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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 77.—October, 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.

Communications have been received from "J. Saháranpur"—"One of the Committee"—"Kashee Das"—"W. P. L."—"Rev. A. Fyvie, Surat"—"φίλος"—and "Cinsurensis." "Kashee Das" and "J." will be used in an early number.—We feel obliged by the liberal manner in which our friends have of late aided the C. C. O. by their excellent contributions, and hope it will continue. Some of their papers have been unavoidably postponed: we hope to find a place for them all in early numbers.—We shall be always happy to hear from "A. B."—The paper from Cuttack next month.—The paper on "One of the causes of the apparently little success of Missionary effort in India" embodying the substance of the last missionary conference on this subject is unavoidably postponed; it will (D. V.) appear next month.—The "Remarks on the exposition of Cor. xi. xii. and xiii." next month.

The Monthly Missionary Prayer Meeting for October, will be held on Monday evening the 1st of October, in the Lal Bazar Chapel. To commence at half-past 7.

The Committee of the Christian Tract and Book Society will meet for the despatch of business on Tuesday the 9th of Oct. at the Union Chapel House, Dharamtallah, at 9 o'clock A. M.

The following works are recommended by the Editors as valuable to the Christian public in India.

The Oriental Christian Spectator, 9 Rs. *Bombay.*

The Chinese Repository. *Canton.*

The Friend of India, 2 Rs. *Serampore.*

The Madras Missionary Register, 8 annas per quarter. *Madras.*

They can be obtained through the Publisher of the *Calcutta Christian Observer.*

INDIAN IDOLATRY AND THE BRITISH GOVERNMENT.

Appeal of the Friends of Religion and Humanity to their Fellow Christians on the propriety of dissolving the connexion of the British Indian Government with the idolatry of India, with an Appendix.

This tract is a re-print of a series of papers which appeared in the *Calcutta Christian Observer* for the months of May, June and July, 1838. They have been revised and are accompanied by an Appendix and the *Journal* of the Rev. C. Lacey of Cuttack during the last Rath festival. It is printed under the direction of a provisional Committee appointed for the purpose of publishing authentic information on this important topic—a large edition has been struck off for the purpose of gratuitous circulation both in Britain and India: the Committee trust that as it contains a condensed account of the whole question in all its bearings the friends of religion and humanity will purchase it for circulation. The Committee would be happy to receive donations for the purpose of defraying the expense of printing this and other tracts on this and other important and humane subjects.

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 77.—October, 1838.

I.—*The Basle Missionaries commended to the Church of Christ in India.*

Most cordially do we commend the appeal of 'Germanus' to the Christian people of India, and we hope that not only will many hearts beat with joy on its perusal and many a prayer ascend to the Eternal for the safe conduct of our beloved brethren and for the most enlarged success to attend them on their arrival, but that many hands will be put forth filled with the silver and gold which is the Lord's for their ample support. The Church of Christ in India cannot we think do less than make an effort for their support; she has been calling for years for more labourers and now they offer themselves and will shortly be in the field. Let her prove the sincerity of her desire by the promptness and bountifulness of her aid. It will be perceived also that our brethren of Basle have been stimulated to send forth their brethren to northern India because we forwarded them a donation some time back. They take this as an earnest of our disposition to help them, not only with our prayers, but with our counsel and substance. Shall they hope in vain? If every station would use its energy and put forth its efforts on this subject much might be done before the arrival of our friends, their arms might be ready and their way prepared; and oh! what a source of encouragement would it be to them on their arrival to find that the Church had provided amply for their present wants, and future prospects. One station for instance, might undertake to raise sufficient to furnish the house of a missionary, another to pay for his passage and outfit, a third endeavour to raise a sum sufficient for his first year's support, a fourth might be providing for the schools, and other things connected with the mission; and we may and can all pray for the success of the enterprize. Come then, dear brethren, young and old, rich and poor, civil and military; let us unite in an attempt to support a mission commended to us not only for the sacredness of its object, but for its economy, simplicity and faith, and may God give us his Holy Spirit that all may redound to his glory.—ED.

Appeal to the Christian Public in India on behalf of the Basle Missionary Society.

It will be gratifying to all who feel an interest in Missions to hear that the above mentioned Society has now resolved to

send its agents with the blessed Gospel to *this* country, after having been expelled by an imperial ukase from the Russian dominions.

The circumstance of some donations amounting to 1200 rupees having been sent from hence last year, combined with the representations of the Rev. Mr. Hæberlin on his late visit to Basle, have so encouraged the directors of that Society as to induce them to decide on the immediate establishment of one or two missionary stations in Northern or Central India.

About 3 years since, when their prospects in Russia began to darken, the Society commenced missionary operations in two stations on the other side of India, viz. at Mangalore and Dharwar; in which 7 ordained missionaries are now zealously engaged, and 5 more are expected to join them shortly. Their success, considering the short period of their labours, has been truly satisfactory. At Mangalore they have lately instituted a Seminary for the education of native assistants, and their pleasing progress on the whole, and the open doors they meet in preaching, wherever they go, is so contrary to the discouragements and difficulties constantly placed in the way of missionaries by the Russian Government, that this has been an additional inducement for the commencement of operations on this side of India.

The Rev. Messrs. Pfander and Kreiss, two of the missionaries who were lately driven away from their station at Shushi in Georgia by the Russian government, have lately arrived at Bombay from Persia, and have received instructions to proceed immediately to Calcutta, and are now on their way hither. Upon their arrival they will consult with experienced missionary friends as to the scene of their future location.

According to the most recent accounts from Switzerland Mr. Hæberlin likewise, may be expected in Calcutta towards the close of the present year. He will be accompanied by several other labourers in connection with the Basle Missionary Society, who with the former brethren will form the band intended to commence the proposed new stations.

To direct these brethren in the choice of the most desirable locations the advice of experienced missionary friends, who are acquainted with any stations up the country, which are unoccupied, and where missionaries might advantageously be settled, is earnestly solicited.

One station in Central India near the Nerbudda from which urgent invitations have been sent, and liberal assistance promised, is already in consideration. But it is especially requested, that any individuals interested in the great work of evangelizing India will notwithstanding communicate their

views and desires on the above point. Very populous towns and districts will be preferred, as the Society intend to locate four or five missionaries together, and in one place two of them at least have it in contemplation to direct their attention entirely towards Muhammadans.

The Committee of the Basle Missionary Society, in the pleasing prospect of the establishment of missions in India make in their last annual report the following remarks. "After our apparently painful losses in the Russian missions, we follow with joy the directions of a gracious Providence, which has laid open to us a wide field for the dissemination of evangelical knowledge in India, where hundreds of messengers of peace may find ample room for preaching the word of reconciliation without opposition, and where our agents are in addition favoured with the liberal aid of British Christians. Our brethren having been expelled from the Russian territory we are now resolved, in humble reliance upon the promised divine assistance, to concentrate our little strength and confined resources upon Indian ground. In coming to this resolution we have been particularly encouraged by a most satisfactory result as to the expenses of our mission establishment at Mangalore. We were long deterred from entering upon this interesting field, by hearing from several quarters of Indian missions being uncommonly expensive. Our brethren have now dissipated our apprehensions by returning 2,000 rupees into our treasury, after settling their second annual accounts, from a monthly salary of 100 rupees each individual. This pleasing fact has enabled us at once to decide upon a considerable extension of our operations so auspiciously begun."

Christian friends, ye who love the Lord Jesus, and who cry and sigh over the abominations of heathenism, here is an opportunity of aiding in the fulfilment of your own prayers. Come then to the help of the Lord against the mighty. It is in your power to bring a number of evangelists into this benighted field by affording your liberal aid to these missionaries. On this must depend in a great measure their continuance and increase. The parent Society is by no means straightened in agents, but it is straightened in funds. Many devoted young men are only waiting for the call to go forth.

Local support therefore alone is required. The habits of the missionaries are of the most simple and economical order. The fact of the three brethren stationed at Mangalore having returned 2,000 rupees from their small monthly salary of 100 rupees, within two years, speaks for itself. The little sum of 1200 rupees has encouraged the Society to send 6 or 8 missionaries to northern India for a beginning. Let the sum now be

doubled and trebled, and there is little doubt that the result will be in proportion. Let not the hearts of these devoted servants of the Lord be discouraged from want of aid. Let us make a vigorous effort, for we feel confident if the expected missionaries meet with the realization of their hopes in the support and countenance they anticipate receiving, they will immediately be followed by a double number of zealous labourers.

GERMANUS.

August 17th, 1838.

II.—The Millenarian Question.

To the Reviewer of Mr. Mundy's "Millenarianism examined."

SIR,

In perusing your critique upon the above subject, and the extracts you have appended thereto it occurs to me that you have not treated your readers (nor Millenarians in general) quite fairly. Permit me to point out in what respect. Throughout your review you have leant entirely to Mr. Mundy's reasonings; this however, as your sentiments seem mutually to coincide, is not objectionable. But it appears to me that when you approve equally of the *tone* of those reasonings, much of which not only in my opinion, but in that of many whom I highly respect, is decidedly objectionable, you do not adhere strictly to the line of conduct required of an impartial critic.

There are palpable defects in Mr. Mundy's tract which ought to have been pointed out; some of his remarks are objectionable and the *tone* of his reasonings is, I think, generally very far from proper. I object first to the use of the term *Millenarianism*. The term is too vague inasmuch as there are so many shades of difference in the opinions held by one class from those held by a second or third party, all of whom however believe in the "latter day glory," that when Mr. M. undertook to expose the fallacies embraced in the tenets of one sect differing from himself in opinion on this head, I think he undertook a very invidious task. For while some hold the opinion of Christ reigning personally on earth, they still agree in many other points with the views entertained by those of Mr. Mundy's sentiments: neither do these object to the labors of Missionaries for the spreading of the precious truths of the Gospel: far from it, they rather consider that such labor will conduce to the preparation of the earth for his holy reception, and men for the welcome and glory of their blessed Redeemer. If by Millenarians Mr. M. means the *Irvingites* alone, he confuses the opinions of one sect with many others. Besides, the *Irvingites* are comparatively a small class, and therefore ought not to have been introduced, and their peculiarities dwelt upon, as representing the great class who differ in opinion from Mr. M. touching the spirituality or otherwise of Christ's reign upon earth in the latter day. But I conclude Mr. M. means by that term

the great class I allude to. Had he then confined himself to the broad difference between the two great classes, those who believe in a spiritual and those who believe in a personal reign of Christ it would have been well. But by introducing individual sects, he has found himself reduced to particularize examples of individual follies, as in the instance he relates of "a person who insisted that our Lord's words to preach the Gospel to *every creature* ought to be taken literally; and acting on his own principle he went out into the fields preaching to the birds and beasts:" the only conclusion we can come to is that the man was *insane*; however, thus Mr. M. is led on to carp at whole classes.

Mr. Mundy attributes to the *Millenarians very many and peculiar sentiments, not half of which did I ever hear of or meet with before*; this tends to prove that he has sought for and noted *individual characteristics*, instead of describing the general distinctions of the two great classes. How Mr. M. can make good the following charge against any body of Millenarians I know not: he says, "The deficiency of Millenarians in this lovely Christian grace (of charity) frequently leads them to attack public characters, ministers, missionaries, and others who hold office in the Church; but Missionaries seem particularly to be the objects of their censure." Certainly none of the Millenarians whom I have met have ever shown such an unchristian spirit. Here as in other places it appears to me Mr. M. argues from individual to general principles. Again he observes in another part, "Millenarians *in general* seem to be particularly hostile to the cause of Christian Missions:" can this be?—is it true that any body of Christians should be *hostile* to any thing that will advance their beloved master's kingdom on earth? no, no, surely not—this cannot be so! else they are not Christians. Such charges are indeed too *wholesale*.

At page 435 of the *Observer* there are some remarks which you have extracted and which I am sorry to see you approve of and call sensible observations, but which I think extremely unfair in their nature. Mr. Mundy observes, "It is to be feared that some good people are occasionally shaken in mind on the Millenarian question, by what appears to them the devoted piety of its advocates. I admit that there is, in some Millenarians much of the *appearance* of sanctity and devotion, and that they spend much time in reading the Bible and in prayer; but still I think it may, in many instances, be doubted whether their lives are so much in the right." Now I put this to any unprejudiced person and ask him is it fair, is it just to judge thus of any class of our fellow Christians because they may differ from us in some immaterial points? Is it charitable (with the want of which grace Mr. M. has frequently taxed the Millenarians in his pamphlet) on the part of that gentleman thus to pass a grave censure upon a large class of persons whom he in other places repeatedly styles "good men," and "our Christian friends?"

Mr. M.'s words are "I admit that there is in some Millenarians much of the *appearance* of sanctity and devotion." I ask what right has any man to judge thus of any of his fellow-creatures? No man has a right to impute wrong motives to others, much less a Christian

minister to judge thus of his fellow Christians. Shall poor sinful man presume to judge the hearts of his fellow-men as though he alone were immaculate? and pronounce their humble conduct as only an appearance, their "spending much time in reading the Bible and in prayer" as merely a show, a cheat! Surely these words are unjust, and exceedingly unfair. The Almighty can alone know whether there is truth or falsehood in the hearts of men, and therefore he alone knows whether their holy conduct is only an "appearance." I declare, although not one professing the "peculiar sentiments" attributed by Mr. Mundy to Millenarians, that I know of no one of that class (of those who believe in Christ's personal reign) who would have spoken or written in the strain in which he has indulged. The words above quoted by me appear to contain a bitterness which is quite uncalled for, and seem written in a sneering spirit, highly offensive, and any thing but decorous in a Christian Missionary. Mr. M. clearly charges a *whole class* with showing false colors; he does not specify any particular sect of Millenarians. Indeed when he says *some* Millenarians he makes the matter worse, for then he only allows a few out of a whole class the merit of even making an *appearance* of religion. The reading of his whole sentence will prove this impression to be correct. "I admit, says he, that there is in some Millenarians, much of the *appearance* of sanctity and devotion, and that they spend much time in reading the Bible and in prayer; but still I think it may in many instances be doubted whether their *lives* are so much in the right." This with its context is conclusive of what meaning ought to be attached to those words.

At page 439 there again appears a most objectionable sentence. Mr. M. observes: "In bringing these discourses to a conclusion, I would request our friends not to calumniate us, as they are in the habit of doing, by asserting that we either despise or treat with indifference the agency of the Holy Spirit"—"not to *calumniate* us, as they are in the habit of doing." What can be more objectionable in *tone* than this? such wholesale charges made without provocation and more than all objectionable—made in the pulpit!

Such broad charges are offensive to every body whether levelled at the guilty or the innocent, and such sentences abound in the tract published by Mr. Mundy which I have read over attentively apart from this review. I refrain from noticing other, as they appear to me and to others, improper observations, as they have not been extracted by you into your critique, and I refrain from saying more on other points that strike me as objectionable in the parts which you have inserted here lest they should excite strong feelings. To the *tone* of the discourses I object altogether as giving needless pain to a large class of Christians, and by its harsh manner, being more likely to excite ill feelings than to dispel errors, or confirm the wavering in the right path. I also object to the strain of the sermons because of the lightness or flippancy of some of the remarks (especially in the notes) which is to be condemned where the subject is such a grave one, treating of the solemn truths of the gospel; and I likewise think that their tone is not at all applicable to the sacred nature of a

sermon. I am of opinion that the subject of these discourses might have been treated far otherwise and with much more *urbanity* towards those of an opposite belief. As a proof, I refer to the quotations you have made from the works of James Douglas, who, although a severe writer, does not appear to treat those who differ from himself so ungenerously (I can use no lighter word) as does Mr. Mundy.

On the whole it is the opinion of many besides myself that it is deeply to be regretted that Mr. Mundy should have published these sermons at all, since they are not of a nature to allay differences, but on the contrary are of a tendency to offend, and indeed they have already had this bad effect. Their tone alone is enough to create ill feelings. As a proof of their inutility in confirming a person in the opinions advocated by Mr. M. I may mention that instead of so confirming me in my preconceived notions (which accorded with Mr. M.'s) they have had the effect of creating doubts in my mind as to whether the opinion of the personal reign of our blessed Lord upon earth is not the more correct interpretation of scripture; and whereas Mr. M. presses his arguments upon the *rational* of his principle, a small voice whispers that *human reason* is often at fault in divine things. Q.

III.—*Similarity between the Ancient and Modern Custom of passing children through the fire to Molech.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

If worthy of being noticed in the Observer pray receive the enclosed account of one of the superstitions of the Natives of this Province.

Yours obediently,

A SUBSCRIBER.

The practice of passing their sons and daughters through the fire to Molech, as practised at Balasore in Orissa by Hindus, is similar to the customs of the heathen spoken of in Ezek. xx. 26, Lev. xviii. 21. "And thou shalt not let any of thy seed pass through the fire to Molech."

Having heard, that a scene similar to that mentioned in Ezek. and Lev. of passing heathen children through the fire to Molech (which is here called Pát-ghar) was to be performed by a gwálá (cowherd) caste near my house, I went to witness the ceremony which appeared to correspond with that spoken of in different parts of the Bible. It is sometimes customary for people of nearly all castes to make a vow on the day of their marriage, saying that should they have a child they will pass it through the fire in honor of their gods.

In this case the vow was to the goddess Raghu Churámaní, a stone painted with sindur, and called by other names; viz. Nemo Kálí, Burí Kálí. The parents having hired a

man who understood the incantations and mysteries of this ceremony, he ordered a fire to be made of charcoal mixed with dammer (rosin), $7\frac{1}{2}$ feet in length by 2 in breadth, which was kept bright by the native winnower (kulá), "and a pit to be dug at each end to be filled with water into which a little milk was poured; the offerings had been prepared the previous evening and placed inside the house, they consisted of seven eggs, seven plantain blossoms, seven pots of water (marked with sindur), bread, fish, &c. &c. All being ready, the parents, and mantarwálá, with their fantastic caps made for this occasion (like Tom-fool caps), placed on the necks of water-pots (kalsís) and carried on their heads, preceded by tom-toms and music, went to bathe; and having bathed and filled their pots with water returned in the same manner (the mother having the infant in her arms), preceded by the mantarwálá, &c., and walked around the charcoal fire outside the pits seven times, when, amidst the shouts and yells of the multitude and the increased noise of the tom-toms, the parents passed through the fire, dipping their feet into the pits of water at each end, and returning to and fro' three or four times, the mother still bearing the child in her arms. This part of the ceremony being finished, the mantarwálá rolled about his head from shoulder to shoulder, making the people believe he was possessed with the goddess Raghu Churámaní, and in the meantime the parents (without the child) seated themselves inside a Pátghar, (a small hut purposely made with a hemp roof,) covering their heads and bodies with their wet chádars (sheets), and when properly covered, the hut was ignited. Immediately the whole was in a blaze, the people around, however suddenly extinguished it; the parents then arose and the multitude separated, there only a few remaining to devour the offerings: the mantarwálá continued rolling his head about for some time after the ceremony had concluded. There is a story told of a gentleman at this station who passing by when Raghu Churámaní had taken possession of a mantarwálá inquired why the man was rolling about his head as if insensible to the presence of any one, when he was told that Raghu Churámaní had possession of him and he could not help it. "Is it so, said the gentleman, then bring my stick, and I will see whether it be true or false;" after the second stroke with his cane, the man ran away as fast as he could, calling out, "Dohái khudáwand Sáhib" (have mercy my lord and master) and the people acknowledged it was all jhuṭh (false).

Within the last 12 months in one part of this town no less than six people having made vows similar to the one I have referred to, and have performed the ceremonies in the usual

manner, some of them, however hired substitutes to carry their children through the fire, &c. Dhobís, Gwálás, Sunnis and Káyats, and in fact all the castes of Hindus perform these ceremonies.

Bulavore, 8th August, 1838.

A SUBSCRIBER.

IV.—The lawfulness of Lotteries.

We shall be happy to receive communications on this subject, a subject on which we have looked for a long time with more than a jealous eye. We regard the scruples of tender and newly awakened consciences, and would do our best to guide them into all truth on these ensnaring topics; but we can only view the conduct of adult Christians in engaging in lotteries and other chances with sincere regret. They are evidently in the estimation of those who engage in them a questionable means of acquiring wealth, and may be the means of inducing great poverty, and hence should be avoided as "the appearances of evil." But how do they comport with the doctrine inculcated by the Lord "to be careful for nothing, &c." And do they not fall under the heaviest rebukes of God to his Church for her covetous disposition, a sin to which she has ever been prone; for surely if covetousness in its ordinary form be a sin so grievous as to be classed with idolatry and the like, it becomes doubly sinful when combined with a daring chance to be rich. We entreat our correspondents in their communications on this subject to keep the *scriptural principle* alone in view. The evil is not the worse, because it may sometimes be turned to a good purpose. The serpent was not the less mischievous because he was beautiful in his appearance; nor is Satan less to be dreaded when he appears as an angel of light. We repeat—therefore discuss the principle, keeping in view this truth, "*Whether ye eat or drink or whatsoever ye do, do all to the glory of God.*"—ED.

Whether a Christian may buy a Lottery Ticket.

A. I am just going to purchase a ticket in the Lottery. Will you take a share with me?

B. Do I understand you rightly? Do you really think of purchasing a Lottery ticket?

A. Yes! why what surprizes you in that?

B. Why I am rather surprized, that you, as a professing Christian, should by the purchase of a ticket encourage what tends to sin and wickedness.

A. Encourage what tends to sin and wickedness! In what way, I pray you? By buying a lottery ticket?

B. Yes! For if lotteries be evil in themselves, the encouragement of them is evil also.

A. I grant your conclusion, but am not so well satisfied with your premises. You must first shew me in what respect lotteries are an evil.

B. And is it possible, my dear A, that this should admit of a question with you. Surely you are not serious in your intentions, you are only trifling with me. Have you not heard and learned so from

your infancy? Have you not heard Lotteries denounced as the fruitful source of a widely spreading evil? How many are the instances on record of the misery entailed upon individuals and families by the purchase of a ticket!

A. With all due deference and respect for the opinions of those who have preceded us in life, I still think I am entitled to examine the foundation upon which the opinions have been formed, (in some instances too hastily,) before I give my assent to them. I know you B. to be an advocate for liberty of conscience and freedom of thought; and as I certainly should be sorry to give any encouragement to vice, I shall be happy to hear from you wherein the objections lie to the purchase of a lottery ticket. You will of course permit me to offer any observations that occur to me in the course of what you adduce.

B. I shall certainly, my dear A, be happy to furnish you with the strongest reasons my mind and memory at present suggest, but you must not consider the merits of the question as depending upon what my limited information can furnish; as my opinion has been hitherto so settled upon the point, that I scarcely considered it a subject of doubt; but as I had acquired it in infancy, and hitherto nothing had occurred to call it in question, I had received it as almost an intuitive truth.

A. I shall be sorry to take any unreasonable advantage of your candour; and will add at the same time that you must not consider the question determined in your favor, merely because I may not be able to advance sufficient reasons to support my opinion. For like yourself, in one respect, I had not considered it heretofore as improper; and therefore never thought of reflecting upon its nature, but took up my opinion as the result of intuition. So that though our conclusions are diametrically opposite, we have each assigned them to a similar origin. I shall be happy to learn wherein your objections to the purchase of a lottery ticket lie.

B. You will admit, I suppose gambling of every kind to be improper.

A. It will perhaps save time if we fully understand each other. Before I can answer your question, please to inform me what you understand by gambling.

B. It is very difficult correctly to define words. But you must not expect to escape me so. We all know, or at least fancy we know, what is meant by a gambler. Gambling is the art in which the gambler engages. A gamester and a gambler though not strictly alike, are yet objects of dislike and aversion. A person may be a gamester without engaging in bets upon horses, &c. And a gambler may never touch a card. Yet we appear to have almost an instinctive desire to shun both these characters. We consider them as persons not engaged in the usual employments of honest industry, seeking the advancement of their condition and engagements by the fair and open means of trade, but as engaged in entrapping the unwary, the ignorant and the foolish, by underhand practices, and covert acts. The acquisition of money is their object, and this they are ready to obtain at the sacrifice of their own moral rectitude, notwithstanding the stings of

conscience and the wretchedness which results from their deceits. Lost to every good principle themselves, they seek to glut themselves with the miseries of others. Every gain to them is a loss to another, and the cry of helpless misery and woe on the part of the sufferer and his family who are ruined by and with him, strike, unavailingly upon his deafened ear. His heart is seared as with a hot iron; the natural amiableness of his mind instamped upon him by his Creator is effaced, his thirst for gain is unappeased, his desire rages the fiercer for every victim that slakes his insatiate appetite; he becomes callous to all that is just and good, he undergoes a change in his very nature, and from a man, becomes a monster.

A. You have certainly drawn a frightful though a correct picture of a gamester. But surely you do not consider the purchaser of a lottery ticket in any such light?

B. The principle which actuates both is the same. An inordinate love of gain; and a desire to possess it by other means than are justly warranted. "The love of money is the root of evil; which while some have coveted after, they have pierced themselves through with many sorrows." It is not money gained by honest industry; it is not the reward of our labor and toil; it possesses not the solace arising from the consideration of its being granted us as a blessing upon the diligent use of our time and talents.

A. But this mode of reasoning proves too much. The money left us by a legacy or accruing to us as the bequest of our parents is answerable to similar charges. But who will say these are improper modes of our becoming possessed of property?

B. The very principle of lotteries is bad. It offers great gain for a small risk; a compensation far inadequate to the amount staked. I might here enlarge by the bye, upon the barefaced absurdity of purchasing a ticket on the principle of chances. The chances against a profit are far greater than any reasonable probabilities of realizing any.

A. Hold B. Let us proceed a little more slowly, and examine each particular. Your sweeping clauses embrace too many points, and divert the attention. You state the principle of lotteries to be bad, because they offer immoderate gain for a small risk?

B. I do. And herein lies the objection instead of our resting satisfied with a fair remuneration for our risk; the mind is set upon excessive gains, (the probable loss is altogether overlooked, or nearly so.) This desire of excessive gain produces dissatisfaction at the smaller gains realized by regular trading. The mind becomes unhinged; when we are dissatisfied with smaller gains, we gradually become indifferent to the means by which they are obtained: this indifference occasions a want of former diligence and attention, and consequently produces still smaller gains. These effects act as mutual causes upon each other, and ruin is the probable termination, unless we are timely aroused to a sense of our condition.

A. But large gains are not in themselves sinful? Suppose a person to have intimation that in a newly-discovered country, iron is in great request by the natives, and that they will willingly give its

weight in gold for it. Would it be sinful, or improper to freight a ship with iron and effect the exchange.

B. But how do you assimilate this to the case of lotteries ?

A. In the first instance the risk of the cost of the iron for the immense gain of the gold will evidently apply.

B. But in the lotteries, where one gains, multitudes lose ; and a calculation of chances evidently shows the result extremely unfavorable to the purchaser of a ticket ; and that chance is still more against him, for every additional ticket he purchases.

A. We will suppose then, in continuation that only a certain fixed quantity of iron is required ; and that for this quantity only, will the weight in gold be given. More than this fixed quantity is superfluous and will be considered worthless. Here then will be a competition among many to be the possessor of that lucky freight which shall reach first and receive the grand prize. The prize one only can obtain. Now might not a Christian take his trial with others to be the obtainer of this prize ? Yet if he obtains it, he will not only gain immensely for a small risk, but every other competitor will be a loser.

B. I certainly cannot exactly meet this argument. Still the impression is strong in my mind that lotteries are improper. Let me introduce the following with reverence. Under the Mosaic dispensation, two goats were brought forth for a sin-offering. The one suffered ; the other was the scape-goat. The choice was determined by lot, and was an appeal to Heaven whether of the two should suffer. Now in the case of a lottery, is there not a similar appeal, whether he should be a gainer or a loser ? Though it may not be thought of by the purchaser of a ticket. And can a Christian consider such an appeal in such a case proper ?

A. This is not the real question. You must first show lotteries to be wrong, before you can prove an appeal like that referred to, to be wrong also. The one is a necessary consequent on the other. They must stand or fall together.

B. But is not the world fraught with instances where the obtaining of a prize has from the indiscretion and imprudence of the individual, been the cause of his eventual ruin ?

A. You do not state the matter fairly. His ruin cannot be ascribed to his gaining the prize, but to his indiscreet and imprudent use of it.

B. But has not money so suddenly and largely acquired a tendency to corrupt the morals, by furnishing the means of gratifying our corrupt propensities ; whereas these propensities could not before evince themselves, from want of the means of their gratification ?

A. The abuse of a thing is no necessarily sound argument against its use. Besides money obtained by legacy or the demise of a parent, as stated before, is open to the same charge. It does not appear to me, that the obtaining a large sum and that suddenly is criminal ; it is not our not having labored for it ourselves, that constitutes its criminality. You must show me that it is wrong to obtain money by means of a *Lottery ticket*, before you can expect me to become a convert to your opinion.

B. But do not the scriptures inform us, that many things though lawful, may not be expedient? And may not the encouragement of lotteries comes under this head?

A. Your argument would hold if you could show its inexpediency.

B. Suppose I change the argument. What good has ever resulted from lotteries?

A. In England they have been resorted to by the Government as a substitute for Taxes*. The Government has guaranteed prizes say to the extent of £100,000 and the number of tickets which the lottery comprises are valued at say £150,000. These being sold to the lottery contractors, leave the Government a clear surplus of £50,000, and thereby prevent the imposition of taxes to the extent of £50,000.

B. But still as the people eventually purchase these tickets, they not only pay the £50,000, but the increased amount of profit added by the contractors.

A. So far it may be the case. But taxes *must* be paid; and no one is *compelled* to purchase a ticket.

B. Well! what have you to advance in favor of the lotteries in India.

A. The surplus which in England is appropriated to the payment of a part of the expenses of Government, is in India applied (I believe), to the making of roads, and to other public works, so advantageous to the country at large.

B. Well A, I know not what to say; though I cannot answer your reasons, I am still unconvinced. I cannot get rid of the impression that it is not right to purchase a lottery ticket.

A. I would not desire to press my opinions on any person. I shall be happy to hear any thing further on the subject from any person whose sentiments are similar to your own.

In the meantime suppose we send our opinions as above stated to the *Calcutta Christian Observer*. Perhaps others more able than ourselves, may take up the gauntlets, and we will look on.

B. Agreed.

A. B.

V.—*The Banáras Christian School Book Society.*

We are truly delighted at the activity which at present appears to pervade every section of the missionary church in India. Our Tract, Bible and School Societies seem all to have awakened to a sense of their duty, and that not only as it respects the wants of the present but also of future generations. We thank God and take courage at this token of His favor to his church and the world. We have now to present to our readers a long needed desideratum in northern India, a *Christian School Book Society*.—Long, long have our missionaries felt the need of a regular and systematic order of school books based on Christian principles—books from which God and his Son were not excluded:—A Society now exists at Banáras, formed for the

* Government Lotteries are not now permitted in Britain.—Ed.

purpose of furnishing such books, and well does it deserve the support of every member of the church of Christ. May it receive that support promptly and generously; and may the Holy Spirit bless the Society at its commencement, and in all the stages of its history. One word to the Committee—be not over *Roman* in the midst of barbarians: we are not yet all of the imperial city, nor do we all see eye to eye as it respects her character.—ED.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

You and your readers will remember that a short notice of the establishment of a Christian School Book Society at Banáras was given in the *Observer* for June last. We did not intend to bring the Society again before the public 'ere the close of the year when a report of its proceedings will be published; but as frequent inquiries have been made for its rules, &c. we shall feel obliged if you will allow us to lay before the Christian public of India some information on those points through your widely circulated periodical.

The Rules of the Society.

I. That the Societys hall be denominated "The Banáras Christian School Book Society" and that its object be the preparation and publication of useful School Books, with a view to supply Missionary and other Schools conducted on Christian principles.

II. That this Society be conducted on such Catholic and liberal principles as to enable Christians of all denominations to rally around it with their co-operation and support.

III. That the funds realized from the sale of books in the Roman character be applied to the printing of other books in the same character, and that the same course be pursued with books in the native characters, and that subscribers and donors be requested to specify to which description of books, Romanized or others, they wish their subscriptions and donations to be applied; but where no specification of the object of the donor has been made, the funds and proceeds be at the disposal of the Committee for the general purposes of the Society.

IV. That this Society supply schools and seminaries with its publications at cost price, or half price, or even gratuitously if such an application be made to the Committee and they, on due consideration, are of opinion that the request should be complied with, and the funds of the Society allow them to do so.

V. That all persons subscribing any sum, monthly, quarterly, or yearly to the amount of 12 rupees per annum, or upwards shall be considered members of the Society and be entitled to vote at the general meetings.

VI. That the business shall be conducted by a Committee of at least six members or more, with power to appoint their own Secretary; three form a quorum.

VII. That the Committee shall meet for the dispatch of business on the first Tuesday in February, May, August and November, of each year, or oftener if necessary, at a time and place appointed by themselves.

VIII. That the names of subscribers and donors, and a statement of receipts and disbursements, be published annually, with a report of the proceedings of the Society.

IX. That the Committee be empowered to call a general meeting of the members whenever circumstances may render it expedient.

X. That any number of persons in the country forming themselves into a Christian School Book Association auxiliary to the Society, and

corresponding with it, shall be entitled to the full amount of their annual subscriptions in School Books at cost price.

List of the Committee.

Rev. W. Bowley,	Rev. R. C. Mather,
„ W. Buyers,	„ W. Smith,
„ C. B. Leopolt,	„ W. Smith.
„ W. P. Lyon,	

Treasurer, Secretary, and Collector, the Rev. J. A. Schurman, to whom all applications for books and all subscriptions and donations are to be sent.

Since the books in the depository of the Society have been advertized in the *Calcutta Christian Observer* and the *Khair Khudh i Hind* we have sold a great number of them, to the amount of about 50 rupees per month, partly to private individuals and partly to conductors of Christian schools at Banáras, Chunár, Mirzápúr, Allahabad, and other places. The time has evidently arrived when Christian School Book Societies must be established in India. During the last famine thousands of poor orphans have been saved from destruction by Christian benevolence, and are now placed under Christian instruction in various places. These schools must be supplied with Christian school books, and where or to whom shall we look for a supply? The Calcutta School Book Society can only supply us with books from which the Christian Religion is carefully excluded, and many of them contain only silly oriental tales. The Christian public must therefore, open new channels from which the wants of their Schools may be supplied. We are of opinion that pious men, after the establishment of a Christian School Book Society in India, can no longer support a Society which proscribes their holy religion, which they value more than all their earthly possessions. The advocates of heathenish education will *on principle*, never support us: can we, *on principle*, support them? This is an important question which every good and pious man in the land is now called upon to decide for himself. Let us not suffer ourselves to be out-done by them in *principle*.

The third Rule shows that the Society is determined to give to the Roman as well as native character a fair chance, and leave both to their intrinsic merits. This Society offers, therefore, a rallying point to all Romanizers in India, and if they will send us manuscripts of useful school-books and money to carry them through the press, a literature in the lingua franca of all India, the Hindustání; and the Roman character, in a few years will, we hope, prove as successful as we desire it should.

Then the pure stream of knowledge and of truth will flow from Banáras the holy city, in all directions watering and fertilizing the great moral desert of Hindustán.

The Committee intend to publish, as soon as sufficient funds have been raised, a translation of the (celebrated) "Child's Book on the Soul" in the Hindustání language and Roman character, Miss Bird's Ancient History (simplified), her *Sair i Anglistán* (simplified) and her Geography, (simplified and adapted to schools), Dr. Gilchrist's Hindustání Grammar, Mr. Brown's Hindustání Arithmetic and a great many others. The friends of education will keep in mind that our schools are literally *waiting* for these books, and that we must have them. If they will liberally support us, the Committee will speedily carry the above works and many others through the press.

Subscriptions and donations for the Society will be received in Calcutta by the Rev. T. Boaz; at Banáras by the Rev. J. A. Schurman; at Mirzápúr, by the Rev. R. C. Mather, and at Allahabad by the Rev. J. Wilson.

Yours, &c.

ONE OF THE COMMITTEE.

VI.—*East Indian Slavery.*

The re-agitation of the subject of West Indian Slavery, and the feeling and discussions elicited by the exportation of the natives of India to the slave colonies of Britain ; has naturally drawn attention to the existence of slavery in every part of the world, and amongst other parts, to slavery as it has existed, or may now exist, in the East Indies. The subject has been more than once alluded to by the advocates of humanity in Britain, and will doubtless, ere long, hold a much more prominent place, in anti-slavery effort, than it has hitherto done. We think it a duty incumbent upon us therefore as *Christian Observers*, to put our readers and the public at large in possession, (as far as it is practicable,) of such facts as may tend to explain and illustrate the origin, nature, and extent, of East Indian slavery. We shall endeavour to do this in as fair and dispassionate a manner, as the very crude materials in our possession, or at command will permit. We fear, however that our utmost diligence, will not prevent errors statistical, or of other kinds from creeping in. We shall be happy however to correct such errors, provided the communications made to us on the subject are impartial and authentic. It is useless for us to descant on the injustice or horrors of slavery : the spirit of the age in which we live is so fully impressed with its being a violation of both human and divine law, that it needs neither excitement nor information on the general subject to awaken an interest for its general extermination. All that is required is, that the local existence of slavery and its evils should be calmly pointed out, with a view to its amelioration and extinction ; and in God's time it will be effected. Premising that such is the case, (at least with those who come within the range of our labours,) we shall at once address ourselves to the subject of slavery as it was, and is in the East Indies.

Our contemporary the *Oriental Christian Spectator* having taken up the subject in connexion with the west of India, we shall in the first instance treat on the slavery of Bengal, Hindustán, and the surrounding territories. It may, perhaps, be as well at the commencement to explain, as far as it is practicable, the *origin* and *nature* of the slavery of the East Indies.

The *origin* of slavery in this country is involved in considerable obscurity ; the probability is, however, that it had its origin, (as in most other countries,) in an ignorant and feudal state of society ; that it was the villain servility of the lower orders to the landed proprietors or zemindars, that it was in fact the *slavery of the soil*. The early history of Britain and of all European powers exhibits this villain or serf-like servitude amongst the lower orders, amounting in most cases to little better than the most abject slavery. In this country every

thing did tend, and even now tends, (out of the reach of European influence,) to take advantage of this state of things—to lord it over the weak. Servility is the path to favour and in many instances the very courtiers of Eastern Princes are little better, than well dressed slaves. How much more must it be the case with their menials and serfs. The very expressions employed in seeking to approach the presence of a superior shows how deeply this feeling of slavish servility is seated in the native mind. “Your *slave* wishes to throw himself at your blessed feet—your *slave* seeks favour in your sight,” &c. are not uncommon expressions. Out of this hereditarily claimed right over the masses has originated the practices of transfer, exportation from one state to another, kidnapping, sales, and the like.

The following extract, from official documents, as it regards *agricultural* slavery, will explain and confirm these assertions.

“The Collector at Trichinopoly, in the Madras Presidency, in reply to the inquiries of the Government, addressed to a number of Collectors on the subject of slavery in their respective districts, describes the origin of *pullers** or agricultural slavery as follows :—‘It is, I apprehend, indisputable, that in the earliest ages of Hindoo government, agricultural and domestic slavery existed to an indefinite extent. The practice was sanctioned by prescription, and upheld by law : but it will be found that the terms of bondage, and the nature of the services required from the slaves, differed essentially in almost every district. No distinct information can be obtained at what period agricultural slavery commenced. It is now impossible to trace, whether this establishment took its rise from the voluntary submission of the indigent to the wealthy, or whether the pullers were originally captives taken in war. But, as this species of bondage is generally the concomitant of barbarous governments, it must of necessity have been a very ancient institution of the Hindoos. Under their arbitrary government, the distinctions of caste were scrupulously maintained ; and, adverting to the circumstance of the meerassidars in Trichinopoly being Brahmuns it scarcely excites surprise that *agricultural slavery should exist here unchanged and undiminished*†.’ ”

On the subject of *transfer* it is said :

“The Provincial Council of Patna, in August 1774, address the Governor, Warren Hastings, Esq., on this subject as follows :—‘We find that there are two kinds of slaves in this province, Mussulman and Hindoo ; the former are properly called Mualazadeh, and the latter Kahaar. *Slaves of either denomination are considered in the same light as any other property, and are transferrable by the owner, or descend at his demise to his heirs.* They date the rise of the custom of Kahaar slavery from the first incursions of the Mahomedans when the captives

* A numerous class of agricultural serfs or slaves in the Madras Presidency.

† Par. Papers, p. 892.

were distributed by the general among the officers of his army, with whose posterity they remained. All other slaves have become so by occasional purchase, as in cases of famine, &c. The Kaboleh must be signed by the mother or grandmother, and not by the father. Children also born of slaves are *the property of the owner of the woman*, though married to a slave of a different family*."

The slavery of the East had its origin also in another singular cause, the punishment of *capital offences* :

" The following extracts, from the Parliamentary Papers on slavery in India, afford some information upon a subject interesting to every humane mind. These papers commence with the following regulation for punishing dacoits or robbers, and shew one source of slavery in the East.—' That whereas the peace of this country hath for some years past been greatly disturbed by hands of dacoits, who not only infest the high roads, but often plunder whole villages, burning the houses and murdering the inhabitants : and whereas these abandoned outlaws have hitherto found means to elude every attempt which the vigilance of government hath put in force, for detecting and bringing such atrocious criminals to justice, by the secrecy of their haunts, and the wild state of the districts which are most subject to their incursions ; it becomes the indispensable duty of government to try the most rigorous means, since experience has proved every lenient and ordinary remedy to be ineffectual : that it be therefore resolved, that every such criminal, on conviction, shall be carried to the village to which he belongs, and be there executed for a terror and example to others ; and, for the further prevention of such abominable practices, that the village, of which he is an inhabitant, shall be fined according to the enormity of the crime, and each inhabitant according to his substance ; and that, *the family of the criminal shall become the slaves of the state, and be disposed of for the general benefit and convenience of the people, according to the discretion of the government.* Aug. 1772.'† "

We shall allow the following extract to speak for itself :

" Questions put to the *Muftee* by the Nizamut Adawlut, on the subject of Musalmán slavery.

" First Ques. ' *What description of slaves are authorized by Mahomedan law ?* "

" Ans. ' All men are by nature free and independent, and *no man can be a subject of property, except an infidel inhabiting a country not under the power and control of the faithful.* This right of possession which the Moslems have over Hurbus (infidels fighting against the faith) is acquired by *Isteela*, which means, *the entire subduement of any subject of property by force of arms.* The original right of property, which one man may possess over another, is to be acquired *solely by Isteela*, and cannot be obtained in the first instance by purchase, donation, or heritage. When, therefore, an Imaum subdues, by force of arms, any one of the cities inhabited by infidels, such of them as may be taken prisoners become his rightful property, and he has the power of putting them to death or making them slaves, and distributing them as such

* Par. Papers on slavery in India, p. 5.

† Par. Papers, p. 2.

among the ghazees (victorious soldiers), particularly when fighting against infidels ; or he may set them at liberty in a Mussulman country, and levy the capitation tax ; should he make them slaves, they become legal subjects of property, and are transferrable by sale, gift, or inheritance. But, if after captivity, *they should become converts to the faith (Islam), the power of death over them is thereby barred, though they would continue slaves ; for, slavery being the necessary consequence of original infidelity, the subsequent conversion to Islam does not affect the prior state of bondage to which the individual has been regularly rendered liable by Isteela, provided this be clearly established.* From this it is evident that the same rules are applicable to the slaves of both sexes. If slaves are afterwards sold, or given away, by the Imaum, or by the ghazees, who shared at the distribution, or if they should become the property of another by inheritance, they then become slaves under the three different classes of purchase, donation, and inheritance.

“ If a female should bear offspring, by any other than by her legal lord and master, whether the father be a freeman or a slave, and whether the slave of the said master, or of any other person, in any one of these cases, such offspring is subject to slavery, and these are called *khanazad* (born in the family) ; but, if the children be the acknowledged offspring of the right owner, they are then free, and *the mother of them* (being the parent of a child by her master) *becomes, at his decease, free also ; and this rule is applicable to all their descendants to the latest posterity.* The practice among free men and women of selling their own offspring, during the time of famine, is exceedingly improper and unjustifiable, being in direct opposition to the principle above stated, viz. *that no man can be a subject of property, except an infidel taken in the act of hostilities against the faith.* In no case can a person, legally free, become a subject of property ; and, *children not being the property of their parents, all sales or purchases of them, as any other articles of illegal property, are consequently invalid.* It is also illegal for any free man to sell his own person, either in time of famine or though he be oppressed by a debt which he is unable to discharge. For in the first of these cases a famished man may feed upon a dead body ! or may rob another ; and a distressed debtor is not liable to any fine or punishment.

“ We are not acquainted with the principal or detailed circumstances, which led to the custom prevailing in most Mussulman countries of purchasing and selling the inhabitants of Zanguibar, Ethiopia, Nubia, and other Negroes : but the ostensible causes are, either that the Negroes sell their own offspring, or that Mussulman or other tribes of people take them prisoners by fraud, or seize them by stealth from the sea shores. In such cases, *they are not legally slaves, and the sale and purchase of them are consequently invalid.* But if a Mussulman army, by order of an Imaum, should invade their country, and make them prisoners of war by force of arms, they are then legal slaves ; provided that such Negroes are inhabitants of a country under the government of Infidels, and in which a Mussulman is not entitled to receive the full benefit and protection of his own laws. With regard

to the custom, prevailing in this country, of hiring children from their parents, for a very considerable period, such as for seventy or eighty years, and under this pretext making them slaves, as well as their produce also, under the denomination of *khanazad* (domestic slaves), the following laws are applicable:—*It is lawful and proper for parents to hire out their children on service, but this contract of hire becomes null and void when the child arrives at the years of discretion, as the right of parentage then ceases.* A free man, who has reached the years of discretion, may enter into a contract to serve another, but not for any great length of time, such as for seventy years: as this also is a mere pretext, and has the same object of slavery in view, whereas the said free man has the option of dissolving any contract of hire under either of the following circumstances:—It is the custom, in *contracts* of this nature, for a person hired on service to receive a compensation in money, clothes, and food, as the price of hire; any day therefore that a servant receives such a compensation, he is in duty bound to serve for that day, but not otherwise. The condition of contract of hire requires that the return of profit be equal to the price of hire, and this cannot be ascertained but by degrees, and in course of time. The contract of hire, therefore, becomes complete, or fulfilled according to the services or benefit actually rendered in return for the price of hire received, and the person hired has consequently the option of dissolving the contract at any moment of the period originally agreed for.

“ It is unavoidable and actually necessary in contracts of a different nature, such as in rent of land, &c., that the lessee should not have this power; but reverting to contracts of hire for service for a long period, the nefarious practices of subjecting free men to a state of bondage, under this pretence, it appears expedient to provide against such abuses; and with this view to restrict the period for service in all contracts of hired freemen to a month, one year, or the utmost to three years, as in cases of *Ijanawugh*, a form of endowment. It is customary also among the *Zanane Towaf*, (women who keep sets of dancing girls,) to purchase female free children from their parents, or by engagements directly with the children themselves; exclusively of the illegality of such purchases, there is a further evil resulting from this practice, which is, the children are taught dancing and singing for others, and are also made prostitutes, which are extremely improper, and expressly forbidden by the law.’

“ *Remarks.*—’ From the reply it is evident that, by the Mussulman law, no man can have the right of property over another human being except a Mussulman, and even he can acquire that right over an infidel only, inhabiting a country not under the power and control of the faithful; and that this right, which Mussulmans have over infidels fighting against the faith, is acquirable by *Isteela*, which means the entire subduement of any subject of property by force of arms; the right of property, therefore, which one man may possess over another, is to be acquired, in the first instance, by *Isteela*. It follows that all persons in a state of bondage, over whom the right of property has not been obtained by *Isteela*, or the offspring of parents over whom

the above right was not acquired, are, by the Mussulman law, free ; and that it is the duty of the Hakim, respecting persons claiming their freedom, over whom the right of property derived from Isteela cannot be legally established or traced, to declare such persons of either sex free by a legal recorded decision, which shall secure to them the future enjoyment of that freedom.

“ ‘ Slaves sold or given away by the Imaum, or the ghazee (conquerors or victorious troops) who shared at the distribution, or if afterwards they become the property of another by inheritance, continue slaves under the different rights of purchase, donation, and heirship. It appears by the Mussulman law that the offspring of a female slave, whether by a freeman or slave of any description, except by her master, such offsprings are slaves, and are called *khanazad*, (born in the family.) If, however, the offspring shall be acknowledged by the master, they shall be free, and the mother also, at the death of her owner, becomes free ; and this also emancipates their descendants to the latest posterity. It may be inferred from the provision here noticed, &c., that, to entitle the child to freedom, and the mother to emancipation, on the death of her lord, his acknowledgment, and that he is the father, the offspring of the slave is necessary to give the law force. Here the principles pursued by European legislation are reversed, and there are many obvious motives that may induce the owner to deny his being the father of the child.

“ ‘ It is declared by the Mussulman law, as here developed, that a free man cannot sell his own person. The law officer here states his unacquaintance with the circumstances which led to the prevalence of the custom in most Mussulman countries, of purchasing and selling the inhabitants of Zanguibar, Ethiopia, Nubia, and other Negroes : they are evidently not legal slaves by the Mussulman law.

“ ‘ A free man arrived at the years of discretion, may contract to serve for a reasonable, not a great length of time, such as seventy years ; but it is here stated, that the said free man, so contracting, is to receive a compensation, and is compelled to serve for that day for which he has received compensation, but not otherwise : the person hired has consequently the option of dissolving the contract at any moment of the period originally agreed for. It is observable, that this is contrary to the nature of all contracts, which are, or ought to be, specific and mutual ; but the Mussulman law assigns reasons, in the subsequent paragraph of the answer on which I am remarking, explanatory of the causes which render this contract different from others, such as rents, &c., where the lessee has not this power, and those reasons are more enlightened, and shew a greater anxiety for the personal liberty of the individual, than is commonly to be found among the laws of Mahomed.

“ ‘ Here is stated a custom existing amongst the Zanane Towaf, (women who keep sets of dancing girls,) of purchasing female free born children from their parents or others, or making engagements with the children themselves, to be taught the practice of dancing and singing for others, and also for the purpose of being made prostitutes, which are allowed to be extremely improper and expressly

forbidden by the law. *The extent of the above evil would be best ascertained by a few appropriate queries put to the several magistrates, but more especially to those of the large cities; the result would at once open the eyes of government to an evil which loudly calls for the interference of the Legislature, on every principle of humanity, morals, and policy.*

“ Second Ques. ‘ *What legal powers are the owners of slaves allowed to exercise upon the persons of their slaves, and particularly of their female slaves?* ’

“ Ans. ‘ The rightful proprietor of male and female slaves has a claim to the services of such slaves to the extent of their ability. He may employ them in baking, cooking, in making, dyeing, and washing clothes; as agents in mercantile transactions; in attending cattle, in tillage, or cultivation; as carpenters, ironmongers, and goldsmiths; in transcribing; as weavers, and in manufacturing woollen cloths: as shoemakers, boatmen, twistors of silk, water drawers; in shaving; in performing surgical operations, such as cupping, &c.; as farriers, bricklayers, and the like; and he may hire them out on service in any of the above capacities; he may also employ them himself, or for the use of his family in other duties of a domestic nature, such as in fetching water for washing on evazoo (religious purification), or anointing his body with oil, rubbing his feet, or attending his person while dressing, and in guarding the door of his house, &c. He may also have connexion with his legal female slave, provided she is arrived at the years of maturity, and the master or proprietor has not previously given her in marriage to another.’

“ ‘ There is nothing objectionable in the duties here stated to be lawfully demandable from slaves of both sexes. The obvious immorality, and the great impolicy and inhumanity of the licentious authority stated in this answer, requires no comment. The law officer, although he has stated in part the truth, has not embraced the whole truth: the Islamite has the power, by the Mussulman law, of exercising, with his female slaves, licentious intercourse, at the mention of which modesty recedes with blushes and humanity shrinks with horror!’

“ Third Ques. ‘ *What offences, upon the persons of slaves, and particularly of female slaves, committed by their owners or by others, are legally punishable, and in what manner?* ’

“ Ans. ‘ If a master oppress his slave by employing him on any duty beyond his ability, such as insisting upon his carrying a load which he is incapable of bearing, or climbing a tree which he cannot, the Hakim or ruling power may chastise him. It is also improper for a master to order his slave to do that which is forbidden by the law, such as putting an innocent person to death, setting fire to a house, tearing the clothes off another, or prostituting himself by adultery and fornication; to steal or drink spirits, or to slander and abuse the chaste and virtuous; and, if a master be guilty of such like oppressions, the Hakim may inflict exemplary punishment by *Fazir and Ucqubut Shukool Allah*, literally, the right of God, and meaning on principles of public justice.

“ ‘ It is further unlawful for a master to punish his male or female

slave for disrespectful conduct, and such like offences, rather than by *sadeeb* (slight correction), as the power of passing sentence of *tazeer* and *gizes* is solely vested in the Hakim. If, therefore, the master should exceed the limits of his power of chastisement, above stated, he is liable to *tazeer*. If a master should have connexion with his female slave, before she has arrived at the years of maturity, and if the female slave should in consequence be seriously injured, or should die, the ruling power may punish him by *tazeer* and *Uqubat Hagool Jillah*, as before defined.

“ ‘ It will be allowed, that the spirit which enumerates and limits the employments which a master is hereby forbidden to extort from his slaves, under the penalty of being liable to exemplary punishment by the Hakim, on principles of public justice, is humane and proper, and might be sufficient for the purpose of good order and government, were it possible that the spirit of the law could be carried into effect. To any man acquainted with the manners and customs of the natives, no argument is necessary to prove that the reverse is the case. It is hardly necessary to remark on the degree of suffering that an illiterate, wretched, and desponding slave will submit to from his lord, whom, from infancy perhaps, he has been accustomed to look upon, with trembling anxiety, as the sole arbiter of his fate, upon whose pleasure all the little happiness, or rather the absence of misery, which he hopes to experience, entirely depends. Is it likely that a slave under such circumstances should dare to apply to the ruling power for redress ?

“ ‘ If a master excited by lust, unrestrained by shame, or by habit, shall have connexion with a female slave before she has arrived at the years of maturity, if the female slave should in consequence be severely injured or die, what is the consequence ? The ruling power may punish him as before defined. Shall a British government sanction so horrid a law ?

“ Fourth Ques. ‘ *Are slaves entitled to emancipation upon any and what maltreatment, and may the courts of justice adjudge their emancipation upon the proof of such maltreatment ? In particular, may such judgment be passed upon proof that a female slave has, during her minority, been prostituted by her master or mistress, or that any attempt of violence has been made by her owner ?*

“ Ans. ‘ If the master of male or female slaves should tyrannize over them by treating them unjustly, stinting them in food, or imposing upon them duties of an oppressive nature ; or if a master should have connexion with his slave girl before she has arrived at the years of maturity, or should give her in marriage to another, with permission to cohabit with her in this state, such master sins against the divine laws, and the ruling power may punish him ; but, the commission of such crimes by the master does not authorize the manumission of the slave, nor has the Hakim any right or authority to grant emancipation. Adverting to the principle upon which the legality of slavery is originally established, viz. *that the subject of property must be an infidel, and taken in the act of hostilities against the faith ; and also to the several branches of legal slavery arising from this prin-*

cept, as by purchase, donation, inheritance, and khanazadee; whenever a case of possession of an unlawful male or female slave should be referred to the Hakim for investigation it is the duty of the Hakim to pass an order, according to the original right of freedom of such individual, to deprive the unjust proprietor of possession, and to grant immediate emancipation to the slave.

(Signed and sealed)

*Soorajoddeen Ullee
Mahomed Rashed.*

“ *Remarks.*—‘ The purport of this question is whether on any and what maltreatment a slave is entitled to emancipation on proof, and whether the courts of justice are entitled to pass such judgment, particularly on females prostituted by their master or mistress during their minority, or any attempt of violence being made. From the reply to this question, it appears that acts of oppression, and even violation of the person of a female slave, before she is at the years of maturity, by the master, or the crime of giving her at that age in marriage, are declared, as they truly are, crimes against the divine laws, and the ruling power may punish by stripes; but it is to be observed that, by the Mussulman law, the commission of these crimes by the owner does not entitle the wretched slave to manumission, nor has the ruling power a right to grant her emancipation ! !

“ ‘ Humanity, which is shocked at the idea of its being a question whether or not British legislation shall sanction so diabolic a law, under the impressions of horror which every humane mind must feel at the depravity of such inhuman laws, is relieved by the perusal of the next sentence. Adverting to the principle upon which the legality of slavery is originally established, viz. *the subject of property must be an infidel, taken in the act of hostilities against the faith; and also to the several branches of legal slavery which shoot from this root or principle,—purchase, donation, inheritance, and khanazadee; whenever a case of possession of an unlawful male or female slave, that is to say, who is not himself or herself under the original description of an infidel taken in the act of hostilities against the faithful under an Imaum, or descended from a person of the above description, over whom the right of property has not been obtained by one of the modes described, shall come before the ruling power, to pass an order according to the original right of freedom of such individual, and to deprive the unjust proprietor of possession, and to grant an immediate emancipation.*’

“ Similar questions put to the *Hindoo Pundit* by the Nizamut Adawlut, on the subject of Hindoo Slavery.

“ *First Ques. Ans.* ‘ There are fifteen different sorts of male and female slaves.

“ 1. Whoever is born of a female slave, and is called Gerhejat.

“ 2. Whoever is purchased for a price, and is called Keereeut.

“ 3. Whoever is found *any where by chance*, and is called Lubdehee.

“ 4. Whoever is a slave by descent from his ancestors, and is called Dayavaupakut.

“ 5. Whoever hath been fed, and hath had his life preserved by another during a famine, and is called Enakal Behrut.

" 6. Whoever hath been delivered up as a pledge for money borrowed, and is called Abut.

" 7. Whoever, to free himself from the debt of one creditor, hath borrowed money from another person, and having discharged the old debt gives himself up as a servant to the person with whom the present debt is contracted; or whoever, by way of terminating the importunities of a creditor, delivers himself up for a servant to that creditor, and is called Mookhud.

" 8. Whoever hath been enslaved by the fortune of battle, and is called Joodih Peeraput.

" 9. Whoever becomes a slave by a loss on the chances of dice, or other games, and is called Punjeet; according to the ordinations of Perkasukar and Pareejaut, and according to the ordination of Chendeesur, it is thus, that by whatever chance he is conquered, and becomes a slave, he is called Punjeet—approved.

" 10. Whoever of his own desire says to another, ' I am become your slave,' and is called Opookut.

" 11. When a Chebtree, or Bice, having become Sinassee, apostates from that way of life, the magistrate shall make him a slave, and is called Perberjabesheet.

" 12. Whoever voluntarily gives himself as a slave to another for a stipulated time, and is called Gheerut.

" 13. Whoever performs servitude for his subsistence, and is called Bheekut.

" 14. Whoever, from the desire of possessing a slave girl, becomes a slave, and is called Berbakrut.

" 15. Whoever of his own accord sells his liberty, and becomes a slave, and is called Bekreet*.

" *Remarks.*—' Of the injustice and unreasonableness of the whole of the description of slaves sanctioned by the Hindoo law on the acknowledged principles of natural freedom, or on principles of expediency and humanity, few I conceive will doubt; and to enter into argument to prove this self-evident perversion of the laws of nature and of God, written in the hearts of all enlightened men, would be a waste of intellect. I am confident such wide-spread degradation of the human race can never be authorized by an enlightened British Government.

" Second Ques. Ans. ' The owner of a male or female slave may require of such slave the performance of impure work, such as plastering and sweeping the house, cleaning the door, gateway, and necessary; rubbing his master's naked body, *bunudome nehanu*, with oil, and clothing him; removing fragments of victuals left at his master's table, and eating them; removing urine and human ordure; rubbing his master's feet and other limbs, &c. In cases of disobedience or fault committed by the slave, the master has power to beat his slave with a thin stick, or to bind him with a rope: and, if he should consider the slave deserving of severe punishment, he may *pull his hair or expose him upon an ass*; but, if the master should exceed this extent

* Par. Papers, pp. 7, 306.

of his authority, and inflict punishment upon his slave of a severer nature than above stated, he is liable to pay a fine to the Hakim or ruling power, of a thousand puns of *khar mohozrens*, eight thousand cowries. This is declared by Menu, according to Patnakar Behbad, Chinta, Munnie, and other authorities.'

"The facility and impunity with which power can tyrannize over a wretch in a state of bondage and absolute dependence is evident; and what is the punishment if, against all chance or hope, the tyrant is brought to trial, and even to conviction? A pecuniary fine!

"Third Ques. Ans. 'A master has no right to command his male or female slave to perform any other duties besides those specified in the answer to the second question, or authority to punish his slave further than in the manner before stated; and if he should exceed this discretionary power, in either case, he is liable to the same penalty viz. one thousand puns of cowries. This is declared by Menu and Beshie.'

"Fourth Ques. Ans. 'The commission of offences, of the above nature by the master, does not affect the state of the slave; and the ruling power has not the right of granting his manumission; but if it should be established in evidence, before the Hakim, that any person having stolen or inveigled away a child or slave, had afterwards sold him to another, or that any person had compelled another into a state of slavery by violence, the ruling power may then order the emancipation of such child or slave; and if a master, or any other person by permission of the master, should cohabit with a slave girl before she has arrived at the years of maturity, and this fact be proved, the ruling power may sentence such offender to pay a fine of fifty puns of cowries, but cannot emancipate the slave girl!

"'Whenever a slave girl has borne a child by her master, such slave, together with the child becomes free, and the ruling power should sanction their emancipation.'

"This is the law declared by Jak Bulk, Mannoo and Kutoobun, according to Mittuchora and other authorities.

(Signed)

Chattoor Bhooj Nekarutun.
Chiterput Oapadhea.

"It does not appear that the commission of any, or all of the offences supposed in the fourth question, affect the state of bondage in the sufferings of the wretched slave, nor by the Hindoo law has the ruling power the authority of emancipating the injured bondsman, even under all the above maltreatment; but a treacherous inveigling away of a child and selling it as a slave, or subjecting to slavery by violence, are declared illegal, and the ruling power may emancipate such child or slave. Should however a master, or any other by permission of the owner, cohabit with a slave girl before she has arrived at the years of maturity, and the fact be proved, the ruling power may sentence the offender to fifty puns of cowries. Here a crime, most monstrous, by which the laws of nature are outraged, is punishable by a pecuniary fine! I suppose for the benefit of the ruling power.'

"The foregoing being the Mussulman law, as expounded by the law officers, and the Mussulman law being that by which we govern

in cases of life and limb, surely it ought to be extended to personal freedom; for from personal freedom alone can life or limb, the first gifts of nature, acquire their due value. The foregoing, I think, will be admitted, and investigation will render it evident, that *at the present moment, of the many thousands male and female slaves held in bondage in the Company's dominions, and subject to the grossest usage, prostitution, and every other depravity, under the pretence of slavery being sanctioned by the Mussulman law, not a single man or woman exists, to whom the right of property, on the principle laid down by that law, can possibly be established!* The mode, therefore, of remedying the gross evils that exist, is as easy as it is obvious. Enforce the spirit and letter of the Mussulman law as it applies to slaves, and as far as that portion of the inhabitants of our India possessions are concerned, you remedy the evil, and give the blessing of liberty to thousands, without infringing a particle of the Mahomedan religion; on the contrary, so far as this regulation is connected with the Mussulman religion, you only check a licentious deviation from the principles of law and religion on the point in question*."

The practice of kidnapping children, for the purpose of selling them as slaves, appears to have been very prevalent in various parts of India. Respecting a case of this kind at Midnapore, on the borders of Orissa, in 1794, the Magistrate, R. Bathurst, Esq., thus expressed his indignation of the crime.—'To that part of the futwa which respects Shazaddee, equity and humanity alike prompt me to object in the strongest terms. Her crime is *of a nature to break asunder the tenderest ties, and to consign its innocent victims, either rudely torn, or cruelly seduced from their parents' home, to hopeless slavery, to experience in the course of it, too probably, no wages but stripes; no relief but death.* Such is the complexion of her guilt. What says the futwa, which, regulated by Mussulman justice, weighs, it would seem, in the same scale of moral turpitude, the stealing of a cur dog and the kidnapping of a child? Thirty-five strokes with a ratan and four months confinement, which if changed to hard labour and imprisonment for life, although still disproportioned to the extent of her offence, might, perhaps operate to deter others from the practice of similar enormities†."

We could have wished to follow up these extracts by a few comments, but for the present we must restrain our inclination. We purpose to pursue the subject in our next or in an early number. We entreat in the mean time the prayers of God's people that every effort made in this matter may be such as shall obtain the blessing of Him who came to preach deliverance unto the captive, and the opening of the prison doors to them that are bound.

φίλος.

* Par. Papers on Slavery in India, pp. 309—317.

† Par. Papers, p. 52. See also pp. 242, 243.

VII.—W.'s remarks on the Roman character.

To the Editors of the Calcutta Christian Observer.

DEAR FRIENDS,

According to your suggestion I have now arranged a few of the thoughts contained in the unpublished part of my paper on the use of the Roman character, part of which was published in the June number of the *Observer*. I have made it as *unpersonal* as I can. I should myself have preferred to send it to the "*Intelligencer*," but I wish (and I stand not alone in the wish) to ascertain how far the columns of the *Observer* are accessible to papers advocating views not precisely in accordance with the sentiments of the Editors.

The friends of the Roman system are charged with being "*Quixotick*," and "*preposterous*," and "*enthusiastic, &c.*" in their views and expectations. It is not their wish to repel or retort strong epithets. "*Strike me, but hear me*" said the noble-minded Greek when advocating a cause which he thought of vast importance. So say the friends of this system.

They only ask that the subject may have an intelligent and candid investigation, that the articles which they write on the subject may obtain *equal* and *unembarrassed* access to the public through the medium of the Press; and they are then willing to commit it to the operation of the principle that "*truth is mighty, and will prevail*." If the enterprize does not succeed on that principle they do not wish it to succeed.

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

Now what is this "*monstrous consummation*" when viewed in its real magnitude? It would be just this: if the "*Romanizing innovation*" were to succeed it would prepare the way for the friends of literature to select from the mass of *native* writings all that part which is worthy of being preserved, all that could endure the action of a purified moral atmosphere; and have it printed in a neat and *purchasable* form. And that part which is not fit to be preserved, or used by posterity would be permitted to rest amid the impurity that generated it. And is this a consummation that any one *should* be frightened at? If any native work be selected and published in the native character it is likely to be a ponderous and expensive volume, quite out of the reach of the *common* people. If *they* get any benefit from these works they are likely to get it only by sitting at the feet of the pandits and having it retailed out *orally* by them. This course helps the pandit more than the people. Whereas it is one of the brightest features of the Romanizing system that it makes books and learning cheap, brings them within reach of the common people, and thus takes them out of the hands of the Brahmans and Pandits. To satisfy himself on this point let any one take a copy of Shakespear's and D'Rozario's Dictionaries and ascertain the great number of the words in the

latter above the number in the former; then let him recollect that Mr. D'Rozario gives the meaning in *three* different languages and the other only in *one* language, then to be re-published with its definitions also in the Persian character (which will have to be done before it will be of any service to the natives); the size and the price of Shakespear's will have to be considerably enlarged. Now which of these Dictionaries is most accessible to the natives as to price? And I suppose these two are a pretty fair specimen of the relative value of the two characters.

Again the same writer says—"the Nágrí and its derivatives are not only complete without excess, but are positively the most perfect alphabets in the world, and the most philosophically conceived and arranged*."

In another place he says—"Roman typography has been under a long course of improvement; to it the utmost efforts of European skill have been applied. The Indian characters are almost as yet in all the rudeness of MS. †"

Now these conflicting statements are quite reconcilable when received in their proper aspects. There is little room to doubt that a part of the design in the forming of the Nágrí and other early Indian characters, was to keep the literature couched under these characters pretty much in the hands of the favored few, to keep it from becoming the common property of the great mass of the people. If this were the design, it was undoubtedly "philosophically conceived and arranged." The Persian character was also philosophically conceived and arranged for the purpose which it was designed to subserve. It is admirably suited to be the medium of communication where every thing is done with the pen; where the Press is unknown, and books, political documents, every thing is to be done in a mere *written* character, it suits very well. It has filled its place in the progress of things in Asia. If literature is to remain in a merely *written* stage, there is perhaps no character superior to it. If literature is to be confined to the *few*, the Nágrí and its derivatives will serve the purpose very well. But we have come forward to a point in the progress of human things, when we expect the Press to take the preparation of books out of the hands of the *Writers*, and also take the literature out of the hands of the few and spread it before the multitude: and for this work the Roman character has greatly the advantage over them both. And as it has such advantages in its very form and structure, and has had the "utmost efforts of European skill" applied in its improvement as a *printed* character for centuries, and as the others are as yet confessedly "almost in all the rudeness of manuscript," why not use the one which comes to our hand under such advantages? Especially as there is no human probability of the "utmost efforts of European skill" for centuries to come being able to make the native alphabets equal, or comparable to the Roman for the purposes of *printing*.

The advocates of the native alphabets have labored much to prove the *inadequacy* of the *Roman characters* to express certain sounds inherent in the native languages. We are told that the letter *t* with a dot under it, or the letter *d* cannot express a certain sound of frequent occurrence in native languages. The difficulty does not lie in the letter. The letter does not have to express any sound. It is only the *representative* of a certain sound. And no matter what the shape of the letter; if it always represents the same sound, the person who has an ear familiar with this sound, and organs accustomed to express it is in no danger of mistake. A native of

* See the February number of the *Calcutta Christian Observer*, page 82.

† See the August number, page 457, the note.

this country does not find any difficulty in expressing a particular sound, whether it be represented to his eye by the English *t* with a dot under it, or a Persian *t* with four dots,—or a Nágrí *t* with a peculiar turn. As soon as he learns that character represents a sound familiar to him, he can express that sound with ease, and as much ease with one character before his eye as another.

Europeans, I admit, do find some difficulty at first in applying the Roman letters in the representation of sounds which these letters have not been accustomed to represent, nor they to utter. But after all three-fourths of these difficulties arise from the unpliant structure of their own organs which have been unaccustomed to utter such sounds. Has any one yet found a native vitiate, or mistake the pronunciation of his own language in the use of the Roman characters, who has been for even a few hours carefully instructed in the principles which regulate the application of the Roman character to the native languages?

In this discussion we are not endeavoring to settle what is the best character merely for the few Europeans who are found in this country, as many who take the opposite side seem to think, but we are selecting and adjusting the character for the use of the untold millions who are to live after us and be helped, or hindered as we shall select for their use the best character or not.

If we labored only for Europeans, or only for the present generation, and if after generations would be quite unaffected by what we do, I would say with all my heart, let us use the character with which the people are most familiar. For it is so much easier in this country to do things just in the customary way,—to follow in the beaten track of ages. But our great object is to get things out of the old beaten track, to get them into a *new* track, in which they will flow down to coming generations transfusing more life, and vigor, and beauty through all the mental and moral system. If our labors have this bearing on those who live after us—if it be for the interests of the coming generations that their literature should come down to them clothed in a *cheap*, simple, and perspicuous character, let us quietly and harmoniously shape our labors to this prospective result. But if it be found that the balance of sentiment of those who have really examined this subject go against the Roman character as not possessing these, let us abandon it; for this is a work that can go forward only by united effort. I prefer the Roman character only for the same reason as I prefer Christianity to Hinduism, i. e. from a deep and sober conviction of its intrinsic superiority and adaptedness to subserve the interests of the human family. But the very day I am convinced that it is not better adapted to this end, or that it *cannot succeed*, that day I will abandon it, and give my undivided efforts to the propagation of some other characters.

The Romanizing system rests its claims especially on the facility with which it may be acquired, and the comparatively small expense at which it can spread all the treasures of learning before the people. I have taken some pains to ascertain the comparative facility with which it may be learned. Among other facts elicited were the following. I asked the Lállá of a neighbouring school in which he taught the Nágrí, Persian and Roman letters to the same boys, “how long he supposed it would require to teach a boy to read tolerably well, and understand what he read in the use of the Nágrí letters?” He paused, and then replied, “he thought about 4 years.” I then asked “how long to teach him to read about the same amount in the use of the *Persian* characters?” After a pause, he replied, “longer.” I then asked how long to teach him “the same amount in the use of the *Roman* letters?” He reflected a little,

then replied "about *one year.*" This is the testimony of a Hindu who knows nothing of English, and who has had considerable experience in teaching three sets of characters to boys who know nothing of English. Here is a balance of three-fourths in favor of the Roman character. I have inquired in several Persian schools in the Upper Provinces "how long they considered it necessary to keep a boy in school to give him a thorough education?" The uniform reply was "about 12 years." And after all how superficial the education which is given in such schools! How easily could the same amount be taught in the use of the Roman character in 4 years. And I suppose this is about a fair estimate of the difference in favor of this character. Now applying this difference of 8 years, or three-fourths of the time that is requisite to be spent in school to all the children that ought to be taught in all the generations yet to come in Hindustán, and what an accumulation of years of human life does it present!

Again as to *expense.* A Bible in Hindi costs the purchaser 14 rupees in the Nágrí character. It requires a mighty effort of the accumulated wealth and benevolence of Christian Europe to furnish copies of the Bible to the families of Hindustán. Now suppose all the families of this country were able at this day to read and were willing to receive each a copy of the whole Bible, where would the means be forthcoming to furnish them? And this to furnish only the Bible. And apply the same principle to all other books which will be needed for every purpose, and where will the means be found to purchase them? And he who does not contemplate the subject in all this extent, takes a very narrow and contracted view of the prospective influence of Christianity in this country.

Perhaps it may be said that European skill applied to native characters will greatly improve them, and render printed books cheap in their own character. This will doubtless be the case to a limited extent. But there are natural, inherent difficulties which will soon fix the limits of improvement in them. Take the Dev Nágrí for example, which is confessedly better suited to be the *printed* character than the Persian, and look at some of its compounds. In the letter ॠ we frequently meet these several compounds, viz. ॠ , ॡ , ॢ , representing R, N and T. Now compress the type to any thing like the size at which the Roman character is perfectly legible, and how utterly will you confuse the distinctions between these enclosed letters! And this would be still more strikingly the case with many other of the hundreds of compounds which constitute the beauty of the philosophical arrangement of this character. Is it not evident that even European skill will soon find a limit in the attempt to compress the native to the size of the Roman printed character?

In the use of the native characters, literature is likely ever to remain in the possession of the *few*. And the multitude will be obliged to sit at their feet and have it doled out to them in such measure, and form, and *quality*, as they think fit.

In the use of the Roman character every thing valuable in the Native literature, and in European literature can speedily be published in a neat and *purchasable* form. The multitude may be rescued out of the hands of the *few*; the means of *self-improvement* may be put into the hands of the *people*, and *Literature* as well as *Christianity* will soon begin to show that it has taken root in a new soil.

W.

Allahabad, September.

VIII.—*Life of Tyndale.*

We have much pleasure in giving insertion to the following interesting and instructive life of the celebrated William Tyndale the intrepid translator of the Bible into the English language. The example of holy firmness and perseverance which he displayed in the prosecution of his work is worthy of imitation in a field where we have to do battle with a fearful combination of the powers of darkness. The spirit displayed by the members of the body of antichrist may serve to shew us what we have to expect from that or any other power rampant instead of passant. Our own impression is, that we shall need all the intrepidity and zeal of our Tyndales and Wickliffes, for the days are at hand when the masses will not bear sound doctrine. May we be refreshed by the perusal of such documents, and more than all by the perusal of the biographies of holy men as they are recorded in the sacred volume, that we like them may endure as seeing Him who is invisible. The memoir is taken from a reprint of *Tyndale's Testament*, in the possession of the Baptist College at Bristol, and is the production of a pious antiquary G. Offor, Esq. of London.

“ Rome tam'd the world, the Pope tam'd Rome so great ;
 Rome rul'd by power, the Pope by deep deceit.
 But, how more large, than theirs, was Tyndale's fame,
 Who, with his pen, both Pope and Rome doth tame ?”

FR. QUARLES.

There is no period of British history more deeply interesting than the reign of Henry the Eighth. Nor is there any historical event upon record, calculated to excite our feelings so intensely as the first publication of the Sacred Scriptures in the English language ; which took place during that extraordinary era.

Portions of the holy oracles in manuscript, veiled with glosses, had been permitted by the Romish Church to be read in English ; but this was under restrictions which nearly amounted to a prohibition, except to a favoured few of the nobility and clergy ; so that, instead of a free and honest circulation of divine truth, like the water of life, flowing to invigorate the virtues, and ameliorate the sorrows of the people, such selections, glossed and limited, produced a niggard stream, and that basely polluted.

The struggle to throw off the unholy domination of the Romish church over conscience, which commenced with the origin of papal usurpation, had, in later years, become strong and determined. The language of Milton, when alluding to this epoch, is peculiarly impressive: “ When I recal to mind, at last, after so many dark ages, wherein the huge overshadowing train of error had almost swept all the stars out of the firmament of the church : how the bright and blissful Reformation, by divine power, struck through the black and

settled night of ignorance and anti-christian tyranny; methinks a sovereign and reviving joy must needs rush into the bosom of him who reads or hears, and the sweet odour of the returning Gospel, imbathes his soul with the fragrantcy of heaven. Then was the sacred Bible sought out of the dusty corners, where profane falsehood and neglect had thrown it; the schools opened; divine and human learning raked out of the embers of forgotten tongues; the princes and cities trooping apace to the new erected banner of salvation; the martyrs with the irresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red dragon. The overbearing pride and pomp of the prelates, and the open debaucheries of the monks, hastened their downfall. So notorious was this, that when Tyndale pressed upon Sir Thomas More the wretched immorality of the Pope and clergy, while it excited his anger, the only reply he made was: "Our mater is not of the luyngc but of the doctryne." In addition to the influence of this profaneness upon public opinion, the seed sown by Richard of Hampole, and Wickliffe, in their attempts to circulate scriptural knowledge, was secretly producing a rich harvest, and the effects extended to every class of society.

In vain were promulgated canons, acts and proclamations, to limit or stay the progress of inquiries after present happiness and that all-important object, future felicity. Absurd and despotic laws to chain the mind and enslave the conscience, although accompanied with an awful train of terrors, tortures, and death appeared to excite, instead of repressing, the spirit of free and serious inquiry.

Conscience, pressing upon the mind a solemn sense of personal obligation to answer for our faith and conduct, how feebly soever enlightened, can never be extinguished by human power. The burning of a martyr known to have been a good and a godly man, excited among the spectators of those horrors, the inquiry, Can Christianity sanction such cruelties? while the avidity with which the translations of the New Testament were destroyed, led the populace to believe that the Church of Rome was opposed to the Gospel, and was endeavouring to conceal those sacred truths in a language known only to some of the prelates and monks. They were sufficiently enlightened to see that the influence of the moral and spiritual sun was obscured from them, instead of shining forth in its splendour, equally to guide and comfort man, whether the inhabitant of a palace, of a cloister, or of a cottage.

A general discontent prevailed in England against a pompous cardinal and a corrupt clergy, when Luther, supported by some of the German princes, boldly threw off his allegiance to the Pope; and, by the publication of the Bible in German, laid the basis of that immortal structure, the Protestant Reformation. The cause of truth spread with rapidity. In January, 1525, the aged Le Fevre printed the New Testament in French. And, about the same time, William Tyndale, a man whose memory will ever be dear to the British Christian, prepared to publish a translation of the Sacred Scriptures

in his vernacular language, an object which had occupied his mind with intense anxiety for many years.

This apostolic man was descended of an ancient and honourable family, who for several centuries were settled on the banks of the Tyne, in Northumberland. His ancestors were the Barons de Tyndale, whose seat was Langley Castle, a small but strong fortress, the ruins of which have resisted the ravages of time: they are beautifully situated on a rising ground in Tyndale.

During the intestine commotions which desolated this country, the wars between the rival houses of York and Lancaster, Hugh Baron de Tyndale joined the weaker party, and escaping from the field of battle, fled for refuge into Gloucestershire, under the assumed name of Hytchins. Thus stripped of his honours, possessions, and even of his name: the distressed fugitive could not have conceived that these troubles would lead him to an alliance, the issue of which was destined to immortalize the name that he had concealed, and engrave it upon our memories as one of the most illustrious of all the noble names which have so richly adorned our nation. The concealed Baron married Alicia, daughter and sole heiress of — Hunt, Esq., of Hunt's Court, Nibley, Gloucestershire. This property descended to John Tyndale, *alias* Hytchins, his son and heir; who had three sons; John who became a distinguished merchant in London, Thomas, and William, the subject of this memoir. Several branches of the family were honoured with knighthood: Sir John Tyndale attended at the coronation of Queen Ann Boleyn, as a Knight of the Bath.

William Tyndale was born at Hunt's Court, about the year 1477. At a very early age, he became a diligent student in the University of Oxford, having been instructed from a child in grammar, logic, and philosophy: he continued there until his proficiency in the Greek and Latin languages enabled him to read the New Testament to his fellow students in St. Mary Magdalen Hall, and to those of Magdalen College.

Oxford was, at this time, the most celebrated seat of learning in the world. Erasmus, who was a student in St. Mary's, thus writes to a friend in Italy:—"Here I have met with humanity, politeness, learning not trite and superficial, but deep, accurate, true old Greek and Latin learning, and withal so much of it, that, but for mere curiosity, I have no occasion to visit Italy: in Grocyn I admire an universal compass of learning; Linacre's acuteness, depth, and accuracy are not to be exceeded." Here Tyndale took his degrees, upon which, by indefatigable study, he acquired and laid a solid foundation—that profound knowledge of the learned languages, which so highly distinguished and so eminently qualified him for his important biblical translation. The honour of preparing this singularly gifted man for his great work was not limited to Oxford. Dissatisfied with his attainments in literature, he entered as a student in the University of Cambridge, and became there "well ripened in God's word." His memory sheds an equal lustre on both those ancient seats of learning, in the latter of which, it is said, that he also took

a degree. It was here he formed a friendship, uninterrupted until death, with John Frith, a student much younger than himself, but of extraordinary attainments and deep piety, a determined reformer, and in manners most amiable and unassuming. Both were alike eminent for an unspotted life and virtuous disposition. The ordination of William Tyndale took place at the conventual church of the priory of St. Bartholomew in Smithfield, on the eleventh day of March, 1502, by Thomas, suffragan Bishop of Pavaden, by authority of William Warham, Bishop of London, and he was ordained priest to the nunnery of Lambley, in the diocese of Carlisle. He took the vows, and became a friar in the monastery at Greenwich in 1508.

We are indebted to the Rev. R. H. Barham, of St. Paul's, for the discovery of a memorandum in Latin, peculiarly interesting in tracing the history of Tyndale. It is on the title-page of the "Sermones de Herolt," a small folio, printed in the year 1495, in the Cathedral Library: "Charitably pray for the soul of John Tyndale, who gave this book to the monastery of Greenwich of the observance of the minor brothers, on the day that brother William, his son, made his profession, in the year 1508."

This accounts for an observation in the preface to his "Parable of the wicked Mammon, May, 1528:" "A year before came one Jerome, a brother of Greenwich also, through Worms to Argentine, saying that he intended to get his living with his hands, and to live no longer idly, and of the sweat and labour of those captives which they had taught not to believe in Christ, but in cut shoes and russet coats."

For some years previous to his taking the vows, Tyndale had not only read the holy oracles to his fellow students, but had commenced that work which appears to have been throughout his life an object of the most anxious solicitude, by translating portions of the New Testament into English. The original autograph of these translations, now in my possession, is in quarto, the margins ornamented with borders, and every portion accompanied with an appropriate drawing in imitation of some ancient missal. In many places he has written his initials W. T., and on two of the ornamental pillars he has placed the date: on the capital of one is inscribed "TIME TRIETH, 1502;" and on another, simply the date, "1502." The version in this selection of Scriptures nearly agrees with his first printed edition. It is a striking proof of his early proficiency, his extraordinary knowledge of the Greek language, and his extreme care and indefatigable research, that many whole paragraphs agree exactly with the translation now in use. Notwithstanding his amiable temper, he had become even then an object of persecution. He has interwoven this prayer in one of his drawings, cherubs holding the scroll on which it is written: "DEFEND ME, O LORD, FROM ALL THEM THAT HAIT ME. W. T."

The first of these sections is here copied literally, to show his singular proficiency as a translator, twenty-three years prior to his venturing to publish the New Testament. It is the latter part of the seventh chapter of Luke. "And one of the Pharises desired him that he wolde eate withe him. And he wente into the Pharises house: and sat downe to meate. And beholde a woman in that cytie (whiche

was a sinner) as sone as she knewe that Jesus sat at meate in the Pharises house, she brought an alblaster boxe of oyntment, and stooode at his fete behynde hym wepyng: and began to wasshe his fete withe teares, and dyd wype them withe the heeres of her heade: an kissed his fete, and anoynted them withe the oyntment. When the Pharise whiche had bydden him, sawe, he spake within himselfe, saynge, yf this man were a prophet, he wolde surely knowe who, and what maner of woman this is that touched him; for she is a sinner. And Jesus answered, an saide vnto him: Simon, I haue somwhat to saye vnto the. And he saide, Master, say on. There was a certene lender, whiche had two debtors, the one oughte fyue hundreth pence, and the other fitye. When they had nothyng to pay, he forgaue them bothe. Tell me therefore; whiche of them will loue him moste: Simon answered and sayde, I suppose that he to whom he forgaue moste: And he saide vnto him: Thou haiste truly iudged. And he turned to the woman, and sayde vnto Symon. Seest thou this woman: I entred in to thyne house, thou gauest me no water for my fete, but she hath wasshed my fete withe teares, and wyped them with the heeres of her heade. Thou gauiste me no kysse: but she sence ye tyme I cam in, haith not ceaced to kysee my fete. Myne heade with oyle, thou diddest not anoynte: but she hath anoynted my fete with oyntment: Wherefore I say vnto the: many synnes ar forgyuen her, for she loued much. To whom lesse is forgiuen, the same dothe less loue. And he said vnto her, thy synnes ar forgyuen the: And they that sat at meate with hym began to say with in them selues, who ys this whiche forgeueth synnes: and he said vnto the woman: thy faith haith saued the: Go in peace."

When Luther's intrepid defiance of the Pope had rendered him an object of universal conversation, Tyndale, having returned to his native county, was engaged as tutor and chaplain to the family of Sir John Welch, a knight of Gloucestershire, and a hospitable gentleman, who, keeping a good table, frequently enjoyed the company of the neighbouring prelates and clergy. With these visiters, his chaplain occasionally entered into controversy on the Lutheran opinions, and, grieved at the ignorance of the Roman Catholic teachers, warmly advocated the reading of the New Testament. This, as Fuller wittily says, led them to prefer the giving up Squire Welch's good cheer, rather than to have the sour sauce of Master Tyndale's company. The Squire's lady, who was a sensible woman, felt hurt when she saw these great men, whom she had been brought up to venerate, overcome in religious disputation, and asked Sir William Tyndale whether it was likely that she could prefer his judgment to that of such wealthy prelates. To this he thought proper not to reply, lest it should excite her temper, which he saw to be ruffled. But soon after, he translated Erasmus's "*Enchiridion*," and dedicated the manuscript to Sir John and his lady. They read it attentively, and became convinced of the spirituality of a Christian profession; and thus Tyndale secured their high esteem and friendship. The benefited clergy soon displayed their bitter hostility, and he was cited to appear before the ordinary. In his way thither, he spent the

time in fervent prayer: the great object of his supplications was, that his heavenly Father would strengthen him, at all hazards, to stand firmly for the truth of his word. On his arrival, he found a numerous assemblage of his persecutors; but either for fear of offending the hospitable knight, or by the secret providence of God, their mouths were shut, and nothing was laid to his charge. The ordinary, however, "rated him like a dog."

The persecuted Teacher, soon after this, consulted an old doctor, who had been chancellor to a bishop: he privately told him, that, in his opinion, the Pope was antichrist, but advised him by no means to avow any sentiment of the kind, as it would be at the peril of his life. Tyndale, however, soon proved himself incapable of concealment; for being in company with a popish divine, he argued so conclusively in favour of a vernacular translation of the Bible, that the divine unable to answer him, exclaimed, "We had better be without God's laws than the Pope's." This fired the spirit of Tyndale; and, with holy indignation, he replied: "I defy the Pope and all his laws; and, if God give me life, ere many years the ploughboys shall know more of the Scriptures than you do:" a pledge which he amply redeemed by not only publishing the New Testament in English, adapted to the most refined society, but also in the orthography of the country people and ploughboys.

He now became so "turmoiled" in the country, that he could no longer dwell there without imminent danger both to himself and to his worthy friends: in consequence of this, he left Gloucestershire, and preached frequently at Bristol, in London, and other places, to crowded congregations. He still continued his connexion with the Romish church, endeavouring in his sermons to win souls to Christ, while he avoided persecution by refraining from hard names, and from the pointed introduction of controversial topics. In this policy a naturally amiable temper must have greatly assisted him. His position was one of peculiar difficulty and danger, and it required great talent to guide his course. Skilfully upholding the ark, he did not attempt to *pull down* the Dagon of his day; but error fell before truth, as Dagon fell before the ark of the Israelites at Ashdod.

A circumstance which took place at this time, shows the conduct of Tyndale to have been that of a man without guile, who judged of others by the measure of his own goodness. Erasmus had courteously commended Tonstall, then Bishop of London, as a patron of learning: and Tyndale was led to hope that a chaplaincy in his house would enable him, without molestation, to proceed in his great work of translating the Bible into English. He obtained from Sir John Welch an introduction to Sir H. Guildford, who recommended him to the Bishop. To secure his object, he translated one of Isocrates' Orations; and with this proof of his attainments in the Greek language, he waited upon Tonstall, hoping that his talent alone would secure for him a service in the bishop's house; but, as Fox quaintly says, "God gave him to find little favour in his sight." Thus disappointed, he found a comfortable asylum in the house of a pious

and benevolent alderman, Humphrey Monmouth, and lived with him about six months of the year 1523.

This worthy citizen was, a few years after, sent to the Tower on suspicion of heresy; the principal crime laid to his charge being, his having aided Tyndale. The original articles, and Monmouth's memorial to the lord legate and the privy council, witnessed by Bishop Tonstall, are in the Harleian Collection of State Papers. It was with some painful apprehension that I read these documents. A wealthy merchant of the city of London committed to such a prison, on so dangerous a charge, with all the terrors of confiscation, torture, and death before him, unless he pleased the enemies of Tyndale! How great a temptation to publish any slander or calumny, however unfounded, against a poor friar at that time in exile! But his character was without a blemish, and Monmouth, imbued with honourable principles, at every risk testified the truth. He thus narrates with candour all his knowledge of the character and conduct of his guest:—"Upon iij yerres and a half past, and more, I herde the forsaid Sir William preache ij or iij sermondres, at St. Dunstanes in the weste, in London, and after that I chaunced to meet with him, and with communycation I examyned him what lyvinge he had, he said, none at all, but he trusted to be with my lord of London in his service, and therefore I had the better fantasye to him. And afterwarde he wente to my lorde and spake to him, as he tolde me, and my lorde of London answered him that he had chaplaines inoughe, and he said to him that he would have no more at that time, and so the priest came to me againe, and besought me to helpe him, and so I toke him in my house half a year, and there he lived like a good priest as me thought, he studyed moste parte of the daie and of the nyght at his booke, and he woulde eat but sodden meate by his good will, nor drinke but small single beer; I never saw him were lynen about him in the space he was with me; I did promys him ten pounds sterling to praire for my father, mother, there sowles, and all christen sowles. I did paie yt him when he made his exchang to Hamboro'. When I hard my lord of London preache at Powles Crosse that Sir William Tyndall had translated the New Testament in Englishe, and was noughtely translated, that was the first tyme that ever I suspected or knewe any evill by him, and shortly all the letters and treatyes that he sent me with dyuers copies of bookes that my servant did write, and the sermondres that the priest did make at St. Dunstanes, I did burne them in my howse, he that did write them did see it. I did borne them for feare of the translator more than for any yll that I knewe by them." The worthy citizen soon obtained his liberty, was knighted and in 1525 served his shrievalty. He died in 1537, and was buried at Alhallows church, near the Tower. He was a great ornament to the city, of good wealth, and great charity; he contributed, largely to the printing of the New Testament and other pious books against the errors of Rome. By his will, he appointed Latimer, Barnes, and two other gospellers to preach thirty sermons at his parish church, which he thought would do more good than so many masses said for the repose of his soul; and he forbade the ordinary

superstitions of candles and singing dirige, and ringing of bells at his funeral.

Satisfied that there was no convenient place in all England in which he could mature his labours, by publishing a translation of the Scripture, Tyndale, in the latter part of the year 1523, became a voluntary exile, never to return to his native country.

Aided by the donation of ten pounds from the benevolent alderman, he quitted his hospitable mansion, and sailed for Hamburgh, whence he proceeded to Saxony, to confer with his contemporaries, the immortal Reformers; and there he completed the first and most important portion of his work. Luther, who had just finished his German version of the New Testament, not only encouraged the pious refugee to proceed with a similar publication in English, but probably rendered very material assistance towards the expenses of so hazardous an undertaking. Two more illustrious men never met; raised by Providence for one object, the diffusion of scriptural light. Alike in great literary attainments and devoted piety, they differed widely in temperament and in their circumstances. We find the one patronized by princes, the other a poverty-stricken exile. The great Saxon, impetuous and bold, was still tinctured with superstition: the illustrious Englishman, not less determined, but amiable and humble, possessed a strength of mind enabling him to throw off trammels which embarrassed many of the Reformers. He took for his motto, 2 Tim. ii. 24, "The servant of the Lord must not stryve, but be peaceable vnto all men, and ready to teach, and one that can suffer the evel with mekeness." The heroic efforts of Luther, and of the princes who supported him, spread scriptural light in Germany. The mild and unassuming, but pious and determined efforts of Tyndale, and a few persecuted martyrs, gloriously illuminated the British empire; and the great exertions of his countrymen in later ages have extended that heavenly light to millions of every tongue, and nation, and people.

It was at Wyttemburg, that with intense application and labour Tyndale completed his translation of the New Testament. In this he was assisted by his pious friend, the eminently learned John Frith, who, with William Roy, acted as his amanuenses. The printing of this important work was attended with difficulty. One edition, probably of three thousand, was prepared for general circulation: this was quickly followed by a more elegant edition in 4to. with glosses, commenced at Cologne in 1526, and finished at Worms or Wyttemburg. The type, cuts, and ornaments of both these books, are those used by the German printers on the Rhine. The popular error which ascribes either of them to the Antwerp press, is the more extraordinary, as no similar type was used there; nor did Tyndale visit that city until the year 1530. In addition to these circumstances, we have the positive evidence of Brovius, as to the one being printed at Wittemburg, in 1525; and that of Cochlæus, who interrupted the printing of the 4to. with glosses at Cologne, in 1526. The order in which these two editions were published, is clearly shown by Tyndale himself. In the epistle at the end of this volume, he says, "That the

rudnes of the worke, nowe at **THE FYRST TYME**, offende them not." No such expression or idea is conveyed in the prologue to the 4to. with the glosses; but, on the contrary, he says: "After hit had pleas'd God to put in my mynde, and also to geve me grace to translate this forerehearded newe testament into oure englyshe tonge, howevers we haue done it, I supposed yt very necessary to put you in remembraunce of certayne poyntes," &c.

From this it appears that he first published the text, and then proceeded to republish it with a prologue and notes. This agrees exactly with the words of Sir Thomas More, when, charging Tyndale with mistranslating certain terms, he says: "But surely the worde congregacion, wyth the circumstaunces in the texte: wolde not haue serued *when he translated yt fyrste*, to make the englyshe reader to take it for the chyrch, no more then idolys for ymages; But mary *he hath added vnto his translacion* such circumstaunces *synnys*,—But all his glose is therin, that he wyll saye he taketh them for none heresy'es."

George Joye, in his controversy with Tyndale in 1535, refers to this octavo as *the first edition*. Joye having altered some important words in the text, and published an edition of the New Testament, as Tyndale's correction, without his knowledge, he thus endeavoured to defend himself: "Wherefore according to his owne desier in the ende of *hys first new testament*, desyering all that be able to mende that as was amyse in it, and to geue the wordis (where he did it not himself) their right significacions: for he confesseth euen there that *hys first translacion* was a thinge borne before the tyme, rude and imperfit, rather begun then fynished, not yet hauing her right shape."

With regard to the time when these volumes were published, Strype has recorded, from a private paper left by John Fox, that one John Pykas, when in trouble for alleged heresy, deposed, March 7, 1527, that, about two years previously, he bought in Colchester, of a Lombard merchant, the New Testament in English for four shillings: he does not say that it was printed; but, supposing it to be one of the first importation of printed Testaments, when manuscript copies were selling for very considerable sums, and the sale was attended with great risk, it may account for the charge of four shillings for so small a volume.

In the preface to the Wicked Mammon, published in May, 1528, Tyndale states, that the New Testament was completed two years previously; thus confirming the account given by Cochlaeus, one of the most active enemies of the Reformation. In his Memoir of the Life and Writings of Luther, he thus narrates the routing of the two pious aliens, Tyndale and Frith. Roy had quitted them, and gone to Strasburg.

ANNO DOMINI M. D. XXVI.

"Two English heretics, who had formerly been at Wittemburg, not only sought to convert the merchants who had secretly maintained them during exile, but even hoped that the whole of the English nation, without consulting the king's feelings, would in a short time

become Lutherans, by means of Luther's New Testament, which they had translated into the English language. They had come to Cologne, that they might forward many thousand printed copies of the Testament thus translated, secreted under other goods, into England. Such was their confidence in the success of this attempt, that at their first interview they ordered the printers to put six thousand copies to press; but fearing that a great loss would be sustained if the enterprise failed, they agreed to print only three thousand, it being easy, if they sold well, to print another edition. Pomeranus had already sent letters to the saints among the English, and Luther himself had written to the king. When he supposed that the New Testament would soon appear, such was his delight, that he inflated his followers with vain expectations, and they became intoxicated with joy, and revealed the secret before due time with their useless boasting." The narrative goes on to state that Cochlaeus, having prepared an edition of Rupert's Commentary on Matthew, went to Cologne to superintend the printing of it, and happening to employ the same printers, he heard such whispers as led this divine to ply some of the workmen with drink, and while intoxicated, he drew from them their master's secret. His narrative thus continues.— "Here having become better acquainted with the printers, he hears them occasionally ejaculate over the glass with confidence—let the English king and cardinal be willing or not, all England shall in a short space of time become Lutherans. He heard also that two Englishmen there, **LEARNED, ELOQUENT, AND SKILLED IN LANGUAGES**, made it a matter of exultation, but he never found an opportunity of seeing or speaking to them. Having invited some of the printers to his house, when they had become heated with wine, one of them in private conversation revealed to him the secret, how England was to be brought to Luther's side; namely, that three thousand copies of Luther's New Testament, translated into English, were printing, and that they had already advanced as far as signature K, in fours. That the cost would be abundantly supplied by the English merchants, who would secretly convey the work, when finished, throughout all England, and extensively distribute it before the king or the cardinal (Wolsey) could know of or prevent it. Cochlaeus, agitated with fear and wonder, outwardly dissembled his sadness, but soon revolving sorrowfully in his mind the extent of the danger, he devised means to paralyze this effort. He went privately to Herman Rinck, Bart., a counsellor and senator of Cologne, who was personally acquainted with the emperor and with the king of England, and opened to him the whole affair, as (thanks to the wine) he had discovered it. The baronet, to satisfy himself that the information was correct, sent a man to search the house where the work was carried on; the printer acknowledged that it was in hand, and that a quantity of paper was purchased for it. Upon this he went to the senate, and obtained an injunction, forbidding the printer to proceed. The two English heretics taking with them the printed sheets, escaped and sailed up the Rhine to Worms, where the people were immoderately in favour of Luther, that they might there finish their undertaking.

Rinck and Cochlaeus admonished the king, the cardinal, and the bishop about these proceedings, that all diligence might be used to stop this pernicious merchandize from entering any of the English ports. It is reported that Lord C. Tonstall, a most learned man, at that time bishop of London but now of Durham, when he had obtained one of these copies, declared to a great assembly in London that he had found upwards of two thousand errors and corruptions in that book."

This narrative bears every mark of authenticity, written by an eye-witness of repute, who published it to the world in 1549, at which time his accuracy was not questioned. Yet, as that ingenious antiquary, Mr. Lewis, had treated it lightly, I visited Cologne, in 1830, to ascertain, if possible, how far it was correct. The city secretary, Mr. Vaux, aided by Dr. Ernst Weyden, most readily and kindly searched the Archives, and found that Herman Rinck was a senator in 1526, and exactly such a man as he is represented to be by Cochlaeus. These gentlemen pointed out the printer's house in which this occurrence took place, and expressed the fullest confidence in the statement which I have extracted from the *Life of Luther*.

It is worthy of remark, that the printers supposed that this English New Testament was translated from Luther, which has probably given rise to the supposition that Tyndale's version was not made from the Greek. Lutheran was then a general term of reproach. The zeal of the monks to keep the people in ignorance, led them to assert, that these heretical Lutherans had invented two new languages, which they called Hebrew and Greek—that all who studied Hebrew became Jews—that the New Testament was a modern invention by Luther; so that every translation, however faithfully rendered from the Greek, was called Luther's New Testament. Tyndale would have found it impracticable to translate from the German, but exceedingly easy to render it from the Greek, with which he had been familiar from his youth. A careful and minute comparison of the text with the Greek, the vulgate Latin, and Luther's German, will fully prove that it is translated faithfully from the Greek, although there can be no doubt that he availed himself, in revising his labours, of every aid within his reach. He might also have been assisted by conferring with the German Reformers on difficult passages, as any wise man would have done under similar circumstances; but he never deviated from his conscientious idea of the meaning of the Greek text, to please any man or party. It is more my province to exhibit a faithful narrative, drawn from authentic sources, than to notice the errors which have been made by others relative to this book; but the very singular mistake of Dr. Townley cannot be passed by. The Dr. has printed in a large black letter, what he calls a specimen of Tyndale's first translation, with the gloss. At the sale of his library, the volume from which the extract was made, came into my possession. It proved to be Coverdale's; a totally distinct translation from that of Tyndale, an edition hitherto unknown, and which probably preceded his Bible in 1535. In addition to this strange blunder, there are twenty-nine errors in printing a short quotation.

Many pirated editions of this book were printed by the Dutchmen,

and particularly at Antwerp: the object being profit only, they were negligently printed, without Tyndale's knowledge, and were exceedingly incorrect. The most correct of the surreptitious editions was edited by an exile, G. Joy; but he, without acknowledgment, made some important alterations in the text, for which he afterwards apologized. This edition was printed by the widow of Christopher of Endhoven, in Antwerp: her husband had perished in England during his imprisonment for selling a pirated edition, in 1531. Three years previously to this, John Raymond, a Dutchman, severely suffered, for causing 1500 of Tyndale's New Testament to be printed at Antwerp, and for bringing 500 into England. The price at which they were usually sold, was thirteen pence for the small editions, and half-a-crown with the glosses; a considerable sum in those days.

The first of Tyndale's editions is a small 8vo. handsomely printed: it consists of 336 leaves of which 333 contain the text, the remaining three being occupied by the epistle to the reader and the errata. Of this book only two copies have been discovered: one, wanting forty-eight leaves, is in the Cathedral Library of St. Paul's: the other, from which the present edition is printed, adorns the Baptist Library at Bristol. This rare and precious volume is in the most beautiful preservation, the cuts emblazoned, and every leaf ornamented, as if intended for presentation to some royal or noble personage: the title, if it ever had one, is lost. The type is a neat German character, similar to that of Hans Luft, who, at Wyttenburg, and at Marburg, printed nearly all Tyndale's works. This literary gem was first discovered by John Murray, one of Lord Oxford's collectors. His Lordship generously rewarded him with an annuity of twenty pounds for his life, and gave him one year's money in advance. On the decease of Lord Oxford in 1741, while the annuity was still paying, the library was bought by Mr. Osborne, who, not knowing the rarity and value of so precious a volume, sold the treasure for fifteen shillings to the celebrated collector, Mr. Ames. On his death in 1760, it was bought by John Whyte for fourteen guineas and a half: he, after keeping it exactly sixteen years, sold it to Dr. Gifford for twenty guineas. In 1784, this volume, together with the finest collection of early English bibles in the kingdom, was left by Dr. Gifford, then one of the librarians at the British Museum, to the Baptist College at Bristol, where it has been most carefully preserved. Through the public feeling and liberality of the principal of the college, permission was cheerfully given to print from it the present edition, which is a literal copy of the original, with fac-similes of the woodcuts and ornaments.

[To be continued.]

IX.—*Examination of the London Missionary Society's Institution at Bhowanipur.*

This flourishing Institution for the instruction of native youths is under the general superintendence of those Missionaries, belonging to the London Missionary Society, who are

stationed in Calcutta and its neighbourhood, and more immediately under the charge of the Rev. J. Campbell, who gives daily attendance during the hours of teaching, and conducts the studies of the higher classes. Like other Institutions connected with Missionary Societies and superintended by their agents in this country, the Institution at Bhowanipur is conducted upon the principle of making *religious knowledge* an essential branch of education; and we rejoice to say that we are thereby furnished with another unanswerable proof that, where good education is to be procured, the natives of India will not hesitate to send their children to partake of the offered boon, even should a minister of the Gospel of Jesus Christ have charge of the Seminary, and avow his anxiety, not only to teach the evidences and doctrines of his own faith, but to gain converts, if possible, from among the votaries of Hindu superstition. There is no room, either in the case of this Institution or in that of any other similar Institution in Calcutta, for the taunt that we practise deception, in communicating Christian knowledge to the pupils who frequent and crowd our Missionary Seminaries. Our motives are avowed in the most open manner. It is altogether impossible for those who commit their children to our charge not to know, that we instruct them in our religion, that we invite them to embrace the hopes and the promises, and the confident assurances of the pardoning mercy of God which are presented to the sinful children of men in the Gospel of His Son. The charge of deception may, with more fairness, be brought against those who, with liberality in their mouths and a show of toleration in their demeanour, avow non-interference in religious matters, yet, on the one hand, do what in them lies to uproot and overthrow the superstition of the people, and on the other hand do not even teach the great doctrines of Natural Religion; nay, in some cases familiar to us, do not allow the youth, to whom knowledge is imparted, freedom of thought or of action.

The London Missionary Society's Institution is not only founded and upheld on the principle of its being the duty of Christians to teach Christianity; but it is really a Christian Institution, a Seminary originally instituted for the education of poor Christian children who could find instruction no where else; for whom the Government of the country has never made any provision; who, were it not for the efforts which Missionaries and Missionary Societies make in their behalf, might be allowed to fall back into a condition not in any degree better than that of their heathen neighbours. The ground work of the school is a number of Christian boys, the children of converts

from Hinduism to the faith of the Gospel. The object is to give these a suitable education, and to carry on, to the higher stages of knowledge, those of them who discover an aptitude for learning, and capacities which may fit them for holding stations in Society more elevated than those of their parents. Another object is to communicate suitable knowledge to those young men who may be desirous of becoming instruments, under God, for spreading the light of the Gospel among their darkened countrymen. Several of these are now in the school prosecuting their studies: we hope they may soon be employed as workmen in the vineyard of the Lord.

The supporters of this Christian Institution, however, have wisely determined that a Seminary thus provided, in the first instance, for the children of Christian parents, shall also be open to all who wish to benefit by the instruction there communicated. In consequence of the permission thus afforded, although there are other schools in Bhowanipur, the larger portion of the scholars attending the London Missionary Society's Institution are Hindus, and a very large proportion of these are Brahmans. A few Musalmáns also attend. Here then we behold the votaries of Vishnu and Shiva, of Krishna and Durgá, and of the other names of lesser note which obtain the veneration of the Hindu, associated together, in receiving education, with the followers of Muhammad and the disciples of the blessed Jesus, all receiving instruction in useful knowledge, and, what is of infinitely more importance to the souls of men, reading that word of life that maketh wise unto salvation, under the superintendence of an ordained minister of the Gospel. There is, in all this, no intolerance, no constraint, and no violence done to the conscientious scruples of the natives of India. They send their children voluntarily. They are anxious that these children should be received and taught, whatever the superintendant of the school wishes to teach them. There is no difficulty on the part of parents, so far as experience enables us to judge. The only difficulty is on the part of those who have the charge of such Seminaries. They are obliged, reluctantly, to send away many for whom they can neither find accommodation nor the means of instruction.

The pupils attending the Institution at Bhowanipur have greatly increased in numbers during the past year. At present they amount to about 200, and are divided into nine classes, whose course of study embraces the various branches of ordinary education, from the very elements of reading upwards, through Grammar, &c. to Geography, History, Geometry, and the Elements of Natural Philosophy. The annual examination of the pupils took place, in the school-room, on Friday, the 14th ult.

in the presence of the Missionaries connected with the Institution, and several other friends of native education. The Rev. Mr. Boaz presided. and the examination was conducted chiefly by Messrs. Campbell and Piffard; Messrs. Aitken, Lacroix and Ewart, also took part in the proceedings.

The result was most satisfactory, and highly creditable to Mr. Campbell and his assistants. The answers given to the questions on English and Grecian History were promptly and correctly made; and the close examination on parsing and the signification of words, showed that the minutiae of instruction were not neglected. What pleased us most was the correct and idiomatic translations of the passages read from the histories of Greece and England into *Bengáli*. We conceive this to be a most important branch of education in this country. And as the Missionaries of the London Society command sufficient means for carrying it fully out, we strongly recommend them to give all attention to it. When once we have young men qualified to transfuse, with correctness and precision, the religious truths, the literature and science of the West, into the vernacular dialects of the East, one most important object will have been gained, and one formidable obstacle to the enlightenment of the people removed. The answers to the questions on the elements of mechanics were very correct; and, judging from the limited examinations in Geography and the first book of Euclid, which the shortness of time remaining for that purpose allowed to be made, these branches seemed to have been efficiently taught. The questions put by Mr. Lacroix on the book of Genesis were answered so as to show that Genesis was not the only portion of scripture with which the pupils were acquainted. One circumstance struck us in the examination of the junior classes, and that was the purity of accentuation and correctness of intonation among the little boys, compared with the pronunciation of the more advanced pupils. This is what we have observed in other seminaries, and it shows that the native youth get over the difficulty of English pronunciation much more easily and completely, when they commence learning that foreign language at an early age. We can promise Mr. Campbell if his seminary prospers for several years as it seems to do at present, that there will be several classes of young men in it who will do more justice to the sounds of the West than the highest pupils of the seminary do at present, (and they are not worse, in this respect, than many others who, like them, have commenced learning English, either at an advanced age, or under native teachers whose intonation is incorrect.) During the examination of the junior classes attention was drawn to a very little and very smart boy, who, we understood came every

day a distance of about five miles to receive instruction in English. This speaks volumes.

The business of the day closed with the distribution of prizes to the most deserving youths, after which Mr. Boaz addressed the pupils in a short and appropriate speech, calling their attention to the great boon which the Christian Benevolence of Britain, with the aid of Christians in India, was conferring upon them, and urging them to use all diligence to improve thereby. He told them, in the presence of their parents and friends, that the greatest reward which their teachers and those who were interested in the Institution could obtain, so far as the pupils were concerned, would be the happiness that would arise from perceiving many of them, under the blessing of God upon the religious instruction which was imparted to them in that place, turning from deaf and dumb idols to serve the living God.

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X.—*The Roman Character.*—*Cinsurensis's reply to J. A. S.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Your Benares correspondent J. A. S., in his short letter of last month, affects to make light of my *notes* on his previous one of August past. He quotes *one* of those notes and appeals to "all the reflecting men in the land whether we (Europeans), or the poor natives, *can* form a national literature in about ten different characters." Now, Sirs, I do not mean to allow J. A. S. either to blink the real question or to exaggerate the difficulty (in *his* view) of forming "a national literature," by or for the natives of India, in not only their own *spoken* tongue, but their own *written* characters likewise. Let us not, in the heat of maintaining a position, be induced to represent as fact "the thing that is not," as our friends the Chinese express it. "Ten different characters!" what, for *one* Province? I, gentlemen, had in my simplicity conceived that *two* or at most *three* characters, the Nágari, Bengálí, and Persian would suffice for the millions of Bengal and Behar, and one, the Persian, for an immense population besides, in extra regions which every one in India can particularize. I contend that it is scarcely ingenuous to mystify the facts of this case by adducing imaginary difficulties. But were even *ten* characters necessary, I conceive that so long as the literature to be formed, must be formed in three or in *ten languages* (as the case may be), no additional difficulty whatever will accrue from the less or greater number of written symbols in which they should be expressed.

J. A. S. quotes another of my notes with an *Io triumphe!* "Here, Cinsurensis, to my great satisfaction, denies and affirms my statement in one breath, &c." I should be sorry to diminish any of my good-humoured antagonist's *satisfaction*—but verily I do opine that it is drawn from his own misapprehension, not from any admission of mine. For assuredly, I could never

mean, *because* European typography had been brought to its present perfection from the first rudeness of a newly discovered art only after a lapse of centuries, that *therefore* a period of three centuries must elapse ere *Indian* typography be brought to an equal perfection. Surely the experience and ability of European artists can, in a very few trials indeed, be effectually exerted at once upon *any* set of characters whatever. Therefore J. A. S. has crowed too soon!

"The other notes are unimportant" he writes. How unimportant? I trow J. A. S. found them somewhat tough to deal with, and adroitly passed them over by a side blow of his mallet, which however has positively not yet knocked me down. Here I am alive and erect and ready to do him battle, any day he likes, upon these same notes. He has neither shewn the "inconsistency" I was obtuse enough not to see, nor shewn that the purchases of *Romanized* native books he spoke of were *bonâ fide* purchases by natives for the purposes of private study, and not, as we believe *forced* into schools and among native Christians and other dependants by their sabbath superiors and patrons.

And now, gentleman, I proceed to observe that, in the discussion of the Romanizing question, I can positively assert that I am as purely actuated by philanthropic motives as J. A. S. and his friends lay claim to on their part; nor am I alone. I shall adduce only two proofs from the up-country occupied by J. A. S. himself.

An intelligent gentleman at Lucknow writes—"The Roman character is far from being an advantage, it is a *great hindrance* to the dissemination of the gospel, at least in these parts; the people know nothing about it, it appears foreign and strange to them, they do not like it, and it will be a vain attempt to force it upon them; they will not read our books if not presented to them in a character with which they are familiar. Some 20 or 30 boys who come to our school to pick up a smattering of English, may possibly learn it; but they will throw it away as soon as they throw away their English, which they do, in 9 cases out of 10, before they have learned to put three sentences together; and even if they did not, what effect they would produce upon the literary habits of their countrymen I cannot conceive. I am glad that you agree with me in condemning the attempt now making to force the Roman character upon the people of India. It is a *lazy wasteful*, hopeless project; the results will be insignificant. But even if the scheme could succeed, it would ruin the language by corrupting it beyond redemption. In the mean time the Christian resources are wasted, Christian efforts are mis-applied, and the gospel is hindered."

Another from Patna writes, "None of our native Christians read the Romanized character, but all read the Hindi in Nagari; the Romanized character will do very well for lazy Europeans (an experienced European is writing) who not apply themselves to the study of the language; but any other object to be obtained by it I must confess myself quite at a loss to conceive."

Here, gentlemen, is counter evidence to that of the Romanizers. Let them meet it fairly and fully; and if they *can* do so, they will at once silence one whose motto has ever been and ever shall be "*amicus Socrates, amicus Plato, magis amica veritas.*"

Yours obdly.

CINSURENSIS.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last, accounts have been received from the Straits, which state that the Bishop and Archdeacon of Calcutta have arrived in safety at the Islands and were pursuing their holy work with vigour. May the Lord follow their labors with success.—We regret to state that recent accounts from the Rev. W. H. Pearce hold out but little prospect of his speedy return to this country. His health is very precarious.—The Missionary circle in Calcutta has been strengthened by the arrival of the Rev. R. Bayne and lady; our new brother is attached to the Baptist Mission and is to labor in Calcutta. May he long live to be an ornament to that section of the Church which has been favored with its Careys and Wards and Chamberlains and Marshmans.—The Rev. A. Lish, formerly of Chirra Punjí is appointed to Dacca. Letters from Benares state that the American brethren who left Calcutta in July were all well when at that station.—It is expected that the Rev. J. Mack of Serampore has sailed ere this for India, and the Rev. G. Gogerly, also who is we believe to be accompanied by one or two brethren for Calcutta and Benares.—The Rev. Mr. Gros, who it will be remembered was most unceremoniously ejected from the Mauritius professedly because he was not a British subject, but really because he was a Missionary has, we believe, ere this returned to that island, accompanied by sixteen fellow-laborers and under the immediate sanction of the British Government. So does the Lord make the wrath of man to praise him, for instead of one Missionary laborer there will be seventeen at the Mauritius!

2.—THE LONDON RELIGIOUS ANNIVERSARIES.

The accounts of several of the anniversary meetings of the religious and humane Institutions of our native country have reached us by the late arrivals. They appear to have been distinguished by their usual warmth, devotedness and harmony, and continue to excite in all minds the highest satisfaction and the most lively hope. The length at which they are reported prevents our giving them in detail; we have therefore in some instances availed ourselves of a syllabus of their proceedings as reported by the very lively and accurate correspondent of our *Englishman* contemporary; in others we have made such extracts as we think will be most interesting. We begin with that noble Institution—

The British and Foreign Bible Society.

“ July 7.—The British and Foreign Bible Society have just issued their Thirty-Fourth Annual Report, which is made up until the 31st of December, 1837. From the commencement of the institution it has expended the sum of £2,399,355 sterling, which is equal to two crores and a half of your India rupees.

“ In the thirty-four years, the British and Foreign Bible Society alone has issued no less than 4,216,583 old Testaments, and 10,688,043 New Testaments; in all upwards of fifteen million Old and New Testaments; in 136 dialects and in 158 versions, of which, no less than 105 are translations never before printed. Regarding the operations of this Society merely in a literary point of view, they are without any parallel; for who ever before caused 105 new translations to be printed, or who

ever before actually printed and circulated fifteen million books in 136 dialects. Ptolemy immortalized himself by causing the Septuagint to translate the Hebrew scriptures into Greek; and Constantine conferred a very great benefit upon the Christian world by causing fifty copies of the Bible to be transcribed and circulated amongst his Churches; but the literary world is no longer dependent upon the encouragement of Princes; the republic of letters is now free and independent, and aided by the press. It is exercising universal sway, far more powerful than that of any other human power, so that even Rome trembles before it.

"In British India, the strength of the public society and its weakness are at once displayed; for, there, in times past, have been made some of its largest and most costly efforts; thither grants have been sent, either of books or paper, or for the purpose of translation, to the amount of £1,12,000, or, about twelve lacs of rupees; and, as the result of this expenditure, the Holy Scriptures are now found in all the principal languages and dialects of the peninsula of Hindustán, and very many thousands of copies have been circulated; yet, even here, such is the extent of the field to be cultivated, so accumulated are the demands for the scriptures, which are pouring in upon the society, from every quarter, and, so inadequate are the society's present means of supply to the wants of a hundred and thirty-four millions of people, that the Bible Society, with all its resources, appears but in the character of feeble infancy; so that if it utters a song of grateful praise, for what has already been effected for India, it must be in the tone of subdued humility, when we think what remains to be done!

In Hindustán and Ceylon, there are Auxiliary Bible Societies at Calcutta, Madras, Bombay, Colombo, and Jaffna; which have branch societies at Meerut, Benares, Cawnpore, Bellary, Ponamallie, Trichinopoly, Poonah, Delft, Galle, Kandy, and Trincomalee. The Calcutta Auxiliary was established in 1811, the Colombo in 1812, the Bombay in 1813, the Madras in 1820, and, the Jaffna in 1835. These foreign auxiliaries to the British and Foreign Bible Society, from their own resources, with occasional aid from the Parent Society, have respectively issued the following number of copies of the scriptures:

Calcutta	221,065
Madras	193,673
Bombay	91,011
Colombo	36,114
Jaffna	nil

Total .. 541,863

"Thus half a million of books are chiefly in the following languages: Armenian, Bengálí, Cingalese, English, Hindustáni, Indo-Portuguese, Malay, Tamil and Telooqoo; however, the Parent Society has printed versions in Amharic, Arabic, Ethiopic, Malayalim, Persian, and Syriac.

"The Bible Society estimates the number of people who speak some of the languages of India as follows:

Tamil	7,000,000
Telooqoo	10,000,000
Canarese	7,000,000
Gujarathi	8,500,000
Marathi	7,000,000
Malayalim	uncertain,

and they remark, that, while the manuscripts of the Hindu vedas and puranas, never plentiful, are now, from the want of the patronage of the Native Princes, by means of which they were principally multiplied, quickly disappearing in every part of Hindustán, and taking their appropriate place on the dusty shelves of the curious antiquarians of Europe, and thousands of copies of the Bible are flying from the press in all directions.

"In the year 1837-38, the British and Foreign Bible Society made many very liberal grants to various parts of Asia, especially the following totals:

Calcutta	£581
Madras	5,990
Bombay	1,157
Colombo	242
Jaffna	705

which make a sum of £8,675, or, near a lac of rupees; indeed, by adding a due proportion of the general charges they would exceed a lac of rupees; and the Society has engaged to supply five thousand £ sterling per annum, during the year, for the sole purpose of supplying scriptures in the Tamil language; they are also about to appoint an accredited agent of their own at Calcutta: in fact, much as

they have done for Hindustán, they feel their efforts have been but few and feeble to what remains yet for them to do, and they hope and trust to do their great work effectually; for, they cannot but see and feel that the Bible is becoming the code of the whole world; and, that wherever the Bible has been studied by the people, there the people have become humanized, civilized, and christianized.

The Religious Tract Society.

“The Religious Tract Society has just now published its Thirty-ninth Annual Report, for the year ending on the 31st of March; from which it appears that the Society has circulated, in about eighty languages, nearly two hundred and seventy-two millions of tracts, including the issues of foreign societies assisted by the Parent Institution! yet the total benevolent income, for the year, was about £5,722 sterling; and the gratuitous issues of the year, amounted to £8,184; and even the sales produced about £49,284. The special appeal for India has produced £407; and the Society has determined to assist in the publication of ten or twelve books for Native Christians and their families in the three great dialects of the Bengal Presidency, namely, Bengali, Hindui, and Hindustáni, by which means the truths of the Gospel will be diffused amongst an increasing number of Native Christians, of intelligent youth, favourable to Christianity, and a large portion of seven millions of Natives hitherto unacquainted with the only way of salvation. They have also directed their attention to the colleges established by the Calcutta Committee of Public Instruction, in the large towns, which contain no less than six thousand pupils, four thousand of whom are learning the English language; and they have considered, that it is highly desirable to send libraries of the Societies' works to these colleges, particularly as they hear, that large numbers of sceptical works are now in circulation in India; therefore, they have voted the sum of one thousand £ sterling to the Calcutta Tract and Book Society, for the publication of Native books, and for furnishing libraries to the colleges; they have also corresponded with friends at Madras and at Bombay, calling their attention to the importance of similar efforts in those presidencies. Various other grants have been made to Calcutta, Chinsurah, Berhampore, Benares, Chunar, Meerut, Orissa, Madras, Bellary, Bangalore, Nagercoil, Negroor, Allepie, Bombay, Surat, Colombo, Cotta, and Jaffna, amounting to 2,230 reams of paper, and 1,68,898 publications worth £1,679. The numerous communications from India clearly show, that the prejudices of the heathen are much softened, and that there are few difficulties experienced in the circulation of religious books. At Madras, no less than 2,54,774 tracts were printed in the year; at Bellary 60,000; at Bombay 40,867; at Colombo 43,500; at Cotta 10,000; and at Jaffna 2,60,300; making in all 6,69,441, exclusive of Bengal and Travancore. There never was a period in the history of the city of Madras when the spirit of religious inquiry, so decidedly prevailed as during the last year; ninety-six thousand tracts were granted to individuals resident in Madras, and this vigorous distribution has agitated the fastnesses of idolatry, and thereby stirred up the whole people to a spirit of inquiry; hence there is every encouragement to persevere in the diffusion of Divine truth throughout India; the heathens are willing to read, and Christians have the power to give them suitable information, for they have even a monopoly of the most powerful engine in the world, the printing press!

“Mr. Gutzlaff wrote a Tract in Japanese, which was the first Protestant work for the five and twenty millions of Japan; his manuscript was sent to Batavia, in order that two thousand copies of it might be struck off; and about the middle of the year 1837, Mr. Gutzlaff went to Japan, where however he was not received; however, he has made seven or eight voyages along the coast of China, and on each voyage he has distributed a great number of books, without the least difficulty.”

We hope to continue our notices of the Religious Anniversaries in our next.

3.—THE COOLY AND IDOLATRY QUESTIONS.

These subjects are exciting deep interest in England. The correspondent of the *Englishman* says briefly respecting them: “We are to have a special general court on the new trade in Hill Coolies, but the motion relative to the resignation of Sir Peregrine Maitland appeared to be dropped by Mr. Poynder. However, altogether, the Court of Directors felt themselves in a very unpleasant situation, being divided amongst themselves on the Slave Trade question, and although almost unanimous

on the Idolatry question, forced to give way on it to her Majesty's Government, in compliance with the sense of both Houses of Parliament and the well-known wishes of the people at large, especially of the immense masses who are organized into Missionary Societies of various denominations."

4.—THE REV. J. LEECHMAN.

We are often called to lament the departure of our beloved brethren on account of indisposition or other inevitable causes, but the pain is always alleviated by the hope of their recovery and return; it becomes very painful indeed, then when that hope is defeated, and we have to sorrow over the loss of once useful and efficient laborers. Such we regret to state is the case with one of the most promising of our fellow-laborers, who from domestic circumstances is compelled to give up all hope of ever returning to this country. We refer to the excellent Mr. Leechman, formerly of the Serampore Mission, who is obliged to give up all idea of return owing to the shattered constitution of his partner. Feeling as we do the most sincere respect for our esteemed brother as well as fully sympathizing with him in his trial, and knowing that he would not wish for a moment that he had given up his work from any estrangement of feeling to his former colleagues, or from any lack of zeal in the great work so near his and our hearts; we are glad that it is in our power to place before our readers the cause which has compelled him to the decision which we, equally with himself, lament. We are induced to do this the more readily and fully, as at the time of his departure it was insinuated that he had left the field with estranged feelings. We feel confident that we speak the sentiments of our excellent friend, when we say that his affection for his brethren, colleagues, and the work remain unchanged. The following extracts from his letters will best explain the reason of his secession from the field of Missionary labor and his views respecting it.

"I have collected nearly £1,000 since my return, and am every where received with the greatest kindness. Next month, or rather at the end of this, I proceed to London to the May meetings; but farther than that I cannot yet see our way clear. Our Doctor gives me very little hope that — ever can stand the climate, and says she ought not to return. I intend to consult the best medical men in Glasgow and London, and must be guided by their decision. Oh that the Lord may guide our way. Our hearts are in India, and we long to return; but we must say, 'Thy will, not ours, be done.' Oh! what changes have taken place at Serampore since we left. I had a kind letter from dear John Marshman, dated the 14th January, two weeks ago."

"How mysterious are the ways of Divine Providence! His dealings to us, and to ours, during the last twelve months, whether on your side of the mighty ocean, or on ours, have been wonderful indeed. Oh! that they may not be lost upon us. The last year has been a very peculiar one to me. The greater part of the time I have been wandering about, away from my beloved little family, gathering money for our beloved brethren at the stations."

"Some time ago we consulted our Dr. Grant, respecting — returning to India again; he gave it as his decided opinion that she should *not* go back. One of your principal Doctors in Ayr, I really forget his name, was most decided in his opinion that she must *not* return to India. Her constitution and an Indian climate, he said, would never agree, and disease and

death would be the inevitable result of their meeting again. After this I consulted Dr. Burns of Glasgow, the highest authority to which we could go, and he said it would be quite running in the face of Providence for us to think of returning. We have thought over these matters, and prayed over them, and laid them before our friends, and every body seems satisfied that Providence has shut up our way, and that we must remain at home. To — and myself, I need not say to you, it is a very severe trial. I have seen much since I returned to England, and have received very great kindness from all that I have visited; but I have seen nothing that would make me desirous of remaining at home. Oh no! it would have been a very great privilege indeed to have been permitted to return to my delightful work abroad, and to spend and be spent in preaching Christ to the heathen. I feel deeply humbled that the Lord has thus thrust me out of his vineyard—true, I was an unprofitable servant, and am unworthy of the high honor of being His messenger to the heathen. I therefore do not murmur, but desire to submit to His wise arrangement. Oh! that He may take me, and place me in some corner of His large vineyard at home, and give me grace to live to His praise, and to labor for the good of souls. Will you give to the dear friends at Serampore, and to all my old acquaintance, my kindest Christian regards. I often run over the list of my beloved and kind friends, and the scenes of the East, engraven on my heart. The Lord bless them and us!"

May our esteemed brother be the means of keeping alive the missionary flame in the fatherland for many years, and of being extensively useful in the vineyard of the Lord.

5.—STATE OF RELIGION IN GREECE AND TURKEY.

The following extract from a correspondent, a resident of Athens, will be read with interest. How lamentable is it to witness the violent efforts of the fallen and erring Greek Church to prevent the light of the Gospel from dawning upon the minds of its superstitious and enslaved churches. The religious not less than the political degradation of the land once of classic and warlike fame, mental activity and religious purity, calls for sorrow and prayer. Who can think of Sparta, and Athens, and Laodicea, and Thyatira, and review their desolate condition, both in spirit and morals, and not sigh and mourn and pray for their restoration to the favor of God and their proper place in the scale of upright and intelligent Society.

"At Athens the prospect is not quite so cheering as it was last winter, though the divine seed is regularly sown and gladly received. Among the wild Mainotis in the Taggetois, mountains of old Sparta, an American Mission has been established about three months ago at the request of the people. In Patras, there are American Baptist Missionaries; one of them named Pasco, is a quiet, affectionate man; he is just now with us at Athens. No news of importance besides—the schools flourish and the fear of the clergy increases respecting their influence. A new volume of the translation of the Bible containing Psalms, Proverbs, and Ecclesiastes has been published and received with joy. In Turkey, the Greek church presents a miserable aspect. The Patriarch of Constantinople, has promulgated an abominable edict, in which he represents Luther, Zuinglius and Calvin as the worst of men, accuses the Protestants of endless heresies, impugns the purity of their motives and forbids all bishops, priests and laymen to send their children to the mission schools, and orders them to collect and burn all books (the Bible included) printed by the missionaries. Disobedience to the Patriarch being punished by the Turks with oppression and by the priests with excommunication: great fear prevails and many books

have been burned at several places and among others at Adrianople. The Patriarch has officially forbidden persons the possession and reading of the Bible, and yet he calls himself the most divine Patriarch. The party of the Patriarch in our little kingdom is very strong, and his edict has shown its withering influence amongst us. But the door is not yet shut and we must labour as well as we can. In *Turkey* the missionary labours are almost entirely confined to Turks and Armenians and to the press, until the Greeks shall obtain more freedom again, for fear forces them to that which they disapprove: in secret they read the prohibited books. Among the Armenians in Constantinople the predication of the Gospel, bears good fruits: many souls have been converted to God. But the missionaries dare not blow loud the trumpet of the Gospel for fear the devil should drive them away.

“The political aspect is bad: the king is opposed to a liberal constitution, the government cleaves to Austria, and is for that reason hated by the people; money is wanting. The Queen, is a princess of Oldenburgh, not much distinguished by her talents or education, but she is lively, full of vigour and worldly. She is Lutheran and has a chaplain who is a pious man.”

6.—WAR, AND THE ANTI-MISSIONARY SPIRIT OF RUSSIA.

On every side we hear the tocsin of war, and the expression of fear lest the Russian autocrat should carry his ambitious conquests into the bosom of our Indian territories;—for us these rumours have no terrors, we know that the Lord reigneth and that he will overrule all for his good, and in that for the good of his creatures. One thing alone concerns us in these movements; viz., the present influence it may have on the operations of Missions, for wherever the influence of Russia prevails she invariably silences and expels Protestant missionaries, and this both from political and religious jealousy. The Greek Church, which is the established church of Russia, is, if possible, more bigotted against Protestantism and its advocates than Rome itself, an instance of which appears in a previous paper. She has now exerted her influence through the political instructions of the aristocracy to expel Protestant missionaries from the Crimea and Persia, and is using her utmost efforts to silence or expel them from Turkey, Greece, and every other part where her influence extends.

7.—THE CORONATION.

The last overland despatch has brought us intelligence of the Coronation of our youthful Queen attended by an unusual assemblage of the representatives of foreign powers, and amidst all the usual pageants and the warm feelings of our loyal countrymen and women. Our prayer for one so young, placed in the Providence of God on such a pinnacle, and surrounded by flattering courtiers is, that she may be guided by the Spirit and word of God; and receive not only the loyal plaudits of her subjects, but the approbation and favor of the Most High God. May she be long spared to rule over our beloved country in peace and prosperity.

8.—THE OPIUM QUESTION.

“A dispatch from the Court of Directors has been received by Government by the June Mail, conveying the intimation of the *entire* approbation of the Court to the measures adopted by this Government last year on the Opium question.”—*Calcutta Courier*, Sept. 17.

Can any thing be more distressing than the conduct of the Court of Directors on this thus legalized and destructive smuggling.

9.—THE LADIES' SOCIETY FOR NATIVE FEMALE EDUCATION.

The Fourteenth Report of the above Society is now before us. It details the unremitting and faithful exertions of our fair friends in the good cause of female education. Success appears yet deferred by a gracious and wise God in this interesting department of labour, we entreat our fellow-labourers not to be weary in well doing, for in due time they shall reap if they faint not. The Committee say—"It is with a mixed feeling of pleasure and pain, that the Fourteenth Report of the Ladies' Society is presented to the public:—Of pleasure, that in most respects there is nothing unfavorable to record with respect to the Schools immediately under the care of the Society:—of pain, that so little effort is made on the part of the Christian Community to promote the cause of Native Female Education, and that there exists so little real interest on behalf of the females who are still left to live in ignorance and the love of sin and folly."—We trust the friends of Missions will be more fervent in prayer and in exertion in their support of this good cause.

10.—THE BENEVOLENT INSTITUTION.

This most excellent and useful Institution has just presented its Twentieth Annual Report to the public. The death of Dr. Marshman the last of its founders has afforded the Secretary an opportunity of giving the History of the Institution which is deeply interesting; we wish we could transfer it to our pages. We learn from the Report that the Institution never was more prosperous in point of numbers and diligence, but regret to find that it is encumbered with a debt of nearly 4000 Co.'s Rs. We do hope that a liberal public will at once remove this incubus and enable the Superintendent to go on with comfort and alacrity. The Institution has claims on the public not only on account of its age, but for the very many useful and respectable Members of Society, who look upon it, as the means under God, of rescuing them from a miserable existence and making them respectable and good men and women. The services of Mr. Penney, the Superintendent (20 years) deserve also to be remembered and rewarded; and we know that in no way could the friends of education recompense that indefatigable teacher more than by setting the Institution free from debt, and following all his labours with sincere and fervent prayer. May he obtain both.

11.—VIEWS OF THE MILLENARIANS.

At this time when so much discussion is excited on this subject, we have thought it might save much misunderstanding to place before our readers the actual sentiments of the Millenarians. We have extracted the following from a tract, printed at Glasgow last year.

"It may be well to mark, distinctly, what is understood to be the nature of the Millennial Kingdom. The risen, and glorified saints are not to be dwellers upon earth, *intermixed* with the inhabitants of the earth; which some supposing, has occasioned their regarding these views as *carnal*. It is a dispensation on earth, during which Jerusalem, rebuilt, (Jer. xxx. 18,) shall be the metropolis of the world; (Zec. xiv. 16, 17,)—the Jews, the first nation upon earth, and the other nations subordinate to them. The curse, it is believed, will be partially removed; and Satan being bound, the incentives to sin will be greatly removed. The *knowledge* of the Lord, which arises from the sight of his glory, will be then universal, (Is. xi. 9,) though the nations of the earth will still be left in such a state, that they will be liable to the Tempter's power again, so soon as he shall be loosed from his prison. Rev. xx. 7, 8. *Over the world thus constituted, will Jesus, and the saints in glorified bodies, reign inhabitants of the New Jerusalem, not the rebuilt Jerusalem.* Rev. v. 20."

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

Day of the Month.	Minimum Temperature observed at sun rise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum Temperature observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sun set.					Rain Gauge.
	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.						
		Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			Of the Mer-cury.	Of the Air.	Of an Evap. Surface.		Of the Mer-cury.	Of the Air.	Of an Evap. Surface.			
1	29,596	82,7	79,8	79,8	S. E.	,640	84,0	87,0	84,2	E.	,630	85,0	84,0	82,8	E. b. s.	,610	87,3	91,0	87,0	E. b. N.	,600	86,0	87,0	85,0	E.	,660	83,8	81,7	80,5	E.	0,07
2	,554	83,0	79,5	78,5	E.	,598	84,9	85,5	84,0	E.	,572	83,5	84,0	82,9	E.	,536	83,5	81,6	83,0	S. E.	,522	84,1	85,0	83,8	E.	,530	83,0	83,5	82,0	E.	0,25
3	,576	82,0	79,0	79,5	S. E.	,640	83,7	83,6	82,9	E.	,626	83,9	84,2	82,2	S. E.	,610	84,5	85,0	83,0	S. E.	,592	84,9	84,1	82,9	S. E.	,514	82,9	82,0	80,5	S. E.	0,66
4	,611	82,5	80,0	79,8	E. b. s.	,694	83,7	85,8	83,5	S. E.	,685	86,6	88,9	85,5	S. b. E.	,632	83,0	82,0	81,7	S.	,660	80,6	80,0	79,5	S. E.	,680	80,5	80,0	80,0	Cm.	
5	,680	82,0	79,9	80,0	Cm.	,740	83,5	86,0	83,5	S. E.	,720	86,0	90,3	86,0	S. E.	,676	86,5	95,0	88,9	S. E.	,638	85,0	93,0	88,5	S. E.	,642	84,5	85,0	84,0	S.	0,18
6	,680	81,9	80,0	80,0	Cm.	,724	84,9	88,5	85,3	S. E.	,718	81,8	81,0	81,8	Cm.	,696	82,5	83,9	82,7	S. E.	,674	83,0	84,1	83,0	S. E.	,680	84,0	83,9	83,5	S.	0,04
7	,666	82,1	79,9	79,8	Cm.	,722	84,3	86,0	84,0	S. E.	,706	85,7	89,0	84,5	Cm.	,646	84,5	86,0	84,5	S.	,620	84,0	85,7	83,8	S.	,640	82,0	80,0	80,5	S. E.	0,03
8	,662	82,2	80,0	80,3	Cm.	,690	82,5	83,5	82,2	S. E.	,678	84,5	85,5	83,5	S. E.	,630	85,5	86,8	84,5	S. E.	,601	84,5	85,0	83,0	S. E.	,610	82,7	81,9	80,5	Cm.	0,80
9	,590	82,9	80,0	79,9	Cm.	,630	85,0	85,0	84,0	S. E.	,610	85,5	85,0	84,7	S. E.	,592	83,3	82,8	82,5	Cm.	,570	83,0	81,7	82,0	S. w.	,578	82,4	80,0	80,5	S. w.	
10	,536	82,0	79,5	79,9	Cm.	,589	82,8	83,5	83,0	S. w.	,578	81,9	81,5	80,9	S.	,518	81,2	80,0	80,0	S.	,510	81,0	79,7	77,9	S.	,522	80,9	79,8	79,0	S.	0,73
11	,560	80,9	79,0	79,0	S.	,593	81,0	80,0	79,5	S.	,590	81,5	82,2	80,2	S.	,550	85,3	84,6	82,6	S.	,540	82,5	81,9	81,0	S.	,547	81,5	81,8	81,0	S.	1,54
12	,590	81,9	79,9	79,5	S.	,632	82,5	84,5	81,2	S.	,622	83,0	84,7	82,5	S.	,600	83,5	85,0	83,0	S.	,598	83,7	84,7	83,0	S.	,595	81,0	80,9	81,5	S.	
13	,560	82,0	80,0	79,9	S. E.	,620	84,3	88,2	85,0	S.	,610	87,2	91,0	86,5	S. w.	,560	85,6	87,0	86,8	S.	,540	82,5	81,9	81,0	S.	,554	83,0	82,8	81,9	Cm.	
14	,540	81,8	79,5	79,5	Cm.	,598	83,4	86,5	85,0	S. w.	,590	84,6	88,0	85,5	S. w.	,512	85,5	87,0	86,9	S. w.	,507	83,9	85,0	83,0	S. w.	,509	82,0	80,6	81,0	Cm.	1,17
15	,544	82,0	70,0	79,0	N. E.	,590	83,4	83,5	81,0	N. E.	,566	84,5	86,5	83,0	N. w.	,502	82,9	81,5	81,9	N. F.	,486	82,5	81,9	81,6	Cm.	,497	81,7	79,0	79,5	E.	
16	,580	80,0	78,9	78,8	S.	,644	81,9	81,0	80,5	S.	,642	84,2	85,9	83,0	S.	,610	85,6	87,3	85,0	S.	,600	85,0	86,7	85,5	S.	,607	83,5	81,9	81,5	S.	2,13
17	,654	81,8	79,0	79,0	S. E.	,715	83,2	86,0	83,8	S. E.	,696	85,6	87,0	84,0	E. b. s.	,640	85,3	89,0	85,0	S.	,640	85,0	88,0	84,9	S.	,655	81,9	81,0	80,9	Cm.	
18	,639	81,9	80,0	79,8	Cm.	,695	83,8	86,2	84,5	S.	,685	84,5	86,0	84,0	S.	,640	86,0	87,2	84,5	S. E.	,640	85,8	86,0	84,3	S. E.	,646	82,0	80,0	80,9	S.	0,45
19	,644	81,5	79,9	79,9	Cm.	,670	83,0	85,0	83,7	S.	,650	82,0	81,0	81,0	S. E.	,620	82,2	85,5	83,9	S. E.	,600	83,5	85,0	83,5	Cm.	,604	82,9	81,5	81,0	Cm.	0,78
20	,606	82,0	81,3	81,0	S.	,644	84,0	84,0	83,0	N. w.	,640	83,5	84,0	83,7	N. w.	,626	84,0	84,5	83,0	N.	,600	84,2	85,0	83,2	N. w.	,603	82,7	82,5	81,9	Cm.	
21	,660	81,9	81,0	81,0	Cm.	,694	82,2	81,7	81,7	Cm.	,694	82,0	83,0	81,5	Cm.	,677	85,5	87,0	85,0	S.	,650	85,8	86,1	84,9	Cm.	,655	82,8	81,9	81,5	Cm.	
22	,694	82,0	80,9	80,8	Cm.	,751	83,8	86,5	84,2	S.	,730	84,0	87,6	84,5	S.	,700	84,9	85,0	84,0	S.	,710	83,5	83,7	83,0	Cm.	,718	82,5	82,0	81,6	S.	0,08
23	,700	81,8	80,5	80,5	Cm.	,750	84,5	84,0	82,9	S.	,742	85,0	90,0	85,9	S.	,720	84,4	83,0	83,0	S.	,700	84,3	82,5	82,7	S.	,709	82,7	81,8	81,5	Cm.	
24	,680	81,8	81,0	80,8	Cm.	,728	84,0	87,9	84,5	S.	,700	86,8	87,5	84,5	S.	,660	84,0	83,5	83,0	S.	,640	83,5	82,3	82,3	Cm.	,650	82,5	82,0	81,8	Cm.	
25	,670	82,0	81,5	81,0	Cm.	,710	86,0	92,9	87,0	S.	,700	84,0	84,0	84,2	S. E.	,686	85,5	90,0	85,0	S. E.	,660	86,0	87,5	86,3	S.	,660	83,0	82,1	81,9	Cm.	0,06
26	,650	81,9	81,7	80,9	Cm.	,700	85,5	90,0	85,9	S.	,690	86,0	92,7	85,5	S. E.	,647	83,5	82,0	82,0	S.	,650	83,0	81,9	81,6	Cm.	,659	82,7	81,9	81,5	S.	0,38
27	,643	82,5	79,0	79,0	S.	,669	84,4	85,6	84,0	S.	,645	84,0	85,5	83,8	Cm.	,597	83,3	82,5	81,6	Cm.	,595	83,2	82,0	81,6	Cm.	,602	82,9	81,0	81,3	Cm.	0,45
28	,614	82,3	80,5	80,0	Cm.	,660	84,8	85,7	84,3	E.	,640	86,4	89,9	85,0	E.	,566	85,9	89,0	85,9	E.	,542	84,9	87,0	84,5	E.	,547	83,3	82,7	81,9	E.	0,52
29	,560	82,5	79,5	79,3	E.	,596	84,5	84,7	84,0	E.	,582	86,4	89,0	85,0	E.	,520	84,4	85,0	84,0	E.	,498	84,3	83,5	82,9	E.	,498	83,0	81,0	81,2	E.	
30	,500	82,0	79,0	79,0	E.	,538	83,8	86,0	83,8	E.	,522	83,4	83,9	82,6	E.	,490	84,4	86,8	83,3	S. E.	,480	84,2	85,0	83,3	S. E.	,494	82,5	80,7	80,5	E.	0,30
31	,580	81,9	79,6	79,9	S. E.	,620	83,3	85,5	83,0	E.	,626	82,2	81,0	81,4	S.	,600	82,5	81,0	81,5	S.	,600	82,9	82,3	82,0	S.	,614	82,5	80,9	80,8	Cm.	0,46

Books for sale at the Depository of the Christian School Book Society at Banáras.

Hindústáni.—Picture Alphabet, per dozen 3 annas; Primer 1 ana; Spelling Book, with a frontispiece by Sir C. D'Oyly, 1 ana; Reader, No. I. 12 annas; No. II. being a translation of *Æsop's Fables* 12 annas; copy slips 2 annas.

Anglo-Hindustáni.—English Instructor, No. I. interlinear and free translation, 2 annas; Sermon on the Mount, English character, 2; Gospel of St. Matthew, 10; Ditto of Mark, 8; Catechism of Religion, 2; The Unhappy Mother, 2; Memoir of Mohan Láal, 2; Cruelty to Animals, 2; Moral Precepts, 2; Lucy and her Mother, 2; Little Girl and Butterfly, 2; The Greyhound and Mastiff 2; Abraham, 2; Joseph, 4; Student's Assistant, in four parts, 1 rupee 4 annas.

Miscellaneous.—Krishna Rau's Polyplot, 8 annas; Woollaston's English Grammar with a Sanskrit translation, 8 annas; Abbot's Young Christian, 1 Rupee 8 annas; Family Conversation on the Christian Revelation, 12; Claims of the Bible, 8; Reading book for children, Devanágári character, 1 ana.

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Calcutta, No. 10, Mangoe Lane.

D. E. MALLOCH.

ACKNOWLEDGMENTS.

The Editors of the *Calcutta Christian Observer* have much pleasure in informing the friends of the late Mr. Rhenius that the subscription for his widow and family already amount to upwards of 25,000 Co.'s Rs. This, together with the pension allowed by the Church Missionary Society, is nearly sufficient to enable the widow to educate her children and support herself without anxiety; thus the widow and children of the righteous have not been forsaken even in a heathen land. The Editors beg to express their thanks to the many and liberal donors to this fund in Bengal, and also to convey to them the grateful thanks of the widow, her children and all the friends of the beloved Rhenius, for the prompt and generous manner in which they have come forward on the present occasion.

Subscriptions for Mrs. Rhenius and family.

(Continued.)

Through the Editors of the *Calcutta Christian Observer*.

The Lord Bishop of Calcutta,	Rs. 200
Lieut. Grant,	50
P. Friell, Esq.,	50
Rev. W. Meiklejohn,	20
W. Mackenzie, Esq. through Rev. D. Ewart,	50
Capt. J. W. Michell, through Colvin and Co.,	25
R. D. Mangies, Esq.,	100
A Friend, through ditto,	16
A. H. through J. H. Stoequeler, Esq.,	10
T. D. through Mrs. Keating,	10
W. W. Leith, Esq.,	20
H. Andrews, Esq.,	10
Rev. J. Bradbury,	10
Rev. T. Lessell,	10
J. D. Herklots, Esq. Berhampore,	10

Sept. 20.

Errata in our last.

For T. Brae, Esq. 20, read 25.

For E. Gray, Esq. 20, read 10.

SUBSCRIPTIONS AND DONATIONS RECEIVED BY THE CALCUTTA AUXILIARY BIBLE SOCIETY IN AUGUST, 1838.

G. F. Brown, Esq., subscription for 1838,	Rs. 200
J. Thomason, Esq. ditto,	10
Mrs. Brietzcke, for $\frac{1}{2}$ year ending 30th September, 1838,	12
J. W. Alexander, Esq., subscription for 1838,	100

Sept. 20.

J. ROXBURGH, *Cash Secy.*

CONTRIBUTIONS TO THE BAPTIST MISSIONARY SOCIETY.

A Friend,	Rs. 800
Rev. H. Beddy and friends, for new Urdu Translation, of the New Testament,	51

Sept. 29.

J. THOMAS,

SUBSCRIPTIONS AND DONATIONS TO THE CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY, RECEIVED DURING THE MONTH OF JULY, 1838.

The Lord Bishop of Calcutta, .. Rs. 200	J. Hill, Esq.....Rs. 10
The Hon. Col. Morison, C. B. 50	Col. McLeod,..... 10
Bhaugulpore and Monghyr subscrip- tions by Miss Jane S. Page, 100	M. Johnston, Esq... .. 10
Further Monghyr subscriptions, by Miss Jane S. Page, 100	Rev. T. Boaz,..... 12
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