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THE

CALCUTTA

**CHRISTIAN OBSERVER.**

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EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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I.—*Hindu Female Education.* By Priscilla Chapman. London, 1839.

*First Report of the Scottish Ladies' Association for the advancement of Female Education in India under the Superintendence of Missionaries of the Church of Scotland. Edinburgh, 1839.*

Few objects, if any, are nearer our heart than the Christian education of the whole people of India—rich and poor—male and female. But if we were to examine narrowly, we might perhaps find that at present the subject of female education occupies the greater share of our attention:—and that for two special reasons;—*first*, because of its own intrinsic importance, and *secondly*, because of the comparatively little attention that has been paid to it, and the small exertions that have been made to overcome the mighty obstacles that confessedly lie in the way of introducing a general system of Christian Education among the females of this vast country.

As to the importance of female education we might fill a volume, without saying a word that would give any new idea to a single Christian reader: for the subject is patent to ordinary observation, and cannot fail to stand out in its vast magnitude before the minds of all who shall but direct towards it the eye of an intelligent and Christian regard. As well as the education of the other sex, that of females has souls for its objects, and its results in reference to these souls stretch out into the duration of endless ages. As in every community the number of males and females is nearly equal, and as in the estimation of God and of every rational man, a woman's soul as well as a man's is unspeakably precious, the first blush of the subject presents it to us invested with an importance not

inferior to that which attaches to the education of the other sex. But when we consider certain other bearings of the case—as the miserable state of degradation in which the females of India are sunk—their seclusion from all other modes of mental enlightenment—and the vast influence which the female character must exercise over every community, the subject is invested with such an overwhelming interest that we cannot approach it without a feeling allied to fear—that kind of awe which we may suppose to occupy the soldier's mind on the eve of the battle which is to decide the question of his country's liberty—or that dread solemnity which may be supposed to be felt by the general who leads an army to the base of some ancient fortress, which he sees to be impregnable, yet knows that he must take, or else consign the expedition to irretrievable failure. With what feelings does he sit down to its investment, resolved to do by means of time and famine what cannot be effected by the power of active warfare! And does not the stronghold of female ignorance seem at present impregnable? Garrisoned by veteran hosts of prejudice and sin,—ruled over with strictest discipline and defended with craftiest policy by Satan himself, it raises its moss-clad battlements to the clouds, and scowls haughty defiance on the little band that threatens to beleaguer it. As yet the least important outposts are scarcely taken; the fortress stands in appearance as gloomy and in fabric as strong as in other days. Time which changes all else, seems to make no impression on this hell-built pile; and so it is even as it seems. If we trust that time will work any important improvement, we shall most certainly be disappointed. If we wait till the natural progress of events shall make female education an easy work, we shall wait for ever. And while we wait the souls of thousands are going yearly into the presence of their judge, unjustified, unsanctified, unsaved. Thousands of children are yearly born, and the earliest and most important part of their education is committed to ignorant mothers, who rear them as children of wrath. The end of the world would come if we still should wait, and the last trumpet would surprise millions of immortal souls who had not heard of the Saviour's name. But this may not be: we may not, we must not thus wait: the gospel must be preached to all, as a witness to all, before the end come.

We are at all times anxious that all exertions for making known the truth of God to perishing souls should be based upon the right foundation. The command of God ought always to form the grand motive of action, the indefeasible promises of God are the only sure basis on which to rest our hopes of success. But surely to creatures constituted as we

are, gifted by our Creator with innumerable sensibilities, feelings and desires, it is not forbidden to have regard in a subordinate degree to those inferior motives which are calculated to excite the various sensibilities of our souls, and which conspire with the command of God to propel us to action for the good of the souls of our brethren. Thus while Paul, in reference to the commandment of God which was laid upon him, declares regarding himself, "Woe is me if I preach not the gospel;" it is also related by the inspired historian regarding him, that his spirit was stirred within him when he saw the Athenian city wholly given to idolatry. And if we have any portion of that Spirit which actuated the Apostle, we shall not remain indifferent spectators of the spiritual and mental degradation of the females around us. What though, we may not see their degradation and misery so visibly spread out before us, as was the idolatry of the Athenians before the eyes of Paul? What though the greater part of Indian females and their sufferings are alike unseen? What though, shut out from the light of day and almost from the air of heaven, they drag out the lives of slaves, subject to the despotic rule of tyrants who usurp the name of husbands? What though they have no attentive ear or sympathizing heart into which they can pour the tale of their heavy woes?—is their suffering on that account the less real? Shall we on that account refuse to shed a tear over their misery? Shall we on that account refuse to offer up a prayer on their behalf in sincerity and faith? Shall we on that account be less zealous in making exertions to remedy their condition? If we cannot benefit them materially in this world, shall we not do what God enables us to do, and give them that which will make all their afflictions, though for the present grievous, work out for them an exceeding and eternal weight of glory? Shall the bolts and bars of the *zanána* shut out Christian sympathy? Shall we turn away because we cannot see that misery, of which we know that it is at once an element and an aggravation that it is not permitted to be seen? God forbid!

And here it will be well to state explicitly, what that is which in our estimation is the main constituent in the composition of female distress in India. They must have but little knowledge of the state of Hindu females, or little capability of estimating those distresses which lie deeper than the mere bodily sensations, who deem it needful, in order to create sympathy on behalf of the females of India, to rake up the embers of the extinguished *sati*, or dwell upon the horrors of the prohibited system of female infanticide. We have heard and read certain declamations, whose tone and spirit would

almost make one suppose that their authors regretted the abolition of these horrid practices, because by their abolition the said declaimers are deprived of a most exciting topic for harrowing the souls of their auditors, and producing a kind of interest which might haply issue in the gift of some paltry gold, and it may be the effusion of some sentimental tears. With what art do they strive to render it ambiguous whether those scenes, which with pencils dipped in blood they strive to paint, belong to the past or the present day! What poetic confusion of times and tenses do they employ, as if for the purpose of presenting to the eyes of their auditors as being now enacted, which, thanks be to God, are closed forever! While these abominations were actually being practised, no language too strong could be employed in their condemnation; but now they are abolished, the dwelling upon them can only excite those feelings which should be reserved for realities. The human mind is too delicate a piece of mechanism to be wound up when it has no work to do; every time it is so wound up and allowed to run idly down, the fine edges of its sympathies are abraded, and it becomes at last unfit for active duty altogether. In every way it is bad policy to go back upon other days, and represent their appalling practices as if they were the practices of the present day. By dwelling upon these fearful *effects* which no longer exist, we are apt to lose sight of the cause which does still exist in undiminished force. Those practices moreover, when they did exist, were proper subjects for legislative interference; the legislature did interfere, and did abolish the inhuman practices. But the root of female misery lies in a region into which legislative enactments cannot penetrate. Great as is the honour conferred by God upon Civil Governments, and upon the Government of this country in particular, as His own ministers for good, there is a higher department of His work which He reserves for His Church: and to this department clearly belongs the digging out of the root of female misery in India. When the practices in question existed, they were but a few twigs more on the baneful tree. Now that they are lopped off, the tree is shorn no doubt of some of its leaves, but scarcely curtailed in its dimensions, and retaining all its vigour of growth, it still spreads far and wide its upas shade.

The root of all the miseries of Hindu females is ignorance, sinful ignorance—ignorance of God and of the relation in which men stand to God. Now if we could paint the Egyptian darkness in which the females of this land are sunk, it would be admitted that we needed not add the lurid flames of the *satí* in order to give a horrifying effect to the picture.

Let any reader retrace step by step the journey of his life; let him at every step endeavour in imagination to divest himself of those ideas and impressions that he has received from books, from intercourse with enlightened men, and from what is commonly styled education, until he realizes his state as an untutored babe, with his mind all blank, save in so far as filled with the seeds of that depravity which he has inherited from the founders of our race. Let him from this starting-point conceive himself to begin the race of life anew, and pursue it under the influence of all those circumstances which are best suited to give development to his innate corruption, and removed from all mental enlightenment and moral training and spiritual discipline. In what state would he find himself? An idiot? A madman? Yes, an idiot in ignorance, a madman in outrage; yet an idiot, a madman, responsible to God and man. Such are the native females of this country. Shut up from the period when reason dawns in a *zanána* whose air is often tainted, and whose moral atmosphere is always impregnated with the seeds of poison, they arrive at the years of womanhood fit for nothing else (but eminently fitted for this) than to be the irrational ministers of their masters' lusts. Their condition is described with awful vividness by a single master-stroke of the native pencil. A young man not long ago determined to embrace Christianity. His father reasoned with him, entreated him, threatened him; but all in vain. The work was of God, and man could not prevail against it. When threats, promises and entreaties were alike unavailing, the father in the extreme bitterness of his soul at length exclaimed, "Well, if I cannot have a son I shall at least have a daughter." Our European readers may not understand this, but in this country it will be but too well understood, especially by our Missionary brethren. They will know that he was expressing his resolution to destroy the intellect of his son by means of those drugs, which have been more than once administered with fatal success to those who could not in any other way be prevented from renouncing the superstitious of their fathers. To destroy all the faculties of the human mind then, and to convert a son into a daughter, are one and the same thing. Oh God, is this the creature of whom thou saidst, "I will make a help-meet for man?" Is this the creature that in the ascending scale of thy works came last from thy creating hand? Is this the creature whom thou didst at first endow with thine own image, and make fit for holding communion with thyself? Is this the creature whom poets have in all ages sung, and on whom they have impiously lavished the epithets which pertain only to Thee? Behold, good God, how sin has marred thy best and fairest works!

If there were ten, or twenty, or a hundred of our fellow-creatures in this melancholy condition, our sympathy might well be awakened, and our most strenuous energies called forth for the alleviation of their misery. But those of whose state this is an imperfect description are the women of a vast nation; they are to be numbered by tens of millions. They are those who are to be chiefly employed in moulding the characters of future generations; they are the aggregate of the mothers, and of those who are to be the mothers, of one of the largest nations on the face of the earth. They are those upon whom depends in an incalculable degree, the well-being of millions unborn. In a word, and almost without a figure, they are those into whose hands God has committed the destinies of Hindustan. No one will think this language too strong, who knows aught of the abiding power of a mother's lessons and a Christian mother's prayers, who places due reliance on the promise that the child who is trained in the way that he should go, shall not depart from it when he is old. We have heard it said by a venerable minister, that when India shall have become a Christian land, it will be found that the greater proportion of the work of its evangelization has been accomplished by means of maternal instructions.

Such a view of the matter tends to alter the position which the subject of female education occupies in many minds. Many seem to look upon it as so far subordinate to the other departments of Missionary work, that it must be deferred till these other operations have so far wrought their way as to render the accomplishment of this part of the work a matter of ease; but if the view we have taken be correct, it ought clearly to be regarded as one of the first of Missionary works, both in the scale of importance and in order of time. No doubt if India were a Christian land, many of the grand obstacles that lie in the way of female education would be removed. But then how is India ever to *become* a Christian land apart from the influence of female education? It would often be a much easier matter to demonstrate some of the theorems of geometry, if we knew beforehand some of the succeeding propositions; but how are these succeeding propositions to be demonstrated without the aid of the preceding? If we would arrive at the end, we must begin at the beginning. If there be difficulties in the way, that is no reason for declining the work, but only for applying to it the greater energy. We confess, however, that *difficulty* is a word that we do not like to use in reference to Missionary operations. The work is God's; it is to be performed instrumentally by the Church of God. But God is omnipotent, and the Church can

do all things through Christ strengthening her. The work of female education is pre-eminently a work of faith. They who undertake it are constrained perpetually to feel and acknowledge that it is so. Now we hold every thing that produces such a consciousness of human imbecility and nothingness to be rather a *facility*: hence would we rather glory in our infirmities.

With our minds filled with these thoughts we are in the best manner prepared for proceeding to make a few remarks on the small works under review. Mrs. Chapman's book is very pleasantly written. Free from pretension, it performs all that it promises. It gives a very fair estimate of the state of the native women, and details the operations of Mrs. Wilson and the ladies connected with the Church Missionary Society for their relief. It catalogues the operations of others in the same good cause, and is altogether well fitted to give to European readers, for whose use we presume it was chiefly intended, a very fair idea of the state of things in and around Calcutta. It is written in an unassuming style, breathes much of the Spirit of Christian love, and pleases us by its simple Wordsworth-like descriptions of manners and scenery. Altogether it is a pleasant, and we hope will prove a useful book.

The Report of the Scottish Ladies' Society contains not a little interesting matter in regard to proceedings in Western India, where, as we doubt not our readers are all aware, another Mrs. Wilson was honoured of God to begin the work, and where by the blessing of God it is prospering, now that she has ceased from her labours and entered into rest.

From the former work we learn that of all the females of Bengal probably not more than five hundred (say 600) are under the influence of Christian Instruction; while we learn from the latter, that the Scottish Society have not yet made a beginning of the work in this part of India. We learn moreover that at the date of the report the Society had in its treasury several hundred pounds (£646 19 9½). So far as we have learned from Scotland, the Society has had no considerable outlay since that time, and must have had a large income; hence we may presume that by this time it has a large sum of money, given by God to be expended in this service, hid in a napkin and buried in the earth. We question the propriety of this.

It is well known that the grand obstacle to female education is the absence of all secular motives to prompt the natives to seek after it. The boys attend our schools at first, merely in the hope of being qualified for lucrative employments; while those girls who do attend school have generally been

bribed in the first instance to attend by the regular or occasional donation of a few pice, given either directly to themselves or to those who procure their attendance. The natives generally do not yet seek knowledge for its own sake. The appetite for it has yet to be excited. But how is it to be excited? Just by communicating knowledge itself. There is a natural instinct in the human breast, which prompts every individual to seek after knowledge when once he has tasted its sweetness. Up to a certain point the appetite is dormant; but that point once passed, and the appetite called into action, it can never be allayed. This then is just one of the *difficulties* which are to become *facilities* by sending us direct to God, who turns the hearts of men as the rivers of water. It is believed that there does already exist in the native mind so much of something like a due appreciation of education, as will give rise to a demand fully commensurate with our present means of supply. Next to the prevalent indifference as to female education, is the custom of the country, sanctioned by long usage, of secluding the females after they have passed the years of childhood. This custom, save in respect of the lowest classes, it seems impossible for a long time to get over. *The females must be educated before it can be got over.* Here then we come directly to this conclusion, if it be impossible to get the daughters of the higher classes of natives to attend schools till once they have been taught, then we must teach them without requiring their attendance in school. If the men of India will not permit their female relatives to come to us for instruction, we must become all things to all men, and must send our teachers to *them*. Again, in the absence of prospects of worldly advantage, we must endeavour to make female education a respectable thing; and this can only be done by vigorous efforts to introduce it among what are commonly styled the respectable classes. But this again can be effected only by sending European ladies to teach the females in their own apartments. Although there is not so much desire for female education that natives of any of the higher classes would set at defiance the custom of their country, and send their daughters to schools in order to procure it, nor so much that many of them would pay for it if offered them in their own houses, yet do we confidently believe that if a Society, such as that whose report we have now before us, would send out several well-qualified female teachers who should offer gratuitous instruction to the females in their own houses, they would very soon have their hands full of employment. And in a few years the cause would by that means so far gain respectability, that the middling and lower classes would with tenfold avidity seek after instruction.

in schools. We are aware that at first there would be much shuffling and evasion ; many would eagerly seek after teachers, and, when they found that they were attainable, would decline their attendance. Some would begin with alacrity and would soon flag in their zeal ; the first case of conversion, if God were pleased so far to bless the work, would produce a temporary re-action, and many doors would be barred against the ingress of Christianity, which had been thrown open for the admittance of European accomplishments. But perseverance and faith would surmount all these and every other obstacle. " Pains and prayer (said John Elliott) by faith in Christ Jesus can do any thing."

As a beginning, if three well qualified female teachers were sent out, they might undertake the instruction of 8 or 10 families privately, and at the same time conduct with native assistance a public school, one being always employed in the school and two proceeding from house to house. In a matter of this kind, we do not like to go into very nice calculations of expenditure and return ; nor in this case is it possible. But surely it is no visionary expectation that three ladies at an expense to the Society of £600 to £800 a year might teach publicly and privately 150 native females. And those who would grudge this outlay for the purpose of opening the fountain of knowledge to so many human beings, have yet to learn the meaning of the Divine declaration, " That the soul be without knowledge, it is not good."

We have submitted this proposal to several Christian friends of experience in this matter, and shall append the answers of two of them to several questions proposed to them—those of Mrs. Wilson and those of the Rev. Krishná Mohan Bánarjí. It were vain to multiply favorable opinions, as these are in themselves a host, coming as they do from one of the most intelligent natives in Calcutta, well acquainted with all the customs and modes of thinking and acting of his country-men, and burning with desire to rescue them from their present state of bondage, and bring them to the enjoyment of that Christian liberty with which he has been himself made free ; and from the lady of whom the least that we can say is, that she has done by far the most of any person in India for the promotion of this great work. May God in mercy grant, that it may be long before we or our successors in the Editorial chair shall be called upon to say of her all that we think.

*Questions proposed to Mrs. Wilson, with her answers.*

1.—*What do you suppose may be the whole number of Bengálí females now alive that have received what may be called a tolerable education ?*

I cannot venture an opinion.

2.—*What may be the number of females in Bengal actually at present under instruction?*

I know only of about 500 girls.

3.—*Have any of those females whom you have educated, afterwards sent their children to your schools, or to any other schools, that you have known?*

Frequently mothers have come with their little girls, reminding us that they were taught in our schools themselves, and appearing delighted thus to renew the acquaintance.

4.—*If this has been the case, have you observed that these children of educated mothers have, from the encouragement given them at home, appreciated instruction more than others?*

The children come to school so very young that their teaching begins with us, and, it may be, the parents are never known to us, or not till months after the daughter has been at school. The little girls are always brought to school and taken home by a person in whom the parents confide.

5.—*Have you ever known any instances of mothers and daughters being taught in the same school at the same time?*

In the small detached schools this has occurred, when the men had all gone out to their daily occupations; but the women soon lose their patience, and declare themselves *too old* to learn, though perhaps not 20 years of age.

6.—*If you have known such cases, state whether any jealousy seemed to exist on the part of the mothers of the attainments of their daughters; or if any system were introduced by which mothers and daughters should be taught at once, do you suppose from your knowledge of the native female character that such jealousy would result?*

Just the reverse, the parents appearing to consider it pretty much the same thing whether they or the children possess the learning, so that it be in the family; a poor mother will answer, "No, I cannot read, but my girl can." Or, "I cannot learn, it is too late for me, I have too much to do, but teach my daughter."

7.—*Have the goodness to state in general what have been the feelings of uneducated natives in regard to the education of their female relatives, and whether their opposition has been generally removed by witnessing its results, specifying at the same time any marked instances that may have come to your knowledge of the effect of Christian education commending itself to the approbation of the prejudiced by improving the characters and dispositions of its subjects.*

I conclude native gentlemen have a jealous fear of their females ever occupying that rank or standing in society which Christian women do: they also dread their imbibing Christian principles; and they are necessarily too far removed from native Christian females to form any correct judgment of them.

8.—*Supposing that at present, there is little or no desire on the part of the natives generally to procure good education for their wives, sisters and daughters, does it not seem to you that if such a desire were produced, the great obstacle in the way of its gratification would be the unwillingness of the higher class of natives to allow their females to leave their own apartments?*

Yes, the females must be taught in their own apartments; this is sure; and perhaps in their present state it is absolutely necessary.

9.—*How many females do you suppose may be on an average in one dwelling?*

Probably from 10 to 20 females could be collected in large houses for instruction.

10.—*Would a European lady be secure against annoyance in going regularly at a stated hour into the house of a native?*

Any little annoyance would be the result of ignorance, not design; and a foreign lady would take an elderly one of this country with her for some time, at least till matters were on a good footing.

11.—*Have the kindness to detail all that you know of what has been done in regard to private female education, stating whether the experiments have been made under favourable circumstances, and what have been the results?*

Coming out as I did to the lowest of the low, my ardent desire was, and still is, to teach the Bible to the many who had none to care for their souls, leaving the few in higher life to others. Still, whenever I have met respectable natives I have always urged their duty, and my readiness to assist them, in this important work, and many a fair promise of calling Committees and consulting together, &c. &c. have been made, but which at the moment they had not the slightest intention of keeping.

Seventeen years ago a native gentleman asked for a "lady teacher" for his females; one went regularly for a few months; after which he called again on the gentleman to say he must give it up, as he could not bear the continual taunts he had to endure from Bráhmans and other friends for allowing a Christian lady to enter his house.

Eleven years since another high family received instruction for above a year from a Christian female, when domestic affliction caused the family to withdraw from all Christian intercourse.

In both the above cases the females were most promising pupils and hearers.

12.—*In one word, knowing the obligation of Christian teachers to become all things to all men, and knowing the very peculiar position of women in India, do you or do you not think that a Christian Society, striving by the blessing of God to produce the greatest possible amount of ultimate good, would act wisely were they to expend a portion of their resources on a well-organized scheme for the domestic education of females?*

13.—*Favour me with any remarks that it may occur to you to make bearing on this subject.*

Oh! Dear Sir, the duty of Christians cannot for a moment be questioned; every lawful means should be tried. Would that only half the zeal were displayed for native female education, and half the money spent on it, by Christians that has been spent on that of boys. Still it is and will long continue to be eminently a work of faith. The female may be taught, may believe and be saved; and the Christian teacher is satisfied, but not so the world; it has given money for the cause, and must see what is done. Pardared females must not only be taught privately, but nothing on the subject should appear in print.

*Questions proposed to the Rev. Krishna Mohan Banerjee with his answers.*

1.—*Do you not think that it is impossible to bring the greater proportion, including all the higher classes of Hindu females, to attend public Christian schools?*

I do not think the respectable classes of the Hindus will at present suffer their females to attend any public school where pupils may be indiscriminately received without consideration to caste and creed. Even if any solitary individual may feel a desire of doing so, still the tone of society which would pronounce his conduct *as ungenteel*, if not impious, is likely to deter him from such a step.

2.—*While this is to be partly attributed to the fact that the same worldly advantages do not attend the instruction of females that are seen to follow the education of males, is it not also, in a great degree, attributable to the dislike of suffering the females to leave their own apartments?*

The fact of a liberal education being as it were lost upon their women in the estimation of the Hindus, owing to the absence of any pecuniary

advantages to be looked for therefrom, will of course continue long to indispose the natives to female instruction. The alacrity with which they allow and the importunity with which they seek the education of their boys are evidently based upon mercenary motives. Their desire to teach male children is the consequence of the prospect which knowledge opens of wealth and honor; and since their girls cannot enter into any sphere of active labor in the world, they do not feel any incentive towards their education. Besides this absence from their minds of a sufficient motive to this important work, there is also the presence of positive aversion to it, caused by the customs and notions which prevail among them. Although they do not forbid their girls of a tender age to appear in company, yet their marriage, which usually takes place between the years of eight and ten of their ages, generally puts an interdict upon this freedom, and it is considered disreputable for a married woman to make her appearance in public. This sentiment will for a long time baffle every effort that may be made to educate them in public.

3.—*Supposing the present indifference as to female education got over, would not this custom of secluding the females present an almost insurmountable barrier to their instruction in public?*

The custom of secluding the females must undoubtedly prove an obstacle to public female education, inasmuch as no Hindu can suffer his wife or his grown-up daughter to be seen indiscriminately by any person without incurring the displeasure of his fraternity, and entailing much odium upon himself.

4.—*Do you suppose that at present, but for this custom, any considerable number of the respectable natives would permit their female relatives to be educated?*

Many Hindus of respectability are, I know, from personal observation, very desirous in the abstract of instructing their females. They see the palpable benefits which education has conferred upon their Western sisters, and often wish they could boast of such accomplished wives and daughters as those of their European neighbours. So that I think many would instruct the female sex, if their reputation and perhaps caste were not at stake. But as female improvement would materially increase their expense, (because they would lose to a certain extent many servants and hand-maids, if their wives and daughters were capable of higher employment, and disrelished the drudgery of the house,) I cannot say to what length their insufficient salaries may not teach them the policy of keeping their women down for fear of swelling their expense. In proportion, however, as the Government and the Europeans may breathe greater liberality of feeling towards the Hindus, and discontinue the unchristian and inhuman practice of putting lower value upon native, than upon European labour, even when both are equally useful and efficient, the cause of female emancipation must be on the advance, and keep pace with the general progress of knowledge and civilization.

5.—*For this purpose would they be willing to admit English ladies into their houses, their services being tendered gratuitously?*

I conceive there will be no difficulty in persuading many natives to accept the blessings of education for their women, when these shall be offered within their own doors. Few are so grossly insensible to the benefits of knowledge as not to confer them upon their daughters, if they can do so at home without any expense to themselves;—though I am not sure whether they will allow their wives to reap those advantages. In addition to the indifference which will be caused in their minds from the little hope that they will have of educating persons that have grown wild for 15 or 16 years, the great disadvantages under which a wife labours under her husband's roof while the elderly branches of the family are alive, must prove obstacles to the cultivation of her mind.

6.—*Same as No. 10 of questions proposed to Mrs. Wilson.*

If the lady referred to in this question did not go indiscriminately to any family without knowing something in the first instance concerning the character of the people into whose house she went, she could certainly be secure against annoyance. Besides, the natives have a degree of respect for European ladies which would always deter them from any impudent or inhospitable act; and it is only in very rare and exceptionable cases that any annoyance may be experienced.

7.—*If a number of influential natives would give their countenance to a scheme for private education, do you think their example would materially influence the lower classes to send their daughters to schools?*

Such appears to be the growing feeling in favor of female education, that I think a few examples of the kind alluded to in the question will be very extensively followed among the Hindus;—and the middling classes will then gradually wax bold and venture to send their girls to school. The lower classes (that is, those who are not much under the bonds which society imposes, and whose poverty and degradation render them invulnerable so far as infamy is concerned), are in the habit even now of sending girls to school upon the presentation of sufficient motives, such as a few pice or other *bakshis* being occasionally given to the children.

8.—*State whether you know of any instances in which domestic education has been tried, whether the experiments have been made under favourable circumstances, and what have been the results?*

I remember one or two of my own acquaintances, who had successfully conducted the education of their wives in the Bengali language by teaching them privately in the night. I know also the case of one nearly related to me, who failed in a similar endeavour. The circumstances under which such attempts were made were by no means favourable or auspicious. While the other women in the family railed at every idea of education, the wife of an enlightened husband could scarcely venture to act according to his better advice; and therefore the success in the two cases abovementioned was extraordinary, but the failure in the other instance was natural. I know that many are deterred from attempting to teach their wives privately from the little prospect of success that is before them. The case of a lady visiting and instructing in the day with permission from the master of the house would be different from those that I have just adverted to, since the respect which such a lady will command must protect the learner from the scoffs of her friends at least for several hours in the day.

9.—*Same as corresponding No. of Mrs. Wilson's questions?*

The number of females in each family is on the average about six or eight, including grown up and elderly women.

10.—*State in general what would be your views regarding a plan for sending a number of well-qualified female teachers from Europe for the purpose of teaching native females in their own houses.*

I should think if a number of well-qualified European females could be procured for the purpose of instructing the Hindu women in their own houses, they would succeed under God in doing a very great work. The tutoresses, however, would have to undergo a deal of fatigue and put up with many inconveniences, owing to the diversity of habits and manners between the Europeans and the natives.

11.—*Favour me with any other remarks that may occur to you on the subject in general.*

No experiment of the kind having ever been tried in this country, it is undoubtedly the duty of European Christians not to leave it untried, and to offer knowledge and instruction in the very houses of their heathen sisters, since they will not be persuaded to come out of doors. The only

difficulty appears to be on the score of expense; but considering how much the European community is indebted to this country whence they are drawing so much of gold and silver, and where they exercise as it were a lordly supremacy, I have no hesitation in saying that they owe it to the natives, even upon moral considerations, to instruct and enlighten their sons and daughters; and, as in other efforts, so in this, of educating Hindu females, every civil and military officer, every merchant and tradesman; in short, every individual that has found his residence in India a source of temporal profit and earthly aggrandizement, ought to give from a sense of duty whatever aid and encouragement he can.

12.—*If convenient, talk over the subject with some of your Hindu friends, and detail to me their sentiments on the subject, particularizing how far you suppose from your knowledge of the native character that they will be prepared to act up to the sentiments which they may express to a Christian minister.*

I have often had occasion to talk on the subject with several Hindu friends, and they seemed mostly anxious to improve the minds of their females. But not being in possession of any feasible plan whereby to attain their object, and being restricted by prevalent custom from sending women out of doors, they generally give up the idea of their education as chimerical and fanciful. But I am decidedly of opinion, that a goodly number would gladly accept the services of a lady, if they could get them free of charge within their doors.

13.—*Have the goodness to favour me with translations of any passages that may occur to you in approved native books, bearing upon the subject of female education, either for or against.*

In answer to this question we have been furnished with a long passage in Sanskrit verse with an English translation, which we hope to be able to turn to good account in another quarter, but which it were needless to insert here.

Upon these answers we need not make a single remark. They agree in the general with one another, and with the opinions we had previously formed, and which we have stated in this paper. We reckon them all the more valuable on account of the unimportant diversities that occur in them, because these shew that the general agreement is not caused by the questions being leading ones.—ED.

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## II.—*Remarks on the Nature of Muhammadanism.*

### 3.—*On the Nature of Sin.*

A religion which knows nothing of a holy God, or where the glorious attribute of his holiness is only slightly mentioned, where it is merely a matter of dead knowledge or metaphysical speculation, and not the vital point of all importance, not the foundation and center of all, as in Christianity; in such a religion we can never expect to meet with a correct view of the hateful nature of sin, or of its internal and spiritual character. And this is just the case with Muhammadanism. The Muhammadans, as mentioned already, know in fact nothing of the living and holy God; of the God whose nature

is infinite holiness, as revealed in scripture. It is true they have heard from the Jews and Christians the name of this glorious attribute of God, and borrowed it from them; but neither Muhammad nor any one of his followers have ever understood its meaning or its practical bearing. They are quite unacquainted with the import of the divine command, "Be ye holy, for I am holy;" and as a natural consequence, they are also unacquainted with the actual nature of sin. Sin is understood by them only as an external act; with the sins of the heart, with this world of unseen actions and countless transgressions they are quite unacquainted, or when observed, take no further notice of them. They acknowledge indeed that evil thoughts and desires are sin, but this confession is more formal than real, and these are therefore by them never regarded as bad and as hateful in the sight of God as evil acts are, nor believed to be of the same consequence; and, as it is clearly mentioned in several traditions that evil thoughts are no sin, this acknowledgment loses all practical power and influence. A man may therefore be quite a good believer, and is regarded as such, if he only confesses to believe in God and Muhammad, repeats the form of their creed, and performs the prescribed prayers and ceremonies, whatever the state of his heart may be. With them faith can exist without love and holiness, and has in fact nothing to do with it. Sins, therefore, being regarded only as external acts, are counted and divided into small and great sins, and lying and false swearing for certain ends or for good purposes is allowed, as will be seen from the following extracts. It is said in the *Mishcát ul Masábih*, "God passeth over the forgetfulness and mistakes of my sects, and forgives them what they do by compulsion." *Mishcát*, vol. ii. p. 817. At another place is said: "It is not right to lie, except in three cases: one, a man's telling lies to his wife to please her: the second, in war; the third, in order to make peace between men." *Ibid.* p. 464.

In *Ain ul Hayát*, leaf 242, is thus written: "It is unlawful to say a truth, which might be injurious to a believer or endanger his life; and it is lawful and obligatory to tell a lie, when a believer can be saved by it from death, imprisonment or from any loss. And in the case of a believer having intrusted us with some of his property, and an oppressor requiring it of us, we are obliged to deny having it, yea, we are even allowed to swear on oath, that none of the property of that man is with us. And it is likewise lawful to tell a lie before an officer of customs, an oppressor, or a judge, if by telling the truth the property would be taken away from him." In the next page of the same book is mentioned, "It is said in a tradition from his

majesty, that there are three cases in which it is right and good to tell a lie ; in the treachery which they make use of in war, in the promises made to a wife, and in making peace among men." In *Haq ul Yaqin*, leaf 240, is said, "Takia in the land of Takia\* is obligatory. An oath, sworn for Takia and to escape oppression, is no sin, nor is any atonement required for it." And at another place of the same book (leaf 261) it is mentioned, "False witness on account of Takia is allowed in case it should not occasion the death of a person ; and a false oath to remove oppression from one's self or from any other of the believers is lawful. In both these cases it is necessary to use as much dissimulation as possible. And Takia is allowed even in speaking blasphemous words, as Aaman did, and the Almighty made known his excuse in the *Qurán*†."

That evil thoughts are not counted sin is mentioned at large in the following tradition ; where is said : " It is related that his majesty Muhammad said : when a believer, a Banda, forms the intention of doing a good work, although he may not do it, God still writes down for it one good work in the book of his good works. And if he forms the intention of doing a sin, but does not actually do it, he does not write down any thing against him. And when he executes his evil intention, they give him time seven hours : and the angel of his right side, who is the recorder of his good works, says to the angel of the left side‡, who is the recorder of his evil deeds, do not be hasty in writing it down, peradventure he may do a good work which will blot out this sin." (*Ain ul Hayát*, leaf 80.) And at another place, where the circumstance of Muhammad's begging God to reduce the number of prayers is related, it is thus written : (God speaking to Muhammad) " For as thou hast assented to perform as many as five prayers, I shall therefore for this five bestow upon thee and thy people the merit of 50 prayers, accepting every one prayer for ten. And whosoever of thy people shall perform one good work, I shall write down for him ten ; and if he forms the intention of

\* Takia means religious dissimulation, with the view to escape persecution or oppression on account of one's religion. The land of Takia they call the country where a Muhammadan is exposed to religious persecution. But this doctrine is not approved of by the Sunnis, only the Shíás hold it.

† The passage of the *Qurán* referred to in this tradition is found in Sale's *Qurán*, vol. ii. p. 88. It is on this and some other passages of the *Qurán* that the Shíás have grounded the lawfulness of their Takia.

‡ The Muhammadans believe that every man is accompanied by two angels, carrying large books with them in which they record all his doings. The good intentions produce an agreeable and the evil a bad smell, and by this means the good as well as the bad intentions of a man are known by these recorders, and they are enabled to record the former.

doing a good work, but does not carry it out, I shall write for him one good work. And whosoever of thy people forms the intention of doing a sin, but does not actually do it, I shall not write it down against him, and if he does it I shall write down one sin." (Hayát ul Kúlúb, vol. ii. leaf 177.)

That the belief in Muhammad or Muhammadanism has nothing to do with the state of the heart and does not require internal purity, is clearly implied in the traditions just now mentioned; but it is still more distinctly expressed as well in many of those Hadiths which speak of the means of forgiveness of sin, as in the following tradition: where it is said: "It is related by Kuléiní, according to a tradition to be relied upon, that there was an oilman, who loved Muhammad very much, and who never went to his daily work except he had seen first the beauty of his majesty. When he therefore for several days had not appeared, Muhammad, with some of his followers, went to inquire about him, but was told that he had died some days ago. His neighbours said then, O prophet, he was a good man among us, but he had one bad habit. He said, what was it? they said, he was addicted to fornication. The prophet of God replied: I swear by God, he loved me so much, that if he should have been even a dealer in free men, God would have forgiven him\*." (Ibid. 370.)

It will have been observed that the Sunní traditions do not go quite so far as those of the Shíás in justifying and recommending lying or false swearing, but, as they also approve of a lie under certain circumstances, they likewise justify the principle.

These extracts will sufficiently prove that Muhammadanism is unacquainted with the actual nature of sin; that by it sin is taken only as an external act, and its internal character lost sight of altogether; and this will be still more established by what shall be mentioned under the next head.

#### 4.—*On the Means of Forgiveness of Sin.*

As their notions of the nature of sin, so are also the means which the Muhammadans make mention of to attain forgiveness of sin by them. These are as superficial and external as the other, and altogether irreconcilable with divine holiness and justice, and incapable of exercising a purifying and sanctifying influence on man's heart. They shew clearly that Muhammadanism knows nothing of a holy God, and nothing of holiness of heart.

One kind of means upon which they rely for forgiveness is

\* To kidnap free men, especially Musalmáns, and sell them as slaves, is regarded by them as one of the greatest sins.

God's mercy, faith in God and Muhammad, and repentance\*. But feeling that this was not enough to satisfy the conscience, and that they must have some thing else to ground their hope of forgiveness upon, they introduced Muhammad's intercession and good works, of which the repetition of certain short formulas of prayer, and the reading of parts of the Qurán form the most prominent part.

It is to be remarked that nothing is mentioned in the Qurán of Muhammad's intercession; only his prayer for the believers and the efficacy of it are mentioned. He, having rejected the Christian doctrine of mediation, as unnecessary and even as unworthy of an all-merciful and all-powerful God, never thought of giving himself the honour of being a mediator between man and God. But his followers soon felt this want, and trying to make up for it, bestowed on him this honour very liberally in their traditions; and the Shiás have added the Imáms too, at least the three first, that is Ali and his two sons, together with Fátimá. They even view the sufferings which Hassan and Hussain, the two sons of Ali, had to endure from the other party, the Sunnis, as highly meritorious for them. There are many traditions which speak of the great efficacy of Muhammad's intercession, and some even go so far as to make it the principal ground of forgiveness for sin and salvation. It is thus related in a tradition from Anas: "Musalmáns will be prevented from moving, on the day of resurrection, so that they will be sad and say, would to God we had asked grace from our cherisher, and produced one to intercede for us. Then these men will come to Adam and say: you are Adam the father of all men, ask grace for us from your cherisher. And Adam will say, I am not in that degree of eminence, which you suppose me." They then make the same application to Noah, Abraham and Moses, and also to Jesus; but all decline it, saying, that they do not possess that high degree as to be able to intercede for them. Jesus will then direct them to Muhammad: "then the

\* The word *faith* is with the Muhammadans only a dead letter, and not that living principle, conveyed through the word of faith, which separates from sin and unites to God, as the Christian faith may be termed. Under faith they understand nothing more than the dead assent to their creed, and the external profession and repetition of it. Such a faith can therefore never satisfy the guilty conscience, for this wants a faith in an all-sufficient atonement and in a divine mediation to find rest and peace. And *repentance* in like manner is but a dead word, and consists, as they define it, in the acknowledgment of one's sin, connected with the desire not to do it again, and in restitution where it is practicable. Of the contrition of heart which flows from faith and leads to faith, and in which the soul perceives the hateful nature of sin and learns to hate it, of this the only true repentance the Muhammadans know nothing. And how could they? as they do not believe in a sanctifying Holy Ghost, and in a divine Mediator, who is the life and the truth.

Musalmáns will come to me, said Muhammad, and I will ask permission to go into God's court, which will be given, and I will see Almighty God, I will prostrate myself before him, and he will keep me, so long as he will, and then he will say: Raise up your head, O Muhammad! and say what you wish to say, it will be heard, and approved; and ask grace for whoever you like, it will be approved. Then I will raise up my head, and praise and glorify my cherisher. After that I will intercede for them; and God will say, Intercede for a particular class. Then I will come out from the presence, and bring that particular class out of hell-fire, and will bring them into paradise. After that I will go to God's court, to ask grace for another particular class; and will bring them out of hell, and introduce them into paradise. After that I will go again into paradise, and in this way will I do for all Musalmáns, so that none but the infidels will remain in hell." *Mishcát*, vol. ii. p. 604 and 99. It is related according to an authentic tradition that Muhammad said: "The Almighty wrote above his throne my greatness and glory in ten names, and through every prophet he made known the good tidings of my coming to that people to whom the prophet was sent; and in the Old and New Testament my name is mentioned many times. In the Qurán he called me Muhammad (the illustrious, the glorious), for at the day of judgment every people and sect shall pay homage to me, because no one except myself or by my permission shall make intercession at the last day." (*Hayát ul Kúlúb*, vol. ii. leaf 60.) In another tradition it is mentioned that Muhammad said to Ali, "I can give you the glad tidings of which Gabriel informed me, that whosoever of my people sends his good wishes and prayers to me, and after me to my family (that is, to the Imáms) the door of heaven will be opened for him, and the angels will send him 70 good wishes (congratulations), and if he has committed any sins, his sins will fall off as the leaves fall from a tree." (*Ain ul Hayát*, leaf 184.) In another place it is mentioned, that Muhammad said, "There are four classes of people for whom I shall make intercession at the day of judgment, although their sins should be as many as the sins of all the people in the world, and they are those who assist the people of my house, viz. the Imáms, who afford them relief when needed, who love them with heart and mouth, and who remove danger and damage from them. (*Ibid.* leaf 45.) And at the same place it is, according to another tradition, thus said: "Whoever loves us the people of the house, his sins shall fall off, like as when a strong wind shakes the leaves from the trees." The excellency and mediatorial merits of Fátimá, or of her great veil, are described in the

following tradition : His Majesty said : “ Fátimá is the best of all women, and when the Almighty shall awake all the creatures, the first and the last, then the outcrier of heaven shall call out from the Arsh : O all ye creatures, shut your eyes till Fátimá, the daughter of Muhammad and the lady of the women of the worlds, has passed the Serat or the bridge\*. Then all creatures will shut their eyes, except Muhammad and Ali and her children the Imáms ; she passes then the bridge, having spread the skirts of her veil over it in such a way that one end of it is in paradise in the hand of Fátimá and the other end on the plain of resurrection, (that is, on the plain where all people shall be collected after having been raised from the dead, awaiting their judgment.) Then our God's outcrier calls out : O friends of Fátimá, adhere to the threads of Fátimá's veil, who is the best of all women ! Whosoever then is a friend of this glorious lady takes hold of one of the threads ; and there shall adhere to it more than ten Faams, every Faam amounting to one million ; and all these shall be saved from the fire of hell by the blessing of the veil of this glorious lady.” (Hayát ul Kúlúb, leaf 105.)— This is clearly an imitation of what the Muhammadans have heard from the oriental Christians of the intercession of Mary the mother of Christ. The idea of the intercession of the Imáms seems also to have been borrowed from the same source.

The great efficacy of prayers and reading of the Qurán to take off and blot out all sins is described in the following manner. It is said in one tradition : “ Whoever reads often the Sura Sála sáil the Almighty will take no account of any of his sins, and will let him dwell in the paradise with God's prophet.” In another tradition is said : “ One who reads the Sura Sejda every Friday night, the Almighty will give him at the day of the resurrection his book in his right hand, and shall not call him to account though he be a sinner.” (Ain ul Hayát, leaves 208 and 211.) Again it is thus written : “ It is related from Imám Baker, that whosoever performs two Rukat† of prayer and understands what he is saying, when he has finished his prayer not a sin remains more upon him.” (Ibid. leaf

\* The Serat is the bridge, which according to Muhammadan doctrine is suspended above hell. It is as thin as a hair, and as sharp as a razor. Over this bridge every one has to pass : the unbeliever, not being able to pass, it will tumble down into hell beneath ; but the believer will cross it like lightning, and then enter paradise.

† A Rukat, they call all the different positions and motions of the body, as lifting up the hands to the head, kneeling down, touching the ground with their forehead, rising up again, &c. which they have to go through each time they repeat certain prayers or words ; four of these Rukats they have to perform at every namáz, or daily prayer.

14.) Again it is said : “ Any one who is a whole night engaged in prayer, so that he sometimes is occupied in reading the Qurán, another time in prayer, and another time in adoration and praise of God, so much merit will be bestowed upon him that the smallest of it will be, that he will be as free from all sin, as at the day when he was born ; and in the record of his works there will be written as many good works as all the people of God have ever performed, and the Almighty shall say to the angels : O my angels, look at this my servant, who has, to obtain my favour, been through a whole night engaged in worship. He shall dwell in the Firdaus of paradise (this is in the highest paradise), and give you unto him 100,000 towns in that paradise, and in every town all that his senses may require.” (Ibid. leaf 189.) Again in another tradition it is thus related : “ That whosoever reads the Sura, Kul huallah ahad one time, the Almighty will send him a blessing ; and if he reads it twice, he will send a blessing on him and his family ; but if he reads it a hundred times, the Lord of the universe will forgive him the sins of 25 years. And he who reads it 400 times, the Lord will bestow upon him the merits of 400 martyrs ; and he who reads it 1000 times in one day and night, he shall not die till he has seen his place in paradise.” (Ibid. leaf 215.) Again it is said : “ It is, according to a tradition to be relied upon, related by Imám Jáfer, that every believer who commits 40 great sins during one day and night, and says with penitent feelings *Istaghfir alla alazi la illaha illa hu-alhai-ulkayúm*, &c. that is, May that God forgive me besides whom is no other, and who is the living and the eternal, &c. in truth the Almighty will forgive him his sins.” (Ibid. leaf 261.) And again, at another place, is said, “ It is according to an authentic tradition related by Imám Jáfer, that whosoever after the Namázi asser (that is, after the afternoon prayer) says 100 times *Istighfár*, the Almighty will forgive 700 sins ; and if he should not have 700 sins, the quantity needed to make up the number will be taken from the sins of his father ; and if his father also should not have so many, then they will be taken from the sins of his mother ; and in case she should not have so many, then the sins will be taken from his son, and then from the nearest relatives till the sum be made up.” (Ibid. leaf 165.)

The same efficacy to procure forgiveness of sin is also in the *Mishcát* given to the reading of parts of the Qurán and the repetition of certain forms of prayer. It is said, “ That the person who does *Wadu*\* properly, then comes to the Friday

\* *Wadu* is called the washing of face, hands and feet, which is to be performed before every prayer, and without which the prayer is inefficient.

prayers, hears the *Khutbah*\* and sits silent; his faults will be pardoned between that Friday and the next, and three days in addition." (*Mishcát*, vol. i. p. 301.) At another place is said, "Verily there are 99 names for God, and whoever counts them shall enter paradise†." (*Ibid.* p. 542.) Again is related: "Whoever says *Subhán Alláh* (praise to God) and *Bahaumdihi* (glory to him) a hundred times in a day, his faults shall be silenced, though they be as great as the waves of the sea." And at the same place it is mentioned in another tradition: "His Highness said: repeat *Subhán Alláh* a hundred times, and then a thousand virtues shall be written for you, ten virtuous deeds for each repetition, or a thousand faults shall be put away from you." (*Ibid.* pp. 547 and 548.) Again at another place it is thus written, "Whoever shall say when wishing to go to sleep, I ask forgiveness of that God except whom there is no other, thrice, God pardons his faults, although they may be numerous as the waves of the sea, or equal to the sands of the desert, or in number equal to the leaves of the trees, or as many as the days of the world." (*Ibid.* p. 574.) And again in another tradition it is mentioned: "When a servant says, *Lá iláho ill'állahi, lá haula wa lá quwato illa-billahi*; that is, There is no God but me, and there is no power and strength except in me; the person who repeats these words in sickness, and dies in it, the fire of hell will not eat him." (*Ibid.* p. 550.)

Besides these means, mention is made in the *Qurán* and tradition of alms, fasting, and pilgrimage as highly meritorious, and as effective to procure forgiveness of sin as the means spoken of in the traditions mentioned above. But as they are of the same nature as those we have given here, and as it would lead us too far, we shall not give any extracts from them.

It must at the first sight, be to every one a matter of no small surprise how the Muhammadans, after having received or borrowed from the scriptures some knowledge of the only true God, could treat thus lightly and frivolously the nature of sin and the means of forgiveness. But here is the fact, and it is clear that by doing so they disavow in reality the holiness as well as the justice of God, and deny practically the only true, holy and living God, however much they may make mention of His own name and glorious attributes. But as they have rejected Christ, the centre of scripture and the life of the world, their borrowed knowledge could not otherwise but remain a dead letter, not being

\* *Khutbah* is the repeating of the praise of God and Muhammad after the prayer.

† For the purpose of repenting and counting these names of God, the more wealthy of the Muhammadaus carry commonly a rosary with them.

able to give them any spiritual light or life, and could therefore not preserve them from believing in a lie and trusting in vanity.

##### 5.—*On the Nature of the Punishment of Hell.*

The punishment of the ungodly or unbelievers begins in the grave immediately after their bodies are buried. The Muhammadans call this the *Sawál i qabr*, or the examination of the grave, which is thus described in the traditions: "The prophet of God said, when a dead body is placed in its grave, verily he heareth the noise the people make in walking away; then two black angels come to him with blue eyes, the one is Munkir and the other Nákir, and make him sit up in the grave and ask him about the prophet of God. If the dead person be a Musalmán, he will bear witness to the unity of God and the mission of Muhammad, when the angels will say: We knew thou wouldest say so; after which the grave will be expanded 7000 yards in length and 7000 in breadth. After that a light will be given for the grave, and it will be said, Sleep like the bridegroom, till God shall raise thee up from this grave on the day of the resurrection. But if the corpse be that of a hypocrite or unbeliever, it will be asked, what sayest thou about Muhammad? It will answer, I know him not. And the angels will reply, we knew thou wouldest say so. Then the ground will be ordered to close upon it, and the grave will be so contracted as to break the bones of each side, after which an angel will come to it, deaf and dumb, with a mace of iron, with which if a mountain were struck it would turn it to dust. Then the angel will strike the body with the mace, the noise of which (that is, of the striking of the body and the cry of the dead man) will be heard by every thing between the east and the west excepting the genii and man; and it will turn to dust: after which the soul will be returned to it again, and it will be tormented till the day of resurrection." (*Mishcát*, vol. i. pp. 38—40.) The same description is given by the Persian writers of the punishment of the grave.

Another punishment besides that of hell, will be the dreadful heat and profuse perspiration of the people, being all collected on one vast plain waiting for their judgments. This has been hinted at already in one of the former traditions, and mention is made of it as well by the Shíás as by the Sunnis. It is described thus in the *Mishcát ul Musábih*, vol. ii. p. 592. "Makdad said: I heard his Highness say: the sun will be brought near man, at the day of resurrection, the distance of two miles; and men will perspire agreeably to their actions: some of them to their very heels, and those are such of few good actions;

and some of them will perspire to their knees, and some to their waists, and some to their mouths, like a bridle." And in another tradition, at the same page, it is said: "Men will perspire at the day of resurrection to such a degree, that it will go 70 cubits into the earth; and it will be to their mouths like a bridle, and will prevent them from speaking."

The description of the various punishments of hell is thus given in their traditions. It is related, that Muhammad asked the angel Gabriel about the fire of hell, who replied: "O Muhammad, the Almighty commanded that they should blow up with the bellows the fire of hell; and they blew up the fire of hell for a thousand years till it became white. Then they blew it up another thousand years, and it became red; and again they blew it up for a thousand years till it became black; and now it is black and dark. And if one drop of the matter, collected from the sweat and the dirt of the people of hell, which, being boiled in the caldrons of hell, is given instead of water to the people in hell, should be poured in the water drunk by the inhabitants of this world, all the world would die of its bad taste. And if one link of the chain, which is 70 cubits long, and laid upon the neck of the people in hell, were to be put upon the earth, the whole world would melt from its heat. And if one of the shirts of the people in hell, were to be hung up between heaven and earth, all the people of the world would die away from its bad smell. The people of hell after having been cast into it, will use all their endeavours for 70 years to reach the top of it. But when they have at last arrived at the boundary of hell, the angels give them such a blow on their skulls, with their iron maces, that they tumble down again to the bottom of hell. Then they receive a new skin over their body, that the pains of hell may be felt the more by them." (*Ain ul Hayât*, leaf 164.) In another tradition at the same place is said: "The people of hell cry like dogs and wolves on account of the great pain they are suffering. In the midst of the fire they are hungry and thirsty, and deaf and dumb and blind, and their faces are black: they give them to drink the hot water of hell instead of cooling water; and instead of food they give them to eat the fruit of the Sakkum tree\*. With hooks they tear their bodies, and with iron maces they are beaten; angels stout and fierce torture them, showing no mercy. They drag them into the fire of hell, and chain them together with the devils, and fasten their necks in fetters. They wish to die, but cannot; and after every punishment another punishment, still more severe,

\* This is a tree in hell the fruits of which, they say, are the devils' heads.

awaits them. When the watery matter of hell is brought near them, the skin and flesh of their faces gets boiled, and falling off mixes up with their drink; and when they drink it, it burns and destroys all their entrails." In another tradition it is mentioned: "There are such in hell of whose sides the angels cut off the flesh with scissors, and throw it into their mouths." (*Hayát ul Kúlúb*, vol. ii. leaf 174.) And of others it is said: that "they have shoes of fire on their feet, and the straps to fasten them are likewise of fire, the heat of which is so severe, that the brain is boiling by it in their skulls." (*Ain ul Hayát*, leaf 166.) Again in another tradition it is thus related: "There is a valley in hell, in which are 330 castles, and in every castle 300 houses, and in every house 40 cells, and in every cell a black serpent, and in the belly of every serpent, 330 scorpions, and in the sting of every scorpion 330 buckets of poison. And if only one of these scorpions should pour out his poison on the people of hell, it would be enough to destroy them all." (*Ibid.* leaf 165.) About the figures of the people in hell it is said, "Their lower lip hangs down, so that it reaches the navel, and the upper lip reaches up to the forehead." (*Ibid.* leaf 166.) It is further said by Abu Hurairah, according to a tradition to be relied upon, "that the distance between an infidel's ears, in hell fire, is a three days' journey for a man on horseback galloping all the way." And in another tradition it is said, "Verily the thickness of an infidel's skin is 42 cubits; and verily his teeth are like the mountain of Ohud; and his sitting place in hell is the same distance as between Mecca and Medinah." *Mishcát*, vol. ii. pp. 635 and 636. To give an idea of the depth of hell they have the following story: "According to a true tradition it is related, that his majesty the prophet said, In the night, as I made the journey to heaven, I heard, when on the road, such a fearful sound that I got quite frightened. Gabriel then said, Have you heard it, O Muhammad! I said, Yes; he said, This was the stone which has 70 years' ago been thrown down from the top of hell, and now only it has reached the bottom." (*Ain ul Hayát*, leaf 166.) Quite the same description of hell is given in the *Súnní* traditions, as contained in the *Mishcát*, vol. ii. pp. 634 sqq.

We might have added many more traditions of this description, but these are enough to show, what gross materialism the Muhammadans have sunk into as it respects their view of the punishments of sin, and how much they have corrupted and how grossly misrepresented the ideas and figures of the scriptures about the punishments of the ungodly, of which they no doubt have heard from Christians and Jews. But as the Christians as well as the Jews, at the time of Muham-

mad and subsequently, were sunk in great ignorance and materialism, we are not to be surprised at seeing the Muhammadans treading in their footsteps. These went, however, much further than the former, and therefore their description of hell, as well as of paradise, has become such a gross material and sensual one as is represented in their traditions.

#### 6.—*On Paradise.*

As we have found prevailing the grossest materialism in all that has hitherto been extracted from the traditions, so we meet with still more of it in the traditions describing the Behesht or paradise of the Muhammadans. All is but sensual enjoyment there. This is already in the Qurán described luxuriously enough, but the authors of the traditions have done all in their power to make it still more agreeable to the senses, and have gone in the description of its pleasures beyond all bounds, as will be seen by the extracts we shall here give from those traditions.

The author of *Haq ul Yakin*, begins in the 15th chapter of his book, the description of the Muhammadan paradise with these words: "Paradise is the mansion of perpetuity and rest; there is no death, there they do not get old, there are no blind, no deaf, there is neither pain nor sickness, nor any other kind of distress, neither envy nor strife; there are no poor or needy; whatever a man's soul may desire and whatever may delight the eye, this is prepared there for him, and he never shall go out of it." And at another place it is thus mentioned by the same author: "It is related, according to a true tradition, that Abu Bazir said to his highness the Imám Jáfer: O son of the prophet of God, relate to me some of the things and enjoyments of paradise, to make me long for it. He said, O Abu Muhammad, verily the scents of paradise are smelled at a distance of a thousand years' journey, and to the lowest of the people of paradise, they give so much, that if all men and gins should come to his dwelling, and eat of his food, and drink of his wine, there would be enough for all of them, and still his stock would remain undiminished. And when the meanest of the inhabitants of paradise enters it, he sees three gardeus before him; and entering the lowest, he finds there wives, and servants, and rivers, and fruits as many as God will. Then after having offered up his praise and thanksgiving to God, they tell him to look upward, when he beholds many more of the gifts of God than in the former garden, and in the third garden still more than in the second; and abounding in joy he says: Thou, O Lord, art worthy of praise, for thou hast saved me from the fire, and placed me in these paradises. I

said, Tell me more, that my desire may increase. He said, O Abu Muhammad ; there is a river on both banks of which grow maidens out of the earth. When one of the believers passes by one of these maidens, and she pleases him, then he plucks her up, and the Almighty causes another to grow in its place. Abu Bazir said, Pray tell me more. He said, God will in paradise bestow on every believer 800 girls and 4000 wives and 2 Húris\*. These girls remain always virgins, and the Húris, the girls with the black eyes, have been created from the luminous earth of paradise. Their body is shining through their 70 dresses, and their heart is a looking-glass for the believer, in which, on account of its exceeding purity and clearness, he can see his face." (*Ain ul Hayát*, leaf 167.) In another tradition it is said, that Muhammad informing Ali of the things in paradise said, " There are halls, and upon these halls are rooms and other still larger halls, and under them flow the rivers of paradise. He said. For whom have these halls been built, O prophet of God? His majesty said: O Ali, these halls has God built for his friends of pearls and precious stones. Their ceilings are of gold, and adorned with silver. Every hall has a thousand doors of gold, and every door has an angel as door-keeper. And in these halls are spread the finest carpets of silk and brocade of different colours ; and between the carpeting they have put of the musk and amber and camphor of paradise. When the believer enters these dwellings they put a kingly crown on his head, and round the crown they place a wreath of pearls and rubies, and clothe him with 70 fine cloths of different colours, bordered with borders of gold and silver, and decorated with pearls and rubies. When the believer sits down on his throne, it shakes and jumps up for joy ; and when the believer has seated himself, then the angel, who is the superintendent over his gardens, begs leave to enter to present his congratulations for the mercies of God bestowed upon him. Then the maid and men-servants of the believer tell him, Stop here awhile, for the friend of God has been pleased to recline on his throne, and one of his Húris is going to wait on him ; wait here till the friend of God has seen her. Then the Húri comes forth from her tent, and walks towards the throne of the believer, accompanied by her maid-servants, and wearing 70 dresses adorned with rubies and pearls and emeralds. Her dresses are coloured with musk and amber, on her head she wears a precious crown, and her shoes are of gold, inlaid with rubies and pearls. When she comes near the friend of God he intends to get up out of affection to her, but she says : O friend of God, this is not a day of trouble for you,

\* In other places it is said that they receive 70 Húris.

do not get up, I am for thee and thou for me; then they embrace one another for 500 years without getting tired of one another. The Almighty sends then a thousand angels to congratulate him on his arrival in paradise, and to marry the Húri to him; and when they arrive at the first door of the paradise of the believer, they say to the angel who is the keeper of this door, Go and inform the friend of God, that the Lord of the universe has sent us to congratulate him on his arrival in paradise. He then tells it to the next door keeper, and he again to the next till it reaches the last, who says to him, The messengers of God the Almighty are standing at thy door; they are 1000 angels, sent by God, to congratulate you; then he gives orders to let them come in. Then they come in every one at one of the doors of the hall, and deliver the mission of their Lord. And to this refer the words of the Qurán where it is said: The angels come in to them at every one of the doors of their houses, and say, The peace of God be with you." (Ibid. leaf 169.) At another place it is mentioned that Muhammad said: "The castles and enclosures of paradise are built of bricks, of which one is of gold, another of silver and again another of ruby; and instead of mortar musk is used, and the turrets of the castles are of red, green and yellow rubies." (Ibid. 171.) Again Ali asked Muhammad, "When they have entered paradise, what is their employment there? He answered, They sit in the boats, and take pleasure-trips on the two large rivers. The boats are of rubies, and the oars of pearls; and in those boats are angels of light, and their clothes are green." (Ibid. 171.) Again at another place it is said: "The fruits are so near unto them, that any one of the fruits for which the believer feels a desire, he can take with his mouth, without being obliged to move, though he may be reclining on his couch. Verily the different kind of fruits shall begin to speak and call out to the friend of God: Take and eat me first. And he, Muhammad, said, There is not one of the believers who has not many gardens, some with high trees, and others with trees bending down to the earth. He is blessed with rivers of wine, and with rivers of water, and of milk, and of honey. And if the friend of God wishes to take any food, without ordering they bring him immediately what he wished\*. Sometimes he is engaged in private conversation with his brother believers; sometimes they go and call upon one another, and walk in their garden to enjoy the air

\* According to other traditions, the Muhammadans say, that their meals in paradise consist of a hundred dishes, and that wine is handed round by fair youths of which they may drink without bounds, as it neither inebriates nor produces a head-ache.

of paradise, which is like the air between the dawn of the morning and the rising of the sun, only much more agreeable ; and sometimes he is in the company of his wives, a while with the Húrí, and a while with the wife of this world. And sometimes when reclining on his couch, he gets struck by a sudden beam of light. He asks then his servants where this beam of light had come from ? They say, This is the light of one of thy Húris, which thou hast not yet seen ; she has put out her head out of her tent, and looked towards thee with great love and desire for thee ; and when she saw thee reclined on the couch, she smiled out of great love and joy, and the beam which thou hast seen, and the light which did surround thee, was from the whiteness, and pureness, and beauty of her teeth. Then the friend of God says : Allow her to go out of her dwelling and to come to me. Then thousands of men and maid-servants run and bring the tidings to the Húrí, and she comes out of her tent dressed with 70 of the finest dresses, through which her legs can be seen, and adorned with pearls and rubies. Her height is 70 cubits, and the breadth of her back 10 cubits. She presents him, in approaching him, with plates full of precious stones ; and then they remain together for a long time, without getting tired of one another." (Ibid. leaf 170.) As according to the tradition, just now mentioned, the fruits of paradise reach down to the believer's mouth, so the fowls flying about in paradise come down roasted and boiled upon the believer's plate the moment he wishes for them, as mentioned in the following tale. It is related that Muhammad said, " Verily there are birds of different kinds in paradise, every one as large as a camel, flying about in the fields of paradise ; as soon as one of the friends of Muhammad desires to eat one, they come immediately down before him, the feathers plucked off and ready dressed without the need of fire, one side roasted and the other side boiled ; and when he has eaten as much as he wanted, and said, Alhamdu lillah rab ul álamín, that is, Praised be God the Lord of the universe, then the bird gets quickened again, and flying up in the air, he glories himself above the other birds of paradise, and says, Who is like me, for of me has the friend of God eaten by his permission." (Hayat ul Kúlúb, vol. ii. leaf 107.) After all the believer offers up also his thanks and prayers to God for all these unbounded enjoyments. It is mentioned " that his majesty said : when they have received all they wanted, and enjoyed the delights of eating and drinking and of the company of their Húris and wives, after having done with this, they offer up the praise of God by saying, Alhamdu lillah rab ul álamín." (Ain ul Hayát, leaf 170.) As the Muham-

madans eat so much in their paradise, they tell us in the following tradition, how the inconvenience of the natural evacuations of the body is removed. They relate "that his majesty said: the people of paradise are not subject to any of the natural evacuations of the body, but all is removed by perspiration, which smells better than musk." (Ibid. leaf 170.) Another pleasure of paradise consists in the wonderful tree, called Tuba, which is described in the following manner: "Tuba is a tree in paradise, the trunk of which is in the house of his majesty the prophet, and there is no believer in whose house is not one of its branches, and there is nothing he may wish for, which he cannot get from this branch. If a swift horse gallops for a hundred years it will not get out of its shade, and if a crow flies up from its bottom, it will grow white with age before it reaches the top of it. From the top of the tree grow forth fine dresses, and from the bottom proceed horses with saddle and bridle and endowed with wings, and free from the inconvenience of evacuations. The friends of God mount them, and fly about on them in paradise to whatever place they wish." (Haq ul Yakin, leaf 204.)

These are specimens of the Shíá traditions about the nature of their paradise, respecting which they have a great number of traditions of this kind, of which are however several of such a nature that even common propriety would not allow the mention of them, and even in these mentioned we have been obliged to leave out several improper expressions, and change others for more proper ones. We shall now give also a few extracts from the Súní traditions, to show that they are the same and of no better nature than those of the Shíás. It is said, "If a woman of the women of paradise was to come down upon earth, verily she would give splendor to every thing between heaven and earth, and would fill every thing between them with a sweet smell." Again, "Verily there is a tent for a Musalmán in paradise of one pearl, its interior empty, its breadth 60 cos, and in every corner of it will be his wives; and they will not see one another; and he will go round to each of them to enjoy their company: and there are two paradises with silver vessels, and every other thing of silver; and there are two paradises with every thing of gold in them; and there is no curtain between men and their beholding their cherisher, except the mantle of glory and greatness." Again is mentioned: "Asmaa said: I heard his majesty say, a man on horseback might ride under the branches of Sidrat ul muntaha\* for a hundred years: in it are moths† of gold, and its fruit is

\* This is another tree besides the Tuba already mentioned.

† These moths, as some say, are a kind of angels, with wings like gold.

like water-pots. And there is a river in paradise, the water of which is whiter than milk, and sweeter than honey, and on it are birds whose necks are like the necks of camels ; they are fat and plump, and the eaters of those birds are plumper and fatter than they. A man said, Are there horses in paradise ? His majesty said, Verily, if God brings you into paradise, you will not wish to ride upon a ruby horse, which will fly away with you to any part of paradise you may wish to go, but he will be given to you. A man said : O messenger of God ! are there camels in paradise ? His majesty said : if God takes you into paradise, there will be every thing for you which your senses can desire, and which can delight your eye." In another tradition it is said : "Verily there is a bazar in paradise, in which there is no buying or selling, except good figures of men and women : then when men or women wish for good figures, they enter it, and become handsomer than before : " and again it is related, that Sayad ibn Musaib said to Muhammad, " O messenger of God ! shall we see our Cherisher ? He said, Yes, do you doubt about seeing the sun ? We said, no. His majesty said, in like manner you will not doubt of seeing your Cherisher, and not one will be there but will speak to God without an instructor. Then God will remind him of his sins ; and the man will say, O my Cherisher ! did you not pardon my sins ? and he will say : Yes, I forgave you, and it is by my boundless kindness that you have arrived at this eminence. Then whilst the people of paradise are in this situation, a cloud will come above them, and rain down perfumes upon them, such as they had never met with before : and our Cherisher will say : Stand up and go towards the thing which I have prepared for you, from my value for you. Then we shall come to a bazar where angels are assembled, and shall see such things as eyes never beheld, nor ears heard, or the like of which ever passed into the heart and mind\* ; and we shall be given every thing we wished. After that we shall return to our habitations, and our wives will come before us, and say ; you are welcome. And every women will say to her man : Verily you are become handsomer than before : and we shall say to them, Verily we sat with our Cherisher to-day, who is the maker of all things beautiful, and this beauty which we have obtained, is fitting for us." (*Mishcát ul Masabih*, vol. ii. pp. 620—627.

This is the paradise or heaven of the Musalmáns, but such a heaven cannot be the heaven of a holy God, nor the place of

\* What an application and misconception of the beautiful and spiritual passage of scripture ; 1 Cor. ii. 9. But this affords another specimen of the gross corruption of scriptural expressions and ideas by Muhammadans.

eternal bliss for a holy soul. It would be blasphemy to attribute it to God, and it would be hell for a sanctified spirit. The Muhammadans, though they have not, like the heathens, made for themselves a god, after their own lusts—from this they were prevented by the light they borrowed from scripture—they have at least made a heaven for themselves after their own inclinations, and according to the lust of their corrupted hearts. But by doing so they have given another proof that they know nothing of the holy God, nor of holiness and purity of heart. It is true God is mentioned in several of the traditions treating on paradise, and his praise and adoration is spoken of as a part, and according to some traditions, even as the highest happiness of heaven: but nowhere is this brought forward as the principal and the only source of eternal felicity; on the contrary, it is only slightly mentioned and immediately passed over, so that all those gross sensual enjoyments form every where the prominent part, and appear as the principal subject of their paradise's bliss. Some of the Muhammadans feel indeed, that such a paradise is in the highest degree unworthy of God, and altogether incompatible with the spiritual happiness and enjoyment wanted by man's eternal spirit; and say therefore, that, what is said in the Qurán and their traditions about paradise must be taken spiritually: but it is clear that neither the passages of the Qurán nor these traditions allow of such a rendering. The orthodox belief therefore is, as well among the Shíás, as among the Sunnis, that what is said in the Qurán and in the traditions of their paradise is to be taken literally. The author of the *Haq ul Yaqin* says, leaf 157, that resurrection, paradise and hell must be understood literally and materially; and then goes on to say, that though in the present state man would not be able, on account of the weakness of his spirit, to unite those sensual enjoyments with the spiritual ones, yet in the next world God will bestow this power on the believers, and that in this union of both consists the perfection of bliss and happiness.

These extracts will, to every enlightened mind, have fully justified the assertions we made at the beginning. They show clearly how foolish the Muhammadans have become, when, thinking themselves wise, they rejected the wisdom and the power of God revealed in the cross of Christ, and how little their own system could save them from sinking into the most appalling errors and the grossest superstition. It is true that in the Qurán, as well as in their traditions, many a truth and many a good moral precept is contained; but it will not be necessary to mention it again, that all, that is good and true in their religion, has been either literally, or according to

the sense borrowed from the Jews and Christians, that is, from the holy scriptures. But as they did not receive the whole of divine truth and rejected Christ, this part, thus separated from the stock, from the tree of life, could neither actually enlighten nor save them. We further allow that the extract we have made from their traditions, is a partial one; that we have presented only one side, and even the worst. But this was just our object, for the fair side of Muhammadanism has been presented often enough, and sometimes even with the intention to darken the midday sun of the Christian revelation; this, where it did not spring from wicked hatred to the truth, may in some cases have risen from the imperfect knowledge of Muhammadanism, from being acquainted only with one, namely, with its fair side;—for whoever is acquainted also with the dark side now presented, though he may even reject Christianity, will still never attempt to compare or to equal Muhammadanism with the pure and divinely sublime doctrines of our holy faith. If the Qúran had not already refuted itself and the religion founded upon it, these traditions would certainly do it fully. They must force upon every thinking mind a conviction, as clear as midday, that a religion containing such stories, tales and doctrines cannot possibly be a divine one, however many good things it may otherwise contain. These traditions afford, therefore, only an additional proof of the truth, that error as well as truth requires only to be known and brought to light, to be recognised as such. There are indeed many powerful arguments by which truth may be established and error disproved; but yet the strongest argument for the one and against the other is found within man's own heart. As the eye is created for the light, so man's spirit for truth; and as soon as the soul is alive to its spiritual wants, as soon as the eye within is opened and the light of divine truth brought near, man will recognize it as such and believe in it, if love of sin does not lead him to wilful opposition and rejection. These wants the Muhamnadans too have within their spirits, but the light of divine truth did not in former ages shine upon them in its original and heavenly splendor; it was badly reflected and greatly darkened by the ignorance and ungodly conduct of the Jews and Christians around them. What is now required is, that the light of the Gospel, reflected in the holy walk and conversation of true believers, may be made to shine upon them in its unadulterated heavenly splendor. This alone can break their bonds, convince them of their errors, lead them to truth, and induce them to accept the salvation offered in the Gospel.—P.

## III.—Native Press.

To the Editors of the Calcutta Christian Observer.

DEAR FRIENDS,

While on my way down the river, I take my pen to address you a few lines, in order to notice one or two remarks that have been made in the Calcutta Journals upon my article on the Native Press in your last number. Situated as I am, amid much noise and bustle, it would be utterly impossible to enter at any length into the detail of matter involved in this question. I must content myself with a simple expression of the high satisfaction I have derived from the very candid and liberal manner in which my article has been noticed generally. I am particularly gratified with the testimony borne to the accuracy and usefulness of my *statistics* of the Native Press, and not less rejoiced to perceive the interest taken in so very important an element in the improvement of Native Society by the European population. Already have the humble efforts, it was my privilege to make towards drawing attention to the Native Press, been imitated by others: I trust the European Editors will, one and all, take prompt and effectual measures for procuring good translations, not merely of a few cases of accident or robbery, of the reports of ordinary trials at law and police investigations, but of the more important, often highly interesting editorials and other original matter appearing from time to time in the pages of the Native Newspapers. By this means, while Europeans, generally, are made acquainted with much of what is passing in the Native community, of which otherwise they would, for the most part, be wholly in ignorance; the progress of liberal notions and just opinions among our native fellow-subjects will, at the same time, inevitably be accelerated. Already, it may safely be asserted, have even the limited and imperfect attempts in this way which an individual has been enabled to make, proved in no trivial measure beneficial; as appears in the improved and improving character of the most important of the Native Newspapers.

To one of the most intelligent of the Editors, (the conductor of the *Purnachandroday*,) I am particularly indebted for a very handsome notice of my Review; the more so as I felt compelled, by the impartiality to which I was pledged, to say some things respecting his paper which were not likely to be acceptable. Of none of these productions has the improvement been more marked or more rapid than of the one he so ably edits. I feel truly obliged also by his assurances of personal esteem and good-will; and am not unwilling to avow the satisfaction which I derive from his candid estimate of the

utility of my humble endeavours : or from the handsome things he has been pleased to say of myself personally. I highly value the favourable opinion and good esteem of my native friends, especially of such as I may hope to influence advantageously for objects of public benefit.

Among the English papers of the presidency the *Hurkaru* alone has taxed me with inconsistency, for uniting an honest reproof of native superstition and growing *infidelity* with an expression of sentiments, admitted to be just and liberal, in regard to general education and national improvement. But I fear not to assert the only inconsistency to be in the author of the charge, not in me: and am confident that all right thinkers among those who take a real and earnest interest in native improvement, will view matters in a very different light from the writer of the notice in the *Hurkaru*: so that I am not by any means over-anxious to support myself against his insinuations: they sufficiently rebut themselves when viewed in the triple light of historical experience, just reason and Divine Revelation.

To the Editor of the *Friend of India*, I owe no measured thanks for his very candid reply to certain remarks occurring in my Review upon the conduct of the *Samáchár Darpan*. Substantially, indeed, he admits the correctness of my critique, when he proceeds so satisfactorily to account for a deficiency of native idiom and propriety in the editorials, &c. in that useful and liberal paper; from the necessity, namely, which exists for keeping the English and Bengali columns always of equal length; by which the freedom of a translation is unavoidably often sacrificed and the style cramped. The other merits of the *Samáchár Darpan* abundantly relieve its deficiency as a composition. As to the alleged purity of style which the *Friend* conceives to be the redeeming feature of the *Chandriká*, I can only reply, I differ widely from his estimate of that organ of native bigotry and ignorance.

The *Friend* professes to supply the omission which he discovers in my remarks of any specific statements regarding the *political* bias of the Native Editors. I thank him for his observations on that head; yet beg to remark that my article itself gives *substantially* the same information, implicitly in some places, inferentially in others.

Some of the European Editors have expressed surprise at finding no notice in the remarks of the *Persian* newspapers and others not Bengali. I have only to observe that it was no part of my object to go beyond Bengal, nor even within it to venture out of the line of the *strictly* Native Press, that, namely, which is conducted in the *vernacular* of the province.

My hope, however, always was, that some individual competent to the task, (which, from ignorance of the Persian and Urdu, I assuredly am not.) would take up this branch of the periodical literature of the country likewise. Of the importance of noticing it, I am fully sensible; and trust no long period will elapse ere it be fully brought before the public; although it is properly speaking more a *foreign* than a *Native* Press, whether we consider that it is the organ of an exotic, though long naturalized, Mahomedan population, or that it is conducted in a mixed indigenous and imported dialect of Hindustáni, a *wholly* foreign one, of Persian.

Anxious not to seem indifferent to the very general notice which my review of the Native Press has obtained, I have in the crowded and uncongenial locality of a ship's cuddy hastily put together these few loose thoughts, for which I have to solicit the indulgent consideration of your readers, and of all those who have favoured my more elaborate article with so gratifying an attention: and am, dear Friends,

Yours faithfully,

CINSURENSIS.

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#### IV.—*The Opium Trade.*

Some of the most popular authors and authoresses of the day have written a series of volumes for the purpose of teaching man and womankind *how to observe*. We confess to have been guilty of a certain proneness to this said observing propensity, ere the works in question made their appearance. We had been taught to observe, not only according to the general acceptance of the term, but as *Christian Observers*, nor are we willing that this propensity should fall into desuetude. Many things floating on the surface of the stream of events demand our observation and remark, as they indicate the very spirit and manners of the age we live in, and may serve, if noted now and here, to aid those who shall occupy our post when we shall be as the fallen seared leaves of autumn, or it may be, when we are

“alike unknowing and unknown”

in the cold grave, to form a just estimate of the times we live in. Without the slightest pretensions to infallibility, we apply ourselves to the task. Some time back we announced the extinction of *the Opium trade*—in this we have erred; the trade though legally suppressed still *illegally* flourishes. Nor in a moral point of view can any thing be more lamentable than the present state of this question. WAR *must and will inevi-*

*tably be the offspring of the Opium trade.* As men and Christians we must ever deplore war with its attendant miseries, be the cause, according to the laws of man, ever so just ; but when an evil so dire as war, finds its origin in a struggle between two great nations respecting the use of a deadly poisonous drug, forced upon a people half destroyed by its influence, by a professedly more enlightened and humane people, under the express sanction of their own Government, and against the repeatedly expressed determination of the Government of the injured nation to prevent its introduction—when war finds its origin in such a cause, not only can we not justify it, but it is a duty which we owe to the benevolent and humane people of Britain, to enter our protest against it, however feeble that protest may be, and however impotent to restrain the pugnacious measures about to be adopted. In every war there must be a guilty party, a party who must and will be amenable to the law of God, if not of man, for all the misery and suffering and death which must necessarily attend its progress ; for if not, we shall give to nations an irresponsibility we cannot concede to individuals. Assuming the truth of this position, the question in this matter is, Who are the guilty parties ? Is the Chinese Government ? the Queen's or the Company's Government ? or are the Opium Merchants the guilty parties ? A brief statement of events as they have occurred will best serve to set this matter in a clear and distinct light.

For many a year the Government of India grew and sold for exportation purposes, the drug in question ; the chief, nay the only mart for it was China and the islands of the Archipelago ; vessels sailed from this and the other chief ports of British India, laden with this destructive commodity ; the Chinese Government ever and anon issued edicts against the traffic, which, through the corruption of its revenue officers both high and low, were always evaded, and the Opium growers, sellers and traders both in India and China looked upon the flowery edicts of the celestials as so many official pieces of waste paper. That this was the general impression on the minds of the Opium dealers up to the arrival of the Commissioner Lin, is clear from the expensive line of conduct they were pursuing at the very moment of his arrival. From what has since transpired it is evident that the Supreme Government of China have for many years felt determined if possible to suppress this trade, not from any distaste to the somnolent influence of the drug as individuals, but from a deep consciousness, as a wise Government, that it was wasting the physical, moral, and pecuniary resources of the country. Viewing the matter in this light, the forbearance of the Chinese Government is

without a parallel in the history of nations. The policy of China, by whatever name it may be designated, evidently increased the daring of the merchant smugglers; the whole trade, illicit as it was, was carried on under the very eye of the authorities appointed to suppress it, in a most open and almost official manner. Vessels arrived week after week laden with the drug, ships were ready to receive it in exchange for good pure silver, which was again borne away to a foreign land, while the drug was left to cast its sterilizing influence over the bodies and minds of one-third of the human race. All this the Chinese bore, with a patience unparalleled, for half a century. The conduct of the Chinese Government was still more to be commended, when we remember not only that this trade was opposed to the principles of wise and good legislation, but also to the fundamental laws of their religious system. Sobriety is one of its commendably distinguishing features. At length the Chinese authorities determine that this traffic shall not be, if they can prevent it; they despatch a Commissioner vested with extraordinary powers to the chief resort of the smugglers; he issues edicts, in which he with but too much reason indulges in remarks at the expense of our national morality and good faith, which no other nation than a guilty people could according to the law of nations tolerate. Now what is the substance, the finale of all these edicts?—we believe this: “We have long borne with the introduction of Opium into our country, we are determined it shall now cease. We are willing to trade with you for every other kind of produce but Opium; but we now warn you, that if any vessels containing this drug shall be found within our waters, they will be confiscated and exchequered.” The edicts containing these sentiments were addressed to Captain Elliott (never recognized as Her Majesty’s representative) as the most influential Briton at Canton, urging upon him the propriety of using his influence with his countrymen to abandon the trade, and still further threatening death to any subject of the celestial empire who should be found engaged in it. The trade was still pursued and the local authorities gave evidence of their decision by inflicting capital punishment on one unfortunate Chinese smuggler in the very face of the British factory, and by placing a cordon round the factory itself, making the Opium dealers prisoners until they should deliver up all the Opium in their possession. All the Opium was delivered up to Captain Elliott by the merchants, and by him given up to Lin, with an agreement on the part of Captain E. that Her Majesty’s Government should indemnify the Opium merchants for their 20,000 chests of the drug. The contents of every one of these

chests was destroyed by the command of Lin, every ball of which bore the impress of the British Indian Government. As the plot begins to thicken here and the morality of the question becomes involved, we shall pause a moment, and discuss briefly matters at this period in the history of this drama. At this critical juncture of affairs, Captain E. (the *unrecognized* representative of Britain's Queen) with a perfect knowledge of the fact that every Englishman was declared a prisoner who should set his foot within the factory bounds, no doubt with the best and most humane intentions, but still with such a fact staring him in the face, and without the most ordinary means of defence or resistance at his command, lands and *makes himself the prisoner of the Chinese, leaving again when he choses—for there is no evidence to prove that he was detained beyond what he might naturally have expected, nor was any violence offered to him in any way*; and yet *this insult offered to our representative, never recognized by them—this is to be a peg on which to suspend all the horrors of a war with the Chinese, and by which the people of England, not the Company's Government, will be mulcted, first, in the loss of all the revenue derivable from the tea trade; secondly, with an enormous debt for carrying on the war; and, lastly, with a moral disgrace attached to the national character of having begun a war in defence of the Opium trade.*

We say the morality of this question begins to be mysterious, but only as to the origin of the war; for certainly not the morality, but the immorality of the trade has progressed with a rapidity and to an extent unparalleled in the history of such things. Now what is the plain state of the case up to this point, what but that the suspension of all fair trade and the origin of war must be identified with Opium? But for this our subjects would never have been incarcerated or our representative insulted; nay, so far was this feeling carried that a distinction was drawn between the Opium merchants and others, and between those more distinguished for their activity in the trade and the mere sleeping partners in the firms. The former were banished from China, the latter allowed to remain for a while. In order to form a correct estimate as to the insult offered to Captain Elliott, we should remember that our Residence in China and *all* our trade was on sufferance; they did not acknowledge us as other nations have done, nor did they trade with us but on the merest sufferance; and had insult to our Sovereign's representative been a plea for war, it might have been found long ere the Opium question was discussed; for we suspect not one of all the Consuls of Britain ever experienced greater affronts than did Captain E., and yet they were borne with and tolerated in

a manner which we think reflected the highest credit on his feelings and conduct as a Christian and a Briton. Now if it be true, and it is, that the Chinese offered to trade with us for all other commodities but this Opium, but with the understanding that we must cut off the sinews of the trade, cease to grow it, cease to export it, cease to make it an item in our Government exchequer, and place our Opium dealers in the position they alone ought to hold in society; if this was the alone condition on which they would and are willing still to trade with us, and we will not accept it, but go to war with a people, *nolens volens*, after having broken its laws, political and religious, for many a year, because they have, in defence of the morals, health, and exchequer, manifested a courage and displayed a morality which should have commanded our admiration and put us to the blush—surely such a war, whatever may be its rise, cannot be deemed just, nor will it reflect any honor upon the escutcheon of Britain. Such, we are persuaded, was the impression of Captain E., he felt the *national* morality even of the case was defective; it would not bear to be weighed in the balance of national law, and he felt himself impotent to chastise those who he was convinced had not nationally and as a Government transgressed; if not, why did he, under the influence of a wise and humane policy, collect all the drug, hand it over to the Chinese, and in every way endeavour to curb and suppress the whole trade? why did he place his own character and that of his Government in jeopardy, by giving bonds which he must have doubted would ever be honored? Captain E. evidently is not the guilty party, but in this state of things what is the conduct of the Indian Government? Does it cease to grow the drug? No.—Does it cease to sell it? No.—Does it say to the Opium dealers, you must remove your offices to sequestered nooks of the coast, and your vessels must steal from our coasts as they do to that of China, under every flag but ours? No, while Captain E. is at the one end seizing the Opium, and the Chinese destroying it, we here are growing it, and selling it to the highest bidder; we are chartering ships which proceed to the coasts of China, armed to the teeth, which if report says true, rake the horizon with their grape-shot to prevent the approach of the Government preventive boats, and point their cannon into the boats of the Chinese Opium smugglers, while they make such a bargain as they (the British) deem best for themselves—and this under the British flag, and every ball of Opium stamped with the Company's mark!!! This might have happened for the first season, but that it should be repeated is beyond all incredible,

and yet we understand the order and the advance for a new crop have gone forth. Who are the morally guilty parties? We think it fairly rests but upon two parties; those who provide the Opium, and those who convey it: and we know but of two views which can at all extenuate the guilt of these parties. The one is, that the growers and sellers of the Opium are not bound to know whither it is taken; and the other, that it is too serious an item in the Government exchequer to give up at once. In reference to the first it may be said, if Government is to be responsible for the acts of the shippers in conveying it to China, then may we demand satisfaction from almost every Government under heaven for the delinquency of their subjects for introducing contraband goods into our ports. The difference is just this:—in the present case, the Government is the actual grower and seller, the chief merchant, the fountain from whence all the mischief flows; and we are ready to revenge any attempt on the part of the Chinese to take and imprison, or exchequer our ships, or our men. Nay more, we charter vessels, armed vessels, whose whole business it is to force the drug into the coasts and ports of China. To say that the Government do not know whither it is conveyed, is only the veriest quibbling; for for what ports are the ships cleared? why for China and the Straits: and if it is not conveyed to China, where is there a mart for it in the whole world? and if it be sold without a certainty of its going to China, then does the immorality deepen, for then must it be sent abroad in the earth to spread its withering influence on other lands—and this for gain!! In reference to the second observation. Surely the exchequer of the Government must not be replenished at the expence of every law both human and divine. Besides, the replenishing of the coffers of the Company from this source involves a question of morality towards the British people, for whilst the Opium revenue flows into this treasury, the immense revenue derivable at Home from the importation of tea is stopped, and the whole China trade turned to the American coasts. Previously to declaring war even now the authorities have had one course open to them as Christians, and that is, to wash their hands entirely of the whole traffic; for without this it is impossible they can go into the field with clean hands, if they can even then. There is yet another anomaly in this case, which may soon occur: supposing the British Government determine to chastise the Chinese for the insult offered to Captain E. and blockade the whole coast, it is clear that in maintaining that blockade they must and will cut off all the causes of irritation, and they must especially suppress all

Opium smuggling, in which case we shall have our naval heroes slaughtering their smuggling fellow-sailors, who will be employed in forcing a drug grown and sold to their owners by an integral part of their own Government.

The other party involved in the immoralities of this traffic are clearly the Opium purchasers and shippers. We cannot bring ourselves to call them merchants, for with that appellation we have been accustomed to associate only the most honorable trade. But when we see men, Britons and Christians, forcing this drug into China for the mere sake of gain, we can find but one idea which can at all save us from classing them with the Dirk Hattericks and other daring smugglers, to suppress whose trade the vigilant preventive service of Britain has been established,—and that is, that they are sanctioned in every way by the ruling power. Surely these traders cannot for a moment reflect on the fact, that however ample the fortune they may amass in this traffic, it is obtained at the expence of the religious and national character of their country, and at the expence equally of the morals, health and pecuniary interest of the Chinese. It is the enriching of a mere handful of people at the expence of every thing dear to two nations, and to the sacrifice of all honorable trade between the British and the Chinese. Badinage and sarcasm are quite out of place on such a subject ; therefore, we have not stopped to notice mere quibbling regarding it. Neither shall we be brought to see the justice either of the trade or the war from the considerations, that the Chinese may if obliged grow the drug themselves, or that it will be supplied by others if not by the Government ; nor shall we feel in the least more satisfied with the *origin* of the war, should it even issue in the opening of China to every good purpose. The sin of growing the drug must rest with those that grow it, and the sin of supplying with those who supply ; and all the bloodshed and misery must rest with those who originate the war. Our duty as a great, moral, humane and honorable people is to wash our hands of every doubtful traffic ; and not by any love of money, or for the interest of a wealthy or powerful few, sacrifice that which is to us above all price—that character for justice and uprightness which has generally distinguished our acts as a people towards others less fortunate than ourselves. One argument usually urged in defence of the trade is, that the drug can do but little harm when scattered amongst so many millions of people. It is true this is an argument, which as far as China is concerned must remain for the present in some degree of doubt ; but the following alarming extract will show what must be the state of China, where it is as much used, if not more than

in Assam. The extract is from Mr. Bruce's account of the tea tracts of Assam, published in the *Asiatic Journal* :—

“ I might here observe, that the British Government would confer a lasting blessing on the Assamese and the new settlers, if immediate and active measures were taken to put down the cultivation of Opium in Assam, and afterwards to stop its importation by levying high duties on Opium land. If something of this kind is not done, and done quickly too, the thousands that are about to emigrate from the plains into Assam, will soon be infected with the Opium mania,—that dreadful *plague*, which has depopulated this beautiful country, turned it into a land of wild beasts, with which it is overrun, and has degenerated the Assamese from a fine race of people to the most abject, servile, crafty, and demoralized race in India. This vile drug has kept, and does now keep, down the population; the women have fewer children compared with those of other countries, and the children seldom live to become old men, but in general die at manhood; very few old men being seen in this unfortunate country, in comparison with others. Few but those who have resided long in this unhappy land know the dreadful and immoral effects, which the use of Opium produces on the native. He will steal, sell his property, his children, the mother of his children, and finally even commit murder for it. Would it not be the highest of blessings, if our humane and enlightened Government would stop these evils by a single dash of the pen, and save Assam, and all those who are about to emigrate into it as Tea cultivators, from the dreadful results attendant on the habitual use of Opium? We should in the end be richly rewarded, by having a fine, healthy race of men growing up for our plantations, to fell our forests, to clear the land from jungle and wild beasts, and to plant and cultivate the luxury of the world. This can never be effected by the enfeebled Opium-eaters of Assam, who are more effeminate than women. I have dwelt thus long on the subject, thinking it one of great importance, as it will affect our future prospects in regard to Tea; also from a wish to benefit this people, and save those who are coming here, from catching the plague, by our using timely measures of prevention.”

Who, on reading this terrible account, but must pray that all the Opium lands might be devoted to the growth of tea, or some still more nutritive and yet remunerative plant; and that the energies of men, and especially Britons, were directed into such a channel, as might tend to elevate and bless the millions of China, without being preceded by all the horrors of war; for verily we may say,

“ Man's inhumanity to man  
Makes countless thousands mourn.”

φίλος.

## Poetry.

יְהוָה יִרְאֵה

JEHOVAH-JIREH.

Gen. xxii. 14.

WHEN with sore tribulation  
The saint is oppressed,  
When grief and vexation  
Are rending his breast,  
This promise supports him,  
In it he confides,  
    Jehovah-Jireh,  
The Lord will provide.

When temptations assail him  
And trials abound,  
What plea can avail him ?  
What help can be found ?  
This plea ne'er shall fail him,  
This hope ne'er deceive ;  
    Jehovah-Jireh,  
The Lord will relieve.

When the world is the strongest,  
When Satan's in arms ;  
When their trumps sound the longest  
And loudest alarms—  
His faith sees the angels  
Arrayed on his side.  
    Jehovah-Jireh,  
The Lord will provide.

When death is approaching  
And judgment is near,  
When conscience reproaching  
Excites all his fears,  
Then heavenly raptures  
Break in like a tide ;  
    Jehovah-Jireh,  
The Lord will provide.

And when in the judgment  
At last he is placed,  
No fear can find lodgement ;  
His heart is at rest.  
The Brethren's accuser  
Dares no longer chide,  
    Jehovah-Jireh,  
His Saviour has died.

In tribulations darkest hour—  
When most exposed to Satan's power—  
When most bowed down by sorrows great—  
When most oppressed by sin's dire weight—  
When the earth reels beneath his feet—  
When placed before the judgment-seat—  
This is his joy, his boast, his pride,  
Jehovah-Jireh—Christ has died.

## REVIEW.

*The Wujra Soochi\**, or *Refutation of the Arguments upon which the Brahmanical Institution of Caste is founded.* By the learned Buddhist ASHWA GHOSHU, 1839. An 8vo. pamphlet. No press named.

This admirable pamphlet includes an original treatise in Sanskrit by a Buddhist Pandit, directed against the notion of a primitive distinction of castes, and especially of the superiority of the Brahmin above the other sacro-civil divisions of Hindu Society, together with an English translation by the talented resident in Nepal, B. H. Hodgson, Esq. The latter was by him first transmitted to the Royal Asiatic Society of Great Britain and Ireland, and in concert with L. Wilkinson, Esq. Political Agent at Bhopál, well known as also a learned and valuable contributor to our stock of oriental knowledge, is now published (at what press is not said) for general information. In his preface, Mr. Wilkinson, to whom we are indebted for the suggestion of its publication, justly deems it "calculated to prove of great benefit to the enlightened friends of India, as well native as European; as it will afford them arguments and proofs, in great number, of the most convincing nature to a Brahman."

To the work announced as above, is appended the original Sanskrit of a reply entitled "THE TUNKU†, by SOOBAJEE BAPPOO," the learned Brahmin Shástri, or Pandit, of Mr. Wilkinson, and described by that gentleman as "distinguished among his countrymen for talent and learning; and, all things considered, for liberality of sentiment and regard to truth." We think the Editor has done well to publish the Tanka, as the very best comment on, and enforcement of, the Buddhist argument; exhibiting the whole strength of Brahminism, all that one of the

\* According to the *present* mode of romanized spelling, Vajra Súchí, (वज्रसूची, from वज्र a thunderbolt, and सूची a needle,) q. d. arguments sharp and penetrating as a needle, while powerful and destructive (to the contrary position) as the bolt of heaven.

† Or Tanka (टंक or त्र्युटंक), a scimitar or short-sword, q. d. the fine-edged weapon with which the Brahman combatant meets and destroys his infidel opponent. It is doubtless known to such of our readers as take an interest in subjects like the present, that Buddhist and infidel or atheist, (बौद्ध and पायठ) are synonymous in the estimation of orthodox Brahmans.

most learned among orthodox Hindus was able to put forth in support of the equally impious and unnatural assumption of an almost divine superiority in one above the other tribes of their fellow-men. With the *Tanka* it is not *our* object at present to meddle—its style and course of argument may readily be imagined to be wholly adapted for Hindu intellect, prejudice and ignorance, however ably maintained on *Hindu data*. We may perhaps notice it hereafter—but pressed for time on the eve of embarkation for Europe, shall now proceed at once to furnish a few specimens of the far more elevated and conclusive reasoning of him of the thunder-tipped needle or sharp-pointed thunderbolt.

In a letter to the Secretary of the Royal Asiatic Society, Mr. Hodgson thus speaks of the work :—

“ It consists of a shrewd and argumentative attack, by a *Bauddha*, upon the Brahmanical doctrine of caste : and what adds to its pungency is, that the truth of the Brahmanical writings is assumed throughout, and that the author’s proofs of the erroneousness of the doctrine of *caste* are all drawn from those writings. He possesses himself of the enemy’s battery, and turns their own guns against them. To an English reader this circumstance gives a peurile character to a large portion of the *Treatise*, owing to the enormous absurdity of the data from which the author argues. His inferences, however, are almost always shrewdly drawn, and we must remember that not he but his antagonists must be answerable for the character of the data. To judge by the effect produced upon my Brahman *pandit*—a wise man in his generation, and accustomed for the last four years to the examination of *Bauddha* literature—by this little *Treatise*, it would seem that there is no method of assailing Brahmanism comparable to that of “ judging it out of its own mouth :” and the resolution of the Committee of the Serampore college to make a thorough knowledge of Hindu learning the basis of the education of their destined young apostles of Christianity in India, would thence appear to be most wise and politic.”

Of the unknown writer of this concise but valuable polemic treatise, Mr. H. thus speaks :—

“ Who Ashu Ghosha, the author, was, *when* he flourished and *where*, I cannot ascertain. All that is known of him at Nepal is, that he was a *Maha pandit*, or great sage, and wrote, besides the little *Treatise* now translated, two larger *Bauddha* works of high repute.”

Much of the argument proceeds, as before observed, entirely upon Hindu notions, and however forcible and conclusive to an intelligent native, would make but little impression upon, if not often seem absurd and childish to, a European mind. In meeting an adversary, however, it is a just principle in all practical logic, to take him upon his own ground, and addressing him in the argumentum a concessio, or ad hominem, to effect a lodgment for our positions obtainable in no other way of proceeding. The entire treatise, therefore, deserves to be extensively circulated among the natives who are now awakening to much

mixed religious and metaphysical enquiry. We think the friends of Christianity, as well as of education simply considered, would do good service by procuring versions of it into the several vernaculars of the country, for dispersion among the pandits, as well as among the alumni of our numerous schools and colleges. As however, the pamphlet in its present form may not reach many, Missionaries and others particularly, who would be happy to be furnished with at least its general principles or line of argumentation, we proceed to make a few extracts from the most *applicable*, in ordinary cases, of its reasonings. In page 7—the ingenious author proceeds thus :—

“ If, again, you say that Brahmanhood depends on parentage or birth (*jāti*) ; that is, that to be a Brahman one must be born of Brahman parents—this notion is at variance with the known passage of the *Smritt*, that Achala Muni was born of an elephant, and Cesa Pingala of an owl, and Agastya Muni from the *Agasti* flower, and Cousika Muni from the *Cusa* grass, and Capila from a monkey, and Gautami Rishi from a creeper that entwined a Saul tree, and Drona Acharya from an earthen pot, and Taittiri Rishi from a partridge, and Parswa Rāma from dust, and Sringa Rishi from a deer, and Vyasa Muni from a fisherwoman, and Koshika Muni from a female Sudra, and Viswa Mitra from a *Chandalni*, and Vasishtha Muni from a strumpet. Not one of them had a Brahman mother, and yet all were notoriously called Brahmans ; whence I infer that the title is a distinction of popular origin, and cannot be traced to parentage from written authorities.

“ Should you again say, that whoever is born of a Brahman father or mother is a Brahman, then the child of a slave even may become a Brahman ; a consequence to which I have no objection, but which will not consort with your notions, I fancy.

“ Do you say, that he who is sprung of Brahman parents is a Brahman ? Still I object that, since you must mean pure and true Brahmans, in such case the breed of Brahmans must be at an end ; since the fathers of the present race of Brahmans are not, any of them, free from the suspicion of having wives, who notoriously commit adultery with Sudras. Now, if the real father be a Sudra, the son cannot be Brahman, notwithstanding the Brahmanhood of his mother. From all which I infer, that Brahmanhood is not truly derivable from birth ; and I draw fresh proofs of this from the *Mauava Dharma*, which affirms that the Brahman who eats flesh loses instantly his rank ; and also, that by selling wax, or salt, or milk, he becomes a Sudra in three days ; and further, that even such a Brahman as can fly like a bird, directly ceases to be a Brahman by meddling with the flesh pots.

“ From all this it is not clear that Brahmanhood is not the same with birth : since, if that were the case, it could not be lost by any acts however degrading. Knew you ever of a flying horse that by alighting on earth was turned into a pig ?—’Tis impossible.”

Again, in page 8, we have the following :—

“ Say you that wisdom\* constitutes the Brahman ? This too is incorrect. Why ? Because, if it were true, many Sudras must have become brahmans, from the great wisdom they acquired. I myself know many

\* Author’s note. Perhaps it should rather be translated *learning*. The word in the original, is *unyanu*. Better written *jnyāna*.—*Reviewer*.

† Final beatitude or absorption into the Divine fulness.—*Reviewer*.

Sudras who are masters of the four *vedas*, and of philology, and of the *Mimamsa*, and *Sanchya* and *Vaisheshika* and *Jyotishika* philosophies ; yet not one of them is or ever was called a Brahman. It is clearly proved then, that Brahmanhood consists not in wisdom or learning. Then do you affirm that the *Achâr* (performance of pious acts) is Brahmanhood ? This too is false ; for if it were true, many Sudras would become Brahmans ; since many *Nats* and *Bhâts* and *Kaivertas*, and *Bhands*, and others, are everywhere to be seen performing the severest and most laborious acts of piety. Yet not one of these, who are all so pre-eminent in their *Achâr*, is ever called a Brahman : from which it is clear that *Achâr* does not constitute the Brahman."

Having thus given the negative argument, he proceeds positively as follows :—

"What then is this creature called a Brahman ? If neither reading the *Vedas*, nor *Sanskar*, nor parentage, nor race (*Kula*), nor acts (*Karam*), confers Brahmanhood, what does or can ? To my mind Brahmanhood is merely an immaculate quality, like the snowy whiteness of the *Kundh* flower. That which removes sin is Brahmanhood. It consists of *Vrata* and *Tapas*, and *Niyama*, and *Ripavas*, and *Dan*, and *Dâma*, and *Shâma*, and *Sanyama*. It is written in the *Vedas* that the gods hold that man to be a Brahman who is free from intemperance and egotism, and from *Sanga*, and *Parigraha*, and *Praga*, and *Dwesha*. Moreover, it is written in all the *Sastras* that the signs of a Brahman are these ; truth, penance, the command of the organs of sense, and mercy ; those of a *Chândala* are the vices opposed to those virtues. Another mark of the Brahman is a scrupulous abstinence from sexual commerce, whether he be born a god, or a man, or a beast. Yet further, Sukra Acharya has said, that the gods take no heed of caste, but deem him to be the Brahman who is a good man, although he belong to the vilest. From all which I infer, that birth, and life, and body, and wisdom, and observance of religious rites (*uchâr*), and acts (*karam*), are all of no avail towards becoming a Brahman."

Next, quoting some passages from the *Mânava Dharma* or Laws of MANU, usually interpreted in support of Brahmanical superiority and depreciation of the other *castes*, but which this writer very ingeniously, and we think justly, turns directly against such positions, he proceeds :—(We leave the author's Romanization untouched.)

"From all these assertions of the *Manava Dharma*, it is clear that Brahmanhood is nothing indefeasibly attached to any race or breed, but is merely a quality of good men. Further, it is written in the *Sastra* of Manu, that many Sudras became Brahmans by force of their piety ; for example, Kathinu Muni, who was born of the sacrificial flame produced by the friction of wood, became a Brahman by dint of *Tapas* ; and Vasishta Muni, born of the courtesan Urvasi ; and Vyasa Muni, born of a female of the fisherman's caste ; and Rishiya Sringa Muni, born of a doe ; and Vishva Mitra, born of a *Chandalni* ; and Nared Muni, born of a female spirit-seller ; all these became Brahmans by virtue of their *Tapas*. Is it not clear, then, that Brahmanhood depends not on birth ? It is also notorious that he who has conquered himself is a *Yati* ; that he who performs penance is a *Tapasya*, and that he who observes the *Brahma charya* is a Brahman. It is clear, then, that he whose life is pure, and his temper cheerful, is the true Brahman ; and that lineage

(*Kula*) has nothing to do with the matter. There are these *slokas* in the *Manava Dharma*. "Goodness of disposition and purity are the best of all things; lineage is not alone deserving of respect. If the race be royal and virtue he wanting to it, it is contemptible and useless." Kathina Muni and Vyasa Muni, and other sages, though born of Sudras, are famous among men as Brahmins; and many persons born in the lowest ranks have attained heaven by the practice of uniform good conduct (*sila*). "To say therefore that the Brahman is of one particular race is idle and false." Your doctrine that the Brahman was produced from the mouth, the Kshatriya from the arms, &c. cannot be supported. Brahmins are not of one particular race. Many persons have lived who belonged to the *Kaivarta kul*, and the *Rajaka kul*, and the *Chandal kul*, and yet, while they existed in this world, performed the *Chura karan*, and *Manj-bandan*, and *Dant-kashtha*, and other acts appropriated to Brahmins, and after their deaths became, and still are, famous under the Brahmins."

He then, passing from the specific argument against the exclusiveness of Brahmin privilege, to the case of *caste* in the abstract, thus continues:—

"All that I have said about Brahmins you must know is equally applicable to Kshatriyas; and that the doctrine of the four castes is altogether false. All men are of one caste.

"Wonderful! You affirm that all men proceeded from one, *i. e.* Brahman; how then can there be a fourfold insuperable diversity among them? If I have four sons by one wife, the four sons, having one father and mother, must be all essentially alike. Know, too, that distinctions of race among beings are broadly marked by differences of conformation and organization: thus the foot of the elephant is very different from that of the horse; that of the tiger unlike that of the deer; and so of the rest: and by that single diagnosis we learn that those animals belong to very different races. But I never heard that the foot of a Kshatriya was different from that of a Brahman, or from that of a Sudra. All men are formed alike, and are clearly of one race. Further, the generative organs, the colour, the figure, the ordure, the urine, the odour and utterance of the ox, the buffalo, the horse, the elephant, the ass, the monkey, the goat, the sheep, &c. furnish clear diagnostics whereby to separate these various races of animals: but in all those respects the Brahman resembles the Kshatriya, and is therefore of the same race or species with him. I have instanced among quadrupeds the diversities which separate diverse genera; I now proceed to give some more instances from among birds. Thus, the goose, the dove, the parrot, the peacock, &c. are known to be different by their diversities of figure, and colour, and plumage, and beak: but the Brahman, Kshatriya, Vaisya and Sudra are alike without and within. How then can we say they are essentially distinct? Again, among trees the *Bata*, and *Buku'u*, and *Palus*, and *Ashoka*, *Tumal*, and *Nagkeswar*, and *Shirik*, and *Champa*, and others, are clearly contradistinguished by their stems, and leaves, and flowers, and fruits, and barks, and timber, and seeds, and juices, and odours; but Brahmins, and the Kshatriyas, and the rest, are alike in flesh, and skin, and blood, and bones, and figure, and excrements, and mode of birth. It is surely then clear that they are of one species, or race.

"Again, tell me, is a Brahman's sense of pleasure and pain different from that of a Kshatriya? Does not the one sustain life in the same way, and find death from the same causes as the other? Do they differ in intellectual faculties, in their actions, or the objects of those actions; in the man-

ner of their birth, or in their subjection to fear and hope? Not a whit. It is therefore clear that they are essentially the same."

And, finally, he shows wherein real Brahmanhood, or moral superiority, consists:—

"The distinctions between Brahmans, Kshatriyas, Vaisyas and Sudras are founded merely on the observance of divers rites, and the practice of different professions; as is clearly proved by the conversation of Baisham Payana Rishi with Yudhisthira Raja, which was as follows: One day the son of Pandu, named Yudhisthira, who was the wise man of his age, joining his hands reverentially, asked Baisham Payana, Whom do you call a Brahman; and what are the signs of Brahmanhood? Baisham answered—The first sign of a Brahman is, that he possesses long-suffering and the rest of the virtues, and never is guilty of violence and wrong-doing; that he never eats flesh; and never hurts a sentient thing. The second sign is, that he never takes that which belongs to another without the owner's consent, even though he find it in the road. The third sign, that he masters all worldly affections and desires, and is absolutely indifferent to earthly considerations. The fourth, that whether he is born a man, or a god, or a beast, he never yields to sexual desires. The fifth, that he possesses the following five pure qualities: truth, mercy, command of the senses, universal benevolence, and penance\*. Whoever possesses these five signs of Brahmanhood I acknowledge to be a Brahman; and, if he possess them not, he is a Sudra. Brahmanhood depends not on race (*Kula*) or birth (*Jati*), nor on the performance of certain ceremonies. If a *Bhumdál* is virtuous, and possesses the signs above noted, he is a Brahman. Oh! Yudhisthira, formerly in this world of ours there was but one caste. The division into four castes originated with diversity of rites and of avocations. All men were born of woman in like manner. All are subject to the same physical necessities, and have the same organs and senses. But he whose conduct is uniformly good, is a Brahman; and if it be otherwise, he is a Sudra; aye, lower than a Sudra. The Sudra who, on the other hand, possesses these virtues is a Brahman.

"Oh, Yudhisthira! If a Sudra be superior to the allurements of the five senses, to give him charity is a virtue that will be rewarded in heaven. Heed not his caste; but only mark his qualities. Whoever in this life ever does well, and is ever ready to benefit others, spending his days and nights in good acts, such an one is a Brahman; and whoever, relinquishing worldly ways, employs himself solely in the acquisition of *Moksha*, such an one also is a Brahman; and whoever refrains from destruction of life, and from worldly affections and evil acts, and is free from passion and backbiting, such an one also is a Brahman; and whoso possesses *Kshema*, and *Daya*, and *Dama*, and *Dán* and *Satyá* and *Souchana*, and *Smrittí*, and *Ghrina*, and *Vidya*, and *Vijnán*, &c. is a Brahman."

In the concluding sentence of this admirable little piece, the judicious author thus declares his object in its composition:—

"Oh, my friend, my design in the above discourse is, that all ignorant Brahmans and others should acquire wisdom by studying it, and take to the right way. Let them, if they approve it, heed it; and if they approve it not, let them neglect its admonitions."

\* "The word in the original is *Tapas*, which we are accustomed to translate 'penance,' and I have followed the usage, though 'asceticism' would be a better word. The proud *Tapasyi*, whom the very gods regard with dread, never dreams of contrition and repentance." Author's note.

The above will, we think, satisfy our readers that the *Vajra Sūchī* is a work of large merit though of small extent, and that it is well deserving of the estimation in which the joint editors hold it. Our Missionary friends, particularly, will be glad to be furnished with the *principle*, as well as with some of the most valuable portions of the *detail*, of its arguments. They are, we know, fully prepared to agree with Mr. Wilkinson in reference to the amazing obstacle which this most unnatural and perverse institution of *caste* opposes to the progress of our divine faith, and will therefore heartily rejoice in the appearance of a purely native work, of great clearness and vigour, directed against its supporters. It is of the highest moment unquestionably, to be able to shew, (even from those shasters affected at least to be so much, if not in all cases really revered,) the human and recent origin of an institution which, while it cramps the intellectual energies and rivets on the chains of an absurd and noxious superstition, at the same time so debases the human character, corrupts the moral sense, deadens the best affections of the heart, and is calculated only to hold the mass of men in a condition of abject mental and social servitude to a crafty and oppressive tribe of priestly dominators.

Mr. W.'s preface thus well depicts some of the more prominent mischiefs resulting from the rules of caste:—

“There is no evil in Indian Society, which has been so much deplored by those anxious to promote the enlightenment of the people, as the institution of caste. It opposes an almost insuperable barrier to the advancement of every class of the people. Whenever a youth, better educated than his neighbours or naturally gifted with keener powers of discernment, begins to shew his contempt for any debasing and superstitious observance, or a heartfelt desire to abandon any vicious custom by which he observes the morals of his countrymen to be corrupted, or to remove any restriction on the freedom of men's thoughts and actions, his caste forthwith taking alarm at these dangerous innovations, assembles, condemns his heterodoxy, and passes on him a sentence of excommunication more severe than the “*aquæ et ignis interdictio*” of the Romans, and only less so than the penalties of the Papal inquisition.

“If our young Philosopher possess strong nerves and an unusual degree of independence of mind and spirit, he may persist in maintaining the eternal truth and beauty of his new doctrine, and inveigh against the ignorance, prejudice and injustice of his fellows: by this means he only exasperates his adversaries, and thus forfeits altogether his respect (with) and influence over them, and with these his power of conferring any benefit upon them.

“If our young Philosopher be made of softer stuff, he yields, out of respect to the feelings of parents, brothers, and sisters, that submission to the requirements of custom which he might withhold from the dictation of his caste. His submission to practices which his heart condemns as foolish, is thus liable to be quoted by others as a proof of their reasonableness. Thus, in both cases, truth is sacrificed or despised, the spirit of improvement is overborne and repressed, and the majority of the ignorant, prejudiced and superstitious triumph in the sacrifice of those who would

be their saviours, enacting the Jews of old, who stoned them that were sent to them and slew their prophets."

We now conclude with an expression simply of our earnest hope that some among our many competently qualified Missionary friends, or others, zealous in the cause of truth and Christianity, will not be tardy to turn this valuable tract into the vernacular idioms of each province of this vast empire. The original Sanskrit is in a very easy and tolerably pure style—at all events the English Translation is so accurate to the sense, and even preserves so much of the *manner* and *spirit* of the original, that versions from it would answer every necessary purpose, and may at once therefore be undertaken even by such as are but slightly or not at all acquainted with "the language of the gods."

CINSURENSIS.

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## Missionary and Religious Intelligence.

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### I.—MISSIONARY MOVEMENTS.

On Saturday the 15th Jan. the Rev. Mr. Morton and family proceeded on board the Somersetshire on their voyage to England. In noticing Mr. Morton's departure we must be allowed to acknowledge the services he has rendered to the *Observer* as an Editor and a large contributor. We had occasion in our Introductory Remarks at the commencement of this year to allude to his services in one department. Our readers are indebted to his pen for all the articles that have appeared in the *Observer* under the signatures of HAVARENSIS and of CINSURENSIS. His articles embrace many subjects. Besides those of an oriental cast, to which we previously adverted, his signature will be found affixed to reviews of works, western as well as eastern, and treatises theological, critical and literary. All his productions are distinguished by the same characteristics, liveliness of thought and expression. Altogether we have lost in Mr. Morton a most valuable coadjutor.—The Rev. A. Kreiss, formerly of the Basle Mission, has proceeded to Agra to labor in connection with the Church Mission at that station. The Rev. G. Pffander remains for the present in Calcutta.—The Rev. Messrs. Lacroix and Gogerly have returned to Calcutta, after an extensive and highly interesting ministration in the north-east of Bengal.—We understand that a Missionary belonging to the American Board of Foreign Missions may be expected in Calcutta early in the next year. A new mission is also about to be established at Moorshedabad in connexion with the London Society; the Missionary appointed to this station is now on his voyage.—We notice with pleasure the arrival in Calcutta of the Rev. Mr. Barker, Mrs. Barker, and Miss Bronson, from America, on their way to join the American Mission in Assam.

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### 2.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held last month at the Lal Bazar chapel. The address, delivered by the Rev. J. Thomas, was a very excellent and spirit-stirring appeal to

the laity on behalf of Missions. The text was, "Brethren, pray for us." The attendance was good.

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### 3.—THE MISSIONARY CONFERENCE.

At the Missionary Conference, the subject of Popery was discussed, and a very able report read on the present state of popery and the efforts of its emissaries for its propagation.

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### 4.—LORD AUCKLAND AT BRINDABUN.

The Native papers state, that Lord Auckland, in his way down, visited the famous Idol-shrine at Brindabun, and gave 1000 Co.'s Rupees to the priests. We hope this is false, for the sake of our common Christianity.

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### 5.—CALCUTTA BIBLE ASSOCIATION.

The Eighteenth Annual Report of this deserving institution has just been sent us, and for which we tender our best thanks; but as we have already given a full account of the meeting of the Association and in that a syllabus of its labors and prospects, we need not do more than state that it contains some very interesting matter, and will, we hope, induce the Christian public to render its aid to promote the local circulation of the Divine volume in this city, almost wholly given up to idolatry.

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### 6.—THE REPORT OF THE CALCUTTA BAPTIST MISSIONARY SOCIETY.

We have been favored with the Nineteenth Report of the *Calcutta Baptist Missionary Society*—a most important and instructive document, and one which we are confident will amply repay a most attentive and diligent perusal. It is superior in the amount and kind of information, and the general views which it contains on Missionary operations, to the generality of such documents. We gather from it, that the Society in northern India has 42 stations, principal and subordinate; 27 Missionaries, 48 Assistant Missionaries and Native Preachers; 24 Churches; 757 Members; 23 Schools, 706 scholars; and in other parts of the world 80 stations; about 30 Missionaries; 77 Churches; 21,600 Members, 6000 day scholars, and upwards of 10,000 in Sunday schools. We regret to find that the Calcutta Society is in debt upwards of 1800 Co.'s Rs. We hope this will not be allowed to rest as an incubus on the labors of the Committee. We postpone to our next No. a fuller notice of this interesting Report.

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### 7.—CALCUTTA MISSIONARY HERALD. (*Baptist.*)

A new monthly Missionary periodical has just appeared under the above title. The projectors state, that a similar work existed previously to the appearance of the *Observer*, when it was discontinued. The cause of the present publication is the lack of interest in many minds on Missionary subjects, owing to the want of more widely diffused information on the progress of the work of God amongst the heathen; this certainly would imply that we of the *Observer* have not been ample in our information on these topics. All we can say in extenuation is, that if it has not been so, the fault has not been ours; we have published *all* that has been sent to us, and shall be happy to continue to do so when it is of a catholic character. We sincerely hope that this new vehicle for diffusing Missionary information may answer the largest desires of those who have it under their direction. We extract the following letter from it on the interesting subject of Missions to Afghanistan. In our last we inserted a call from an Episcopalian; in this from a Baptist. May the whole Church be thus awakened to action.

"Knowing that you have the best interests of the heathen at heart. I take the liberty of addressing you for the purpose of drawing your serious attention towards the perishing multitudes in Afghanistan.

"There are two large cities in this country, Candahar and Cabul, where there are some hundreds of thousands of inhabitants who are perishing for lack of knowledge. They have no Christian Minister to teach them the errors of the Musalman, and the truths of the Christian religion. It is said there is a population of 300,000 in Cabul, which is a much larger place than Caudahar. No doubt great good would be done in this country if Missionaries, who were well skilled in the Persian and Pashtu languages, could be sent into it for the blessed purpose of teaching the people how they may be saved from the wrath to come.

"An accession of Missionaries soon entered Burmah after a British Force went to that country, and their labours have not been in vain in the Lord; and no doubt were you now to send Missionaries into Afghanistan, the fruit of their labours would soon be made manifest to themselves and others. 'Righteousness exalteth a nation, and sin is a reproach to any people.' The great duty then for Christians to perform, is to use every scriptural means for the gracious end of teaching the nations how they may become righteous. Preaching Christ and him crucified must be considered the first and most scriptural labour for the conversion of sinners to God. The command is 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.' Further, the Scripture saith, 'Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?'

"Though several Baptist Missionaries have lately come out to Calcutta, I am aware that many more are required for Bengal and Hindustan, and it is likely many more will be sent from England ere long; but it is to be hoped Afghanistan will be favoured with a few also, so that the people in this benighted land may be enabled to hear the joyful sound, and receive it to the saving of their souls. We pray that all people, from the least to the greatest, may know the Lord; then let us use our endeavours individually and collectively to send forth labourers into the whole world, that the knowledge of the Lord may spread from east to west, and from north to south, until the world shall be filled with the knowledge of God the Father, God the Son, and God the Holy Ghost, whom to know is life everlasting."

### 8.—THE VIOLATION OF THE SABBATH.

It has been our painful duty for some time past to revert to the several ways in which the Lord's day is violated in this country by professing Christians. One of the most painful instances of such violation is recorded in the *Calcutta Christian Advocate* of the 22nd of February in the following letter, which we have transferred to our pages, in the hope that should it have escaped the observation of those for whom it was designed in that journal, it may meet their eye in this.

"To the Editor of the *Christian Advocate*.

"SIR,—Not only the title of your paper, but the spirit and temper with which it is conducted, entitle you to the appellation of Guardian of Christian morals. As such, if you have not already learnt, allow me to inform you of the desecration of last Sabbath by a British judge and a member of the Law Commission, in occupying a great portion of the day examining the senior department of the Hindu College boys at the Supreme Court Chambers. I shall do little more than state the fact, and leave you as well as every right-minded Christian to comment on or draw your own conclusions from so gross an outrage on Christian morality. When a judge and a commissioner of the land thus openly set at defiance the commands of the Almighty to keep holy the Sabbath day, which they ought equally (if not indeed pre-eminently) with the clergy and more private Christians, in a heathen land especially, to enforce, by example, in a regular and consistent attendance at the house of God—when such among the magnates of the land, I say, thus demean themselves, it becomes all who love the cause of Christ sincerely, to redouble their vigilance, and prayerfulness that God in mercy would turn the hearts of our Rulers to the wisdom of the just, give them to see the error of their ways, and lead them to turn unto Him with a true heart, that they may henceforth, by a holy life and conver-

sation, recommend to others, and adorn themselves that cause and those commands they now so lamentably set at naught.

“ I am, &c. “ A CHRISTIAN READER.”

Who can wonder, when the magnates of the land thus violate one of the first of the commands of God, that the land should “ mourn because of sin.”

#### 9.—ITEMS CONNECTED WITH THE STATE OF FEELING ON RELIGIOUS AND MORAL SUBJECTS AMONGST THE INDIAN COMMUNITY.

Since our last a petition has been presented to the Bombay Government on the subject of Mission work by several of the Native community. The prayer is for Government interference with Mission labour. The reply of the Government is, that it is neutral and cannot interfere. The petition has been ably replied to by Dr. Wilson, and the whole referred to the Supreme Government.—A new Native Unitarian Society has been formed in Calcutta.—The natives of Madras have petitioned the Government for the establishment of a college at that Presidency. The reply is encouraging.—Rajnarain Roy the “ titled ruffian” has been fully committed for trial for contempt of court—and the two sons of Budinanth Roy have been committed for trial for the supposed murder of a poor man at Patturghatta. Mutty Lal Seal has offered a lack of rupees for the establishment of a lying-in hospital for native females. It is to be attached to the Medical college. He has also offered 1000 rupees to any native widow who will marry again; the offer we hear has been accepted, at least an individual of the same caste with the Babu has offered to marry any widow on these terms.—It is proposed to establish a Missionary Society at Agra, for supplying the immediate wants of that neighbourhood. These matters, connected with the following observations from the *Calcutta Christian Advocate* on the state of feeling on Religious subjects in our community, shew that we are evidently living in an important crisis.

“ The state of feeling on the subject of Religion in this country, both amongst Natives and Europeans, is at present most extraordinary; nor can it long remain as it is. The very conflict of opinion must soon terminate; that it will be brought to an issue for good, we doubt not. Amongst our native fellow-subjects there are three classes of opinions, as it regards their own and the Christian faith—that of the orthodox Hindus, who adhere pertinaciously to things as they have been; the more enlightened, but sceptical, who are disposed to reject all religion; and the enlightened but searching, who would find truth in every religious system, and construct a religion which should combine the excellencies contained in every existing creed;—all and every one of these parties, however, appear desirous of keeping out the Christian faith as a whole, and yet, we believe, the general impression amongst themselves is that, ultimately Christianity must triumph. The first class is fully represented by the Bombay petitioners and the disciples of the Dharma Shabba; the second, by large classes of young men educated in the different Anti-Christian seminaries; while the third finds representatives in those who would form the New Theophilanthropic School. Amongst the European or Christian community, we find those who would deem the introduction of Christianity a great bane, the sceptical party amongst professing Christians, the liberals; another party would introduce Christianity in a Unitarian dress; while a third would, by every legitimate effort, introduce it in its generally received or Evangelical form. All these parties appear united for the overthrow of the idolatries and follies of the East. The first certainly not avowedly, but yet assuredly through the alone medium of secular education: the latter, through the direct and purifying principles of our holy faith. The one would base education on purely Christian principles; the other would exclude it altogether: but both the one and the other, (both Native and European) are strenuous for the promotion of education. The Bombay and the Madras Petitioners equally demand education; and thousands, who are represented by neither, cry for education, and are willing to receive it even through a Christian medium. The general impression on the native mind is, that the Christian religion is making rapid advances. In the letter of the Theophilanthropic Society, it is said that Chris-

tianity is making *terrible progress*—the Bombay petitioners ask for the safety valve of Government influence, to check the progress of truth; while the general impression in the mind of every true Christian is that his cause must triumph. Such we believe to be the state of feeling on the subject of religion, at present, in this country. The end and the fruit it does not require much foresight to predict. The conflict must terminate in a full and complete triumph for the faith of Christ. We shall return to this subject in an early number."

#### 10.—EDUCATION.

We have this month devoted considerable space to the Reports of several of our excellent Missionary and Orphan Schools\*. We shall be happy in being made the medium of conveying aid of a pecuniary nature to the managers of any of these truly excellent institutions. Nor would we forget to notice also the claims of Mrs. Wilson's Refuge, the London Society's Female School Society, and that of the Calcutta Baptist Mission.

##### *Benevolent Institution.*

"In the last Report the friends of the Benevolent Institution had to lament the loss of the last of its venerable founders, the Rev. Dr. Marshman; and in the present they have with unfeigned sorrow to record the death of one who for twenty-two years presided over it, and devoted all his energies to realize the object for which it was founded. The Rev. James Penney came to this country in the year 1817, on purpose to take charge of the Institution; and from that time to the last day of his life, he devoted himself almost exclusively to the benefit of the children of indigent Christians, connected with it. By giving them a good education suitable to their condition and future prospects, and calculated to strengthen their mental faculties by instilling into their minds the principles of science and general useful information, and the knowledge of true religion, he endeavoured to prepare them for filling stations of respectability and usefulness in this world, and for enjoying pure and everlasting happiness in the next. He was admirably qualified for this work; himself possessed of a lively imagination and of an extensive knowledge of men and things, he could illustrate any subject in hand with wonderful facility and clearness, and pour light into the duller minds; and being always lively and cheerful, he made all around him lively and happy too. Combining also ardent affection with manly dignity and unbending integrity, he secured for himself the respect and love of all his pupils. They felt, by his exposing and banishing their ignorance, that he was their instructor, and therefore they revered him: they knew, by his anxiety to promote the welfare of those who were in school, and of those who had left it, that he was their friend, and often their only friend, and therefore they loved him. How far he was successful in his endeavours it would be impossible to say, but that he was eminently so, at least in reference to secular education, an acquaintance with the East Indian Society in general, by whom he was universally known and respected, and an appeal to many of the public offices where this class of persons are employed, will abundantly testify.

"As however, neither worth nor usefulness can ward off the shafts of death, this excellent teacher and devoted servant of God was attacked with cholera in February last, and thus suddenly torn away from his family and friends, and from this institution which has deeply felt his loss.

"In consequence of this melancholy event the Managers did their utmost to provide a proper successor; and the Rev. Mr. Boaz in particular, with his usual activity and zeal, made considerable exertion, with very great success, to pay off a large amount of arrears due to the teachers, as well as to extinguish the debt accumulating against the Institution, and per-

\* Press of matter has obliged us, however unwillingly, to omit some in type for insertion.—ED.

petuate and increase its efficiency. They have, however, now transferred the whole of the premises belonging to it, in trust, to the Rev. Messrs. Yates, Pearce, and Bayne, as Trustees to conduct it on the same comprehensive principles on which it has been always conducted. Thus, though there is now a change of the Managers, there is no change in the principles or the plan.

“In order to make the Institution as useful as possible, the Trustees have written to the British and Foreign School Society in London, to supply them with a teacher fully qualified and regularly trained for the work; and they doubt not but that their application will be readily complied with. In the mean time, the boys will be carried forward in their studies by Mr. Roberts and the girls by Mrs. Baldwin, who are both active, intelligent and pious teachers. They are also happy to state, that the Rev. Messrs. Boaz and Wenger, and J. W. Alexander, Esq. have kindly allowed themselves to be appointed Visitors of the schools. These gentlemen will carefully look into the mode of conducting them, and suggest improvements wherever they appear necessary. They will also narrowly watch the progress of the scholars, and by their frequent presence and advice endeavour to stir up all to attention and diligence. Thus the public will have the best guarantee that can be given, that the Institution will be conducted on the same principles as before: we trust it may be with equal success.

“Notwithstanding the great loss which it has sustained, the Trustees feel a pleasure in stating, that the decrease of the scholars has not been so great as might have been expected. As it regards the *Male Department*, the number of boys on the register is 161, and the daily attendance averages 140. These embrace the following classes, viz. Roman Catholics, Protestants, Hindus, Mahomedans, Jews, Chinese and Armenians, though by far the greater number belong to the first three.

“There has been latterly a considerable diminution of Roman Catholic children in attendance, in consequence of another school being opened in the neighbourhood by their own denomination, who are making vigorous efforts to draw away the children from this Institution to their own. It is rather surprising, however, considering all the changes that have taken place, that so many yet remain.”

The school is divided into eleven classes. [Here follows a programme of the studies.] Religious instruction is also communicated. Both the schools are daily opened with singing, reading the scriptures, and prayer; and closed with prayer. The great principles of the oracles of God are unfolded to the rising race, and piety towards God and justice and benevolence to men constantly enjoined. Thus are they taught to connect a sanctified heart with an enlightened mind, to seek for moral excellence as well as mental greatness; and while the utmost attention is paid to their education with the view of elevating their character, and raising them in society, and enabling them properly to discharge the duties of friends and subjects, great care is taken to make them well acquainted with the way of salvation, and the necessity of true holiness, and thus to train them up, as far as possible, in preparation for a happy eternity. But it must be evident to every one, that such an Institution cannot be carried on without considerable expence. Although it is conducted with the utmost economy consistent with efficiency, yet the subscriptions and donations have not been equal to the current expenditure. In addition to this, the debt mentioned in last Report has been discharged, other arrears have been partly paid up, and the premises have undergone very extensive repairs. Another debt has consequently been incurred of nearly 2000 Rs.

In addition to discharging this, it will be necessary to defray the ex-

pence of the new teacher's outfit and passage from England, which will considerably embarrass the trustees, unless they receive even more than usual aid. But conscious that they themselves have no other object in view than the general good, they can appeal with confidence to the generosity of a liberal and enlightened public. They would take this opportunity also of expressing their regret that, in consequence of the unsettledness occasioned by various causes connected with the Institution, the regular subscriptions have not been called for during the past year, and they would earnestly request that they may now be paid.

If the friends of education will only bear in mind that this was the first Institution which was devoted to the improvement of the East India population,—a large, important yet neglected class; and that it has been the means of rescuing more than a thousand of young men and women from idleness, vice and misery, and making them happy and useful members of society, and many of them true Christians; and that thousands more may still realize the same blessing, the Trustees doubt not but that it will continue to receive that support which it has for thirty years so liberally enjoyed.

ROBERT BAYNE, *Secretary.*

*Berhampore Native Orphan Asylum.*

The Origin, Objects and Routine of the Berhampore Native Orphan Asylum, having been fully explained in the "Statement" published by the Rev. M. Hill at the close of last year, on these points we have nothing new to lay before the friends of the Institution.

The inmates of the Asylum, however, have received a considerable addition to their number, since the publication of Mr. Hill's statement. The Cawnpore Famine Relief Society, sent us last cold season 24 orphan children, of whom two died, and one ran off before reaching this station. The emaciated forms and haggard looks of these poor sufferers, showed how deeply they had drunk of the cup of misery, before the hand of Christian charity could avail to rescue them from the horrors of a famine which, like an overflowing scourge, had swept away parents, brothers, friends, and all who would "naturally care for their state." Though the regular supply of food and clothing which they enjoyed on their passage down the river, at the most bracing season of the year, had greatly contributed to their restoration to health; many of them on their arrival were still laboring under various diseases, which ultimately carried off four more of their number. The remaining 17, through the Divine blessing on the kind exertions of the surgeon and assistant surgeon of the station, have returned from the Native Hospital in good health, and are now perfectly naturalized, many of them already speaking the Bengalee language as fluently as if it were their mother-tongue.

But besides these orphans from the North Western Provinces, we have also received a few from our own district, from Patna, Hazaribaugh and the zillah of Kishnagur. The number of our orphan children at this date (not including the girls referred to in Mr. Hill's statement as having been sent to the Bhowanipore Christian Institution, in Calcutta), is 35, of whom seven are girls.

As it was found inexpedient to educate the children of both sexes on the same premises, the girls, with those of the boys whose tender age required such an arrangement, were formed into a separate department. A Native Christian matron resides constantly with them, teaching the elder girls the various branches of Bengalee housewifery, and acting as a *mother* to the younger children, by which name indeed she is known among them all and loved. This department of the institution is at Babulbona, in the compound of Mr. Lessel.

The elder boys remain in the original Asylum on the Mission Premises as before, under the immediate management of Mr. L'Herondelle, who lives in the Asylum, directs their work, assists in their education, and exercises a general superintendence over all their conduct. Both departments of the Institution are under the daily control of the missionaries and their wives, who assist by their personal efforts wherever the teachers appear to require counsel, encouragement or aid.

We are happy in being able to add, that the orphans generally have given us satisfaction, by their good behaviour and attention to their lessons and their work: but we mourn that so few of them seem to regard what is our main object, our hearts' desire and prayer for them, the salvation of their souls. Over at least two of them, however, we are rejoicing yet with fear and trembling. They are amongst the senior boys, though not the oldest. For some months past they have of their own accord accompanied us and the catechists to the bazars, with the view of qualifying themselves for the work of preaching the gospel to their countrymen.

In addition to the *orphans* there are four boys and two girls, children of the farm laborers, being educated in the Asylum: so that the inmates of both departments united amount to 41, viz. 24 boys on the mission premises, and nine girls and eight young boys at Babulbona. Seven men of the agricultural class from the neighbouring district, professing to be in search of employment and at the same time desirous of embracing the Christian faith, last hot season were engaged as stated laborers on the farm, as they seemed to us to come under the description of persons for whose benefit the farm was originally designed, (vide Statement, p. 6.) In a short time they solicited and obtained permission to bring their families, amounting in all to 28 souls. They were so very poor, that we willingly, at their request, admitted such of their children as were of a suitable age, into the orphan school. The parents, with their infant children, are located on the farm, and with them we have placed a Christian sirkar, to conduct their morning and evening worship, and instruct them in the true faith. They also attend the regular Bengalee services at the mission house on the Sabbath day, along with the Native Christians and orphans; and though deplorably ignorant, they appear willing—some of them anxious—to learn, and attentive to the means of grace. One of the old farm servants, also, has thrown off his caste, and attends worship, &c. with the others, with the avowed design of becoming a Christian. We should not, however, think ourselves justified in baptizing any of them yet.

Two of the orphan girls have just been married—one to a young man (one of the above laborers), and the other to the eldest of the orphan lads. We should have gladly kept them at school two years longer, as they had been only a few months in the Asylum; but considering their mature age, we did not think it prudent to oppose their wishes. Both couples are now located on the farm.

In concluding this Report, we would desire to express our humble gratitude to God, for the measure of support which he has graciously vouchsafed to us, in our endeavours to benefit the temporal and spiritual condition of those destitute children, who by his all-wise providence have been placed under our care. We also return our sincere thanks to those very kind friends of the Institution, by whose liberality we have hitherto been enabled to carry on our efforts, without embarrassment. We shall doubtless be excused from naming individual benefactors, but we feel their favors not the less on this account. May He who is the Father of the fatherless bless them, and return their kindness into their own bosoms a thousand-fold!

We subjoin the balance sheet of accounts for the last year and a half.

JAS. PATERSON.

THOS. L. LESSEL.

*Berhampore, Dec. 31, 1839.*

P. S. The adults, who have renounced the errors of their fathers, and placed themselves with their families under our protection and religious training, and the children who are being initiated in the rudiments of learning and the first principles of the oracles of God, form an aggregate of upwards of eighty souls, known among the heathen by the name of Christians.

#### 11.—MURDER OF THE REV. J. WILLIAMS.

We regret having to record the loss of one of the most indefatigable and successful of modern Missionaries, the Rev. J. Williams of the South Sea Mission,—well known to the world as the author of a most interesting work on Missions in that region of the world. Mr. W. it is well known, went out in command of the *Camden*, a missionary ship, for the purpose of exploring the islands of the southern Pacific as yet unvisited by mission influence. In the course of the voyage the vessel touched at the island of Aramanga, when the inhabitants rushed upon the party and massacred Mr. W. and a young man named Harris, who was proceeding to England with a view to study for mission labor at the *Marquesas*. The companions of Mr. W. (two) escaped unhurt, but without even rescuing the bodies of the murdered saints from the grasp of these lawless islanders. The sensation which this tragical event will produce in Britain is beyond calculation, since our deceased brother was personally known as a useful and holy Missionary from the Sovereign down through all grades to the lowliest peasant. May that God whose servants we are, impress upon our hearts the utter impotence of all human effort, and that all success depends upon the strong and ever-living arm of Jehovah.

#### THE MEETINGS.

In our last issue we gave an account of the anniversaries of several of our public institutions; we now complete the series by the insertion of an account of the anniversaries of the Tract and Book Society, and the Calcutta Auxiliary Bible Society. We are indebted to the *Courier* for the substance of the reports.

##### TRACT AND BOOK SOCIETY.

A Meeting of the friends of the Christian Tract and Book Society was held on Tuesday evening, January 21, at the Town Hall, but rather thinly attended. The Chair was taken by J. A. Hawkins, Esq. A short prayer was offered up by the Rev. Mr. Ewart, and then after a few remarks from the Chairman the Secretary was called upon to read the Report.

The following is an abstract of the Report as read by the Secretary :

First, as to the funds of the Society during the past [twelve months; the report states that they have experienced a slight decrease in the receipts of subscriptions and donations compared to former years :

INCOME FOR 1839.	
Balance of last year, ..	4,159 6 2
Subscriptions and Donations, .....	4,599 0 0
Sale of Books, ..	4,980 0 0

**Rs. 13,738 6 2**

##### EXPENDITURE.

Tract Expenses, .....	4,476 11 4
Depository, .....	3,017 8 5

**Rs. 7,494 3 9**

**Balance, Rs. 6,244 2 5**

The greater part of this balance is nominal—as there are bills on hand to discharge which will reduce the balance to less than Rs. 2000.

There has been a great increase in the circulation of books through the Depository during the past year, especially among the European portion of the residents, which is very encouraging:

RECEIPTS.—1, Bengali Tracts printed 146,000, of which 50,000 are a gift from Mr. Hawkins and 20,000 from the Baptist Mission Press, the whole being only a portion of 220,000 ordered by the Committee. 2, Hindostanee reprinted 4,000, being the commencement of an order to the amount of upwards of 200,000 now on hand. 3, Promiscuous grant in English and other European languages from the London Tract Society, 32,000. 4, from Messrs. J. W. Alexander, Hawkins, Sutton, &c. nearly 15,000 in English, Persian and Ooriya; making in all about 200,000 received into the Depository.

ISSUES.—The issues for the year have been 273,000. Thus the receipts have been about 18,000, and the issues 100,000 greater than during the former year.

In the work of book-translation little has been done. The first part of Barth's Church History has been translated into Bengali by the Rev. Mr. Piffard; also Doddridge's Rise and Progress, abridged and altered in some measure, translated into Bengali and printed; and the life of Daniel into Bengali by the Rev. Mr. Morton. Several little works have been prepared in Persian by the Rev. Mr. Pffander for the benefit of Mahomedans understanding or speaking that language. Mr. Pffander was for some time engaged in the Georgian Mission, but through the bigotted jealousy of the Government of that country was expelled from thence, but not until he had become well versed in the delusions and language of the people. After having acquired this important object his steps were directed to this city, where his acquisitions have been turned to a valuable result. During the past year the various works have made their appearance: they comprehend the chief points at issue in the controversy between Christians and Musulmans, and those who are able to judge their merits, speak very highly of their value.

The Report goes on to notice that "silent knowledge is rapidly though secretly spreading—inquiries, in many cases, are incited into action—conviction, produced under a sermon or address, is urging on towards conversion, by the hidden supplies of a tract or a book read privately and by hidden snatches."

In consequence of the large demands for the Society's books, especially from Agra, an Auxiliary Depository has been formed there under Capt. Wheeler, to whom an extensive supply of books has been sent up.

This Society have corresponded with the Madras and Bombay Tract Societies for translations of their chief native tracts, promising in return translations of their principal tracts—the request has been readily acceded to.

During the past year a cognate society has been established in Calcutta, called the Christian School Book Society, whose object is to promote the sanctification of the educational literature of India.

The Report concludes with some very excellent remarks on what should constitute the duty of every one in stirring up his energies for the service of Christ. "Time is speeding on—year after year passes away—the close of each man's stewardship to God is hastening towards him—soon will it be here. What shall our account then be?" \* \* \* \* "Let us then awake more than ever;—let us open our eyes on the fearful rapidity of time's revolution. Let him that can *teach*, teach *now*—let him that can *give*, give *now*—let him that can *write*, write *now*—let him that can *translate*, translate *now*—let him that can *distribute*, distribute *now*—let him that can *pray*, pray *now*—let him that can do *any* of these, do it *now*—let him that can do *all* of these, do *all now*; for the time is short, and the end of all is at hand!"

The Reverend Mr. Boswell proposed the first resolution, which was—

First.—"That the Report now read be adopted and circulated as a pledge of our continuance in brotherly love, and as a medium of exciting increased interest in this Society's special department of evangelical operation."

In putting it he dwelt some time on the importance of *unity* and brotherly love in all Christian undertakings. But there could be no brotherly love without divine truth as its foundation. The most delightful feature of such an association as this is, that it includes amongst its friends and supporters Christians of *all* denominations in a holy union. The Rev. speaker illustrated this, by supposing the pillars which support the roof of the Hall to be all of marble, which though of different and various colours, will still, if contrived on the same principles of architecture, yield equal support to the building. So may every class of pious Christians mutually render assistance in the great edifice of Christianity, and be its support. In conclusion he commended union in prayer to Almighty God, that he would unite with his servants in the extension of His Kingdom.

Mr. J. W. Alexander seconded the above motion.

The second resolution, viz.

*Second.*—"That the spiritual exigencies of India, the inadequate amount of personal agency provided for its conversion to God, and the evident blessing which has ever attended the circulation of written truth—call for sustained and increased activity on our part in the diffusion of Christian Tracts and Books over this whole land"—

Was put by Mr. Morton, who followed it up with some appropriate remarks; in the course of which the speaker gave an anecdote of a young lady who having gone to a ball was struck with the awful word 'eternity,' which so affected her that she became serious.

Mr. Beattie seconded the Resolution with a few earnest expressions of delight in being privileged to do so.

The Rev. Mr. Wybrow after moving the Third Resolution, which was:

*Third.*—"That the unbelief and impenitence under the various means of grace, by which we are beset on every hand, claim from us earnest intercessory prayer before the Lord, and special supplication for the immediate and effectual interposition of the Holy Spirit to communicate saving power to all our operations as a Society,"—observed with much earnestness on the still prevailing stubbornness of heart, and obstinate perseverance in wickedness by the people, notwithstanding the knowledge that they could not fail to possess concerning the riches of the gospel. Even in this city where such intense exertions are being made for their enlightenment, he could not help thinking of what Davis says, that although the truth is self-evident of the two sides of an isosceles triangle being equal, if that truth were to affect any of the religious prejudices of mankind, its infallibility would instantly be questioned and perversely denied. So it is in regard to Christianity and the heathen's acceptance of it: their superstitions and prejudices render them utterly blind and deaf to the perception of truth. It is a lamentable fact, their existing hardness of heart seems to be almost beyond redemption. The speaker then related a striking instance, which had lately come under his own observation, of a young native, who from a scoffer at Christianity, at length professed to believe, and seemed so earnest that he was received into the church; but he fell: soon after his baptism, he presented himself to the speaker, and giving an exaggerated statement of the illness of his mother, expressed his intention of instantly going to see her, the result was feared; he was earnestly advised not to go, but he would and he did. He returned to the Mirzapore Mission no more! He had been since seen, but had shrunk from the Missionaries. Such things were sorrowful and deeply humiliating. More union in prayer—more *earnestness* in it—was called for from Christians. As Elisha in his earnest prayer to God for the restoration to life of the Shunamite's son, made the child's case his own, by placing his hands on the child's hands, and so also his arms, and his limbs; in like manner should we, by making the case of the heathen our own, pray more unceasingly and more earnestly for their conversion and regeneration to life eternal.

The Rev. Mr. Micklejohn seconded the resolution with some very appropriate remarks, in the course of which he observed that the very fact of the obstinacy to receive the truth, ought to be a reason for our increased, united, and persevering exertion to spread the knowledge of the means of grace; and if there were any one way in which that end could be arrived at, that way was the mode adopted by this Association of diffusing Christian knowledge. Observe, said the Rev. speaker, how the operations of nature proceed: now plants spring forth and bud; the thistle with its downy filaments, each of which contains a seed, is made to spread far and wide, by the winds of heaven wafting the downy seed over the tops of mountains as well as in the vallies. Some fall on rocks and stony places, and produce nothing; but much falls on good ground, and fructifies and multiplies. Tracts and other religious publications are our *winged messengers*, and although much may fail of producing good, still will some take root and bring forth fruit in due season through the grace of God. In this confidence we circulate tracts—and deem it a privilege to do so:—let us do it as a work of *faith*, and do it with earnest, and affectionate, and above all *united* prayer, for it is this which will ensure the help of the Almighty.

The last resolution was put by Mr. J. F. M. Reid, and seconded by Mr. C. Tucker,—

*Fourth.*—"That for the management of the affairs of this Society during the ensuing year, the Committee of last year be reappointed, with power to add to their number, agreeably to the printed regulations of the Society."

After which the Doxology was sung, and the meeting broke up.

#### CALCUTTA AUXILIARY BIBLE SOCIETY.

A General Meeting of the Calcutta Auxiliary Bible Society was held in the Town Hall, on Dec. 3rd,—the attendance of ladies and gentlemen on the occasion was very

respectable. The Chair was taken by C. W. Smith, Esq. After prayer, and a few words from the Chairman, the Acting Secretary was called upon to read the report of the year's proceedings.

The report was an exceedingly interesting one. The following are the most interesting items which we could gather from the Report.

From the 1st December 1837, to the 31st October 1839, there were issued from the Calcutta Public Depository, volumes,..... 20,628  
Received same period from Home Society and the different Presses, ..... 60,628

Amount of Subscriptions and Donations during same period, .... Co.'s Rs. 11,130  
Amount realized by sale of Scriptures, ..... 4,903

Co.'s Rs. 19,043

Bible Depositories in connection with the Calcutta Auxiliary have now been formed at Agra, Allahabad, Benares, Burdwan, Cawnpore, Chittagoug, Chunar, Cuttack, Dacca, Dinapore, Dum-Dum, Fettehghur, Goruckpore, Jessore, Ludhiana, Lucknow, Meerut, Midnapore, Mirzapore, Monghyr, Nusseerabad, Patna, Saharunpore, Subathu, and Sudiya. By these Depositories have been distributed volumes 12,109.

At the conclusion of the reading of the Report the Rev. R. B. Boyce briefly proposed the first resolution, "That the Report, an abstract of which has now been read, be printed and circulated."

It was seconded by Mr. A. Beattie, who addressed the Meeting somewhat to the following effect, that when he looked back at the period of the first institution of this Auxiliary in 1811, when the revered names of Brown, Martin, and Thomason, were amongst its founders, and considered its successful and useful progress since then, he could not but see reason for thankfulness to God for the success with which He had crowned their labours. The measure of success afforded, should not only be a matter of thankfulness, but should induce an increasing zeal in Christians who ought to feel excited to persevere in the good cause—the best cause in which mortals could engage on earth—viz. the distribution of the Holy Scriptures, the words of everlasting life to their fellow-creatures. The Bible is the source of eternal happiness, glory, and honor: and as long as translations of that Book are needed, all Christians ought to exert themselves that every soul, every intelligent being in India should possess a Bible. He knew—he felt he was justified in hoping that there was not one present, but would feel the importance of renewed exertions towards the objects of the Society. The Chairman concurred in all that the above speaker had said, and hoped that every heart would be warmed with zeal in the distribution of the Scriptures.

Reverend Mr. Lacroix rose to move the second resolution—"That this Meeting would earnestly call upon their fellow Christians throughout India, to consider it as their responsibility and privilege to aid in the distribution of that blessed volume which alone can make men wise unto salvation through faith which is in CHRIST JESUS."—He spoke largely of the comfort of the gospel when in affliction or in adversity—immeasurable benefit in reforming men's minds, in forming their morals—nations even benefitted from its distribution, it turned many from the worship of dumb idols to the worship of the living God, it mended their morals—knowing all this, said the speaker, you will feel a lively interest in its dissemination, and better fulfil the Lord's will than by selfishly keeping these blessings to yourselves. It is a privilege we possess in having the scriptures in our hands—the apostles when in affliction, rejoiced at their stripes and counted it a *privilege* to suffer. All men should become wise unto salvation, should become ennobled for mansions in the skies; and this object can only be attained by the scriptures—you are convinced of this, said the speaker, I am sure; every Christian knows it, and it needs not that I should tell you of it. Allow me here to mention the case of a man who was not a Christian, who resided in Calcutta some years ago, Rammohun Roy. Three days before his leaving this country for England, I visited him, and in the course of conversation he told me—"Sir, my countrymen are a degenerate race and grovelling people: but in my observation on men and things I have found that it matters very much what you believe in order that your morals be good and proper." The Hindu system he considered absurd, the Mahomedan somewhat better; and said he, "I am ashamed of my countrymen when I say it, there is in them not a *single virtue*—in the Musalmans on the contrary I have found it, and the following instance is a sample; a rich Hindu zemindar having some cause in the court offered a bribe of 20,000 rupees to the Moulvie, a Musulman, if he would decide it in his favor—the bribe was *refused*! Such an act of virtue is not to be found in the Hindu character. The Musalmans have more

honor and virtue in them than any other infidel nation in the world, and much superior to my countrymen." How different was this to the morals of Englishmen. Yet Sir C. Malcom and Sir Charles Forbes had lately said, that England would be the gainer if she would exchange her morals for the morals of India. If that were true, ye Englishmen, I say, give up your charitable institutions, your schools, your domestic happiness, your sublime religion, and exchange it for all the degrading system of the Hindus, with their *caste* which would let a fellow-creature stare like a dog rather than put forward a hand to help him. When we see these things our minds must fall back with disgust at a religion (1) which can sanction such things; away, ye Missionaries, ye are not required here—no; Hindu priests are required to go to England to teach them *there!* The speaker then said that he had attentively examined the Shasters and the Koran, and was ready to prove, if necessary, and had proved it several times already, that there was scarcely a single doctrine, or a precept which inculcated the pursuit of morality and a holy life.

The duties of Missionaries called them into very frequent and close contact with the natives. They had thus an opportunity of knowing more of their virtues and vices than any other Europeans. And as an object at a distance seemed well proportioned and consistent, but when viewed closely, and scanned in all its parts, its deformities and defects were fully apparent; so was it with regard to the observation of English residents in general, and that of Missionaries on native manners and morality. Were England indeed to exchange morals with such a people, then would he no longer be holding the paper containing the resolution which he had to propose, and which he now did with sincere pleasure.

The Rev. Mr. Tucker rose to second the above resolution—and in doing so reverted to the days of David when the scriptures were scarce—those days had passed, and now every one had the privilege of possessing the bible. Had I come (continued he) to tell you of a tale of *woe* or *famine*, the doleful tale in all probability affect you greatly; and were I to take you to see the bones of the victims as they lie whitening the road side, that tale and this sight would stir your benevolence to acts of charity: we come with no tale of this nature, but we come with one of a far worse kind—your fellow-men are starving around you, not with starvation from want of food for the body, but with the famine of the soul—and the death of the soul is worse than that of the body. What would you think of an executor, who was entrusted with a legacy which he was to administer for the benefit of the widow and children of a deceased friend, if he were to make away with all the property for his own benefit—thus is it with us, we are left as executors, the gospel is the legacy which we are to distribute to our starving neighbours let; us not therefore hoard it up for our benefit alone, but fulfil our trust to our master in the best manner.

In putting the resolution from the chair, Mr. Smith adverted to the small despised colony which Calcutta once was, and that in its advancement from darkness to light the hand of Providence was to be seen very prominent.

The Reverend Mr. Morton proposed the third Resolution,—“That this Meeting adopts the rules of the Auxiliary as revised by the Committee and now read, and that they be substituted in the forthcoming report as the rules of the Calcutta Auxiliary Bible Society.” Mr. Morton spoke to the purpose, but we have not time to give any part of his speech. The resolution was seconded by W. Bainbridge, Esq.

The Reverend Mr. Boaz proposed the fourth resolution,—“That the following be the list of Office-bearers of the Calcutta Auxiliary for the ensuing year:

*Patron.*—THE BISHOP OF CALCUTTA. *President.*—C. W. SMITH, Esq. *Vice-Presidents.*—Hon. W. W. Bird, Esq. and Ven. Archdeacon Dealtry. *Committee.*—Alexander, J. W. Esq., Beattie, A. Esq., Boaz, Rev. T., Boswell, Rev. R. B., Boyes, Rev. R. B., Cragg, J. W. Esq., Fisher, Rev. H., Hæberlin, Rev. Dr., Hawkins, J. A. F. Esq., Lacroix, Rev. Mr., Lewis, John, Esq., Millett, F. Esq., Morris, G. Esq., Morton, Rev. W., Pearce, Rev. W. H., Pickance, Rev. G., Piffard, Rev. J., Roxburgh, Capt., Thomas, Rev. J., Yates, Rev. W. *Treasurer.*—BANK OF BENGAL. *Captain Roxburgh, Cash Secretary;* Rev. T. Boaz, *Secretary for correspondence with England and America.* Rev. R. B. Boswell, *Acting Secretary for general business.*

The Rev. Mr. Gogerly seconded the above resolution.

J. A. F. Hawkins, Esq. moved the fifth Resolution, in which he was seconded by the Rev. T. Sandys,—“That thanks be returned to the office-bearers of the last two years for their labours in the cause of this Auxiliary.”

Moved by John Lewis, Esq. seconded by J. W. Alexander, Esq.—“That the best thanks of the Meeting be returned to the Chairman:” and the interesting Meeting then broke up.