow left,
196. And, like the Potter's, of sweet hope bereft.

CINSURENIS.

15th May, 1837.

Missionary and Religious Intelligence.

I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to announce the death of Mrs. Yates, the beloved wife of our esteemed friend the Rev. W. Yates, pastor of the Church meeting in the Circular Road Chapel. She died at sea on board the *Janet* on the 22nd of May. Mrs. Yates had been for some time in a very precarious state of health, and sought its restoration by a sea voyage; but He who seeth not as man seeth, ordained that she should see 'the land of pure delight,' not this. Thus have our two Baptist brethren in the pastoral office been deprived of their helpmates in one short month. Even so, Father, for so it seemed good in thy sight!—The Rev. G. Pearce is obliged to proceed to England for the recruiting of his shattered constitution. He is (D. V.) to proceed upon the *Larkins*.—The American brethren, the Rev. Messrs. Wilson and Caldwell, and Messrs. Morris and Craig, with their families, left on boats for the Upper Provinces on the 23rd of June.—We regret to announce the sudden death of the Rev. J. C. Rhenius of the German Tinnevely Mission. He was a man full of the Holy Ghost and in labours more abundant. "God moves in a mysterious way, his wonders to perform." "Be still, and know that I am God."—The Rev. J. Hæberlin has been appointed by the British and Foreign Bible Society, their regular Agent and Secretary in Calcutta. Mr. H. may be expected to arrive and occupy this important post at an early date.

2.—LIBERALITY OF THE LONDON BIBLE AND RELIGIOUS TRACT SOCIETIES.

These two noble institutions seem untiring in their benevolence towards this country. The Bible Society has granted 1,000 copies of the Sacred Scriptures in the English language to its auxiliary in Calcutta, and the Religious Tract Society has forwarded 500 reams of printing paper as a donation to the Calcutta Tract and Book Society. The same Institution sent out a library of its books to the libraries of the Hindu, Musalmán, and Medical Colleges, which have not been received, it being declared inconsistent with the fundamental principles of those Institutions to admit Christian books into their libraries!!!

3.—ESTABLISHMENT OF THE FIRST MISSIONARY SOCIETY AT FALMOUTH, JAMAICA.

"Tempora mutantur!"—A Missionary Society has been formed at Falmouth, Jamaica, by the Baptist Missionaries. Who would have thought this ten years ago? We could scarcely bring ourselves to believe the fact were it not that we have in our hands the *Falmouth Post*, with a full, true and particular account of the speeches, operations, &c. May it be but the first-born of many similar Societies!

4.—PROGRESS OF TEMPERANCE PRINCIPLES.

On Thursday evening, June 14th, a public meeting was held in the Mission Chapel, Chinsura, in order to organise a Temperance Society in her Majesty's 9th Regt. stationed at that place. The president of the Society Lieut. Farrant being prevented from attending by indisposition, the chair in his absence was occupied by the Treasurer, Lieut. Field. The resolutions were severally moved and seconded by Capt. Smith, Lieut. French, Lieut. Edwards, W. H. Belli, Esq., G. Herklots, Esq., L. Betts, Esq. and the Rev. G. Mundy. The interior of the Chapel was crowded to excess; a considerable number being unable to gain admission, the windows were thrown open and seats provided for them in the verandah, where they were enabled to hear the addresses of the several speakers. This Society

has commenced its operations under very promising circumstances. The Commanding Officer has very kindly ordered a spare room to be cleared out in the Barrack compound which has been fitted up as a temperance coffee room; the expenses connected with it have been defrayed by liberal donations from the chaplain of the station, the commandant, some of the officers of the Regiment, and also from the gentlemen, at the stations of Hoogly and Chinsura, several of whom have likewise contributed books to form the nucleus of a Temperance Library.

Nearly one hundred persons, including officers, non-commissioned officers, and privates forthwith gave in their names as members of the Society which is formed upon the principle of total abstinence from ardent spirits; and it is hoped that the number will be speedily and greatly augmented. We trust that the blessing of God will permanently rest upon the efforts of this institution; that it will be extensively successful in saving the individuals for whose benefit it has been established from the degrading vice of intemperance; and may we soon have the pleasure to announce the formation of similar Societies in every regiment in India.

We have the reports of one or two Temperance Societies on our table which we hope to notice in an early number. They have our most sincere prayers for success.

5.—THE IMMEDIATE EMANCIPATION OF THE APPRENTICES IN THE WEST INDIES.

The motion of Sir George Strickland for the immediate emancipation of the apprentices in the West Indies made in the House of Commons, has, we regret to state, been lost by a small majority. It has yet to be agitated by Lord Brougham in the House of Lords. The friends of emancipation think that though they have lost the majority, they have gained their cause. Four hundred delegates from the different anti-slavery communities of the United Kingdom, had been sitting in deep council for upwards of three weeks in London. They had interviews with the ministers, and a deputation of them waited on her majesty with a petition from their constituents. The ministers evaded the real question, and induced no hopes that the prayer of their petition would be granted. It is supposed however, that the moral influence of their cause, together with their numbers and the vast quantity of petitions from all parts of the kingdom, will obtain for them that which humanity, reason, and justice equally dictate they should obtain.

6.—THE ORIENTAL SEMINARY.

The annual examination of the Oriental Seminary was held at the Town Hall during the past month. It was a truly pleasing sight to witness upwards of 500 most respectable youths, evidently well taught under the superintendance of one of their own countrymen. The manner in which the first classes acquitted themselves was very creditable both to teachers and pupils. The whole reflects the highest credit on the worthy Bábu Gourmohan Addy the proprietor. He deserves the support of every well-wisher to native education. We wish him and his Institution every prosperity during the new year on which they have entered. Sir E. Ryan presided and conducted the examination. We were sorry to see so few Europeans present. With the exception of the Rev. Messrs. Mackay, Ewart, and Boaz, D. Hare and J. H. Stoqueler, Esqrs., Captain Richardson, and one or two others we saw no visitors save respectable natives:—of these there were many. The pupils gave upwards of eighty rupees, out of their fund for fireworks, towards the sufferers in the upper provinces: this shows what kind of spirit is inculcated on the scholars.

7.—NATIVE SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE.

We have much pleasure in announcing to our readers that the Society, for whose existence or continuance we expressed a doubt in the number for April, has held two meetings. At the first the Rev. K. M. Banerjee delivered a discourse on the advantages of the study of history. The account of the last meeting we copy entire. It will always afford us satisfaction to find that our fears are groundless and our prophecies unfulfilled in reference to failures in similar attempts. We have but one desire in reference even to the meanest of these associations—that they may prosper. That our fears were not groundless is evident from the fact that every similar Society has died away after a few months: may this have a different history. Besides the visitors at the last lecture, there were present the Rev. Messrs. Lacroix, Piffard, DeRott and Bradbury. This appears to have escaped the notice of the reporter of the *Daily News*, to whom we are indebted for the following account of the meeting.

“To notice the many attempts which the natives are making to emancipate themselves and their countrymen from the thralldom of error and vice, is a task which is not more obligatory upon us as a duty, than it is entertaining as a pleasure. There are certain individuals who take no delight in attending to the concerns of any but their own body, and who accordingly] do not much relish such articles in newspapers as treat of native Indian matters. We confess, we cannot sympathize with such men, for the disposition of our minds leads us strongly to interest ourselves in the weighty concerns of the millions who inhabit this vast empire. If to watch the progress of knowledge and civilization, even in the remotest countries on the face of the globe, be a duty which we owe to humanity, how much more incumbent must it be upon us to review the interesting ‘march of intellect’ among our own neighbours; the fruits of whose industry we daily reap from their ministering to our comforts in an infinite number of ways, and in whose country we live so freely, although, as Europeans and foreigners, we had no natural right to settle in their land as conquerors and superiors. It is therefore a principle with us to do all that our feeble pen can effect, to encourage and help the work of Hindu enlightenment: and it is owing to this reason, that we allude to the proceedings of the *society for the acquisition of general knowledge*. A meeting of this Society took place on Wednesday night last, at the Sungskrit College Hall, when Baboo Raj Krishna Dey, a student of the Medical College, delivered a discourse on Anatomy. He had Paley’s Natural Theology in his hands, from which he read a great many pages, and illustrated what he read, as well by his own remarks, as by references to a figure exhibiting the structure of the human body. His discourse was highly interesting to those that sat near him, as he evinced very great familiarity with, and appeared to have a thorough understanding of, his subject. His voice was exceedingly low, and this prevented a great many who were more removed from sharing in the pleasure of hearing him distinctly, or comprehending what he took considerable pains to demonstrate.

“After the discourse on Anatomy was delivered, Baboo Udooy Churn Addy, Editor of the *Sambad Poornachandrodooy*, made a speech in Bengalee, deploring the sad neglect of this language among the Hindus, and recommending several feasible means towards its cultivation. His speech was very highly interesting; both from the novelty of the thing, and the very able manner in which he uttered it. His expressions were happily selected from the vocabulary of Bengalee, and he evinced a very great knowledge of the art of what Cicero would call *apte distincte ornate dicere*. We hope that the rising generation will be influenced by his advice and example, and cultivate their own tongue; of which they are at present most culpably ignorant.

" Baboo Udoy Churn Addy had no sooner concluded his speech, than the attention of every one in the hall was suddenly attracted by the loud burst of an appeal from another gentleman, who with a greater display of wordy flourish than of rhetorical chasteness, came forward to support the views taken by the Editor of the *Poornachandrody*, with reference to the cultivation of the Bengalee language, and attempted, with a mixture of good and bad arguments, to impress upon the mind of his audience the duty of learning their own language. He did not rest contented merely with supporting his friend, but continued to instruct his countrymen in the history of English civilization, and corrected some mistaken notions, with reference to Missionary schools, into which Baboo Udoy Churn had fallen, until, at last, the late hour of the night, and the disposition of the audience to retire, put a stop to his declamation."—*Daily News*, June 15.

8.—THE EXPORTATION OF NATIVES.

It affords us the sincerest pleasure to witness the prominence which is given to this deeply interesting subject—a subject involving the happiness and freedom of thousands in India. From documents put into our hands, which we transferred to our contemporary, the *Friend of India*, that they might obtain the more speedy and full circulation, it appears that nearly 6000 of the inhabitants of Bengal have been exported under the appellation of free laborers to different parts of the world, to be inducted by the system of transfer into all the miseries of slavery. The number of females exported is about 100, and those either the wives of domestics or women taken from the very worst houses in Calcutta. From the said documents and others in our possession, it is evident that the best intentions and most active efforts on the part of the public officers here and at the Mauritius are incapable, even when aided by the houses of agency, to prevent the emigrants from falling a prey in the first place to the Duffadars or crimps who plunder them here and send them away pennyless to the scene of their labour; nor can the same vigilance prevent in many cases the substitution by kidnapping of poor unwilling creatures for those who have the sagacity and good fortune to escape the grasp of their oppressors. We learn moreover that not only has the system extended itself to Madras, and Bombay, but doubtless will now be, if it has not already been, extensively practised at the more quiet coast ports. And not only this, but these poor people have been re-shipped from the island of Bourbon and Mauritius to Guiana, Sydney and places unknown. The fact is, if the system be not checked, the Mauritius will become the slave mart of the East. In two vessels laden with coolies from the Mauritius to Guiana, the most fearful mortality prevailed; out of 244 shipped on one of the vessels, 31 died, and in the other out of 92, 24 died. This quite eclipses the horrors of the middle passage. Authenticated cases of cruelty practised during the voyages from the Mauritius to Calcutta and back, have been brought to notice through the press. And the abject and withered state of the poor creatures at the Mauritius has been testified to by eye-witnesses. Attempts, it would appear from a commercial correspondence, are making to represent the hill coolies as monkeys, not men. How like the abominable arguments used for years by the oppressors of the African tribes, and how worthy the system they are designed to support! We are not, however, so much influenced by individual instances of oppression, save as they shew the animus of the system and of the parties engaged in it. We look beyond the present, and believe that if an effort both strong and persevering be not made—not for the modification of the trade, but for its immediate prohibition—it will grow into a monstrous evil, which, like the slave question, will have to be settled at the expense of the national exchequer, but not before it has sullied the national honor. We have done what we could in the matter. The moment it commenced, we instituted a corre-

spondence with the Society for the protection of the aborigines of British colonies in London; with the friends of the slaves at Guiana and Mauritius, and in other places. We have visited some of the ships conveying them to the different ports, conversed with the Captains and seen their accommodations, &c. but what is this? It only serves to convince us that unless the masculine and humane efforts of Lord Brougham and his friends be seconded and supported by all in every place, and in this especially, nothing will be done. *The question, after a little agitation, will sleep, and the hill coolies be slaves.*

Our advice is, petition equally the Governor General, and the British Parliament. The former for the suppression of the traffic, pending a reference to the Home Government*; and the latter for the rescinding of the fatal order in Council sanctioning the trade. Let the petitions be laid at all public offices, and places of worship, and receive the signatures of our native fellow-subjects as well as those of every class of the community. We would advise that several copies of the petition be drawn out, and carried from house to house, the signatures can afterward be united in one petition. We have confidence in the humane intentions of Lord Auckland in this matter if the business be calmly and efficiently conducted. May the friends of the coolie possess the wisdom of the serpent, and the meekness of the dove.

9.—FORMATION OF A RELIGIOUS TRACT SOCIETY AT SINGAPORE.

We learn from *the Friend of India*, that the friends of religion at Singapore, have formed a Religious Tract Society. The object of the institution is, to supply the inhabitants of the Archipelago with those little messengers of mercy, Religious Tracts. The Bible Society also is pursuing its course with vigour. We hope much from the zeal and labour of our brethren at Singapore. They possess a fine position, and may under the Divine direction be the means of scattering far and wide the word of life.

10.—NEW NATIVE SOCIETY AT SIMLAH.

One of the native papers announces the formation of a Society at Simlah (Calcutta), for the purpose of encouraging the study of the vernaculars. This is excellent, we wish it every success. Teach the educated youth to think of and study western science in their own tongue, and then they will be enabled to diffuse abroad the blessings of knowledge to their ignorant countrymen. Since this was penned the formation of another Society is announced, called the Epistolary association. We hope soon to see a Society formed amongst these young men for instructing poor ignorant children, and for aiding poor destitute adults.

11.—INTELLIGENCE FROM EUROPE, RECEIVED VIA EGYPT.

Communications from the Rev. Dr. Brunton, the Convener of the General Assembly's Committee on Foreign Missions, intimate that the sum of fifty thousand rupees, three-fifths of which to be furnished as a free contribution from Scotland, and two-fifths to be raised by local contributions in India, will be allotted to the important object of erecting suitable buildings for the General Assembly's Institution in Bombay. Steps will be immediately taken in furtherance of the work.

The Rev. Joseph Wolff has arrived in England from America. The zealous missionary, who received Protestant Episcopal ordination on the Western continent, is in a very poor state of health, and writes to his friends as if anticipating a speedy termination of his earthly toils.—*Bombay Oriental Christian Spectator.*

* This has been done by the Government since this was penned. The exportation of coolies to the West Indies is suppressed pending a reference to Britain: but still we say agitate.—ED.

12.—GERMAN FOREIGN MISSIONARY SOCIETY.

A Society under this title has just been formed, by a Convention of delegates from the German and Lutheran churches in the United States, held at Hagarstown, Maryland. Rev. Dr. Schmucker of York, was chosen President, and Prof. Krault of Gettysburg, Cor. Secretary.

"The Society is to operate in connexion with the A. B. C. F. M. and will take under its immediate care, Rev. J. C. Rhenius*, of Palamcotta, and as soon as possible send forth men from this country to found a new station. Those who are able to judge, regard this as the beginning of great things among our German brethren. Several hundred dollars were raised at once, at the convention meeting, and the whole proceedings were in the highest degree exciting and impressive. Though there are many destitute Germans in the country, yet there are others who have wealth and can do much for the conversion of the world." *Boston Recorder*.—*Ibid.*

13.—LIBERALITY OF WEALTHY NATIVES.

Jemsetjee Jeejeebhoy, Esq. has offered, through the committee of the Bombay Dispensary, the magnificent sum of one lakh of rupees, to the Bombay Government, for the endowment of an hospital adapted to the circumstances of all classes of the natives, and upon the condition that his grant bear an interest of six per cent. per annum. A wealthy Hindu of Calcutta, has made a similar consecration of part of his wealth in connexion with the District Charitable Society of that place.—*Ibid.*

14.—MADRAS AUXILIARY BIBLE SOCIETY.

The Seventeenth Anniversary of this Institution was held in the Mission Church, Popham's Broadway, on Monday, 5th March. The Chair was taken by J. F. Thomas, Esq. The Report, read by the Rev. F. Spring, A. M., though in other respects a most interesting and encouraging document, complained of a great depression of Funds, and of the existence of trying and painful difficulties in connexion with the translation and revision of the Scriptures. Addresses were delivered by the Rev. Messrs. Shortland, Cotteril, Anderson, Spring, Hardey and Taylor, and by A. J. Maclean, Esq.—*Madras Missionary Register*.

15.—MADRAS RELIGIOUS TRACT SOCIETY.

The Nineteenth Anniversary Meeting of this Institution was held in the Mission Church, Popham's Broadway, on Wednesday, 21st February; W. Bannister, Esq. in the Chair. The Report, read by the Rev. J. Smith, complained of embarrassment from the want of money and paper, and yet exhibited an unprecedented distribution of Tracts. Large expectations are entertained of augmented assistance from the Parent Society, and we have reason to believe they will not be disappointed. After the reading of the Report, addresses were delivered by the Rev. Messrs. Crowther, Day, Anderson, Caldwell, and Dr. Scudder.—*Ibid.*

16.—MADRAS AUXILIARY WESLEYAN MISSIONARY SOCIETY.

The Nineteenth Anniversary of this Institution was held in the Chapel, Popham's Broadway, on Tuesday evening, February 6th. After prayer by the Rev. R. Carver, W. Bannister, Esq. was called to the Chair, who, in a truly catholic speech, opened the business of the evening. The report for the past year was then read by the Rev. S. Hardey; it was a rather lengthy document, but contained much valuable matter both as regards information and sentiment. Suitable addresses were then delivered by the Rev. Messrs. Crowther, Smith, Hodson, Cryer, Carver, Best, and Dr. Scudder. The presence of five new Missionaries, who but a few days previous had suffered shipwreck, imparted additional interest to the meeting. Mr. Hodson's account of the new mission station in the Mysore country,

* How would this have rejoiced the good Rhenius, but he has a better reward.—ED.

was at once pleasing and encouraging. We are happy to find that this Auxiliary Society has received such valuable additions to the number of its labourers, and we trust that our brethren may long be spared, not only to labour for souls, but also to witness the fruit of their labours in the conversion of many to the truth as it is in Jesus.—*Ibid.*

17.—MARTYRDOM IN MADAGASCAR.

By our last batch of periodicals from England we learn that the infant church in Madagascar has been subjected to the severe ordeal of persecution and martyrdom. The bitterness of religious hatred has hunted out all the Native Christians in that island and condemned them to confiscation of property and perpetual slavery. One of the female Christians has suffered martyrdom for Jesus; her name is RAFARAVAVY, a female in good circumstances, who, during a period of eight or ten days, was imprisoned and tortured, but who remained firmly attached to the truth, and would neither impeach her companions nor renounce her faith in Christ, but calmly submitted to death by public execution, on August 14th, 1837. We cannot refrain, however, from transcribing a passage in Mr. Baker's letter relating to this melancholy event.

“Never did a Christian martyr in the annals of the church suffer from motives more pure, simple, and unmixed with earthly alloy. She had never heard of any after-glory of martyrdom on earth. No external splendour had been cast around the subject in her mind, by reading any lives of martyrs. All was to her obloquy and contempt. Her own father and relatives to the very last accused her of *stubbornness*. The people generally regarded her as *stubborn*, and worthy of punishment even on that account. She had no earthly friends to support and cheer her. She was not poor in outward circumstances, and by recantation and humbling herself to beg pardon of the Queen, she might very probably have saved her life. But her whole heart, as her letters testify, was filled with the love of Jesus. She endured as seeing Him who is invisible. Her letters are composed principally of passages from the gospels and epistles, and these, doubtless under the influence of the Holy Spirit, were ‘the entire support of her mind in the last hour of trial.’ If ‘the blood of the martyrs is the seed of the Church,’ we may trust that Rafaravavy will not have died in vain. She died directly and exclusively in defence of the Gospel.”

We cannot but record our firm conviction that this event will be for the furtherance of the Gospel. Tertullian, in his celebrated Apology, could address the persecutors of the first Christians in language which our faith too may well adopt; “Proceed in your career of cruelty; but do not suppose that you will thus accomplish your purpose of extinguishing the hated sect. We are like the grass, which grows the more luxuriantly the oftener it is mown. The blood of the Christians is the seed of Christianity. Your philosophers taught men to despise pain and death, by words; but how few were their converts, compared with those of the Christians, who teach by example! The very obstinacy with which you upbraid us, is the great propagator of our doctrines. For who can behold it, and not inquire into the nature of that faith which inspires such supernatural courage? Who can inquire into that faith, and not embrace it? Who can embrace it, and not desire himself to undergo the same sufferings, in order that he may thus secure a participation in the fulness of the divine favour?”

Nor can we believe that this occurrence will be less useful at home; the deep emotion and fervent spirit of prayer it has called forth, the godly emulation it has excited, provoking some to jealousy that they have done and suffered so little for our Lord and Saviour, will produce a powerful reaction in favour of the cause of missions. Thus the wicked one will be taken in his own craftiness, the wrath of man shall praise God, and the rest of that wrath will he restrain.—*London Congregational Magazine.*

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

Day of the Month.	Minimum Temperature observed at sun rise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum Temperature observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sun set.					Rain Gauge.
	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.						
		Of the Mercury.	Of the Air.	Of an Evap. Surface.			Of the Mercury.	Of the Air.	Of an Evap. Surface.			Of the Mercury.	Of the Air.	Of an Evap. Surface.			Of the Mercury.	Of the Air.	Of an Evap. Surface.			Of the Mercury.	Of the Air.	Of an Evap. Surface.		Of the Mercury.	Of the Air.	Of an Evap. Surface.			
1	29.802	84.9	79.5	79.1	s.	850	89.0	91.7	83.8	s.	832	91.0	93.0	84.0	s.	772	92.0	94.0	87.0	s.	740	91.5	91.7	86.0	s.	750	88.8	87.7	84.8	s.	
2	7.00	84.6	79.5	79.0	s.	760	89.0	90.2	85.0	s.	740	91.0	93.7	87.0	s.	704	92.5	94.5	87.2	s.	670	93.0	93.5	86.0	s.	674	88.3	85.5	83.0	s.	
3	7.08	84.5	81.0	79.3	s.	766	89.0	91.0	85.5	s.	705	90.2	92.5	86.0	s.	680	91.0	94.0	86.6	s.	666	91.0	91.3	86.0	s.	666	87.7	86.0	83.3	s.	
4	7.5	84.9	81.5	81.0	s.	790	86.0	84.5	82.0	s.	770	87.7	87.2	82.2	s. w.	720	99.5	91.0	84.2	s.	700	89.0	89.0	84.0	s.	708	86.5	85.8	83.0	s.	
5	7.92	84.0	80.0	79.5	s.	802	86.0	91.7	83.7	s.	800	89.2	94.0	84.0	s.	792	83.5	88.5	82.0	E. B. S.	752	82.0	74.0	73.5	s.	752	83.0	77.0	75.8	cm.	
6	7.50	81.4	73.5	74.4	cm.	827	83.5	86.3	79.9	s.	808	84.1	90.5	82.7	s. w.	752	85.9	99.5	90.3	s. w.	722	85.7	93.3	88.0	s.	722	85.7	86.9	83.8	s. E.	
7	7.93	81.3	75.0	74.9	cm.	840	86.0	90.0	83.0	s.	818	89.0	97.0	86.0	s.	728	89.0	100.0	87.0	s.	706	89.7	95.7	87.2	s.	716	81.6	75.0	75.0	s.	
8	7.23	82.6	77.9	76.8	cm.	780	85.7	89.8	83.2	w.	744	89.0	97.0	84.1	w.	680	89.2	99.8	85.6	w.	650	88.7	89.8	88.2	N. W.	664	86.4	90.0	86.9	cm.	
9	7.22	85.0	79.5	78.3	cm.	780	89.2	93.3	86.2	s.	772	90.5	97.3	87.0	w.	710	91.7	97.6	88.0	w.	690	89.0	88.0	84.0	s.	696	87.6	88.0	83.2	s. E.	
10	7.28	84.9	80.1	80.2	s. E.	796	89.0	92.0	85.5	s.	755	89.0	97.8	86.0	s.	680	91.2	102.0	86.0	s.	659	90.7	101.6	89.0	s. w.	667	89.0	91.0	87.8	s. E.	
11	7.08	84.0	80.1	80.2	s. E.	732	90.7	95.3	85.5	s. w.	708	94.5	99.7	86.0	s.	652	95.0	99.0	87.0	s.	650	93.5	95.5	85.0	s. E.	662	89.1	91.5	88.3	s. E.	
12	7.00	84.9	80.5	80.5	s.	750	86.1	93.0	85.0	s.	734	93.2	99.9	86.8	s.	702	95.4	101.0	91.2	s.	670	94.2	97.0	90.4	s.	665	90.5	89.5	87.5	s.	
13	7.50	84.9	80.0	79.7	s.	830	87.0	91.7	86.8	s.	800	89.9	95.0	89.0	s.	727	94.5	101.3	92.0	s.	677	94.0	99.5	91.3	s.	685	90.3	90.0	86.5	s.	
14	8.04	81.7	73.8	74.6	s. E.	806	85.7	87.5	84.1	s.	810	89.4	94.1	88.9	N. W.	752	89.4	94.9	91.0	E.	748	87.2	85.0	83.5	s.	748	84.6	81.5	79.3	s. w.	
15	7.54	81.9	75.0	75.0	s. E.	814	86.5	90.0	84.6	s. w.	802	88.4	95.0	85.4	s.	750	89.1	101.3	87.0	s.	724	90.0	99.7	91.5	s.	730	85.5	82.0	79.5	s.	
16	7.90	82.0	76.1	75.5	s.	840	88.5	91.5	87.5	s. w.	832	91.1	97.0	89.3	s.	762	93.6	98.8	88.0	s.	750	93.1	94.3	84.3	s.	746	85.0	83.0	76.0	s.	
17	7.92	82.5	75.5	75.0	s.	829	85.9	91.5	85.0	s. w.	818	88.4	97.0	82.5	s. w.	740	92.9	98.9	88.5	s. w.	726	94.5	96.7	90.4	s. w.	736	88.6	93.8	87.4	s. w.	
18	7.90	83.0	76.6	75.3	s.	849	87.4	93.0	88.1	s. w.	836	90.4	101.0	87.9	s. w.	770	92.3	105.0	90.0	s. w.	746	94.9	103.0	92.2	s. w.	759	91.0	95.7	89.9	s. w.	
19	7.00	82.0	76.5	76.0	s.	776	88.6	93.0	89.0	s. w.	760	92.4	100.2	91.1	w.	709	94.3	105.0	94.9	s. w.	704	96.3	102.5	94.3	s. w.	710	92.0	95.0	89.3	s. w.	
20	7.12	85.2	81.5	81.0	s.	770	88.0	94.5	88.3	s.	751	91.5	100.0	91.0	s. w.	690	92.9	104.6	95.0	s.	674	92.5	99.0	94.5	s. w.	682	90.0	89.0	89.0	s. w.	
21	7.10	84.0	80.1	80.0	s.	786	91.5	95.0	89.0	s. w.	780	93.4	102.8	93.2	w.	710	97.3	105.5	95.5	s.	678	96.5	100.5	93.0	s.	690	90.4	91.0	87.8	s.	
22	6.68	86.5	82.6	81.4	s.	728	91.4	96.8	89.9	s.	714	92.3	104.0	94.0	w. b. s.	652	95.3	110.0	96.2	E.	602	95.7	107.9	96.6	s.	600	90.0	93.1	89.9	s.	
23	6.16	86.5	83.2	82.2	s.	683	91.7	96.6	90.8	s.	672	96.5	104.5	91.6	s.	598	96.5	109.9	95.0	s.	571	97.4	107.0	95.5	s.	571	91.3	93.2	89.5	s.	
24	6.26	87.1	83.3	81.5	s.	725	92.0	97.0	89.5	s.	706	93.4	99.5	91.2	s.	679	94.0	100.6	92.5	s.	672	94.3	98.9	93.0	s.	684	90.0	89.1	89.6	s.	
25	7.60	86.5	82.9	82.9	s.	824	89.7	93.3	90.9	s.	800	93.0	95.5	92.0	s.	756	93.4	97.2	96.6	s. w.	700	93.7	96.1	96.6	s. w.	707	90.7	89.5	90.3	s.	
26	7.72	86.7	83.0	82.9	s.	802	90.0	92.2	87.0	s.	792	91.1	93.0	88.1	s.	742	92.5	95.0	88.8	s.	690	92.9	95.2	89.2	s.	710	91.3	90.0	87.0	s.	
27	7.57	85.5	80.0	79.3	s.	812	88.7	93.5	87.6	s.	792	89.5	96.5	89.0	s.	750	91.9	98.9	89.6	s.	730	92.0	97.5	89.6	s.	736	91.0	91.3	88.0	s.	
28	7.36	85.9	84.0	83.1	s.	790	88.3	93.0	86.5	s.	761	89.9	92.5	87.6	s.	744	92.5	98.7	88.0	s. E.	726	91.6	96.5	87.7	s. E.	732	90.4	90.5	85.0	s. E.	
29	7.50	86.5	79.0	76.6	s. E.	808	89.1	93.0	85.0	s. E.	790	90.7	97.5	87.2	s. E.	742	93.3	97.5	90.0	s.	730	92.0	96.0	88.3	s.	736	90.7	90.0	85.5	s.	
30	7.50	87.0	80.0	75.5	s. E.	804	89.0	93.5	87.0	s. w.	806	91.9	96.0	89.0	s.	756	91.9	96.0	89.3	s.	732	91.5	95.7	89.0	s.	730	90.1	90.0	86.0	s.	
31	7.28	85.9	82.8	81.2	s.	764	89.9	93.6	87.0	s.	750	91.9	95.0	87.8	s. s. w.	684	92.9	96.5	85.3	s.	664	92.1	93.4	85.3	s.	664	90.3	88.5	87.0	s.	

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THE CALCUTTA CHRISTIAN OBSERVER.

The *Calcutta Christian Observer* is both literary and religious, and is particularly designed to aid the progress of education and Christianity in the east. It has now been established about eight years, and from the extensive circulation it has obtained, must be too well known to require a lengthened statement of its objects, or of the principles on which it is conducted. It was originally projected with the view of doing good by opening a channel for useful communications on every subject connected with religion, morals, education and the general improvement of India, untingered with party spirit and unstained by selfish exclusiveness. It is in fact so catholic in its principles that the Editors venture to assert, there is not a Christian in India that need be conscientiously precluded rallying round them with his co-operation and support.

To render its utility general it has studiously and constantly avoided all discussions of minor distinctions among Christians, as of questions respecting "Church and State"—"Church and Dissent," and all peculiarities whatsoever in matters of Church Government, and the administration of Christian Ordinances. It has always endeavoured to do justice to good plans and good men in whatever denomination of Christians the former may have originated, or to whatever class the latter may have belonged.

The following are notices of the work in the three leading journals of the presidency.

"We have been favoured with an early copy of the *Calcutta Christian Observer* for the present month. This excellent periodical continues its career of usefulness, breathing a spirit of charity and good will towards all men of whatever creed or caste, and accumulating a vast store of valuable information on numerous matters of interest connected with the Chinese and Burmese Empires."—*Englishman*, January, 1838.

"We have been favoured with a copy of the *Calcutta Christian Observer*, which, unlike some of its contemporaries of a more earthly character, continues to improve and to afford much useful information and much intelligent discussion on the important objects of 'our being's end and aim' in another stage of existence. We say thus much the more readily, as in many details we differ entirely from the views of its pious and zealous Editors, however highly we esteem their intentions and their sincerity. The magazine, we are glad to notice from the preface, is increasing in circulation, and the proprietors state, they have every reason to be satisfied with its success."—*Hurkara*, January, 1838.

"Amongst the Publications on our table claiming attention is the *Calcutta Christian Observer*—a publication every way deserving of the support which we rejoice to hear it receives from all classes of the community. The high character for research and learning, for doctrinal and practical piety, manifest in preceding numbers is well sustained in the one now before us."—*Oriental Observer*, January 1st, 1838.

HINTS TO CORRESPONDENTS.

Communications on the following subjects will be very acceptable. They should be addressed to the Editor, and transmitted "Post Paid."

1. Christian Doctrines.
2. Christian Duties.
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ACKNOWLEDGMENTS.

The subscriptions acknowledged are such as have been actually received up to the dates respectively attached at the foot of each list.

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June 22.

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The American Baptist Missionaries at Sadiyá beg to acknowledge with sincere gratitude the donation of *Five Hundred Rupees*, for the benefit of their Mission, from Capt. F. JENKINS, Governor General's Agent and Commissioner for A'sám. This is in addition to previous donations of *Two Thousand Rupees* received from Capt. JENKINS since the commencement of the Mission to A'sám.

Sadiyá, May 2nd, 1838.

CALCUTTA SEAMEN'S FRIEND SOCIETY.

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