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## CALCUTTA CHRISTIAN OBSERVER.

No. 80.—January, 1839.

\* \* 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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To be had of Mr. E. G. Fraser, Allahabad ; Rev. J. A. Shurman, Banáras ;  
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CALCUTTA CHRISTIAN OBSERVER," care of Mr. G. C. Hay, Publisher, &c. to  
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## FUNDAMENTAL RULES.

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

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

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

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

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### EDITORIAL NOTICES.

Owing to the Native and Christian holidays at this season of the year, and other causes, the Observer has been delayed a day or two beyond the regular period for its publication, for which we must beg the indulgence of our Subscribers.

The Editors of the Calcutta Christian Observer will feel obliged by their friends' forwarding the subscriptions for 1838 and 1839 to the Publisher at their earliest possible convenience, the subscriptions to the work being payable in advance, and not at the close of the year.

Favours have been received from "J. M. D."—"R." and "φίλος." We trust our good friend "R." will pardon our non-insertion of his excellent translations: press of business and matter must be our excuse. This will also we are sure be taken as an excuse for the non-appearance of other communications. Our up-country friends would confer a great favour upon us and our readers if they would give a condensed view of the religious and moral view of the Musalmáns of India. The paper on Australia will be very acceptable. Communications on the following subjects will be acceptable.

1. Christian Doctrines. 2. Christian Duties. 3. Benevolent Societies. 4. Missionary Exertions. 5. Progress and Promotion of Education. 6. Illustrations of the Sacred Scriptures. 7. Translations of the Bible. 8. Biographical Notices of Eminent Christians connected with India. 9. Biographical Notices of remarkable native Characters. 10. Moral Statistics of India. 11. Manners, Customs, and Superstitions of the Natives. 12. Extracts from the Vedas Puránas, and Shástras. 13. Native Proverbs. 14. Removal of Impediments to the conversion and civilization of the Natives. 15. Indian Publications. 16. Antiquities of India. 17. Geography of India.

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### ADVERTISEMENTS.

#### CALCUTTA BIBLE ASSOCIATION.

The Seventeenth Annual Meeting of the above Association will be held in the Town Hall on Friday Evening the 4th January. The Chair will be taken at  $\frac{1}{2}$  past 7 o'clock by the Ven. Archdeacon Dealtry.

T. SANDY, J. M. Vos, — BAIN, *Secretaries.*

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#### BOYS' PREPARATORY SCHOOL.

J. SYKES begs to inform Parents and Guardians, that he intends opening a School for the reception and preparatory education of such boys as are too young to be sent to England, or to Public Schools or Academies in this country. The number received will be limited.

Terms:—Boarders,..... 32 Rs. per month.  
Day-Boarders,..... 16     "  
Day-Scholars,..... 12     "

Reference is kindly permitted to Rev. J. Thomas, Baptist Mission Press, and to Rev. W. Yates, Circular Road Chapel, Calcutta.

THE  
CALCUTTA CHRISTIAN OBSERVER.

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No. 80.—January, 1839.

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I.—*Editors' Preface.*

THE commencement of a new year, naturally suggests to the Editors of a public journal, the idea of tendering their thanks to those who have supported them in their labours, and of briefly reverting to the chief events which have occurred during the period of time which has closed for ever. Nor does it less suggest the propriety of a profession of those principles, by which they will be regulated in their future labours. On the latter topic little need be said by the conductors of the *Calcutta Christian Observer*. Its *religious, moral* and *general* principles are too well known to admit of being mistaken. It has advocated and will continue to advocate pure and undefiled religion, as it was contended for by the Reformers, without interfering in minor matters either of faith or practice:—the imperative necessity of affording the natives of India a Christian education to render them happy and useful—the bounden duty of all who profess and call themselves Christians, to raise the tone of the morals of the natives, not only by the diffusion of true religion, and by giving a Christian education, but by discountenancing in every legitimate way, the errors of the Musalmán and the abominations of Hinduism;—the Editors feel pleasure in reflecting on the fact, that though from the fluctuating nature of society in India the office of Editors has been filled by their brethren of different religious denominations,—yet that the views above enumerated, have never lacked advocates and supporters in the pages of the *Observer*; and they note this for the more special purpose of assuring their readers that although a partial change has passed

over the editorship of the journal, this year, the same great truths will continue to be advocated by those to whom its interests have been committed. The steadily increasing number of intelligent and interested subscribers is a pledge, not only that the principles on which the work is established are based on truth, but, what is of far more moment to those who believe them to be truth—it is a pledge that the number of those who believe and value those truths is increasing in idolatrous India. May the Lord increase them a thousand-fold!

The events of the past year demand from us both in our individual and official capacities unreserved thanksgivings. Every public event connected with India, however untoward at the commencement, has issued in good. At the opening of the last year we had to lament over the commencement of a new system of slavery, in the *authorized exportation of Coolies* to the former slave Colonies of Britain;—we closed the year by announcing that the Government have, with a promptness and efficiency which reflects the highest credit upon their humanity and sense of justice, put an end to the odious trade. The year opened upon us most inauspiciously as it regarded the great question of *the Government connexion with idolatry*; the hopes we had entertained of the speedy and complete cessation of a connexion so highly reprehensible, appeared almost destroyed—we have to record at the termination of our annual labours, that advices have been sent out to this country, which, if acted upon either in the spirit or letter, must be effectual to its abolition. All Government sanction is to cease—temples to be handed over to native superintendence, and the attendance of the Christian servants of Government on Idolatrous or Musalmán festivals to be discontinued, except where the Government may deem it expedient. This last item we confess savours somewhat of the ambiguous, and will require to be watched in its operation, as will all the details of this great and blessed measure. The commencement of the last year witnessed the cause of *Education* in an advancing state, and we are happy to add that its close has to testify to its increasing vigour and extension; and especially to us is it matter of rejoicing that the friends and

advocates of a thoroughly Christian education are more alive to the vast importance of forming a comprehensive and truly Christian system for educating the youth of India ; for, without this India cannot be blest. The great and holy cause of religion has made many accessions during the past year, nor has the Missionary spirit been either diminished or contracted ; it has on the other hand expanded and increased ; and not only this, but the elements of which it is composed have been purified, so that it burns more steadily, brightly and usefully. Our *Missionary Institutions* appear to be more concentrated in their efforts, and all the labourers are pursuing their work more devoutly than in former years. The year opened with the trumpet-tongue of *War*, prophesying distress and misery from every quarter—*Pestilence* with all its horrors threatened to renew its former desolation, and *Famine* added her note of warning and her moiety of affliction to our land ; but at the close of the year, we hear the sweet notes of *Peace* sounding from that which was to have been the theatre of war. *Health* and activity light up the national countenance, and *Plenty* is again opening her horn filled with every blessing for mankind. From the continent of *Europe* the same cheering spirit of love to God and man is evidently increasing. The religious temper of the land of the *Pilgrim Fathers* appears also to have become more steady. On the shores of *Africa* the interests of true religion have not diminished, and in the islands of the *west*, long and fearfully rendered odious by the cries of the slave and the groans of the oppressed, the sound of joy has arisen up from the hearts of our brethren, equally blessed with civil and religious freedom. And in our *Britain*, the country which God has evidently selected to be the refuge of the destitute, the shield of the oppressed, and the spot of earth in which his Missionary altar shall be erected and fed—there the spirit of piety still continues to live in all its purity and vigor, and mercy and truth continue to sound out from her unto all the earth. We are also cheered in perceiving that the wildnesses and extravagancies both in theory and practice which *did* disfigure the Church of Christ, are fast losing their hold on her, and she is in all her children being again clothed in her right

mind and sitting at her Lord's feet. The power of simple and heavenly truth appears equally to have subdued the wildness of the leaders in this crusade against reason and Scripture, and to have stemmed the cold sterile waters of Neologism and Socinianism which did threaten to waste the fairest portions of the church with their deadly influence ; and *Popery*, though apparently increased in numbers is evidently but putting forth a hidden strength, a power which she has long possessed but did not dare to exhibit ; and we rejoice even in this, as we much prefer an open enemy to a masked foe ; the stir of battle is preferable to the assassin's knife. From every quarter then we hear but sweet and cheering sounds. From the east and west, from the north and south, from island and continent, from river, and sea, we hear one note struck, to one song, and that the song of the angels—"Peace on earth, goodwill towards men, and glory to God in the highest." In the midst of the general joy and the concert of sweet sounds, there is in a missionary point of view one sad note heard from afar—it is the voice of martyrdom, rolling its cry with stirring potency on the ear of the church, though uttered by a female voice,—the voice of the martyr of *Madagascar* sounds with a melancholy yet interesting note through the arch of heaven, and yet in it, we, the members of Christ's body, hear, though heart-rending it be, that which prophesies the triumph of the cross even there, and gives us an evidence in our day of feverish activity, that when the cross requires it, the grace of suffering even unto death will be given from on high, and the subjects through which the power of that grace shall be manifested will not be wanting, though it be in a barbarous and heathen land. Cheered even by the darkest prospects and seeing good issuing from the most afflictive dispensations of God, (for "God is his own interpreter and he will make it plain," and all things shall work together for good in his hands,) we shall, under his blessing, pursue our editorial course through evil and good report, giving to important subjects the prominence they demand ;—in non-essential matters affording the most ample liberty ;—in necessary things marking a strict and brotherly unity ;—in all things exercising the charity of the gospel, and in the whole of our labours

seeking, (God helping us,) to promote the present and future happiness of our race, and the glory of God our Father, Redeemer and Sanctifier. To effect this great end we need the prayers and influence of all those who love our Lord Jesus Christ in sincerity and truth: we now ask them, and shall we ask in vain? Returning our sincere thanks to our subscribers and contributors for past favours, we cast ourselves upon the Christian public with confidence and hope for the future.

φίλες.

## II.—*On the Government plan of Education.*

To the Editors of the Calcutta Christian Observer.

MESSRS. EDITORS,

Having read a long and able paper in your valuable periodical, written on the Government plan of education, and also several excellent letters of the Rev. Mr. McDonald, on the same subject, in the *Englishman*, the following thoughts were suggested, which I place at your disposal.

The policy of prohibiting the Bible from the Government schools in this country, appears to have taken its rise from the dread which the Committee of Public Instruction have of interfering with the religious sentiments of the natives.

This, in their view, no doubt, is sufficient to justify such a prohibition. But it appears to me after all their caution, that they have only gone half way in non-interference, or in other words that they have “strained at a gnat and swallowed a camel.”

Why exclude the Bible from their system of education, because of its opposition to Hindu Mythology, and the maxims of the False Prophet, while they introduce our sciences, which are equally opposed to them. These as well as our religion, or the Bible, are the antipodes to almost all that is either taught, or practised by the millions of India. If therefore non-interference be the watch-word of the Committee; in order to be consistent they ought at once, like the believing Jews and Greeks, to burn their books of *Ἐφεσια γράμματα* which treat of curious arts, scatter their schools to the four winds of heaven, and say to the inquiring native when he asks “What is truth?” “Go pursue the course of your benighted fathers, our fountains of knowledge are sealed and you are doomed to perpetual ignorance.” To this result the principles of the Committee would lead them were they to carry them out; and surely if they wish to avoid all religious interference with the natives, they ought to adopt this course. Mathematical, and Philosophical truth, can no more be reconciled with the Hindu *shāstras*, than moral truth. In order, therefore to teach the natives any of our sciences to advantage, their whole fabrication must be exploded.

“*Pergis pugnancia secum frontibus adversis componere.*”

Why then we ask again, should the Bible be excluded? Is it more opposed to the *shāstras* than to our history, geography, and astronomy? It is true the Bible condemns both their doctrines, and ethics; but it has little to do with the system of human science taught in them. It does not profess to correct the misconceptions of men, concerning the laws of

Nature, but aims chiefly at the reformation of the heart ; and so compatible are its rules of morality with the light of nature, that the mind of man when unsophisticated, always yields to them its most cordial consent.

Whence therefore would arise the evils anticipated from the introduction of the Bible into the Government schools? All the objections which can be urged against its admission, may be brought with equal force against the introduction of almost all our sciences.

Do we teach history? This sets aside the boasted antiquity of the Hindu shástras, and even charges them with falsehood. It detracts from the glory of their renowned heroes, and contracts their millions of ages into a mere pittance of time.

Do we teach geography? This is also at variance with the sacred books of the Hindus, and the facts we adduce to establish the truth of this science, do as much to undermine the veracity of these books, and consequently their divinity, as any moral truth, deduced from the Bible could do.

Lastly, do we teach astronomy? It is equally at war with the shástras, and must before long triumph, at once, over the nonsensical system taught by the bráhmans, and their rule of faith. But does not this indirect manner of attacking the Hindu faith, savour of interference, with the religious sentiments of the natives? Many of them are sagacious enough to discover that it does, and I have been told more than once by respectable pandits, that we only teach our sciences to overthrow their shástras. Yet where are the insurrections, and massacres which alarm the dreams of those who talk so much of non-interference?

Are not our English schools generally well attended, and especially the Missionary schools? Although the natives well know that religion must suffer by them. Is it said, the Committee of Public Instruction do not profess to interfere with the religious sentiments of the natives—that they only wish to teach them useful science? But will such a profession be relied upon, by the more discerning among them, when they see their sacred books attacked, at every avenue, by our sciences?

What would Christians, in Britain or America think of a set of men who would go among them with professions of non-interference with their religion, while they were at the same time, endeavouring to prove to their youth, by facts, thought to be discovered, in mineralogy, geology, &c., that the earth is much older, than it is said to be by Moses? and by events recorded in profane history, endeavour to prove, that all the historical portions of the Old and New Testaments, are utterly false? Would Christians rely upon such a profession, while these men were thus attacking their sacred scriptures, and doing what they could to undermine the foundation of their faith? Would they not prohibit their children from attending their instructions, and banish them from society? How then can we suppose, that the natives of this country do not foresee the evil consequences which must result to their religion by the diffusion of our science among their youth? Can they not easily perceive, that the rising generation will thus become infidels? Shall we then, continue to diffuse our knowledge among them? Is this doing as we would be done by, as those who oppose the introduction of the Bible into the Government schools, boast of doing? Such take honour to themselves for their wonderful liberality of principle, and some would even go so far as to throw the mantle of mistaken charity over the degraded Hindu and Musalmán, and contend that they may be saved without our religion or Bible, while their sickly sentimentalism, shudders at the idea of a devoted missionary, faithfully warning them of their danger, and pointing out to them the only way of salvation through our glorious Redeemer.

Again, Is it said if the Government schools are doing so much for the overthrow of idolatry, and superstition, why oppose them? Simply for this reason, "they pull down, but build not up." We would not deprive the Hindu or Musalmán of his religion, bad as it is, without at the same time substituting a better in its stead. It has been clearly demonstrated by the experience of nations, that any religion is better than infidelity, and that Christianity and science must go hand in hand, if either would benefit mankind. If therefore Government would avoid the fearful consequences, of bringing up a generation of sceptics, let her, while she holds out with one hand, the light of science to expose the deformity of the shástras and the lies of the qurán, introduce with the other into her seminaries of learning, the Scriptures of Truth; or at least open the way for their introduction.

It is evident that the very same objections brought against the introduction of the Bible into the Government schools, may be urged against the admission of nearly all our sciences; and that if the Committee of Public Instruction should carry out their principles, they would be led to abolish all their schools.

But let us not be misunderstood. We are not of those who oppose a liberal education. This is one of the chief objects, for which we bade farewell to our friends and native land, and to which we have devoted much of our time, and influence in India. We therefore speak on the subject of education from experience, and not from theory as too many do. I have now under my direction several native schools, and expect in a short time to establish several more; in all of which the Scriptures, either in part, or complete, in connection with the useful branches of human knowledge are, and will be taught. Against this course scarcely an objection has been made, either by parents, or scholars, and not unfrequently those who are beginning to read, request me to give them a Bible. I think it may be truly said, that the native youth, who read the Bible, take more interest in it, than they do in any other book. And is it not reasonable that they should? For what could be more interesting than the simple, yet God-like, account which it gives of the creation? What more pathetic than the book of Job, or the Psalms? What more sublime than the Prophets, and what more lovely than the biography of our Saviour? Only let the contents of this wonderful book be made known to the natives of India, and I venture to say, they will not hesitate to read it, nor to approve of its divine precepts. But keep them in ignorance of it, and they will be despisers of us, and our religion as long as English authority exists in the land, and there are bráhmans to teach them to ridicule Christianity, without knowing what they do.

I am fully aware, that in many parts of the country, the natives strongly oppose the introduction of the Bible into the Government schools. But what is the cause of this? Why they have been taught to look upon it as a dangerous book, and to believe its pages are fraught with damnable heresies, and this belief has been but too often confirmed by their prohibition from the Government schools. They cannot understand why else it should be excluded, while we teach them our sciences.

The fact is; those youth, so far as I have known them, who have been instructed in these schools are more prejudiced against our religion, and Scriptures, than those who have never received any instruction from them. To illustrate the truth of this, many instances might be given.

I have had munshís in my employ, who had spent much time in the Government schools, and Colleges, and yet were afraid even to touch a Bible, and much more to hear, or read it; which, by the by, argues but little for the expanding and enlightening tendency of the Government

scheme of education. How can truth flourish in a mind so contracted by prejudice, and clouded with superstition ?

My motto is, "Schools on religious principles, or no schools." For I hold it to be true, that of all the advantages which one man can bestow upon another, none can be compared with securing for him an education under the influence of the Bible ; and I believe it to be equally true, that of all the injuries which one man can entail on others, the greatest is to shut them out from the light of truth. I am bound therefore, in view of the value of the human soul, considered, as an intellectual, moral, and immortal being, to bring the truth of God to bear on the forming stage of its existence.

I however disclaim all kindred with those who would advocate a system of arbitrary proselytism against the natives, or who would force our sacred books on their youth : such a measure, every Christian Missionary would be among the first to deprecate. The Bible comes to men clothed with majesty from the throne of God, and addresses itself to his understanding and moral feelings, on an all-important subject, with the most persuasive arguments. It comes with a message to every sinner, entreating, and commanding him to give it due reverence. If such a message does not command his attention, when properly presented, it were worse than useless for us to add our paltry authority, to compel him to profess his belief in the Divine Oracles. As well might we hold up a taper to light the sun along his pathway in the heavens, as to attempt to give efficacy to the word of God by force.

While however I would reject all compulsory measures to introduce the Bible into the Government schools, I also contend, that no barriers should be thrown in the way of its introduction. And this is all we ask of Government. Who has a right to stay the word of God ? It requires to have free course and to be glorified, and woe to the man, or men, by whom its course is impeded. Will any political policy for such an interference be admitted at the bar of God ? Will not even the heathen condemn our conduct, when they see us withholding from them our religion, lest they should think we wish them to become Christians ; while at the same time we profess to believe, that ours is the only true religion ? And what will they think of our *religious sentiments*, when they behold us endeavouring to undermine their *shāstras*, by inculcating our sciences in the Government schools, while we exclude from them our Bible ? Will they not justly infer, that we attach more importance to our sciences than to religion. Surely such conduct is calculated, to make both the Hindu and Musalmán despise us, and our religion together. And now in conclusion, all we ask, is that the Committee of Public Instruction may remove the stigma which they have cast upon Christianity, and our sacred Bible, by excluding them from the Government schools—that the way for their introduction may be left open, and that it be at the option of the youth in them to read the Bible, or refrain from it.

And this we ask, in the name of that volume, at the revelation of which nature was arrested in her accustomed course to prove its divinity, and in the name of that book, which we all recognize as the source of every thing which distinguishes us from the heathen ; even as the fountain of knowledge, happiness, and holiness. And lastly, we ask it in the name of Him, who commanded his disciples to preach the Gospel to every creature, and before whose awful tribunal we must all shortly appear to give an account of our stewardship.

## III.—Letter to a Friend.—I.

January 1st, 1839.

I cannot, my dear friend, contemplate your present condition without sorrow and concern. The occasion of my sorrow is, to behold a rational, immortal, and accountable being, under a dispensation of grace and profession of faith, wasting away into eternity, without fulfilling the end of existence; and the occasion of my concern is this, that for all who live and die thus, there is certainly prepared a fixed place of everlasting separation from all holy activity and heavenly blessedness, to which all unprofitable servants are consigned, and where they are left for ever to the power and suffering of evil. As you are bone of my bone and flesh of my flesh, my neighbour and my friend, I cannot contemplate you without heaving a sigh, and saying in silent ejaculation, "Oh, my God, why is it thus! why this apparent waste of material organization, of spiritual capacities and energies? why this expenditure of grace—this lavish extension of mercy? Oh why is not my friend the servant of such a Master, the child of such a Father? Oh why, under all the showers of thy bounty, and under all the genial warmth of a Redeemer's love, left to be only as the luxuriant weed, which springs up in a week, and withers in a day, and leaves, as its only trace, a little heap of organized corruption!"

I have many thoughts concerning you, my dear friend, although they may be unknown to you, and too little expressed by myself. Ever since I was, through the mercy of God, restored to the right use of my reason, and to the dutiful exercise of that self-love which is essential to the creature, in seeking after my own personal salvation, I have had a new world of care, sympathy and affection opened up to me—a world of *souls* is ever before me wherever I go—my eye cannot and my heart will not be detached from them—for them as well as for myself, must I live—for them also I am willing to die, if so be they can be saved. If I had not some such habitual feeling, nay rather principle, as this, I should have no evidence of my personal Christianity or of my individual salvation. My regards have of late been directed towards you, and my immediate transaction is with you now in this important matter;—receive my communication as the dictate of the spirit which I have been endeavouring to describe—and may the Lord God direct me and bless you!

My desire is first to point out to you wherein you fail, and that so specifically, that you shall be under no doubt as to my meaning. The basis of my remarks you will find in those

Scriptures which you profess to regard as the very word of God, and to which alone, on this side of the Judgment-seat, we can appeal for the standard of a Christian's mind and a Christian's practice. The only things I take for granted are these, that you believe in the Bible as divine, and that you desire to be considered a disciple of Christ.

The first fault I find, my friend, is this, that whilst "in God you live and move and have your being," you are not living as if this were really true. God is not acknowledged in all your ways, neither are you habitually shewing forth His praises. There is no more of God to be seen in your actions, or heard in your words, than in those of other men. In your worldly intercourse you are not known as a "godly" person. No man could discover that God is the supreme object of your love, desire and pursuit. It is not evident in you that you regard the judgment of God more than the opinions of men, or that the favour of the Almighty is of more consequence to you than the praises or censures of the world. In short there is no proof that, "whether you eat or drink or whatever else you do, you are doing all to the glory of God." Is there any such proof? Is godliness the grand object of your labour? You dare not say it is.

As a *Believer in the Lord Jesus Christ* what are your *obligations*? What is the very first of them, even this—"If any man will be my disciple, let him deny himself, take up his cross and follow me!" Have you thus renounced your own self and laid down as your fixed principle that in all things Christ shall be supreme? Do you thus take up your cross, ready and willing and determined to endure any measure of pain, loss or shame for His sake? Are you indeed following Christ in His spirit and character, as your example? Are you not rather compromising with the world, without considering for a moment whether your Master enters into the compromise, or whether he be not angry with you? Christ's mind is not the standard you regard, neither his will the rule you obey; but you are devising for yourself a mixed religion consisting of various elements; and are endeavouring to maintain a triumvirate government of self, the world and Jesus Christ, which is an attempt as vain as it is wicked.

Neither are you living as a *temple of the Holy Ghost*, which every Christian must either profess, or seek to be, else he is nothing. "What," says the Apostle Paul to the back-slidden Corinthians, "know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Do you, my friend, believe in this principle, this first principle, of practical Christianity? And if

so, must it not be evident to your own self that you are not like one inhabited by God, a living temple of the Divine presence? Where are the thoughts, the words, the actions, breathing of inward grace, and betraying such intimate communion with God as this? Where are the "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," which as certainly mark the indwelling Spirit as the ripening fruits mark the favoured tree? Oh, my poor friend, where are those "Fruits of the Spirit!"

Again, are you the associate of *Saints*, or the companion of the *World*? In your more private hours of friendship, when you may act as you list, is there not too much reason for the surmise that you draw towards the rich and the gay and the learned and the influential of this world; and that the company and the notice of such, present higher attractions to you than the divine breathings, or the spiritual aspirations of the people of God? "The lust of the eye, the lust of the flesh, and the pride of life," occupy a paramount place in your house, your person, your parties, and your general intercourse—and therefore you have not and cannot have pleasure in the company of those who have overcome the world, and whose endeavour it is to mortify the flesh with its affections and lusts—you would wish to possess their esteem and regard without sacrifice, and to enjoy their company within the limits of self-denial—you would not wish the world to suppose you a friend of saints, nor saints to suppose you a friend of the world. Alas, my friend, what miserable work is this, that you toil in? See you not that in this state you have no right to this evidence that you have "passed from death unto life, that you love the brethren?" no: no right whatever.

As to the world around you, the world of your *fellow-sinners*, to what purpose live you? Are you, as a Christian ought to be, a "light" in the midst of darkness, "salt" in the midst of corruption? Do you love your neighbour as yourself? Do you believe, that not to do so is constant sin? I fear, nay I believe that the fulfilment of this part of the Divine Law is not with you an object of pursuit, as it ought to be—and that you are passing out of this world of miserable sinners without having once seriously laboured for the salvation of one soul. Let me suppose you, and all those over whom you have had influence, cited before the tribunal of God, what evidence would they be compelled to give concerning you? Let me suppose the same case in regard to the perishing idolaters of India, amongst whom you have so long been, and whose personal services you have so long used, and what would be the probable result to you? Can you for a moment stand to this as a test of your

salvation before God? No, my friend, you dare not—and yet a test it will and must be. Oh consider then, that you have been living hitherto as the barren fig-tree—that you have only helped the world to sin more, not less, although under the garb of decency and social propriety—and therefore that you have only influenced men towards hell and not towards heaven, however unwittingly. This also is sin.

In a little time more, you must *leave this world*. Your body shall return to the dust, and your spirit appear before God in judgment. You will then enter upon your eternal state of existence, which shall never be interrupted save by the future resurrection of your body to be a joint-partaker, after the great day of public judgment, of the same state into which your disembodied soul had previously entered. But in what state of *preparation* are you for this event, which is so sure and may be so near? Your gold and your silver you must leave to others, and the profit of all your labour here shall cease—and what provision have you in the life that is to come? Whether shall you be in hell or in heaven? My friend, have you no security, no pledge of safety in *this* matter, a matter of eternity? Nay—I fear that with all the rapidity of the time already past, the future is approaching, and you are unprepared for death, for judgment, for eternity! Oh foolish one! for what are you living? for what have all your past years been spent? what is the fruit of them all at this hour, or what do you expect to extract from them at last? Are you more fit for heaven? Are you less worthy of hell? Is the probability of your salvation increasing in the same proportion with your approach to that from which you need to be saved? Alas, my poor friend, let the truth be told—you are *not* living for God, for Christ, for heaven, for eternity, or for salvation—but for self, for the world, for the flesh and for time; it is impossible therefore that you can be in a state of fitness for the change which awaits you—and it is just as impossible that any hope you are entertaining of future safety can be otherwise than delusive.

I might say many more things in regard to your present melancholy condition, and the sadness of your future prospects; but at present I forbear. My desire is to stir up to serious reflection and inquiry, your dormant soul; and to present to you some materials for solemn deliberation.

In conclusion, if you ask me to state briefly my opinion of your present condition, I would say that I fear you are an *unsaved sinner*, baptized unto the name of Christ, but separated from His salvation. Consider what I say—consult your Bible, and see whether you can from that book bring evidence that

you are any thing else than what I have just expressed. Remember that that book will be the standard of your judgment in the great day of the Lord. Adieu, my dear friend, and may God the Holy Spirit enlighten you on the subject of this letter!

Yours in love,

J. M. D.

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#### IV.—*A Hint to Romanizers\**.

To the Editors of the Calcutta Christian Observer.

SIRS,

Though I have recently noticed several new publications, and some second editions, in *Romanized Hindustani*, I have been surprised to see so few in Romanized Bengali, and most of those published long ago. Do the Romanizers contemplate abandoning their experiment, so far as it regards the Bengali, or is it their intention to resume their efforts with renewed vigor? If the latter, allow me to offer a suggestion. It is, that before proceeding any further, they should once more review their ground and endeavor to ascertain, if possible, whether there are not some radical defects in their scheme, which will for ever prevent its becoming popular with the natives of Bengal. In Romanizing the Bengali, they have to contend with one of the most perfect alphabets on earth, and before attempting its abolition, it becomes them to offer something at least equally perfect and equally simple. This they can hardly be said to have done, while their system remains encumbered not only with several useless letters, but with such a profusion of "horns and tails," as to completely disfigure our fine Roman characters, and seal its condemnation, in the minds of most readers, at a single glance. Sir William Jones' system of accentuation is suitable enough for the pages of the Asiatic Society's Journal, and other literary works, but unless materially simplified, it can never make its way among the native population, as the ordinary mode of writing. The use of accents, however, is preferable to the double-letter system of Gilchrist, which is so utterly unclassical, and so completely changes the long established European pronunciation of the vowels, that it is surprising it should ever have acquired the popularity it once had. Still, regarding it as a question of mere practical utility, it must be confessed that ee and oo are written with greater facility than í and ú, and also look better in print.

Let me not be understood as an enemy to Romanization, in languages where it can be effected with manifest improvement. Whether such is the case with the Bengali, I shall not pretend to determine. The Romanizers will, I hope, pardon me for suggesting that their plan

\* We can assure SHORT O that if we had known at an earlier date that his favor would have appeared in two other periodicals before the publication of the *Calcutta Christian Observer* it would not have had a place in our pages:—we are not in the habit of inserting old Newspaper articles.—ED.

for writing this language is not so perfect as it might have been, and if my remarks are too late to be of any use in respect of the Bengali, they may still be of some service to those who are taking in hand new languages.

The alterations which I would make in the Romanized Bengali, are four.

1. I would remove an *h* from each of the characters *ch* and *chh*. The application of *h* in the first instance is absurd, in as much as the sound to be expressed contains no aspiration. *Chh* is still more objectionable, exhibiting two *h*'s in contact, representing different sounds, and having not the least resemblance to each other. It is, or ought to be, a fundamental principle in Romanizing, *that no letter shall be used to express two essentially different sounds*. If *h* is used for the aspirate, as it undoubtedly must be, why should it be attached to a letter which is not aspirated? By the way, I would inquire, (for I am certainly at a loss to know,) is *C* a letter belonging to the Romanized Bengali alphabet, or is it not? If not, must not its introduction, as part of a *compound* character, appear to native readers a very singular anomaly? If it is, on the contrary, to be considered as a letter of the Romanized alphabet, what is its sound? And is it not fully competent, by itself, to represent the sound in question? Is it not actually so used, in the Italian language, whose pronunciation the Romanizers have, in almost every particular, implicitly followed? Why are *ch* and *chh* preferred before *c* and *ch*? Because, forsooth, they correspond better with the *English*! whose rules of orthography the Romanizing system, from beginning to end, violates without scruple.

2. I would propose the omission of *y*, when preceded by *i*, and followed by another vowel. The insertion of this letter in such cases is repugnant to the genius of the Roman alphabet, as well as the Greek, though not unsuitable to alphabets formed on the plan of the Sanskrit and Bengali, where it is used as a mere fulcrum to sustain the accompanying vowel sign. Even here, its use is a mere matter of taste, as the sound would be expressed with equal definiteness by either  $\text{ॠ}$  or  $\text{ॡ}$ . But in the Roman character, where each vowel is a separate and independent letter, the *y* is only a disfigurement. To insert it in such words as *kariyá*, *laiyá*, *uráiyá*, is as repugnant to the established usage of all languages expressed in Roman letters, as it would be to write *Austriya*, *Russiya*, *Indiya*, *Jeremiyah*, *Publiuy*, *Corneliyus*, *Scipiyo*.

$\text{ॠ}$  used instead of  $\text{ॡ}$  after the sound of long *o*, should also be omitted in transferring the native to the Roman character. If expressed at all, it must be by *w*, for *y* in this case gives a false sound. How absurd to write *rutiowala*, a *baker*, when the pronunciation is *rutioala*, or *rutiowala*. The insertion of the  $\text{ॠ}$  in instances like this, where it has manifestly no sound of its own, is a pretty good proof that when similarly inserted after the sound of *i*, it is there also to be regarded simply as an  $\text{ॡ}$ , used to support the accompanying vowel. Whatever *y* or *w* there may be in either case, is included in the preceding *i* or long *o*, and evolved, necessarily, by the transition of the voice to the subsequent vowel.

3. I would propose the abandonment of *a*, as the representative of the Bengali ঞ, or inherent vowel. The adoption of the *a* to express this sound, I consider the grand error of the Romanizers. That this letter should be used to represent the first vowel in Hindustani, where the sound is that of *u* in *but*, is very proper; but to write *a* for short *o*, is an unnatural and unnecessary departure from the principles of European orthography. None of the vowels have their regular pronunciation more firmly settled than *a*, whose appropriate sound is that heard in the word *far*, approaching, when unaccented, the sound of *u* in *but*. The use of this letter to express the organically different sound of short *o*, is a violation of the principles laid down by the Romanizers themselves. In their key, they give the words *America*, *woman*, as containing the standard sound of *a*. In direct contradiction to this, they are obliged to inform us in their Romanized books, that "in Bengali the ঞ (*a*) is generally sounded like short *o* in English; but when prefixed to words to express a negative, it is pronounced like *a* in *fall*, and often in the middle of a word like *u* in *but*." Short *o*, then, is the regular sound, and short *u* the exception. Perhaps I shall be told that short *o* is a corruption; that short *u* was the sound in the original Sanskrit. This is of no consequence, unless we are determined in good earnest to restore the letter to its original state, and teach it, in its Sanskrit purity, to all the people of Bengal. The only question is, What, at the present time, is the prevailing, and of course *correct* pronunciation of the Bengali letter ঞ? Most certainly it is short *o*; nor do those instances where, in the middle of a word, and in unaccented syllables, it sinks into an obscure sound, resembling that of *u* in *but*, go to invalidate my position, that the full, distinct, and proper sound of ঞ is short *o*. It is well known that, in nearly all languages, any vowel, becoming indistinct from peculiarity of position or want of accent, is liable to slide into this sound of short *u*. Especially is it the case in English, where perhaps a majority of the unaccented vowels are thus sunk.

That *o* is the appropriate letter for expressing the Bengali ঞ, we have additional evidence in the fact that it has been so generally adopted by those who have heretofore undertaken to write the Bengali in Roman letters. It was used by Forster, in his double vocabulary of English and Bengali; by Gilchrist in his Romanized Polyglot Fables, and by the native authors of Bengali and English vocabularies;—who, however great may have been their differences on other points, have all been agreed in the use of *o* as the proper representative of ঞ.

The Romanizers seem to have, at the outset, laid it down as an axiom, that the inherent vowel of every alphabet derived from the Sanskrit, and the first vowel of the Arabic, Persian, and Hindustani alphabets, notwithstanding the difference of sound, must be represented by one and the same letter; and they appear to have had no better reason for changing the Bengali short *o* to *a*, than that they had adopted the latter for the short *u* of the Hindustani and other languages,—the very reason, in my opinion, why they should not have adopted it for the Bengali ঞ. The perfection of any system of Romanizing must be in having, wherever practicable, as many differ-

ent characters as there are different sounds. Gilchrist, notwithstanding the numerous defects of his system, was correct in this particular, that he expressed the first vowel of the Hindustani and Bengali alphabets by different letters.

Restoring *o*, therefore, as the symbol of the Bengali ঔ, we shall have to insert the accent over the long *o*, which has been omitted by the Romanizers as unnecessary, their plan requiring only one kind of *o*. To counterbalance this, we shall get rid of the accent over the *a* (á), a letter of nearly *ten times* as frequent recurrence as the long *o*.

Let it not be said that this removal of the accent from *a* to *o*, though a saving in the Bengali, will be otherwise when applied to the Hindustani, and other languages where there is only one sound of *o*. It needs no application to such languages, for where there is but one kind of *o*, or any other vowel, we have of course no occasion to distinguish it by a mark.

4. The other change I would propose is the rejection of the accents over *i* and *u*, and the diacritical marks under consonants having but one sound, in accordance with the plan for reforming the native alphabet, proposed in the *Bengal Herald*, of the 22nd of April last. There is no difference in the pronunciation of the two *i*'s or the two *u*'s in Bengali, except what arises from the circumstance of accent, and to this the distinctions of long and short, in the native character, have no reference. To attempt keeping up a distinction without a difference, is only productive of confusion, while the object to be gained, viz. conformity to the Sanskrit, is of comparatively little importance.

Whether the sounds of ष (sh) and স (s) are precisely the same, as maintained in the *Herald*, or whether the former has a slight aspiration, sufficient to justify the use of the *h*, I shall leave for others to determine.

Let us now take a practical view of the subject, and see whether the changes I have proposed will be of any advantage in clearing the system of useless marks and redundant letters. For the purpose of comparison, I take the illustrative passage selected by the Romanizers, viz. the first 14 verses of the Parable of the Prodigal Son. It will be found at page 107 of the "Application of the Roman Alphabet to Oriental Languages."

The passage as there Romanized, contains 196 accents and diacritical marks. We must add ten others, so many having been omitted through mistake in printing, making in all 206. From these I deduct such marks as are now dispensed with by the Romanizers themselves, (taking Mr. D'Rozario's Dictionary as the standard,) amounting to 20; thus reducing the whole number to 186.

Making the four alterations I have suggested, the passage will contain accents and marks 30; less than ONE-SIXTH of the present number!

Or, if we retain the three additional letters used by Mr. D'Rozario, viz. *í*, *ú*, and *ř*, thus preserving every distinction, imaginary or real, which is made on the present plan, we shall still have only 41 marks. In other words, SEVEN-NINTHS of these accentual disfigurements will

be swept away, without the slightest abridgment of the distinctions now in use.

The number of useless *h*'s removed from the *ch* and *chh*, will be 15; the number of *y*'s 30; making a gain of 45 letters in 14 verses.

But lest any one should imagine there must be some mistake in this matter, I will transcribe the passage, Romanized on the plan I have proposed.

LUKE xv. 11—24.

Ek byoktir dui putro chilo. Tahar konishtho putro pitake kohilo, He pitoh, tómar bishoyer je ongsha paibo taha bibhag koria deó. Tahate pita nij sompotti bhag koria tabake dile por, sei putro somosto dhon ekotro loa dur deshe prosthan koria dushacoronete somosto sonsthan uraia dilo. Pore se deshe moha durbhikhyo uposthit hoilo, ebong tahar sokol dhon byoy hoile tahar doinyo dosha ghotite lagilo.

Pore toddeshio ek grihosther ashrito hoile, sei byokti shukorpal coraite tahake mañhe pañhaia dilo; kintu tahake keho kichu ahar na deóate se shukorer khadyo khósha probhriti dwara udor purno korite banca korito. Obosheshe se mone mone cetona paia kohilo, Hay, amar pitar nikoñe koto koto betongrahi das jotheshtho ahar paiteche, kintu ami khyudhay moritechi. Otoeb ekhon ubhia pitar nikoñe gia ei kotha bolibo, He pitoh, Ishworer biruddhe ebong tómar nikoñe pap koriachi, e karon tómar putro bolia bikhyato hoibar jógyo nohi. Amake apnar ek betongrahi das koria rakhun.

Iha bhabia se gatróttan koria pitar nikoñe gomom korilo; tahata tahar pita durhoite tahake dekhia dhaboman hoia tahar gola dhoria tahake cumbon korilo. Tokhon putro tahake kohilo, He pitoh, Ishworer biruddhe ebong tómar nikoñe pap koriachi, otoeb ekhon tómar putro bolia bikhyato hoibar jógyo nohi. Kintu tahar pita nij dasdigke agya dia kohilo, Sorbóttom bostro ania ihake poraó, ebong ihar ongulite ongurio deó, ebong ihar payete paduka deó. Ar rhishtó pushtó bachur ania maro, taha bhójon koria amra anondo kori. Je hetuk ei je amar putro se mrito hoia ekhon sojib hoiache, ihake haraia punoshco pajiachi; tahate tahara anondo korite lagilo.

I do not offer the foregoing with an expectation of its being found absolutely perfect; I am apprehensive it may still contain several redundant letters; but I am confident, Mr. Editor, that you will acknowledge it to be less clumsy in appearance, capable of being written with much greater ease and rapidity, and founded on principles more strictly philosophical than the present system.

Your obedient servant,

SHORT O.

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V.—*Narrative of the wreck of the ship Protector, Captain Dixon, at the Sand Heads, on the 16th October, 1838.*

The ways of God, (says the sacred writer,) are a great deep; clouds and darkness are round about him, yet righteousness and judgment are the habitation of his throne. Often, in-

deed, in the mysterious providence of God, are we short-sighted mortals made to feel, and are called to confess before his throne, how dependent we are upon his power, wisdom, and mercy; that it is in Him we live and move and have our being. It is with propriety said of all men, that

“On a narrow neck of land,  
 ’Twixt two unbounded seas they stand;  
 Yet how insensible!  
 A moment’s time, a moment’s space,  
 May take them to a heavenly place;  
 Or shut them up in hell!”

That which is emphatically true of all, is especially true of those who go down to the sea in ships; the starting of a plank, the dropping of a bolt, or the opening of a seam, may launch a whole crew, in an instant, into an awful eternity. Yet how insensible are the majority of seamen to the awful uncertainty of their state; and what evidence have we in the conduct of God to the whole race of seamen of his tender mercy, and long-suffering kindness: he beareth indeed long with their sins, and tarrieth in the execution of his justice. He delighteth in mercy towards them. The foregoing reflections have been induced, by an occurrence, the most appalling and awakening which has ever happened in connection with the shipping interests of the port of Calcutta—the total loss of the *Protector*, Captain Dixon, bound from London to Calcutta, laden with passengers, troops and stores for the East India Company. This unfortunate vessel was totally lost on the night of the 16th October 1838, on one of many dangerous reefs at the mouth of the river Hughly, at the very termination of her voyage; and out of nearly two hundred souls only one sailor and three recruits lived to tell any thing of the sad tale. A few particulars, connected with the melancholy event, and the only ones which can be gathered, have been taken from the lips of the only surviving seaman: they possess an interest, though it be a melancholy one, and read us a lesson of the most painful kind, saying unto us, “Be ye also ready, for in such an hour as ye think not, the Son of man cometh.” This unfortunate vessel sailed from London about the middle of June, having passengers on board, and recruits, with women, children, the crew, captain, officers, &c. altogether making a total of about 200 souls. She had had up to the 11th or 12th of October, when nearing the shores of India, a pleasant and prosperous voyage. All on board were full of life and spirits, in the prospect of a speedy termination to the tedium of an Indian voyage. The young were doubtless elated with the prospects of the festive scenes which awaited

them : the more advanced were anticipating either the accumulation of wealth, or the acquisition of honor : some looking forward to a happy and affectionate meeting with long separated friends, and others filled with ardent hope of speedily realizing a fortune and retiring to their father-land ; while the thoughtless sailor and young inexperienced recruit might be, as is too often the case, in imagination revelling in all the low pleasures of which India is so prolific. Whatever might be the thoughts, doubtless they were as varied as the persons on board were numerous. Soon, very soon, a cloud passed over the prospects of all, and every mind was brought to bear on the one solemn subject of *Death, Judgment, and Eternity ! !* The voice from heaven to each and all was—" Prepare to meet thy God !"

The man James Whiskey, the only seaman saved, gives, from such a recollection as he can rescue from the confusion of thoughts which must have crowded upon his mind, and the dreadful state in which he must have been after the wreck, the following statement. " We were coming up the Bay of Bengal with a steady breeze, ship in good order and well trimmed. All hands, both passengers, recruits and crew, were in good spirits. The Captain (Dixon) in the daily habit of taking sights up to the 11th or 12th of October ; he appeared quite confident of his course, and there could be no mistake about where we were. He was like a man who knew his trade. About six days before we were cast away we made False Point light-house. We then worked to the eastward and continued bearing this course, stretching across the Bay until the night of the wreck. I heard the Captain say to the chief officer, he thought we were near the reefs, on account of the noise of the breakers and other things. On the morning of the 13th, when the morning watch was roused, the weather was dirty and unsettled. The ship was put under double reef topsails, and sent down royalyards, expecting a stiff breeze. Continued to work to the eastward with the ship in this trim. The Captain now began to be anxious, but said nothing about putting to sea. He appeared reserved. About 10 o'clock P. M. on the 16th the gale eased a little, and the Captain ordered the mainsail to be set ; but about an hour afterwards the gale suddenly increased and chopped round, and it was baffling with a confused heavy sea. All hands called up, sails furled, and the ship put under bare poles. The Captain called out ' Is the anchor all clear ;' the chief mate replied that it was, but suggested the propriety of not bringing the ship to an anchor there ; the Captain rejoined, ' She will ride easy enough,' and ordered it to be let go. It

was let go in quarter five—is sure of the soundings for the lead was cast by an experienced seaman. There was scarcely time to give her the cable, before she was reported half full of water, all hands to the pumps, and a midshipman sent below for grog, but returned and said she was full of water. She then struck by the stern, carrying away her rudder, and starting her stern-post. Up to this time the soldiers and passengers were either below or in the cuddy. The fore and main-top masts were cut away, and the ship eased in every way, pumps going all the while, but to no purpose. The quarter boat had been washed away, and the long-boat went to pieces almost immediately. The last that he remembers of the crew was that they were forward, trying to make a raft. The only passengers he saw were Mrs. Cooper and her little boy; and the last persons he remembers seeing on the vessel were Captain Dixon and the chief officer. The chief officer having asked the Captain what he would do, he replied, “swim as long as I can, and then drown.” The scene that followed the announcement of their hopeless condition, beggars all description; the recruits, their wives and children, rushed on deck calling on the name of God. The crew were also imploring the mercy of God, and the passengers were at prayer in the cuddy. In their distress they called upon the Lord, but in a few moments they were scattered in every direction at the mercy of the pitiless storm, clinging to spars, planks, &c. soon exhausted the majority sunk as lead in the mighty waters, to rise no more, till the sea give up its dead. Whiskey was saved in a most singular manner: he had been up the main rigging to cut away the topmast, and was washed out of the shrouds on to the poop; so that instead of being on the fore-castle with his companions who all perished, he was on the stern-post, when it parted from the ship, and from which he was ultimately rescued. The following extract from a letter addressed to the public prints by the Secretary of the Sailor’s Home, although repeating one or two of the circumstances previously mentioned appears to give as much completion to this narrative as it can have. The Secretary of the Home says:

“It may not be uninteresting to the public to be made acquainted with a few facts connected with Whiskey’s rescue from a watery grave: it appears that on the night of the fatal shipwreck he was on duty on the poop, which was separated from the main part of the vessel, and he with twenty-seven more, including the Surgeon, hung to the stern-post after it had been cleared off the poop. Several of the poor fellows, weakened by the violence of the storm, let go their hold or threw themselves into the sea in despair, others were washed off, to use the man’s expression, ‘he did not know how;’ and he was at last left but with one solitary companion. The last persons among the passengers that he saw were, the ‘officer passenger’ and his sister, (Lieut. and Miss

Martin,) Mrs. Cooper and her little boy, who, he says, appeared to be trying to comfort and help his mother. The Surgeon was soon washed off the stern-post but for a time was kept above water by a plank, he however, soon sunk to rise no more.

“For seven days and nights this poor fellow and his companion were drifting about in the open sea, exposed to the rays of a vertical sun during the day, and the chilling colds of an equator night, without a particle of food or a drop of water. On the morning of the eighth day the *Herculean* sighted what the Captain supposed to be the Pilot-boat; he lowered his boat for the purpose of taking the pilot out of her, when the crew discovered it to be a part of a wreck—they made to it, and found the companion of the survivor in a completely exhausted state, and the man Whiskey so weak that he was unable to hail; they were taken on board the *Herculean* and treated with every kindness; the other man died, and this one out of the whole ship’s crew alone lives to tell the tale. He has resided in the ‘Home’ since his arrival in Calcutta, and has refused every solicitation to commemorate his deliverance by drinking and carousing, and is now anxious, as soon as a berth offers, to proceed to sea.

“The Committee of the ‘Home’ have provided him with every necessary during his residence there, and they feel a pleasure in having been the means, both on this, and on former occasions of affording an asylum to the shipwrecked and distressed seaman—their only object in bringing this case forward, is that this man, as one of a numerous class of hard-working, industrious and brave men, may not leave Calcutta without it being shown to him, and all his class through him, that the inhabitants generally, and the wealthy merchants in particular,

‘who dwell at home at ease’  
are always willing and ready to stretch out a helping hand to those who  
‘brave the dangers of the seas’—  
and who, by the misfortunes of a seafaring life, are cast upon their bounty.”

Here the little all we know of the case of these unfortunate people must come to a close and remain in awful silence, until the resurrection of the last day. Besides this seaman there were four or five recruits picked up, two of whom died, leaving but three out of the whole 200 to tell the tale. There are many pleasing circumstances connected even with this afflictive dispensation. 1. The deep sympathy which was excited in the minds of the citizens of Calcutta towards the survivors, and the universal sorrow which filled every breast for the fate of the lost. There was in the vessel a widow lady of respectable connexions who in the most praise-worthy manner, was voyaging to and fro from Calcutta to England with young children, for the purpose of supporting and educating an only son. No sooner did this fact transpire than the ever-liberal citizens of Calcutta raised a subscription of above 6000 Co.’s Rs. for his support until he can support himself; and a gentleman of well known benevolence, proceeding to Europe, has promised to take him under his protection, should he be a deserving youth. A subscription was also raised for the man Whiskey, which, after he had purchased his outfit, left him nearly £50 which has been forwarded to England. 2. The conduct of the sur-

living seaman is pleasing in the highest degree. Though a man incapable of either reading or writing, and hence with no stores of information or education on which to throw himself, he did,—although much sought after and visited—uniformly resist all solicitations to drink or carouse. All monies forwarded to him he carefully handed over to the Secretaries of the Home, and when asked what he wished to be done with it, he said he wished it to be sent home and secured in some way for “a poor old washerwoman of a mother.” The balance of the subscription has been transmitted to Messrs. Green, the owners of the *Seringapatam*, (in which vessel he shipped and sailed,) through Captain Denny, to be disposed of as they may deem best. When spoken to on the subject of his signal deliverance his reply was characteristic enough; “well sometimes that did cross my mind, but we are such poor creatures.” He regularly attended divine service every Sabbath, and when the writer of this narrative parted with him, the poor fellow wept and said when he was exhorted not to forget the mercies of God so signally displayed to him, “God bless you, Sir, and I shall be a good for nought if I forget this; I will try and serve God.” May the Lord thus signally deliver him from the deep and horrible pit, in the last day. 3. There are some singularly painful circumstances connected with this wreck. There was on board a wife newly married and tenderly attached, who had been left in England from peculiar circumstances, for whom the house and every thing was prepared, cut off in a moment; what a shock must this have been to the feelings of the waiting husband. There was an anxious mother plodding over the vast sea to support her only boy, cut off in an instant. Oh what a rush of agonizing feelings must have poured into her mind as she thought not only of her own end, but of her almost destitute boy; but the Lord hath taken him up. Then there were numbers of recruits, sailors, the poor Captain and officers, with all the passengers; most of them with near or dear friends both in England and India, and some depending on them for support and comfort in old age, all committed to a stormy and restless grave, in an instant. Oh if we could put all the sufferings and lamentations of the friends of this ship’s crew together, how vast and overwhelming would they be.

The most painful of all the circumstances connected with it, is perhaps the conduct of one of the rescued recruits, who had no sooner reached Calcutta than he gave out that he was a sailor, and the cook of the vessel, in order to escape from a soldier’s life, thus commemorating his merciful deliverance by

a most unblushing falsehood. He was discovered and handed over to the military authorities. How does this one act shew the desperate wickedness of the human heart. Before bringing these remarks to a close, we would press on your attention, dear reader, a few plain reflections.

1. We are all exposed to a far more fatal shipwreck than this. The shipwreck of faith and the soul, concerning which many have made shipwreck. 2. Many who have sailed with prosperous breezes over the ocean of life and apparently certain of entering into heaven, do actually come short of it foundering at the very mouth of the haven of rest, and stranding on the very shores of Canaan. They had not on board the Captain of Salvation. 3. Let us take heed lest we be mistaken in our course; and fear lest a promise being left us, we should seem to come short of it. 4. We see how entirely dependant we are on God for preservation and guidance, for in this case every thing was done which human skill could suggest, or accomplish, but it failed. The Lord alone is our keeper. He holdeth the winds in his fist and the waters in the hollow of his hand; and he alone can command the one or combat the other. 5. How uncertain is the continuance of our enjoyments, or the fulfilment of our hopes, save those which flow from religion and which rest on Christ. Here were persons doubtless promising themselves years of enjoyment and ease, just about to lift the cup to the lip, and drink to the full, when it is dashed from them in an instant. All eagerly stretching that eye which was soon to be glazed in death, to catch the first glimpse of land. Nor are they alone in their disappointment and sorrow. How many of our race, though not literally wrecked, are as far as hope, and joy, and peace are concerned, most completely and for ever wrecked. Oh that we may be wise, and consider our latter end, seeking for that preparation of heart which is from the Lord, and for a standing place upon that rock Christ, on which every sinner seeking and finding it, shall stand with triumph and joy at the last day. We would entreat your prayers for seamen; and also your aid that those who will and can endeavour to raise them from the evils of the fall may not be straitened either for want of funds, or of the spirit of the Lord God to give them success in all their labours. Pray and labour therefore that "the abundance of the sea may be converted."

A FRIEND TO SEAMEN.

## VI.—East Indian Slavery.

*The extent and present state of East Indian Slavery as gathered from official documents.*

In the *Christian Observer* for October, 1838, we commenced a series of papers on this important and increasingly attractive subject. The first paper related to the *Nature* of East Indian Slavery; we now purpose by extracts from official documents to shew, the extent to which it is carried, and its present state, so far as it can be gathered from the scattered materials in our possession. We shall reserve our own observations or statements until we have put our readers in possession of all the official facts, as they are chiefly those which will tell effectually either with the Government or the public. If they tend to excite the public mind, our own statements will go far to confirm, and strengthen, the newly-awakened feeling towards the oppressed people of British India. We shall commence with Bengal and Madras.

## I. BENGAL.

“The second Judge of *Dacca*, in 1812, remarks, respecting that district,—‘Inveigling away and selling slaves, has long been a prevailing offence, I believe peculiar to this district, and numerous prosecutions are consequently preferred for recovering them.’

“The same gentleman observes respecting *Sylhet*,—‘The odious practice of trafficking in slaves has long subsisted in that zillah, and doubtless many and various abuses have been committed under the cloak of an authorized commerce, or, at least, of such mercantile transactions not especially prohibited. The trade is carried on to a considerable extent, as is universally acknowledged; and, from the best information on the subject, it is computed, that *the number of slaves in the district amounts to about ONE-SIXTH of the whole population*; and this number *progressively increases*, as their offspring are also born slaves. It is impossible to form a correct calculation of the number of slaves annually exported from the district, but it is believed to be much less considerable now than formerly.’

“Of *Sylhet*, and the zillah *Backergunge*, the Magistrate, J. W. Sage, Esq., in 1816, observes, ‘During the ten months I was at *Sylhet*, I often heard that some persons gained a livelihood by enticing boys and girls (whose parents were free) from their houses in the district, and from the adjoining territories of *Kachar* and *Jynteah*, disposing of some to wealthy natives in the district, and carrying some for sale to other places. It is a common practice amongst the lower class of native women, on the loss of their husbands, or at the time of a scarcity of grain, both in *Sylhet* and this district (*Backergunge*) to sell their children; by which the mothers gain a livelihood, and the children are better taken care of by their new masters. Some mothers sell their female children to prostitutes; sales of that description are always made known to the police darogahs, whose duty it is to convey the parties instantly to the Magistrate, that they may be punished for so nefarious a transaction. There are some, whose families have been in a state of slavery for the last hundred years, and who, *when a sale of an estate takes place, are included in the purchase*; as however

many suits are instituted in the Sylhet district for slaves, and appeals are admitted by the court of appeal, I do not suppose Sir R. K. Dick had it in contemplation to draw the attention of Government to that class of people. It might, in some measure, prevent illicit transactions, if every one, purchasing a child, was, under pain of a heavy fine and imprisonment, ordered to register such sale, and enter into an agreement at the court, at the time of registering, binding himself to produce at the court the boy or girl he may buy, whenever the Magistrate should call upon him.'

" 'There are (says the philanthropic Judge of *Bundecund*, in 1808, J. Richardson, Esq.) districts under the Company's dominions, (particularly Ramghur,) wherein, to my own knowledge, the greatest part of the cultivators and labourers are slaves. I have no scruple to avow, I deem this one great cause of the wild and uncultivated condition of the country, and the barbarous state of its inhabitants; for what human being will labour with good will, or a desire of improvement, when another enjoys the sole produce?' This gentleman further observes,—' By an enforcement of the spirit and principles of the Mussulman law, a total stop would be put to the horrid practice of slavery, which, almost incredible to state, exists contrary to law and reason, throughout our dominions in India, to a degree scarcely to be believed; not a Mussulman family, of even mediocrity, that has not numbers both of male and female slaves. The people about their persons, and the female attendants on their women, are almost all slaves; and, to my certain knowledge, they have slaves for the purpose of cultivation and field labour."

" 'In *Nepaul*,' says Hamilton, 'most of the domestic servants are slaves; and there are some brahmuns who are slaves to rajpoots, and, in high families, are employed as cooks, (an office of great dignity,) or in the service of public chapels. All other ranks are sold for common slaves, and persons of the best family have been degraded by the *raja*, and given to *damais*, or tailors; by which they not only lose their liberty, but also their caste, which to a Hindoo, is of much more importance, as in general among the higher classes, the caste of a slave is respected. It is reckoned very disgraceful to sell their children to any person of impure birth, or to an infidel, yet in cases of exigence it is frequently done, and the parents do not lose caste, which however they inevitably would, if they afterwards received their child into their house, even were he liberated by his master. All the female slaves, or *keties* not excepting those belonging to the queen, are prostitutes, although the latter are allowed some privileges, and have considerable influence at court. In the day time they attend the queen, and when she goes out, some of them, armed with swords, follow her on horseback, and form her body-guard; on which occasions they are dressed and ride on horseback like men.'

" Hamilton in his *Description of Hindustan*, thus speaks of slavery.—' Domestic slavery is very generally prevalent in Bengal, among both Hindoos and Mahomedans. More trusty than hired servants, slaves are almost exclusively employed in the house, for attendance on the members of the family, and in all the most confidential services. Every opulent person, every one raised above the condition of the simplest mediocrity, is provided with household slaves, and from this class chiefly, are taken the concubines of Mahomedans and Hindoos. In the lower provinces, under the Bengal Presidency, the employment of slaves in the labours of husbandry is almost unknown. In the upper provinces, beginning from Western Behar and Benares, the petty landlords, who are themselves cultivators, are aided in their husbandary by slaves, whom they very commonly employ as herds and ploughmen; landlords of a higher class have in a few instances the pretensions of masters over a part of their tenants long settled on

their estates, and reputed to be descended from persons who were the acknowledged slaves of their ancestors. Their claims to the services of these hereditary serfs, who are scarcely to be distinguished from the rest of the peasantry, are nearly obsolete and scarcely attended with any practical consequences; but those employed in husbandry by the inferior classes of landlords are decidedly slaves. The employment of slaves in handicraft work is more rare, but not entirely unknown. It would be difficult to form a computation of the number of slaves throughout the country, and any steps towards the preparation of an accurate estimate would involve inquiries which cannot fail of exciting great alarm. Slaves are neither so few as to be of no consideration, nor so numerous, as to constitute a notable proportion of the population. The slave is more usually a favourite and confidential servant than an abject drudge; and he is held superior to the hireling both in his master's estimation and his own.

“ A portion of the population of the district of *Tipperah* are slaves, and the custom of disposing of persons already in a state of slavery is common throughout the district. On these occasions regular deeds of sale are executed, some of which are registered in the court of justice; and when an estate, to which slaves are attached, is sold privately, the slaves are commonly sold at the same time, although a separate deed of sale is always executed.’

“ Among the domestics in *Rungpore* are both male and female slaves, especially towards Assam, and every where along the northern frontier. The people of Assam sell many slaves, and those of Cooch Behar are not unwilling to carry on the same trade.’

“ Slaves in *Dinagapore* are very few, and were mostly purchased during the great famine in 1769, and the scarcity of 1787, to keep them from starving; but they turned out so idle and careless, that their labour was found much more expensive than that of hired labourers.’

“ In the district of *Purneah* are various classes of slaves; of which one class costs from £1 15s. to £2 5s.; in another class a youth costs from £1 6s. to £2 5s., and a girl of eight years from 11s. to £1 15s. They are allowed to marry, and their children become slaves, but the family are seldom sold separately.’

“ Real slaves of the male sex, in *Boglipore*, are called Nufur, and their women Laundies. They may be sold in whatever manner the master chooses, but they are not often brought to market. The slaves here are in general industrious, seldom run away, and are rarely beaten.’

“ In *Behar* slaves of the description of Nufur and Laundi, are very numerous, often liberated, seldom sold, and frequently, owing to the poverty of their owners, left to find a subsistence for themselves. In *Gya*, and some other places, slaves are occasionally sold, and formerly fetched a rupee for each year of their age, until they reached twenty, when they attained their highest value; but in general the price has recently greatly risen!’

“ Theft is common throughout *Ramghur*, but murder more prevalent among a particular class, which are the slaves possessed by persons inhabiting the mountainous and inaccessible interior, and of savage and ferocious habits. When petty disputes occur, these slaves are compelled by their masters to perpetrate any enormity, and are more especially employed for the purposes of assassination. Any hesitation or repugnance on the part of the slaves, is attended with immediate death, which is equally his fate should he fail in the attempt. On the other hand, if he succeed, he is sought out by the officers of Government, and executed as a murderer. The usual police have hitherto been unable to seize the cowardly

instigator, and if recourse be had to a military force, he retires into the jungles. On the occurrence of such an event, the whole country is thrown into confusion and rebellion, during which many unoffending persons lose their lives; and the troops, after many ineffectual efforts to execute the magistrate's orders, return to their stations, worn out with fatigue, and their numbers thinned by the pestilential atmosphere of the jungles. Neither do the slaves attach the slightest idea of guilt to the murders they are thus delegated to commit; on the contrary, when seized, they always confess, and appear to expect applause for having done their duty.'

“Slaves are common in *Afghanistan*, mostly home-born, the rest imported. Abyssinians and Negroes are sometimes brought from Arabia through the ports of *Sinde*; the *Baloochees* sell Persians, and other prisoners; and many *Caffrees* are purchased or made prisoners. The *Caffree* captives are generally females, and much sought after on account of their beauty.

“Slaves are much employed in agriculture at *Malari* in *Kumaon*, and used to be purchased here by the *Gorkhas*.’

“Respecting *Assam*, contiguous to *Bengal*, *Hamilton* states,—‘Capital punishments extend to the whole family of a rebel—parents, sisters, wife, and children; and it is probable, from these sources that the rafts are supplied, which are frequently seen floating down the *Brahmaputra*, past *Goalpara*, covered with human heads. All the domestics are slaves, and they are numerous; every man of rank having several, mostly procured among the necessitous, who mortgage themselves. Some are exported, and about 100, of pure caste, are annually sold in *Bengal*. The girls chiefly are brought by professional prostitutes, and cost from twelve to fifteen rupees. A *Cooch* boy costs twenty-five rupees; a *Kolita* fifty; slaves of impure tribes are sold to the *Garrows*.’

“The tract, at present occupied by the *Independent Garrows*, cannot be estimated at more than 130 miles in length, by thirty in breadth. *Rungta*, one of the principal *Garrow* Chiefs, died many years ago, and was succeeded by his son *Agund*, who is still alive, and is said to possess great wealth in slaves, brass pots, and human skulls! This chief attended the marriage of the *zemindar* of *Currybarry*'s son, when a palanquin was presented to him; which, having first deprived of the poles as useless, he entered, and was borne away over the hills, on the heads of his slaves. On the death of a highland chief, of common rank, the head of one of his slaves should be burned with him; but if he be a chief of great dignity, a large body of his slaves sally out from the hills, and seize a *Hindoo*, whose head they cut off, and burn along with the body of their chief-tain.’”

## II. MADRAS.

“The provinces now subject to this government, appear originally to have constituted several distinct *Hindoo* states, which are still to be traced by the difference of language, manners, and customs, that so strongly distinguish the inhabitants of one part of the country from the other. The five northern *Sircars* of *Ganjam*, *Vizagapatam*, *Rajahmundry*, *Masulipatam*, and *Guntoor*, together with the districts of *Bellary*, *Cuddaph*, *Paluand*, and *Nellore*, or wherever the *Telinga* is the language of the people, may be considered one of these; the second may be said to include the district of *Chingleput*, the two divisions of the *Arcot* *Soobah*, *Salem*, *Baramahl*, *Coimbatore*, *Madura*, *Dindigul*, *Trichinopoly*, *Tanjore*, and *Tinnevely*, or wherever the *Tamil* language is spoken; and the third

comprises the provinces of Malabar and Canara, on the other coast of the Peninsula, where the Malayalam and Toolavo are the vernacular dialects of the country. In all these districts, *the labourer, who holds the plough, and performs the inferior offices of husbandry, is of the lowest, poorest, most ignorant, yet most numerous order in society; in general an outcast, or, at least, of the degraded class of Hindoos, and therefore usually resident in the outskirts of his village; every where without any property in the land which he can transfer by gift, sale, or bequest; and receiving from his employer, the ryot, little more than food, with a scanty supply of raiment!* It is almost superfluous to remark that, with this description of persons, the government officers have seldom had any direct communications; yet this may possibly be the cause that their situation has not yet received that consideration which it appears to merit; for it is not perhaps, sufficiently known, that throughout the Tamul country, as well as in Malabar and Canara,—*far the greater part of the labouring classes of the people have, from time immemorial, been in a state of acknowledged bondage, in which they continue to the present time.* It is, certainly, a curious circumstance, that in those provinces where the severe and arbitrary system of the Mussulman government was established at the most early and for the longest period, where consequently the public assessment on the land is the highest, and private property in the soil the most rare and least valuable, the labourer should also be the most free; while his condition is the most abject, in those countries where the ancient institutions of the Hindoos have been the least disturbed, where the public demand on the soil is the lightest, and private property in the land is universal and of the highest value. It seems probable, that slavery may have been as prevalent in the northern as it now is in the southern and western provinces; and the same circumstances, that reduced the landlord of Telingana to the situation of a landholder, may have tended gradually to weaken the power he possessed over his slaves, until they finally became emancipated from his authority."

"In *Salem* slavery does not appear to exist. The Collector observes, 'I can safely state that, in the manner referred to in these communications, there is no vestige whatever of slavery in this collectorate, nor has any such practice obtained from the time the country came into possession of the Honourable Company. During the Mussulman government, there were a few slaves belonging to certain Nunjah lands in the vicinity of the Cauvery, and there are now some descendants of these people; but they are as free as any other inhabitants. I have heard of one or two instances of a child being sold for the purpose of domestic slavery; but this is uncommonly rare, and such a circumstance as a person being sold as a slave has never transpired.'

"In *Madura* and *Dindigul* slavery existed during the Mahomedan government. The slaves were sold at the pleasure of their masters, but they were not '*adscripti glæbæ*;' not necessarily sold whenever the land was sold.

"The Collector's words are, 'When a puller or parriah was unable to gain a livelihood, he was accustomed to offer himself or his relatives as slaves to the cultivating inhabitants, for a sum of money, varying from one to ten cully chuckrums, when a bond of slavery was drawn out and signed. If they married, *their children were considered the property of the owners*; they were employed in the cultivation of land, and were maintained by the owners, who frequently, for their services, would grant them a soluntrum, or allowance in grain, in addition to other allowances. If the proprietor of land was obliged to dispose of the whole of his lands, he still retained possession of his slaves, and disposed of them as he pleased, as they

were not considered attached to the land thus sold. If an owner was unable to maintain his slave, he could let him out to others, by which means he frequently derived a maintenance both for himself and his slave; but the slave was obliged to return to his master whenever he required him, who could mortgage or sell him at pleasure. Since the assumption of the country, some slaves continued with their masters; others have left them, and have even enlisted as sepoy. I cannot discover that any puller has sold himself as a slave of late years. Indeed, *slavery seems gradually disappearing; which may be attributed to the knowledge, that it is not encouraged in the different courts of justice.* Some pullers cultivate their own lands, and have their own puttians. Those who cultivate the lands of others, and who are not slaves, receive a regulated hire.'

"In *Coimbatore* slavery is reported to exist, 'but in a very few villages.' The Collector observes, 'From all that I can learn, it appears certain that, the owner has a right to sell his slave without the land; but that it is a right very seldom, if ever, exercised. The highest price for a good slave is fifty rupees; the price, however, is seldom so high. The children of slaves are born slaves. On the birth of a child, the master presents the parents with cloths, and one or two rupees. The master is supposed to be vested with despotic authority over their slaves, and with power to punish them. An apprehension, however, that the exercise of such authority is not permitted by the British government appears generally prevalent, and rather operates to prevent the merchandise of slaves, as they are considered to be less valuable, when free from the fear of punishment. There appears reason for thinking that the slaves are, on the whole, better treated by their masters than the common class of free labourers. The master possesses a power, not only over the person, but over the property of his slave; and he may make use of the cattle reared by the slave for agricultural purposes! The slaves are sold with the land; but, if they should object to serve another master, they are not forced to do so. This I take to be an indulgence of the master, not a right of the slave. The slaves have a share of the produce allotted for their subsistence, about an eighth. In some instances, land has been made over to the pullers, which they cultivate for their support. In many places, where slavery does not exist, a species of bondage is introduced, by the ryots undertaking to bear the expense of their puller's marriage, upon condition of the latter binding themselves to serve the ryots exclusively for life. Slavery may almost be considered as extinct in *Coimbatore*.'

"In *Tanjore* slavery exists; but, as in *Madura* and *Dindigul*, it is founded in the first instance, upon voluntary contract. 'The slaves are never seized or sold for arrears of revenue. The slaves here are of two castes only, the Puller and Pariah; the origin of their bondage arises in a voluntary agreement, on their part, to become the slave of some other man more powerful than themselves, upon whom they thus impose a more strict obligation to protect and maintain them and their families, than if merely serving them as labouring servants. The brahmuns, in consideration of their caste, do not receive bonds of slavery directly in their own name, but have them generally drawn out in that of some of their soodra dependents. When a bond of slavery has been given, it ceases not with the life of the party, but is binding upon the descendants of the original giver, who continue bound by the conditions of it. In return, the owner is obliged to find subsistence at all times, and under all circumstances, for the family of his bondsman; whom he can employ in any manner he pleases, although it is generally as a labourer in the fields. The bondsman does not reside in his master's house, nor form any part of his family, but has a house provided for him along with the others of his caste, to which

a back yard of eighty goontahs rent-free is attached, the same as other labourers. *The master has the power of selling the slave, but he cannot sell him to any one who will carry him to a distant part of the country, without his own consent.* If the master, through poverty or other cause, fails or becomes unable to subsist his bondsman and his family, he is at liberty to seek employment as a free labourer, but is liable to be reclaimed at any time by his master, when he may be in a condition to fulfil his part of the agreement. When lands are sold, in any way, it is always independent of the bondsmen, if any, upon it. If they are likewise to be sold, separate deeds of transfer are passed. If not, they continue attached to their former masters. No persons of this description have ever yet been considered as seizable property, or sold for an arrear of revenue; nor do I believe ever by a judicial decree in any civil cause; nor have I ever known this species of property recognised by the officers of government, although it is by the natives themselves, in their transactions with each other.

“ On the part of the bondsman, his rights are subsistence and protection for himself and family from his master, with liberty to seek it elsewhere, as a free agent, if not found him; and the right of not being removed by sale to a distant country from the place of his birth. With regard to himself, personally, his treatment from his master is the same as that of his other labourers, which is, in general, of a mild nature; but he is not more liable to personal punishment than others, in consequence of his state of bondage; and any cruelty or abuse of authority on the part of the master, towards his bondsman, would be complained against, and punished with equal strictness, as if committed upon a free man. The Board will perceive that the condition of these people differs very little from that of the common labourers. The disadvantage to the bondsman is, *the power of being sold or transferred to other masters*; and this is not very frequent, as it is the last property, generally, which is disposed of by a person in distressed circumstances. The advantages are, the more effectually securing subsistence and protection to themselves and families, particularly in times of trouble or difficulty, than it is binding on masters in general to bestow upon common labourers; and this without rendering their condition in any degree intolerable, towards the amelioration of which the equity and mildness of the British Government have greatly operated, in respect to rendering the conduct of masters to their servants indulgent. I do not find that the system of slaves attached to the soil, and transferrable by purchase as appendages to the land obtains here.

“ *Tinnevely.* ‘From all the information I have been able to collect, I understand, *it is usual, in this district, for slaves to be sold or mortgaged either with the land or separately, as the proprietor pleases, or his wants requires*; and that there is no particular rule, or general custom, by which the conduct between the master and slave, and between slave and master, is governed, further than that the master has, at all times, the command of his slave’s labour, and that the slave cannot work for any other person without the permission of his master.

“ In regard to the treatment of masters towards their slaves, it does not appear to be incumbent on them to afford a subsistence except when employed in their business; and then *it is on the lowest scale of allowance*, being generally no more than two measures of paddy per day. At other times their slaves are obliged to seek a livelihood at the hands of others, being bound only to return to their masters when the season of cultivation commences. Besides this allowance, which the slaves receive from their masters on working days, they are entitled, when the crops are reaped, to a small deduction from the gross produce called here, ‘*Puroo*,’

which varies in different villages, but amounts *generally to about 23-8 per cent.* It is usual, when deaths occur among them, for their masters to assist them in the necessary funeral expenses; and on marriages, births, and festival days, to grant them presents, according as their circumstances will admit; but these acts are quite voluntary on the part of the masters, and the slave can claim nothing more than a bare subsistence while he works, and his *soluntrum*, as above described, at the time of harvest.

“All punishment of the slave by the master, if this power ever existed, and was recognised in former times, seems to be at an end; and there is no instance, within my experience in this district, of a slave complaining of ill-treatment from his master. The fact, indeed, appears to be, that the slave is so necessary to the cultivation, and labourers are so scarce, that the proprietors find it their interest to treat them well; and the slaves, in time, become so attached to the village in which they are settled, that they seem not to consider their situation, nor shew any desire to be free. In calling upon the tehsildars for an account of a person's property, to know whether he is a fit security for another, it is usual, if he possess slaves, to include them, a male slave being estimated in value from 3 to 15 C. Chuckrums ( $6 \frac{2}{3}$  to  $31 \frac{2}{3}$ ), and a female from 3 to 5 C. Chuckrums ( $6 \frac{2}{3}$  to  $10 \frac{2}{3}$ ), but I have always rejected them in the account as unavailable property by the sirkar, and none have ever been sold in this district for an arrear of revenue.”

“*South Arcot.* The slaves in this collectorate are mostly of the Pully and Pariar castes, and the majority of them are chiefly devoted to the pursuit of agriculture. The number of slaves in this district, of both sexes, including children, amounts to upwards of 17,000; and they appear to have been generally born in a state of servitude, through some contract of their forefathers. The Hindoo code of laws, religious and civil, seems to declare that the soodra tribes are naturally born in a state of servitude; and, although some of the superiors of the sub-divisions of that tribe in modern days, have emancipated themselves from this degrading thralldom, yet the lower castes are always looked upon as natural slaves, the property of any person, *who contributes to defray their marriage expenses, which is the ordinary way at present, of constituting hereditary slavery.* Previously to the assumption of the Carnatic, the owners of slaves were empowered to punish them, either by castigation or confinement, at their discretion; but that power, subsequently to the British administration, has ceased to be exercised. The possessions and acquisitions of slaves, are generally considered the property of their masters, who, however, usually relinquish them to the family of the slave. Slaves cannot enter into any matrimonial connexion without the consent of their owners, who, as they defray the expenses of the marriage, virtually revive the contract of hereditary bondage; for *the offspring of slaves are always regarded as the property of their father's owner.*”

“It is stated that the slaves of this district can be sold by their owners to any person, and to an alien village, and that no slaves are attached to any particular soil or village; but I am induced to believe that such a practice is at variance with the rights annexed to the state of real bondage; for in some Meerassi villages it is known that the Meerassidars have advanced pretensions to possess an equal proportion of the slaves with their share of the villages, and I also believe that such a practice is hardly ever resorted to. The price of a male slave and family, when sold by their owner to another person, varies considerably, and ranges from *ten to fifty pagodas.* The owners of slaves are required to provide them with food and clothing, to defray their wedding expenses, and to assist them on the births of children, and in their funeral charges. The food differs ac-

ording to the opulence of the owner, but is always sufficient for subsistence, or the owner permits the slave to serve elsewhere during his poverty. The clothing is very scanty, except when the slaves are chiefly employed for domestic purposes; and I cannot discover that the apparel is designedly calculated to pourtray the class of the wearers. The duties of slaves are to attend the cattle and agriculture, and to assist in domestic services, connected with the house or person of their owners.

“It does not appear that *enfranchisement of slaves ever takes place*; yet as some owners have been reduced to indigence, and are unable to employ or subsist their hereditary slaves, those persons are ostensibly free, and labour for any person who will employ them. Cases of emancipation occur in the extinction of the owners' families; and from this description of soodras, who still sacrifice their liberties, modern slaves are constituted: for they are mostly very needy, and consent to perpetual and hereditary bondage for about twenty or thirty pagodas, which the cultivator advances for the celebration of the marriage ceremony. In no instance, I believe, do engagements exist, where a *labourer discharges such a loan by his manual labour.*”

“*Ching'eput.* The slaves employed in the cultivation of the lands, and to which this report principally refers, have, for the most part, their allowances regularly rendered; so much grain being granted to each labourer, and a proportionate subsistence to each of his children or others of the family. They are housed and clothed; and, during the principal festivals, certain allowances are made them both in money and articles required for their ceremonies. Their marriages are also performed at the charge of their masters; and, when reduced by infirmity, they are also supported by their proprietors. The condition of this description of people, composing the chief part of the Pariahs of the district, has, of late years, considerably changed. This may, in a great measure, arise from the vicinity of their situation to Madras, *where this system is known to be abrogated.* Many of them there obtain employment, and their proprietors would find it difficult to reclaim them; and the regulations have so far circumscribed the authority formerly exercised by the proprietors, that they cannot keep them under control,—when the power was vested in them of inflicting on them very severe corporeal punishment, or confining them for the neglect of the duties assigned them: in former times the discipline exercised by the proprietors over their slaves was of a very severe description. The proprietors finding themselves very incapable of employing their services, or rather controlling them as arbitrarily as before, complain less of the loss of this description of property. The slaves are also possessed by many of the Vellairs, &c., who have long since established themselves in the cultivation of particular villages; but their situation, in such cases, is similar to those in the service of other soodras. *The sale of adani (slaves) has been, I believe, of late years, discontinued, or of very rare occurrence*; and in these parts no attachment of such property has ever been made on account of the dues of government.”

“*Trichinopoly.* In the wet districts of Trichinopoly, the number of pullers may be stated at 10,000, including those employed for the purpose of watching and feeding the cattle. In the dry districts, there are about 600; but *pullers are only to be found in those villages where there is puddy cultivation.* The pullers of the dry districts appear to be liable to the same rules, and to possess the same rights, as those of the wet districts. The services they perform are chiefly confined to the irrigation of the land in its several stages of cultivation; but their services are also occasionally required by their masters, in the menial offices of their household establishment. If a wall or pundall is required, *the pullers are obliged to erect*

it, without any further recompense than their established emoluments. The pullers are usually sold with the land; but there are many cases in which they may be purchased independent of it. The price of a puller varies from five to ten pagodas, according to his age and qualifications. Their services are also occasionally mortgaged; a pullee, or female slave, is never sold; while it would appear that in Malabar, men, women, and children, are sold indiscriminately.

"The pullers are supposed to be entirely supported by their masters, in sickness and in health. Their marriages are made at the expense of the meerassidars, as well as the expense of their funerals. They enjoy some little gratuity at every birth, and receive a certain established sum at the principal Hindoo festivals. I have noted a list of the yearly emoluments a puller is properly entitled to receive; and these emoluments, though small I have every reason to believe, are scarcely ever withheld.

"I have examined the pullers themselves, on the subject of their being well or ill treated, and asked them what course they would pursue if ill used. They replied, they would seek other masters at a distance, that would treat them more kindly. In corroboration of this fact I have never received a complaint, either in my fiscal or magisterial capacity, since my appointment to this district, from a puller against his master. The right of the puller is so distinctly defined by custom, and the interest of the meerassidar so substantially affected by the good conduct and health of the puller,—that it is hardly possible to suppose the meerassidars would be so blind to their own interest as to cause their pullers to abscond, or by harsh treatment reduce them to sickness. From what has been already stated, it will be found, that agricultural slavery has existed in this district from time immemorial."

"Canara.—The origin of slavery in Canara is to be traced from extracts in an ancient book, called Sheehadry Pooranum, but by no means an authentic record. This treatise is stated to contain a fabulous narrative, which, when divested of its oriental imagery and metaphors, will be found to attribute the origin of slavery in Canara to the right of conquest.

"The right of sale was, and is still, the master's exclusive privilege, either with or without the land. The price varies, and is settled amongst the purchasers and sellers. The usual rates are as follow:—

"For a strong young man, from twelve to twenty-six rupees.

"For a strong young woman, twelve to twenty-four rupees.

"For a child, never under four rupees.

"It is customary to pass a bill of sale, on a bargain being made, or a mortgage bond. The transfer, by purchase or gift, (in charity, or to the pagoda,) is attended with a short ceremony, between the seller or giver, and receiver, and the slave. The slave drinks some water from his brass basin, and calls out, 'I am now your slave for ever.' The zillah court, has guaranteed this right by decrees, both on transfer of landed property, and on sale in execution of decrees. The master can lend his slaves out on hire. He can sell the husband to one person, and the wife to another! This is not often done, because neither of the purchasers can be sure of keeping his purchase. Care is always taken in purchasing not to carry the slave to any distant estate. The master can sell the children; but this is seldom done from the foregoing cause, the fear of desertion. The master, according to his means, feeds and clothes his slaves. He never pays them wages in money, but presents them on their marriages, or particular ceremonies, with a small sum. The quantity of food and clothing to a slave varies in every talook. It does not seem to be regulated by any rule, although it would appear that some original quantum obtained. The average may be thus estimated:

	FOOD.	CLOTHING.
A man, .....	$\frac{1}{2}$ Canara seer coarse rice, two rupees weight salt, a little betel nut and leaf.	Two pieces of cauthy, six cubits. In some ta- looks, a coombly and roomal given.
A woman,.....	1 seer.	1 do. seven cubits long.
A child,.....	$\frac{1}{4}$ do.	1 do. four do.

“The salt, betel, &c., is *optional*. It is also customary to give them conjee from the master’s house. I cannot learn that any want or cruelty is experienced by the slaves, the master being well aware that, on any ill-treatment, they will desert him; and that the trouble and expense attending their recovery would perhaps amount to the value of the deserters. *Slavery seems to be inconsistent with rights and privileges.* On these points I can only generally state, that the *dhers of Canara possess none.* The number of slaves of all descriptions, in Canara, has never been correctly ascertained: they may be estimated at 82,000.”

“*Malabar.*—In Malabar (exclusive of Wynaud) the number of slaves is estimated by the Collector at 100,000. ‘They are,’ says the Collector, ‘*slaves of the soil,* and are generally attached to land of the proprietors of the ground on which they were born; but this is by no means considered an essential point, being frequently transferred by sale, mortgage, or hire. *In Malabar, as in the West Indies, a man’s wealth is as much appreciated by the number of his slaves, as by any other property he may possess!* In one sect they observe what is termed *makkatyé*; in another they observe the *marra makkatyé*; the former, being the common laws of kindred, the latter similar to the customs among the Nairs, in which inheritance goes to the *sister’s son*, and this constitutes the value of a female of one caste over that of the male, and *vice versâ*, a male being more valuable *where the progeny goes with him.* The marriage contract is made entirely among the parents of the parties, without any interference on the part of the proprietor; to whom, however, it is necessary to make the proposed connexion.

“No valuable consideration is given to the owner by the male for the possession of the female. *The contract may be dissolved at the pleasure of the parties connected*; in which event the husband takes off the marriage necklace (commonly composed of shells or brass ornaments), which makes the dissolution complete, and each is at liberty to form new connections; but whilst the contract lasts I have had opportunities in my magisterial capacity, when an assistant in the courts, of observing a wonderful degree of jealousy and tenaciousness of family honour, when contrasted with the general appearance, habits, and apparently brutish stupidity of these castes. *The measure of subsistence to be given by the proprietor is fixed,* and he is bound by the prescribed customs of the country to see it served daily. A frequent failure on the part of the master to perform this duty, is sure to be attended with desertion to another, from whom they expect kinder usage; and, when this takes place, the recovery of them is attended with difficulties that are not easily overcome; for, independent of being obliged to have recourse to courts of justice, *months and years perhaps elapse before they can discover to what place the slave has absconded.* The proprietor feels it his interest to see them well treated, through apprehensions of the consequence of an opposite conduct.

“I do not recollect any instance of a *churma* having appealed to a court of justice for protection from the ill usage of his master; but instances are not wanting of persons having been brought to justice and to a severe account for the murder or wounding of a slave; and as it is universally known throughout Malabar that British justice considers the life of the lowest individual as valuable as the highest character in the country, and

that as severe a retribution would fall on the head of the murderer of a slave as of a rajah, we may consider them as well protected by the laws as any other race of beings. In some respects, churmas may be considered in more comfortable circumstances than any of the lower and poorer class of natives. An instance of a churma being a beggar is unheard of: they and their families are sure of having the means of subsistence, for if the owner should be unable to afford this, he will sell, mortgage, or hire his churma to another, on whom would devolve the duty, as well as interest, of affording him such subsistence, as to enable him to go through the labours of the day."

"To the above may be added the Report of the Collector of the Northern Division of Arcot.—'The slaves in the district are not numerous; exhibiting a total of 688, inclusive of men, women, and children. The practice of keeping them may be said to be confined to the five talooks of Arcot, Trevintoor, Cauvareeput, Puloor, and Suttawaid: for in Sholungar and Wondawash (the two other talooks in which, according to the statement, slavery prevails) their numbers are very small indeed. They are ostensibly employed in agriculture, and the pasturing of cattle, although they may occasionally do house work; and the persons in whose service they are principally engaged, are the rajah, brahmun, and vellumwar castes. Children, born when their parents are in a state of slavery, become slaves also. It does not appear to be *accurately settled to whom the child of a slave belongs*; in one talook, it was said to the master of the male, in another to the master of the female slave; the question, perhaps, has never been agitated; for the people who keep slaves, most likely *find it cheaper to buy than to rear them!* and the offspring, when left to their parents' charge, *who have barely sufficient to support themselves, die of absolute want!* They have not any particular marks whereby they may be distinguished, except it is their wretched appearance; they are fed and clothed and subsisted entirely by their masters; their food consists of *raggy*, the coarsest kind of grain, and their clothing is a common cumly. I cannot discover, though I was very particular in my inquiries on the point, that *they have any rights or privileges, and they are not possessed of any property, neither can they inherit any.*'"

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## VI.—New Native Episcopal Church.

The foundation of the new native Episcopal Church, designed for the Rev. Krishna Mohan Banarji, was laid during the past month. The ceremony was conducted by the Bishop, Archdeacon, Rev. T. Sandys and Rev. K. M. Banarji. It is situated in Cornwallis Square, right opposite the Assembly's school. This neighbourhood is becoming quite Christian—there being now the Ladies' Central School, the Scottish College, and this Episcopal Church in the Square; and the Mirzapore Mission premises in the adjoining road. May the Spirit be in the midst of these churches and schools of the prophets.

VII.—THE VOICE OF GOD THROUGH PHARAOH'S DAUGHTER, TO BELIEVING PARENTS AND THE CHURCH, ON THE NATURE AND EXTENT OF THEIR DUTY TO DEDICATE THEIR CHILDREN TO GOD.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

If the accompanying address, delivered, at the public dedication of a number of the children of believers, be fitted for the pages of the *Calcutta Christian Observer*, it is at your disposal. It is not sent for publication from any conviction on the part of the writer that it contains any thing new, but in the hope that it may excite in the minds of some parents a desire to attend with the greater heed to the things which pertain to the religious peace of their children.

Yours sincerely,

Calcutta, 20th December, 1838.

φίλος.

ADDRESS.

DEAR FRIENDS,—

In addressing you on the nature and extent of the duties which you owe as Christian parents to your offspring, I have selected the following passage, with prayer that it may be blessed by God the Holy Spirit to their and your welfare—*Take this child away and nurse it for me, and I will give thee thy wages.* Exod. ii. 9.—A passage this occurring in a most instructive and cheering narrative, teaching us not only the vastness and goodness of God's design, in providence, but the special care with which he watches over and protects the children of his believing people. I shall adopt it as the language of God to parents. 1. It is the language of the Lord to parents in reference to their own children—and in adopting it as such *it assumes that God has not a secondary, but a primary right in the subject delivered up for instruction.* They are his children lent you to be repaid anon, and to be restored in an improved condition. They are as precious jewels committed to you in a rough and unhewn state, to be polished and made meet to adorn the crown of Christ. They are his by creation, and by preservation; he gave them life and still doth he continue it in them, and if you but discharge your duty (with His blessing), they may become His by sanctification too. If it be true that all things are his, yea even the perishable silver and gold, how much more must those who bear his own image, though it be defaced, be his; for how much more powerful claim has he in and over these rational and immortal beings than over inanimate nature. God permits you in tenderness to call them yours, to use them as yours; but how cheering and consoling to you must be the fact, that they are God's,—to know, that though you perish and wax old, and die, the everlasting Father of your children lives,—that though they may and must wander far from the reach of your inspection, and superintendence, yet that he follows and protects them even as he did this infant Moses and the youthful Joseph. How cheer-

ing to know that though you die and they die also, that God can raise both up again at the last day, to be for ever in *peace*. Remember then with feelings of responsibility and gladness that your children are primarily God's, and that he delivers them up to you to be taught and prepared for eternal glory. And oh! hear his voice and receive the commission with humble but hopeful faith "Take this child, and nurse it for me."

I need not say that it is your duty to *love* your children for what nature teacheth, God commands; but it is needful that I impress upon you the necessity of giving that love a healthy and proper manifestation; you should be careful that your affection for your children promote not their damnation. That which is generally esteemed affection in parents is worthy of any thing but the appellation; it is practically, both a temporal and eternal curse. It is a feeling which magnifies the smallest talent and virtue into the most masculine and incomparable excellence—a feeling which can see no failing or vice where to others it is painfully evident,—a feeling which leads to compliance with requests and the fostering of habits which you know should be checked at the commencement—of a feeling which induces you to let loose the flood-gates of the heart and to admire the eddyings of that stream which afterwards becomes so powerful and resistless that you cannot resist, and in which not unfrequently the very parents themselves are hurried away with grey hairs and sorrow to the grave. Love your children, dear friends, but let it be love; for in love will all the other duties find their source and pleasure. Love them even as Jacob loved his Joseph, but love them also as the friends of Timothy loved him, and checked his youthful follies by teaching him to take the holy scriptures for his guide.

Your affection will display itself in your *watchfulness*. In the very infancy of your babe, you will feel a pleasure in watching and guarding it from the ills which beset it. With what tender care does the mother sit and watch her darling as it sleeps anticipating its wants and endeavouring to soothe its little sorrows and call forth its joys. This lovely watchfulness must not be confined to the mother, it must extend to both parents, and must enlarge with the growing years and faculties and passions of your child. It is to flit from scene to scene, it must extend to both its temporal and eternal welfare, to the body and mind and above all to the soul. You must watch for it when it cannot watch for itself, and watch as one who must give an account. Your affection will display itself by your *prayerfulness*. I had well nigh said for your offspring, but I may add not only *for* but *with* them. It is remarked of the most eminent saints that they were sanctified even from their very birth. Hannah said of her Samuel, 'For this child I prayed,' &c. Nor need I do more, if you love your offspring to urge you to this duty than simply state that prayer is the only medium through which you can crave and obtain the blessing of heaven for them, and that God has promised to give unto those that ask him in faith, nothing doubting, every spiritual as well as temporal blessing for their children. If you love your child, therefore pray for it. But, dear friends, not only *for* but *with*

it also. How delightful will it be for your children in mature life to associate with their first recollections of their parents, not harshness, not a false indulgence, not a scolding and tyrannical temper, nay not merely the idea that they prayed for them, but with them; that they shall think of you in connection with your closets, your tears, your prayers and your bibles. When your child is too young to know it, take it with you in secret and pray with it; and when it is young and tender, lead it day by day into the secret retirement of the closet and teach it how to pray. Let it not see by the carelessness with which you perform your own devotions, or the little value you place on its own praying moments that you think lightly of prayer.

Your affection will shew itself by your *anxiety* for its instruction and the formation of its character. This will involve the selection of *teachers, books and companions*. In the very early years of a child, its education must necessarily be conducted by its parents, and especially by the mother, do not, my dear maternal hearers, think lightly of your task, or perform your work as it is but too often done to keep children from mischief: show them the importance of diligence and make their labor sweet. Do not teach them in an irregular and disorderly manner, changing your hours at the slightest call or your mode of instruction at the suggestion of every speculator; and when sufficiently matured place them under the superintendence of some pious and judicious teacher; but be careful with whom you place your child, for they, whoever they may be, will have more to do with the forming of its character than you will yourself; sacrifice many of what are called the accomplishments of life, if your teacher be pious, for piety will shine when other qualities shall fade. I have heard of protestants in this city putting their children under the instruction of the Jesuit priests because they are supposed to be more learned than protestants; what wonder can these people have if their children become papists? though many may start at this, it is the same in principle when the parent places his child with a gay butterfly of a worldling, or with a person who is not under the influence of piety. He runs the risk of ruining the soul to adorn the mind. In this age of *reading* in the selection of books for your children, when they can read, two evils are to be avoided; first, the selection of the old nonsensical nursery books, which contain no instruction and have no moral, and the other is the selection of books which make babes philosophers in words, without ideas. Let your selection be made with a view to the formation of the character of the child. Simple biography, sacred history, Watts's hymns, the Assembly's catechisms and the Bible should be their chief employ; but first and above all, the Bible. Give your child a bible to-day, and tell it that it was given on the day of its dedication to God. Never make it a task book, but a book of pleasure. In the selection of *companions*, keep from your house all wicked adults, show your circle that you value your children's morals more than a loose worldly friendship which may ruin their welfare; at all risks keep them from wicked and unruly children. One day's play with such may put more poison into the mind, than years of youthful folly. Let their circle be limited and improving. But above all I charge

you before God to separate them as much as possible from *native servants*, if you wish to preserve them from growing up into habits of lying, stealing, deceit, passion, aye and even worse: keep them near yourself. I confess I have no words sufficiently strong to convey my sentiments of the horror with which I look upon the general practice indulged in this country in this matter. It is not one to be merely named and passed by, but to be reprobated in the strongest terms.

As a general rule in which the substance of the foregoing remarks may be embodied, let your family see that in their reading, their companions, their instructions, your great concern is that they should know the Lord and grow in grace; and whatever may be your mode of teaching, and whatever may be the public teacher of your children, remember there is a private, priestly duty which you owe to them. I call it a *priestly* duty because it concerns religion. Never suppose your children too young to understand religion; for a fool cannot err therein, therefore *yourself* teach them all the great truths of our faith in simple language and with cheerful aspect. Keep holy the Sabbath day before them; bring them very early to the house of God; let your family worship be regular and solemn, admit of no plea for absence and no excuse for disorder. Never let your children attach the idea of gloom to your religion, and never let them have to reproach you even by a look, or a laugh, or a word for inconsistency. Guard your temper, watch your actions; be careful in your dealings and guard your conversation before them. In little things be especially careful, for little people only can understand little things; but they understand them well, and remember they are in every corner of your house and often where you did not expect to meet them, for how often do we hear an expression which implies that we had said something which we thought wrong; "Well I did not think they understood that; I must be more careful in future." Never talk scandal, or gossip in their presence. Never shew them that you differ as to their habits or your ideas respecting them. Avoid disputes and quarrels on all points. For how difficult must it be for the mother or father to teach their children to love them when they see them at constant variance. May the child not say, "Physician, heal thyself." In a word, let your example and precept go hand in hand; let it be lucid and clear, and such as you would wish it had been when you came to die.

Be not, I intreat you, *blind to the faults* of your children. I do not expect, nor should I wish that you would see nought but blemishes in those you most love—but you must be aware that in our fallen state all inherit failings and sins, and those which you can see so readily in other people's children may be in yours, and you should try to see them and correct those which are most prominent with a strong hand. How often do we hear parents saying of the children of their friend. "How rude, how wicked, how ill-managed, &c.;" while others see the very same faults in their own. Try to see the *real* faults of your child with a view to their correction. Closely connected with this is the injudicious habit of parents praising *their*

*offspring before visitors*, and of visitors returning the compliment in the presence of the young people. People of riper years and of more masculine understanding cannot sustain such compliments; *they* are easily puffed up. How much more likely is it then that people young in years should be intoxicated and elated with pride by this injudicious conduct. It is said that it is natural that every parent should praise his own child. I think this is like many of those popular proverbs which are not strictly true. It is not natural or wise that a parent should do that to his child which he feels he is incapable of sustaining himself. If there be points worthy of notice in any of your children, point them out in private to your judicious friends, and let them draw them forth. This will be more satisfactory and much less dangerous to the children. Do not endanger their morals and usefulness, by exhibiting them to every light-hearted careless stranger who may visit your house, and whose praise will be sure to fall on something which will flatter the vanity and pride of the young *people*. Never be *harsh or sullen* with your children. It is an idea with some that to correct the evils referred to they must rule their household with a rod of iron. Their houses are like religious prisons and all tasks are taken from the Bible, or from Sermons, or other godly books. Nothing can be more unhappy than this, for if it be pursued it will cause them to like any home better than their own, and any person better than their parent, a consummation certainly not to be desired.

In order to render religious duties and employments pleasant to yourselves and children afford them every *legitimate and instructive amusement*. Be ingenious in devising something that will make them happy. It is observed by an eminent writer in reference to the Jewish dispensation that they were living in the infancy of the world and being religiously considered, children, God gave them a dispensation of toys or amusements combined with instruction; that in every act, and in every thing there might be instruction and pleasure; the tabernacle was like one of Goshen's gardens, full of sweets:—what that dispensation was to the Jews so should your religious engagements be to your children. If there be a cheerful house, it should be yours—but it must not be dissipated; if there be a happy home it should be yours—but it must be sober. Always be ready with a substitute for a worldly pleasure which may be solicited, but which you must deny. If your child ask for a ticket for the theatre or the ball or any other of those fascinating wickednesses, not only refuse them in love, but provide at once another source of pleasure and show that you are anxious to do something that shall please and gratify them equally for the present, and be better on reflection. I strongly suspect that much of that dissimulation so marked in the children of pious people when they lose the restraints of home, arises from the strict manner in which they were prohibited, not only from attending really sinful pleasures, but from being debarred all the legitimate and lawful enjoyments of life. Religion is not designed to make the world a grave, but to give us support and happiness in the hour of trial. Dear friends, remember to love your children is not to spoil

them ; to be watchful over them implies not only to watch over their temporal, but their spiritual interests, and that to provide for them, is not only a bounden duty, but a great privilege ; and to be anxious for their welfare is not only a "feeling" induced in you by nature, but strengthened by religion. In your conduct let there be a combination of suavity and firmness—of cheerfulness and sobriety—of decision and compliance—of sobriety and pleasure—of holiness and love, that your children may really love you, and love you, not only because you are their parents, but because you are the followers of the Lord in all his ordinances blameless.

It may be and is often observed, that the theory is good but who is sufficient for these things ? Discipline and order are much more easy of accomplishment than we are disposed to believe. It is the commencement which is chiefly difficult ; the force of the objection rests in not beginning at the beginning. If the ryot watches his lands and is careful to check the slightest encroachment of the river, all is well, and he sleeps in peace ; but if he neglect it, until the encroachment becomes of great magnitude, he sits down to witness the flooding of his lands in hopeless despair. And so is it with the management of children. If you, out of mistaken kindness, permit the tempers, and passions and little irregularities of your offspring to grow up unrebuked, I confess the work is not only difficult but doubtful. I remember a case of a child who had been so pampered in health that even in dying circumstances upon its being compelled by its mother to take medicine as the only hope of its life, threw itself into such convulsive spasms as to cause almost immediate death. The conflict of feeling in that mother's mind was marked in her features : she looked as if she said ' I feel I am the murderer of my own child ; for if I had corrected it in time, it would have obeyed me and probably have recovered.' Carry this principle out to the concerns of the soul, and how terrible must it be for the mother or the father, who having indulged their children in their very faults, see them dying, wilfully rejecting the truth ; aye and to meet those to whom they have given birth at the judgment seat, awaiting an eternal condemnation. But this is low ground ; as Christians and as Christian parents, you have no alternative but to try, you have no resort but in perseverance. The work is given you to do, and woe be unto you if you neglect it ; and again woe be unto you if ye do it ill ; they will suffer, but at your hands will the Lord require their blood. Let your prayer be not an excuse, but an earnest supplication to God that he would enable you to begin, continue, and end the work in Him. That you may be delivered from blood-guiltiness in this matter. Do not suppose that because you are pious and because the general duties of religion are attended to in your house that therefore your children are safe, no, remember (and tremble in the remembrance) the children of Eli, a minister and a good man, but whose sons were of Belial, and whose sins were terribly punished both on themselves and their good, but over-fond and weak parent. And for your encouragement remember the conduct and example of the humble but Lord-fearing Hannah and her husband, who recognised the right of the Lord to their boy, and gave him to the Lord so long as he should live ; and he ministered, and became a terror to evil-doers, and a praise

to such as did well, a comfort to his parents and an honour and ornament unto the church. God does not ask his people—no not even parents to labour for him without the prospect of reward—"I will give thee thy wages." This is the order of his conduct even in small matters; for with what gladness does the husbandman, (rude and untutored though he be,) bring home his precious sheaves, the seeds of which he had scattered and watched and toiled over, that the Lord might give them protection; oh with what joy does he barn his corn and rejoice in the abundance of his stores—he has the joy of harvest; but if it be so in these perishing matters, what must be the reward of a parent who shall see his child walking in uprightness on earth, loved and respected by the good, feared and venerated by the bad, and honoured and beloved of God? to see him ripening in all those faculties which shall be the elements of his eternal character, and at last to meet him in the presence of God without spot or wrinkle, and to say when God makes up his elect and requires of each an account of their family stewardship, "here am I, Lord, and the children whom thou hast given me." Oh what a scene of bliss will this be, the parent rejoicing over the child, and the child over the parent, the angels of God catching the feeling, and God rejoicing over all, while from his lips shall be heard the sentence in which he shall award the wages for what has been done. May God make you such parents and such children.

Dearly beloved, to understand the extent of that reward turn for a while to the reverse:—oh what an agonized breast must be that of the father or mother who neglected their duty to their children, and see them becoming living curses to the world; more deadly in their influence than the nightshade, more destructive in their wickedness than the tiger: spreading desolation, misery, and distress, wherever they come. How fearfully unhappy must be the life of such, always longing to hear of their children but always dreading the news; but who shall paint the picture at death, or after death; who shall tell of the agonies of your son and of your daughter in hopeless death, and a still more hopeless eternity, and humanly speaking, lost by your neglect and your folly? Oh parents, as you love your children, pray that you come not into the secret of thoughtless, careless, worldly irresponsible acting parents, and that God may not only save you but your children alive in that day.

This language which we suppose to be addressed by God, and the Church to parents, we may suppose addressed *by the parents to the Church*. Take this child and nurse and watch over it. This assumes, and rightly, that the church has an interest in the children of believers and should exert it. They are its hope; for them the prayer is made. To them the promise is made, that the church shall be established on them after their fathers shall pass away. The church has neglected the interest it possesses in the children of its members—not only are they committed to the care of the parents, and to the watchful care of *the particular church* in which they are dedicated, but also to the care of the whole church throughout the world. The duty which you, as a church, owe to these children now about to be dedicated, or those that have or may be, is to pray for them, to

watch over them, to select some from among them as special objects of prayer and watchfulness, and to follow them with your prayer and labours even to manhood and old age. You ought not to be cold and indifferent spectators of this solemn act. This is the object for which we the ministers of Christ set before you the parents and church the duties you owe to the offspring of believers. Oh may the Holy Spirit work in the hearts of our youth to the praise of his holy name.

We may suppose the parents of these dedicated children saying to this *particular* church, "if the Lord should remove us to himself, if you should see our offspring destitute and forlorn, unprotected and unguided in the world, take them and nurse them for us;" and will this church refuse? It is as though they said to the *universal* church, "my son, my daughter, has entered upon the world, they are exposed to its temptations and sorrows, oh take them and watch over them for us, and God;" nor shall that cry be vain, for not only are the hearts of God's people open to the claims of the offspring of the righteous, but also their doors, and their hands, nor are their sanctuaries ever so gladly thrown open as when it is to receive the children of pious parents, as when these claim a share in her sympathies and return with penitence to God. And now what shall I say to you ungodly or unpraying parents, what a load of guilt rests on you! Not only are you negligent of your own interests, but you are the instruments of inflicting (some of you by carelessness, some wilfully), eternal misery on your children. God gave them to you, you have laid them on the altar of Satan, and you have only prepared them for endless ruin. To you the children of the members of this or any other church, remember the interest which exists in the hearts of your parents, of the church, and even of God himself for your salvation; and remember also if you find your way to endless woe, that none will have passed there through more mercies, nor will any suffer so deeply and dreadfully as you,—nay you will yourself seek for the darkest place in the pit of death that you may be hid, if it be possible, from the sentence of God, and the terrible scrutiny of a retrospecting conscience; and to you parents and children equally blessed and walking in the ordinances of God, what shall I say to you but to walk worthy of your calling; to live in Him, in peace and love, to endure as seeing Him who is invisible, that at last you may receive the reward of heaven in its joys and bliss, and oh that God may constitute all both parents and children, yea the wicked parents of good children, and the wicked children of good parents, the offspring of living parents and the little ones of those who have passed away from life—may He make them all of one family, dwelling in him,

" one church above, beneath,  
Though now divided by the stream,  
That narrow stream of death.  
Part of the host have crossed the flood,  
And part are crossing now;  
One army of the living God,  
At whose command we bow."

IX.—*Why does not more success attend Missionary efforts in India?*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The above question has often been proposed, and ably discussed, for the last twelve months, as the pages of your magazine can well testify: and after the many well-intended and wise solutions, which have been offered on a subject of such vital importance, I shall not at this time presume to bring forward any thing *new* in relation to the main question. But, Sirs, allow me to ask if there is not a more *excellent way* for us missionaries to the heathen to employ our time than in writing, and publishing theories for the benefit of those who we see are little inclined to follow them. Our theories *may* be *very good*, but when attested by practice we shall *know* them to be so, and our brethren will be far more likely to adopt them. When Paul and Silas went up to Jerusalem after a missionary tour among the Gentiles they declared to their brethren, "*What God had wrought among the Gentiles by them.*" Could some of us modern missionaries do the same, I am firm in the belief, that we should thereby render a much more valuable service to the blessed cause, than by laboring to collect, and publish to the world, the *reasons* of our not having been more successful.

For one, in the Mufassil, I can only say, that after laboring and toiling amidst various discouragements to remove objections, overcome prejudices and enlighten the ignorance of the poor blind heathen about me, nothing is more animating and refreshing to my drooping spirits, than to have my religious periodical come in at the end of the month with the heart-cheering intelligence that precious souls are being translated from the kingdom of darkness into that of God's dear Son. Though success may be withheld from me, I rejoice to know that it attends the labors of others. Such intelligence like a *fresh pledge* adds new strength to my faith, and I am encouraged to resume my labors with redoubled energy. But I shall be told that all are fond enough of telling of their success when they have any; it is the *want* of it which so many complain. I fear this is not always strictly correct; I am quite unwilling to believe that there are no more real converts to Christianity throughout this wide mission field, than we hear of through the medium of the religious periodicals. It may be we have too much *despised the day of small things*, and have not given even God credit for what he has wrought by us. We may have desired if we told at all, to tell of the *wonders* done by us. Hence I apprehend, has arisen the conclusion in the minds of many that next to nothing has been accomplished.

Now, Sirs, my proposition is that we report ourselves, at least once or twice a year, and if once a quarter so much the better: and if the good Lord of the harvest bless us with increase let us tell of it, and give him the glory. This would be matter of rejoicing to all. We may at the same time tell of the means we have found most success-

ful in gaining access to the hearts of our heathen brethren. In this way we may profit by the experience of each other, and afford one another many useful hints; specially as we are not very fond of *stereotyped tactics* in our spiritual warfare, choosing rather to be mindful of Satan's devices, and approve, and practise the things which are most excellent.

And I would recommend that we who are *unsuccessful* be as faithful in making our reports of our *plans* and *progress* as our more favored brethren are. In this way we may save each other the pain of many a fruitless effort, and the whole would be calculated to call forth from each of us the spirit of Christian sympathy, and prayer for our mutual interest.

Let these reports, in a condensed form, appear, more or less, monthly, in the *Calcutta Christian Observer*, and I will venture to predict they will not detract from the interest your readers take in your valuable Magazine; and should they trespass a little on the space usually allotted to *reviews* and *solutions* to the *difficult question* which stands at the head of this, still I think the experiment worth trying. Your paper would then perform a part in the religious community very like that carried on by the artery in the physical system. If there is *life* among us it would be felt throughout. Should these suggestions meet the views of any of your readers, the writer hopes they will let it be known, promising not to be backward himself, in reducing them to practice, if the plan is generally approved by his fellow-laborers.

Yours sincerely,

Oct. 9th, 1838.

PRERITA.

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## Missionary and Religious Intelligence.

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### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Letters from the *Mauritius* inform us, that the Rev. Mr. LeGros has arrived there with seventeen fellow-labourers, and that they have met with the most favourable reception and the highest encouragement in their work, both from the authorities and from private sources.—The Rev. M. Hill has sailed on the *True Briton* for England. Mr. H. leaves India with the good esteem of all, and with many prayers for his speedy return.—Rev. W. Start has arrived, accompanied by twelve fellow-labourers. They are from Berlin and intend (D. V.) to form a little missionary Church in the midst of the heathen, working with their own hands. We shall notice this new scheme more at length, for whatever may be the estimate formed of the plan, there can be but one opinion as to the spirit in which it has been conceived and executed.—The Rev. J. Wilson of the American Mission has settled at Futtoghurh.—Accounts have reached us of the departure of Rev. G. Gogerly and companions from England: they may be daily expected.—The Rev. J. Atkin, formerly Chaplain to the penal settlement at Norfolk Island, Australia, arrived on the *Dunmore*. Mr. A. has been appointed assistant secretary of the *Calcutta Sailor's Home*.—The Bishop of Madras has been installed into his important office.

## 2.—ANNIVERSARIES IN JANUARY.

The Calcutta Bible Association will hold its Anniversary on the 4th of January, the Tract Society on the 8th, and the Sailor's Home and the Bible Society, in the last week of the same month.

## 3.—SEAMEN'S FRIEND SOCIETY.

The Twelfth Annual meeting of the Calcutta Seamen's Friend Society was held at the Union Chapel, Daramtallah on the evening of Wednesday, the 26th December, 1838. J. W. Alexander, Esq. in the Chair. The meeting commenced with singing and prayer by Rev. T. Boaz. The Secretary Rev. T. Boaz, read the Report. It was then moved by Rev. R. Bayne, and seconded by G. Alexander, Esq. C. S.—

I. That the Report now read be approved and circulated by the Committee.

Moved by Rev. J. Atkin, Assistant Secretary, Sailor's Home, seconded by J. Hawkins, Esq. C. S.

II. That this meeting desires to offer its devout thanks to God for the success which has attended the operations of the Calcutta Seamen's Friend Society during the past year, and for the happy circumstances under which it commences the operations of a new year; and not less would they render the praise due to His name for the pleasing intelligence contained in the Report of the general prosperity of the cause of religion amongst seamen.

Moved by Rev. M. Hill, seconded by Rev. J. D. Ellis.

III. This meeting in appointing the following gentlemen to be a Committee of management for the coming year with power to add to their number, would do so with earnest prayer that they may be guided and blessed in all their operations by the evident presence and favor of the Divine Spirit.

Messrs. G. Alexander, J. W. Alexander, H. Woollaston, A. Grant, J. Muller, D. Clark and J. M. Vos. A. Grant, Esq. Treasurer. Corresponding Secretary, Rev. T. Boaz; Minute Secretary, H. Andrews, Esq.

Moved by Rev. J. Penney, and seconded by Rev. T. Boaz.

IV. This meeting relying upon the faithful promises of God to all men, but especially on those which have direct reference to seamen, would pray this committee, and all similar committees, not to relax in their efforts to preach a crucified Saviour, the necessity of the teaching of the Holy Spirit in order to the conversion and sanctification of the heart; and with reference to the imperative necessity that seamen above all others should be observant of the providence of God, the meeting would pray the committee to continue these efforts which, under God, must issue in the conversion of the abundance of the sea unto himself.

The meeting closed with singing and prayer. The speeches of the several speakers were distinguished by simplicity and devoutness. The meeting, though by no means crowded, was better attended than on any previous anniversary, and the interest excited evidently deeper and more influential. The Society is out of debt, but commences the year with only about 50 rupees in its treasury. From the Report we gathered that the agency had been efficiently kept up, the new ship occupied as a place of worship, services had been regularly conducted, libraries established, bibles and tracts distributed—in fact, that all that could be done by the Society with its present resources had been effected. The funds had amounted to Rs. 4721: we wish the Society every blessing.

## 4.—CALCUTTA BAPTIST MISSIONARY SOCIETY.

The Eighteenth Anniversary of the above Society was held in the Circular Road Chapel, on Thursday evening, the 13th of December last. There was a numerous attendance of the friends of Missions, and a spirit of deep interest appeared to pervade the minds of all. On the motion of the Rev. J. Thomas, seconded by the Rev. W. Yates, J. A. F. Hawkins, Esq. of the Civil Service, took the chair. The meeting was opened by the Rev. J. D. Ellis imploring the Divine blessing. The Chairman, in a very appropriate address, then explained the objects for which the meeting had been convened, and particularly adverted to the assistance which laymen could render, by their influence, their property and their individual exertions, to the Missionary cause. He concluded by calling on the Secretary (Rev. J. Penney) to read the Report. Several extracts given below will shew the interesting nature of this record of the Society's operations. It is altogether one of the most cheering Reports ever issued by this Society, exhibiting many instances of the power of Divine grace in bringing the hearts of the debased Hindu and haughty Musalmán into subjection to the obedience of Christ. Upwards of one hundred have been added to the churches in Calcutta and the neighbouring stations, during the period embraced in the Report.

Extracts from the Report having been read, the Rev. J. Macdonald of the Scottish Mission, rose to propose the following Resolution, seconded by Rev. J. B. Symes.

I. That the Report, from which extracts have now been read, be published and circulated for the information of Subscribers.

Moved by the Rev. M. Hill, and seconded by the Rev. T. Boaz.

II. That this Meeting acknowledges with gratitude the goodness of God in the success that has crowned the endeavours of the Society's Agents during the past year, and would encourage them and all their fellow-labourers in the Missionary field to zealous and persevering exertion under the full assurance that such exertion will not be in vain.

Moved by the Rev. W. Morton, and seconded by the Rev. R. Bayne.

III. That the following Ministers and Gentlemen be the Officers and Committee for the ensuing year. *Treasurer*,—Mr. I. B. Biss. *Secretary*,—Rev. J. Penney. *Committee*,—Rev. Messrs. C. C. Aratoon, R. Bayne, J. D. Ellis, J. Thomas, and W. Yates, Messrs. J. S. Biss, A. Dyson, C. Holmes, Captain P. Holmes, Messrs. J. Rowe, M. Wittenbaker, and S. G. Wyatt.

Animated addresses were delivered by the movers and seconders of the Resolutions, and after a closing address from the chair, the doxology was sung and the meeting was concluded by prayer by the Rev. W. Yates. It was highly pleasing to see individuals from so many sections of the one church uniting to celebrate the triumphs of the cross, and to promote the cause of the Redeemer. The collection amounted to about 500 rupees.

The following extract from the Report gives a cheering account of the prospects of the Mission.

“The period which has elapsed since the date of the last Report has been rendered remarkable in the history of the Mission by an occurrence of the most delightful character. The breach which had so long existed, and to a considerable extent weakened the energies and retarded, as well as divided, the efforts of the denomination in the Missionary enterprise, has been happily healed, and the denomination both in England and India is once more united in its efforts to enlighten this heathen land. This very interesting and important event took place in December last, when arrangements were made for the transfer to the Society of all

the stations formerly supported in connection with Serampore, and which took effect on the first of May last, from which date the brethren occupying those stations have been placed on the funds of the parent Society. The amicable spirit, and the holy feelings with which these arrangements were entered into England, and have been responded to in this country by the brethren more immediately interested, afford the fullest ground to hope that the prosperity of the Mission and the glory of God will be greatly promoted by the measure.

“ Beside the auspicious event just stated, the past year has been productive of other measures of great importance to the Society, and to its operations in this part of the world. On the strong and faithful representation of the state of the Mission here, made by Mr. W. H. Pearce on his arrival in England, the Society yielded to his earnest appeal for further help, and agreed to his proposal that ten more labourers should be sent out to the East as soon as funds could be realized and men provided. Mr. Pearce in conjunction with a few other friends engaged by personal application to collect the sum required, viz. £5000, and the gratifying intelligence has been recently received that the whole amount has been obtained. As the first fruits of this effort the brethren connected with this Society in Calcutta have been recently cheered by the arrival of Mr. and Mrs. Bayne. One Missionary has also been sent to strengthen the Mission in Ceylon; the arrival of another in Calcutta is shortly expected, and others will probably follow in the ensuing spring.”

The following may prove encouraging to those who are labouring in the good cause.

“ The case of one of those who have been added to the church by baptism will afford interest to the friends of this Society. We refer to Hari Har Sāndel, a Hindu youth of eighteen years of age; he was a kulin brāhman and connected with some of the most respectable families in this city. At his baptism he gave an account of his conversion, when he stated that he first became acquainted with the doctrines of Christianity at Mr. ELLIS's school, Chitpur. He remained in this school until it was given up, and then attended the Benevolent Institution, where his convictions of the truth of Christianity were deepened. At last he became acquainted with Gangá Nārāyan Sil, whose instructions led him to decide on embracing the Saviour. Several efforts have been made to induce him to return to his friends and to their idols, and some violent attempts were made to force him away. We are happy to say that he remained firm, and is still an ornament to the profession he has made. It is gratifying to add that since his baptism, his wife has made her escape from her friends, and cast in her lot with her husband; she is now under Christian instruction, and promises to be a very useful woman.”

“ Very soon after the publication of the last Report Mr. G. Pearce had the pleasure of baptizing seven females connected with the Native Christian Institution under his care, and at the same time he had the happiness of baptizing an intelligent youth, a brāhman of the kulin caste. This interesting young man in giving an account of himself stated that he received a tract on the “Ten Commandments,” from Mr. Carapiet Aratoon, which tract he took home and read frequently and attentively. The reading of the tract convinced him of his sinfulness and the holiness of God. Being thus convinced of sin and distressed in mind, he left his home in pursuit of the person who gave him the tract, hoping that he would answer the question that agitated him, ‘What shall I do to be saved?’ In searching for the Missionary he providentially met with Gangá Nārāyan Sil, who engaged to direct him to a person who would gladly instruct him what to do. He introduced him to Mr. Pearce,

who was rejoiced to find a Hindu in earnest after the salvation of his soul. After having remained some time and given satisfactory evidence of his sincerity, he was baptized. Mr. Pearce rejoiced over him as a son in the Gospel, and had every reason to believe from his abilities and zeal, that he would become a bright and a shining light among his benighted countrymen. After he had been with him some weeks he felt a desire to see his friends and to tell them 'what a dear Saviour he had found.' At length his wishes were complied with, and he was allowed to return to his friends, but not without many fears that no good would arise from it. He went, and after some time returned; but not without having suffered injury in his faculties. It is the general opinion that foul means had been used by his friends, and that some deleterious drug had been administered which had thus rendered him an object of pity. The young man shortly after returned again to his friends and has not since been heard of. Mr. Pearce had also the gratification of baptizing Gangá Náráyan Sil, whose name has just been mentioned as having introduced the bráhman to the Missionary, and who was formerly a pupil, and subsequently a teacher, in the school at Chitpur."

"On the departure of Mr. Pearce, for England, Mrs. Pearce removed from Sibpur to Calcutta, bringing with her the children belonging to the Female Department of the Christian Institution under her care, together with the Native Christians who had resided with them. Shortly after their removal to Calcutta eight girls belonging to the Institution, together with two women and two young men were baptized. All the candidates were examined and instructed by Mr. Yates, before they were admitted to this solemn ordinance. Most of them would have been baptized earlier, had it not been for the distressing illness of Mr. Pearce. It is matter for rejoicing that God has granted an addition of more than twenty persons during the last year to this interesting church, the greater part of whom are young in life, some of their ages not exceeding nine years."

The *Boys' Native Christian Institution* promises much usefulness. Mr. Ellis writes that it—

"Continues to prosper, and is altogether in a very promising state. During the past year four have been removed by death. One of them named MARK was in the first class, and had been upwards of three years a member of the church. During his long illness there was nothing unbecoming the Christian character. He was resigned to the will of God, felt that even his affliction was in mercy, and he died in peace, knowing in whom he had believed, and showing unto all around him the supporting power of religion in the last and trying hour. The present number in the institution is about 50, and we expect this number will be increased. Two have been baptized during the year, and there are others who give every evidence of piety and qualification for that sacred ordinance. The theological class contains six young men, and besides reading in order Horne's Critical Introduction to the Scriptures, they have commenced the study of the Literary History, Interpretation, Evidences and Doctrines of the Bible, as a part of the course of theological study which has been marked out for them. The elder students have been regularly engaged in preaching both to Christian and Heathen congregations, and we have every reason for gratitude to the God of all grace that both in piety and talent they give promise of becoming able ministers of the New Testament."

The following is a brief abstract of operations at the stations of the Parent Society in the Mufassil.

### VIII.

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“ At *Catwa*, Mr. Carey labours ; his account is on the whole pleasing, but he has had no addition to his Church during the last year. At *Beerbhoom*, Mr. Williamson resides, his prospects appear very encouraging ; he has baptized *four*. At *Munghyr*, Mr. Leslie has baptized *four* ; he has suffered much from ill health, and will probably have to return to England shortly. At *Patna*, Mr. Beddy continues to labour with some encouraging prospects of success. *Digah* has been occupied by Mr. Lawrence, but he has within the last few weeks left the station for *Munghyr*, a measure deemed expedient in consequence of Mr. Leslie's ill state of health. Mr. Lawrence's success among the European soldiers quartered at the station, has been very considerable. At *Bandras*, Mr. Smith has laboured for many years ; he has baptized four persons during the last year. At *Chunar*, a branch society has existed for some years ; which, in addition to aiding the funds of this Auxiliary, has laboured to keep up an interest in the place. They have succeeded in erecting a neat *pakka* chapel during the past year ; *two* persons have been added to the Church. At *Agra* a Church has been formed with about 60 members who support Mr. Williams, as their Pastor. At *Dilhi* Mr. Thompson, formerly resided and laboured ; but for the last three years the station has been left to his native assistant in consequence of his having been called to labour at *Serampore*. In consideration of the great distance of this place from the Society's other stations, it is proposed to give it up, at least for the present ; and Mr. Thompson will, in the meantime, occupy *Gazepore*, to which place many of the pious soldiers lately under the care of Mr. Lawrence, have been removed. The *Barisdal* station is occupied by Mr. Bareiro ; he has not had any addition during the year. In *Jessore*, resides Mr. Parry ; his native church contains about 50 members, of whom *six* have been received within the last few months. At *Dacca*, Mr. Leonard resides ; he has been for the most part devoted to schools ; in direct mission work he has not been able to accomplish or to attempt much. Mr. Robinson, accompanied by *two* native preachers, is about to proceed to the station where the hope is indulged that his labours will be crowned with success, and that future reports will have to record the onward progress of the Redeemer's cause in this populous place. *Akyab* was formerly occupied by Mr. Fink ; the church contains about 24 members, but since Mr. Fink left the station about a year ago, it has been left to the care of native assistants. The last place to be mentioned is *Chittagong* ; here Mr. Johannes has been for some time labouring, a church has been formed, and a commodious chapel erected. Mr. Fink has recently removed to this station, where he will in future labour conjointly with Mr. Johannes.”

##### 5.—TRANSLATION OF THE SCRIPTURES.

The following extract from the Report of the Calcutta Baptist Missionary Society, giving an account of the progress of the translation of God's Holy Word into the languages of the East, cannot but prove interesting to those who have at heart the spiritual regeneration of India. It will be seen that God has, through the instrumentality of the *American and Foreign Bible Society*, multiplied by thousands his holy word. May it, in the hands of the Spirit, beautify and gladden this land of spiritual desolation, through the knowledge of the glory of the Lord.

“ The liberal contributions placed at the disposal of the Calcutta Baptist Missionaries by the American and Foreign Bible Society, having furnished them with the means of entering more fully than heretofore on the important work of translating and printing the word of God in the lan-

guages of the country, and the recent changes in the circumstances of the Mission having supplied them with increased facilities for distribution, they have esteemed it at once their duty and privilege to respond to the manifest call of Providence, to engage with renewed ardour in this holy work. They have accordingly endeavoured to make such arrangements as will enable them to carry on operations in this department of labor on a scale which will bear some proportion to the assistance they have received and are encouraged to expect, and to the wants of the people among whom and for whom they have been called to labour.

“ In giving an account of what they have sought to accomplish in this department, they have thought it would be gratifying to their friends and supporters both in this country, and in England and America, to be supplied with a brief sketch of what has been already done, as well as of what is now in hand.

“ The first portion of the sacred volume which they had the honor to present, as a kind of first fruits unto God, was the Psalms of David in Bengali translated by Mr. Yates. The first edition went to Press in the year 1825. It was printed for the Calcutta Bible Society and consisted of 1000 copies. In 1833 the first edition of their New Testament in Bengali was put to Press. Of this edition 800 copies were printed, with extra copies of the Gospels and other parts for separate distribution. In 1834 the second edition of the Gospels of Matthew, Mark and Luke was printed; John would have followed, had not the Committee of the Calcutta Bible Society expressed a wish to make use of the version in the copies printed at their expense. Their wishes having been acceded to, a new edition of the whole Testament was put to press, consisting of 1500 copies of the entire Testament for the Calcutta Bible Society, with extra copies of the Gospels, the Acts and Epistles to be bound separately, equal to rather more than 5000 Testaments, and making together an aggregate of upwards of 27,000 volumes; for their own Society 500 copies of the whole Testament, 1500 of the first three Gospels and the Acts, and 2500 of John, were printed at the same time. In the copies executed for the Calcutta Bible Society, the Greek words for baptism were, at their request, left untranslated; while in those printed from funds at their own disposal, the words before used were retained agreeably to their own convictions of duty. This united edition though commenced in 1835 was not completed until the early part of 1837. Respecting this version the Committee of the Calcutta Bible Society observe, in their last report,—

“ ‘ It cannot but gratify the friends of this Society to know, that this version has been pronounced by very competent judges, an able and excellent translation. The Committee earnestly pray, that its merits may not only be acknowledged by man, but that it may be accepted, and adopted and owned with an abundant conversion of souls, by the great Head of the Church, in its future circulation.’

“ About the period when their labours in bringing out this edition of the Bengali New Testament were brought to a close, they received the first intimation of the formation of the *American and Foreign Bible Society*, and with it the pleasing intelligence of their having made their first appropriation of 2500 dollars to aid in printing the New Testament in Bengali. Thankful for this timely and liberal aid, but unable to commence immediately another edition of that version, having previously determined on a new translation of the Testament into the Hindustani language, they resolved to make over to the American and Foreign Bible Society the 500 copies of the edition just completed, which were accordingly published in the name and at the cost of that Society. Arrange-

ments were now made for commencing the Hindustani version, and the first 8 pages of Matthew were put to press on or about the 13th of June, 1837, which proved to be a few days after the date of the third appropriation made by the *American and Foreign Bible Society*, amounting to 5000 dollars, and placed at the disposal of the Missionaries for printing the Scriptures in Hindustani or any other of the languages of the country, as circumstances might require. In this the Missionaries could not but observe the gracious providence of God; they had commenced in hope, but not before means were provided, though on the opposite side of the globe, to bear them through their work without embarrassment. Of this version it was thought advisable to print, beside an edition of the Gospels and Acts to be bound separately or together, two editions of the whole Testament, one of the octavo size with marginal references, and another without references of a smaller size, or royal 12mo. Of the former 1000 copies and 500 of the latter are being printed, the printing of this version has proceeded to the Colossians. Of the Gospels and Acts a new edition of 4500 copies has been commenced, as nearly all the copies of the first impression have been put into circulation. In this translation it has been the constant object of the Missionaries to present the sacred text in simple language and a pure and idiomatic style, so that it might be easily understood by the unlearned, and at the same time acceptable to the educated part of the community. That they have to a considerable extent succeeded in these endeavours, they are encouraged to believe from the numerous testimonies they have received, both from Europeans and Natives. The cost of these editions will be defrayed partly from the Baptist Mission Translation fund, and partly from the funds supplied by the *American and Foreign Bible Society*.

“ In the latter part of 1837 the Committee of the Calcutta Bible Society being desirous of publishing a new edition of the Psalms in Bengali, and understanding that the version had undergone a revision, expressed a wish that they might be allowed the use of the revised version in the edition about to be printed. This request was cheerfully complied with, and an impression of 5000 was struck off, with a few extra copies for the Baptist Missionary Society.

“ Beside the foregoing there has been put to press an edition of the Psalms in Sanskrit verse, consisting of 2500 copies. This version is believed to be as near to the original as it could have been if in prose. A translation of the New Testament into the same language has also been made and is just put to Press. In Bengali another edition of the New Testament has been commenced on account of the *American and Foreign Bible Society*. This edition will consist of 8000 copies of the Gospels, 4000 of the Acts and 1500 of the Epistles. The printing has proceeded to the end of Acts. It is intended shortly to commence another edition in a smaller size, and also an edition of the *whole Bible* in the same language. Arrangements have likewise been made to secure an improved translation of the New Testament into Hindúí, and from the progress made, considerable hope is entertained that this desirable object will be realized. In addition to these several versions in the languages of this country, an edition of the New Testament in modern Armenian with numerous marginal references has been some months in the press, and proceeded to the end of John.”

“ To the *American and Foreign Bible Society*, the thanks of the Missionaries are especially due for four munificent appropriations, amounting together to 15,000 dollars, part of which has been already received in Calcutta and the other paid to the Secretary of the Baptist Missionary Society in England.”

6.—LADIES' NATIVE FEMALE SCHOOL SOCIETY CONNECTED WITH THE  
LONDON MISSIONARY SOCIETY.

The Anniversary of the above institution was held at the Union Chapel, Durrantallah, on the evening of Wednesday the 19th of December. The Rev. T. Boaz presided, and opened the meeting with singing, reading the scriptures and prayer. The Report was then read by the Rev. J. Campbell, after which the Rev. W. Morton moved, and the Rev. J. Atkins, Assistant Secretary to the Sailor's Home, seconded,—That the Report read be printed and circulated by the Committee; and the Rev. T. Boaz and J. M. Vos, Esq. moved and seconded,—That the following Ladies do form the Committee and be the office-bearers for the coming year. The speakers dilated in a brief, and simple manner, on the benefits of female education in every country, but more especially in this, where females are so debased and yet have such an influence over Society. This excellent institution has our best wishes. We shall notice the report more at length.

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7.—PARENTAL ACADEMIC INSTITUTION.

The annual examination of the above excellent institution was held at the School house on the 14th of December. The pupils were thoroughly questioned on almost every branch of useful learning and evinced, generally speaking, a highly creditable acquaintance with the subjects to which their attention had been directed during the year. We are delighted to see the evidently useful tendency which the studies of this establishment are assuming from year to year. We press this on the attention of the Committee—make your pupils USEFUL members of society. The introduction of the study of the vernaculars is a decided improvement. The extensive knowledge of the Holy Scriptures possessed by the boys, reflects great credit on the valuable secretary, and his coadjutors.

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8.—THE HIGH SCHOOL.

The annual examination of the High School took place on the 20th of December on the premises in Ján Bazar. The Lord Bishop presided and conducted the examination, aided by the Archdeacon, and other friends of education. The promptness of the answers and the generally accurate information displayed by the young gentlemen reflected great credit both on themselves and their teachers. We hope the greatest good to a future age will result from these excellent Christian seminaries: nothing can be more delightful than to see such nurseries for God springing up in this idolatrous city.

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9.—THE ABOLITION OF THE COOLEY TRADE.

This abominable traffic is no longer *legal*.—The Government of India has, with a promptness and fullness which reflects the highest credit on those who compose it, at once and unanimously prohibited the further shipment of coolies under legal sanction. The following letter addressed to the different daily papers on the subject is decisive as far as the operative part is concerned, and the order in council constituting such an act *penal* throws over the whole a protection which nothing but slave-dealing wickedness can evade. We must now have an Anti-Slavery Society

to look after the *slave-dealers*; for that is what the *cooley-dealers* ever were in reality, but what they are now indeed and in truth. Why do not our fellow-citizens meet to commemorate this signal triumph of justice and mercy over wickedness and oppression? We cannot help giving unfeigned thanks to God for his mercy.

*To the Editor of the Englishman.*

DEAR SIR,—I have received instructions from Government to give notice that no further permits will be granted for the embarkation of Indian labourers under contract to serve in any of Her Majesty's Colonies after this date. The publication of this letter in the *Englishman* will oblige,

Yours faithfully,

F. W. BIRCH,  
Supt. of Indian Labourers.

Calcutta, 13th December, 1838.

Fort William, Legislative Department, the 17th December, 1838.

The following Draft of a proposed Act was read in Council for the first time on the 17th December, 1838.

Act No. — of 1838.

I. It is hereby enacted, that Act No. XXXII. of 1837 and No. V. of 1837 be repealed from next.

II. And it is hereby enacted, that after the next every person who shall make with any Native of India, except as hereinafter excepted, any contract for labor to be performed in any British or foreign colony without the Territories of the East India Company, or who shall knowingly abet or aid any Native of India (except as foresaid) in emigrating from the said Territories for the purpose of being employed as a laborer shall be liable, on conviction before a magistrate or justice of the peace, to a fine not exceeding two hundred rupees for every native so contracted with, aided or abetted, and in default of payment of such fine, shall be liable to be imprisoned for a term not exceeding three months.

III. Provided always, that nothing in this Act contained shall be taken to apply to any native seaman who shall of his own free will contract to navigate any vessel, and who shall embark on board such vessel in pursuance of such contract, or to any person who shall contract to serve as a menial servant only, or shall embark as such menial servant.

Ordered, that the Draft now read be published for general information.

Ordered, that the said Draft be re-considered at the first meeting of the Legislative Council of India after the 17th day of March, 1839.

J. P. GRANT,

Offg. Secy. to the Govt. of India.

The fine should be 2000 instead of 200 Company's rupees.

#### 10.—THE GOVERNMENT CONNEXION WITH IDOLATRY.

We understand that an order of the most positive nature has been received from England concerning the dissolution of this abominable connexion in all its parts. The connexion of the Government with shrines, feasts, &c., is to cease and all arrangements of management and expenditure is to devolve on native agency. This is as it should be. The working of the plan has already displayed itself in the Madras presidency; the order, or a similar one of local application, had been put in force at that presidency. A temple and its idol were left to the care of the priests and the *affec-*

tions of the people; no sooner was the Government sanction withdrawn than the people declined dragging the car any more, and the priests in petitioning for the renewal of Government interference, state, that the people would not obey them in this business or do the work of the car *though they were paid*. This is exactly what we prophesied: when the people petition, then let the Government listen, but not when the *priests* cry; but where is the civil war and bloodshed so dreaded by many in this province? The taxes at Gyah and Allahabad cease this season and at Jagannáth we opine at the next rath. Those parts of the plan which are not satisfactory are the arrangements about this last shrine, and the orders respecting the attendance of Christians at Heathen and Masulmán festivals. These will have to be narrowly watched in their operation, as indeed will the whole range of reforms ordered from home on this subject. If it were possible for us to command the ear of our rulers in this land we should say, 'Carry out at once the wishes of the people of England and the spirit of the orders of 1833 and 1839, without hesitation or qualification; do it as quietly and in away as little offensive to native prejudice as you can, but do it, for we speak advisedly, as far as England is concerned; nothing else will satisfy the religious and enlightened part of the English Community and they are very strong.' We feel deeply grateful for the intentions of the Government, and we would not have them mar an otherwise gracious act by a single quibble or reservation.

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#### 11.—MISSIONARY BOARDING SCHOOL.

Some time ago one of our correspondents suggested the idea of establishing a School in Calcutta, for the education of the children of Missionaries and other pious persons, which school should be under the immediate care of a Missionary family, and of the body of Missionaries in Calcutta. The profits were to be devoted to the support of the orphans and destitute children of the servants of the Lord. We invite attention once more to a subject which we think ought to commend itself to the best affections and prompt attention of every parent in Bengal and Hindustan. The Roman Catholic priests, aware of the importance of seminaries, have already established and that successfully too a very considerable School for the members of their communion in Calcutta. Shall we be ever taught by the children of Rome and the world? We shall be happy if such parents as feel disposed to favour the plan will send their views of the matter addressed to the Editors.

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#### 12.—THE SADIYA MISSION PRESS.

We have been favoured by our good friends Messrs Brown and Cutter, of the American Mission at Sadiya, with specimens of the school books printed by them at that station. They reflect the highest credit both on the taste and ability of the executive. Who would have prophesied a few years ago that in the midst of Assam—an almost then *terra incognita*—there would spring up a printing press from which books should be issued for the mental and religious improvement of the people. Who would have thought but a little ago, that from the youthful continent of North America, men should come whose sole object it would be to colonize those heathen lands and elevate and bless their inhabitants. But so is it in the wise but mysterious operations of God.

## 13.—A SPIRIT OF THE OLDEN TIMES.

The time was when India was no place for free discussion or for the unfettered expression of opinion on religious subjects. Happily for India those days are past; the spirits which guided the councils of a former régime have nearly all passed away. Ever and anon, however some of these old spirits start up, spectre-like, in our path, fulminate their terrible but impotent thunders, and again fall back into that antiquated quiescence from which some more than usually stirring event had aroused them. To us, not living in the anti-missionary and anti-freedom-of-discussion age, it is not only interesting but amusing to catch one of the spirits of the olden times awake, speaking for himself, the almost last of a defunct race. When we do catch such a one on his iron throne, playing at being great, we write his words in a book and would, were it possible, hang up his iron sceptre or crown in the temple of religion and mercy as a trophy to the cause of liberty and truth.

We have had a singular manifestation of the spirit of the olden time within the last few days. Our friends will remember that a series of papers appeared in the *Calcutta Christian Observer* on the *Government connexion with Idolatry*. These papers have since been printed in a pamphlet form and distributed in India, Great Britain, and other countries. The other day a copy of the pamphlet was returned to the Baptist Mission Press with the following specimen of liberality and good sense written upon the cover by a gentleman signing himself E. R. Barwell.

“I look upon any appeal of this nature to be of so dangerous a tendency to the peace of the country and to the stability of the British Government, that *were I at the head of the Government both writer and publisher should be transmitted to England within four and twenty hours after the issue of the order to that effect.* The British Government is pledged to protect the religious prejudices and feelings of the natives, and it is not by indiscreet and irritating publications of this kind that we can ever look for their conversion to Christianity. Christians had better learn first themselves to set the Heathen a good example than trouble their heads about the connexion of the British Indian Government with the Idolatry of India. I desire no such works may be sent to me again, for they shall never have my support.”

(Signed) “E. R. BARWELL.”

Now it is unfortunate for the writer that neither the British people nor the home Government, or the local Government, have any *practical* sympathy with his sentiments; and that mysterious as it may appear to him, while he was penning this note a despatch was winging its way to India, granting nearly all that was demanded by the writers of the appeal. We are sure Mr. B. will clothe himself in sackcloth and ashes at such a consummation of things: but we rejoice, first, that he is as powerless as we could wish; and, secondly, that we have obtained all that we could desire. We may as well set Mr. B. right on one subject before we leave him, and it is that the writers of the pamphlet, and those who think with them, did not wish any interference—all they have asked and all that they have obtained is that the Government *would let it alone.*

**RELIGIOUS TRACT AND BOOK SOCIETY.**

The Anniversary of the above Society will be held at the Town Hall on the 8th instant; the chair to be taken at 7 o'clock.

J. MACDONALD, *Secretary.*

*Books of the Banáras Christian School Book Society.*

*Hindustáni.* Picture alphabet, per dozen, 3 anas; Primer, 1 ana; Spelling book with a frontispiece, by Sir C. D'Oyly, 1 ana; Reader, No. I. 12 anas; No. II. being a translation of Æsop's Fables, 12 anas; Copy slips, 2 anas.

*Anglo-Hindustáni.* English Instructor, No. I. interlinear and free translation, 2 anas; Sermon on the Mount, English character, 2; Gospel of St. Matthew, 10; of St. Mark, 8; Catechism of Religion, 2; The Unhappy Mother, 2; Memoir of Mohán Lál, 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 R. 4 anas.

*Miscellaneous.* Krishna Rau's Polyglot, 8 anas; Woollaston's English Grammar with a Sanskrit translation, 8 anas; Abbot's Young Christian, 1-8; Family Conversations on the Christian Religion, 12 anas; Claims of the Bible, 8 as.; Reading book for children in the Devanágari character, 1 ana. Child's book on the Soul, 4 anas; and Hindustáni Spelling book, both in the Roman character.

Application for the above to be made to the Rev. J. Shurman, Banáras; Rev. J. Wilson, Allahabad; and Mr. G. C. Hay, Calcutta.

**ACKNOWLEDGMENTS.**

**MRS. RHENIUS'S SUBSCRIPTION.**

The Editors of the Calcutta Christian Observer having brought Mrs. Rhenius's Subscription to a close, and having handed over the sum total to the Treasurer, of that fund, have now the pleasure to insert the receipt for the sum total received by the firm.

"Madras, 28th November, 1838.

"Received from Mr. G. Vansomeren, the sum of five thousand, six hundred and thirty-three Madras rupees, and fourteen annas, on the following dates, viz.

On the 14th August, 1838....	Rs. 3,500	„	„
22nd October, „ ....	1,611	„	„
26th November, „ ....	522 14	„	„

Co.'s Rs. 5,633 14 „

and the same is placed to the credit of the Committee of subscribers to the family of the late Rev. C. Rhenius, as amount collected by the Rev. T. Boaz, of Calcutta."

(Signed) "ARBUTHNOT AND Co. *Treasurers.*"

*Subscriptions and Donations received by the Calcutta Auxiliary Bible Society for the months of November and December, 1838.*

Rev. Mr. Whiting, Meerut, contributions from the non-Commissioned Officers and men of H. M. Buffs, .....	Rs. 24
Major Pemberton, Donation, .....	12
Rev. Mr. Ruspini, ditto, .....	32
A Friend through the Cash Secretary, ditto, .....	10
F. Millett, Esq. Subscription for 1838, .....	150
J. R. Bagshaw, Esq. do.....	50
T. Holroyd, Esq. do. ....	50
E. MacNaghten, Esq. do. ....	34
G. Dougal, Esq. do. ....	50
W. Braddon, Esq. do.....	100
A. Fraser, Esq. do.....	16
Rev. Mr. Start, do. ....	24
D. McFarlan, Esq. do. ....	50
Major Pemberton, do. ....	10
Rev. Mr. Boswell, do. ....	32
A. F. Smith, Esq. do. ....	10
Archdeacon Dealtry, .....	20

J. ROXBURGH, *Secretary.*

**BENGAL AUXILIARY MISSIONARY SOCIETY.**

*Donations.*

G. Udney, Esq. ....	Rs. 300	W. Ainslie, Esq. ....	32
A Friend, .....	200	H. Cowie, Esq. ....	25
Hon'ble W. W. Bird, .....	100	T. Brae, Esq. ....	20
T. Holroyd, Esq. ....	50	J. N. VantHart, Esq. ....	10
R. D. Mangles, Esq. ....	25	W. Mackenzie, Esq. ....	20
J. Richards, Esq. ....	50	N. B. E. Baillie, Esq. ....	20
C. Tucker, Esq. ....	50	<i>Annual.</i>	
A Friend, .....	10	J. W. Alexander, Esq. ....	100
T. B. Swinhoe, Esq. ....	10	Dr. H. Clarke, .....	32
John Cowie, Esq. ....	25	J. Spence, Esq. ....	10

**SEAMEN'S FRIEND SOCIETY.**

*For the General Fund.*

Capt. H. Wright, Annual, ..	Rs. 50	Capt. John Wimble, .....	Rs. 5
Ditto Donation, .....	10	— Denis Whelan, .....	3
Capt. C. Beach, .....	10	— C. Hay, .....	3
— John Keith Jolly, .....	5	— N. Lowry, .....	2
— John Hamilton, .....	5	— A. Henning, .....	10

*For the new Ship.*

A Friend, through Rev. T. Boaz, .....	Rs. 1350	8
G. Udny, Esq. ....	200	0
<i>T. BOAZ, Secretary.</i>		

**SAILOR'S HOME.**

*Donations.*

A Friend, through J. Lewis, Esq. Rs. 50	A Friend, through T. Boaz, Rs. 100
B. J. Colvin, Esq. .... 50	Lady Colquhoun, .....
J. M. Vos, Esq. .... 80	32

*Monthly.*

Wm. Carr, Esq. ....	10
<i>T. BOAZ and A. GRANT, Secretaries.</i>	

**BENEVOLENT INSTITUTION.**

His Honor the Deputy Governor of India, .....	Rs. 50	G. Alexander, Esq. ....	Rs. 50
A Friend through Rev. T. Boaz... 400		D. MacFarlan, Esq. ....	32
G. Udny, Esq. do. .... 200		A. Friend, .....	32
M. A. C. do. .... 32		Capt. Roxburgh, ..	16
		T. Holroyd, Esq. ....	32

*T. BOAZ, Secretary.*

Received from a Friend for pious purposes, through Rev. T. Boaz. .... 400

**SUBSCRIPTIONS RECEIVED FOR THE CALCUTTA CHRISTIAN OBSERVER.**

W. E. Money, Esq. ....	25	0	0
Rev. Mr. Symes, .....	1	0	0
— T. Brooks, .....	10	0	0
— Mr. Goadby, .....	6	0	0
— Mr. Williamson, .....	6	0	0
— Mr. Porter, .....	6	0	0
W. Brown, Esq. ....	23	5	6
Rev. T. Beighton for Subscribers at Penang, (a Balance,) .....	58	5	4
A. Colvin, Esq. for 1839, .....	10	0	0
B. J. Colvin, Esq. do. ....	10	0	0
W. Kennedy, Esq. do. ....	10	0	0
Rev. J. Wilson, do. ....	6	0	0
Rev. A. D. Polloch, do. ....	6	0	0
Capt. Wheler, do. ....	10	0	0
Major Gairdner, do. ....	10	0	0
G. Bowman, Esq. Agra. do. ....	12	0	0

**NEW SUBSCRIBERS.**

Major Gairdner, Futtyghur.	Rev. Mr. Aitkin, Calcutta.
J. Robinson, Esq. Serampore.	— Mr. Symes, Dum-Dum.
Dr. Bowron, London.	— Mr. Stubbins, Berhampore, Ganjam.
<i>Calcutta, 26th Dec. 1838.</i>	
	G. C. HAY, <i>Publisher &amp; Agent, C. C. O.</i>