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THE

CALCUTTA

CHRISTIAN OBSERVER.

EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

VOL. I.

New Series.

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1840.

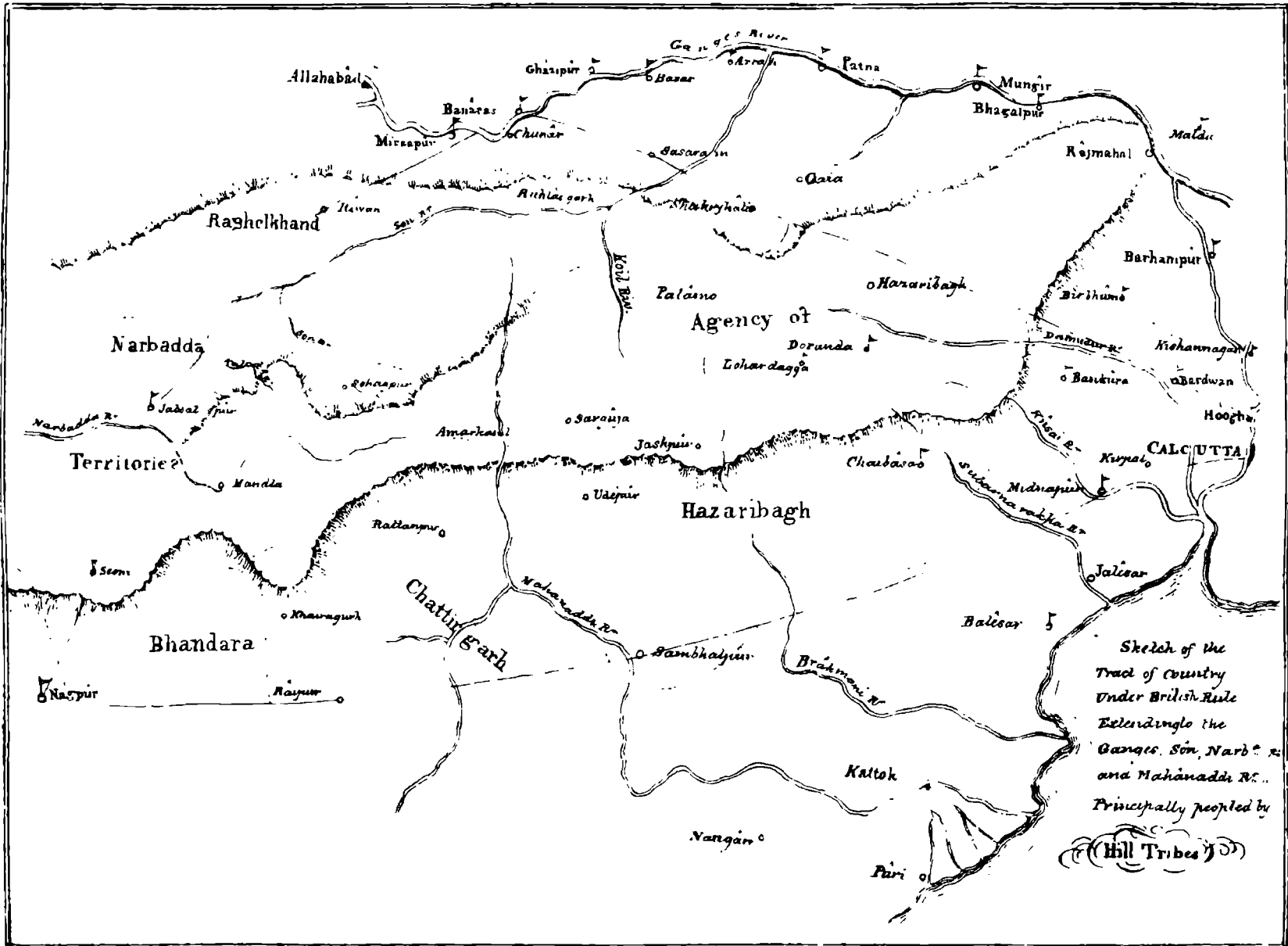
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1840.



Sketch of the Trade of Country Under British Rule Extending to the Ganges, Son, Nard. R. and Mahanaddi R. Principally peopled by

(Hill Tribes)

THE
CALCUTTA
CHRISTIAN OBSERVER.

(New Series.)

No. 8.—AUGUST, 1840.

I.—*The Hill Tribes.*

(With a Map.)

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have been truly rejoiced to observe that your attention has recently been directed to the subject of missions amongst the Hill Tribes of India—a class of our subjects so exceedingly distinct, that to do them justice it appears to me essential that they should be considered apart. This I think has not heretofore been sufficiently the case. Of late, however, indications have been afforded in various quarters of a disposition to regard these simple people with more of interest and affection. The progress of our Missionaries in Barmah and the Tenasserim Provinces, and the extension of our possessions in the direction of the eastern mountain ranges, have brought us in contact with new members of this brotherhood, if we may so call them. The insurrection a few years ago of the Kôls, and the changes of territorial management in the Kôlhan which resulted therefrom at the same time, tended to bring us much better acquainted with that particular family of them, than we had previously been; by introducing into the midst of their country a number of European officers under circumstances of connexion which cannot fail to beget both intimacy and interest. To which may be added that the enterprising spirit of these people themselves in seeking employment in foreign lands, has attracted towards them the observation of all countries; while the dread of danger and evil thus befalling them has especially excited on their behalf the sympathies of philanthropists in this country. How blessed were the end of these things, if the fate so much dreaded by

their friends should hasten the coming to them of the tidings of the gospel!

It is highly worthy of attention that in numerous parts of the world, where the labours of the Missionary have been exercised amongst these primitive races, they have been attended with the most encouraging success. Whether in the islands of the Pacific ocean, on the plains of Africa, or amidst the hills and forests of Hindustan, they have been found alike free from those bonds which lay so fatal a hold upon the victims of other idolatries; no venerated literature records the deeds or characters of their deities; no powerful and sagacious priesthood holds them in a state of mental or moral vassalage, but led simply by feelings of mysterious awe and dread, which sin has given us as our heritage, to deprecate by sacrifices and mystic ceremonies the supposed wrath of an unknown God, they have ever evinced a disposition to listen to the soothing assurances of the gospel; to be charmed by the beauties of knowledge and of truth as it is unfolded to them; and to return the most ardent gratitude to those who have turned aside with Christian affection to raise them in the scale of being.

If these encouraging results suffice to invite the exertions of the Missionary in behalf of the aborigines of other lands, there are, I conceive, exclusive of the consideration that this land has been especially entrusted to us by the will of the Almighty, other reasons which call upon us even yet more imperatively to rouse ourselves in behalf of the Hill Tribes found scattered throughout Hindustan. *In the first place*, a close inspection of their actual condition, feelings, and progress, will lead, I believe, to the conclusion that delay must increase our difficulties in regard to them. Notwithstanding the assertion so frequently made that Hinduism is not a proselytizing creed, it has been found that wherever the Hindus have been brought into close connexion with Hill Tribes for any length of time, it has become the endeavour of the latter to assimilate themselves as much as possible with the former; to which they are urged no less by the interested counsels of the bráhmans, than by their own desire to raise themselves from a condition esteemed to be the most debased, to one which gives them something of conventional respectability. Thus the Tribes to the eastward are described by those who know them as rapidly assimilating in all respects to the Bengálsis. While amongst all those with which I am myself acquainted, this predilection for Hinduism has very decidedly developed itself amongst the higher ranks. In Kolhân or Chhutia Nâgpûr the chiefs call themselves "Nâgbansis," alto-

gether repudiating the name of Kôl; and further to the westward the Gond chiefs and all who have affinity with them, denominate themselves "Râj-Gonds" or "Gond Thâkurs;" wear the "janêu" or thread allowed only to the three pure orders of Hindus; keep purohīts or brâhman priests; and perform most of the mummeries of Hinduism.

In the second place, let us reflect upon the results that would follow, as far as human reasoning or experience can enable us to judge, from success in our ministrations amongst these wide spread races. Let us suppose that Christian colonies have been established among them; that they have flocked round the standard of the gospel; and, having become to some extent the subjects of mental as well as moral culture, have exchanged the devilish ferocity of their idolatrous revelries for the comparatively sober and respectable demeanour of a more or less educated Christian community; and can we then doubt that the existence of such communities scattered here and there in the midst of the millions of our Hindu subjects, must produce a most important effect in impressing the minds of these last? To witness the exercise of brotherly love, forbearance, and charity (though in but a few instances) in lieu of every thievish and marauding propensity; a desire for knowledge and the arts and comforts of civilized life in the place of the most grovelling and filthy barbarism; and, as regards the most of these tribes, the substitution of industrious habits for a roving life; all this would afford to them a practical exhibition of the aim of Christianity, of which with few exceptions they have hitherto enjoyed no adequate means of forming a just conception. And apart from this, I conceive that the time is approaching when it may prove a point of great importance thus to secure, at every brief interval, a nucleus around which the weaker Hindu proselytes may assemble to screen themselves from the storm which it must be expected will beat upon them. Obloquy and persecution the convert in all parts of the world must doubtless be prepared to meet; yet it cannot be doubted that the tyranny of society in various forms, is one of Satan's readiest and most constantly employed instruments for the destruction of true religion; and it surely cannot be undeserving of our consideration to strive after the establishment of a breakwater which may mitigate the violence of the billows when at the highest.

Supposing it then to be admitted that these races eminently deserve our most anxious and prayerful exertions, one of my principal objects in addressing to you these hurried lines has been, to lead your readers to reflect whether it is

judicious in us to go in search of them to the uttermost extremes of our territories ; into those of foreign princes ; nay even to the most remote parts of the earth, and at the same time entirely neglect that portion, not exceeded probably in interest by any other, who are awaiting us at our very threshold. In the accompanying rough sketch I have delineated the locality of those to whom I allude with sufficient correctness perhaps for our purpose, and from this it will be seen that, exclusive of the paternal government under British officers established in the very heart of them, they are girt on two sides and a portion of the third by the thickly studded stations of our most favoured provinces, while our Narbadda territories hem them in on the fourth. I have marked by a flag those stations at which I am aware of European officers being located, and tinged with red those where I understand that missionaries are established, though it is not improbable that some have been omitted by me in both respects which you may be able to supply ; and I would beg of your readers, after inspecting this, to say whether it were possible to desire circumstances more admirably calculated for an effective and immediate concentration of our efforts upon this highly interesting region.

With the direction of the hill ranges on the eastern extremity of this tract I am not sufficiently acquainted to attempt their delineation. And of the two parallel ranges of cliffs which I have laid down as forming this portion of the great central belt of elevated table-land, the southern is the only one for which, as far as here delineated, I can personally vouch for tolerable correctness ; though, as I have before said, I believe that no error exists of such a character as to be of material importance in this place. To the north I believe that the aboriginal tribes will be found no where to extend beyond their cliffs ; nor indeed, in any considerable numbers even beyond the Son river and the cliffs marked as skirting the north bank of the Narbadda and looking down on Sohâgpûr and Jabbalpûr ; but to the south, the cliffs by no means form their boundary. Singhbhûm, Gangpûr, Udepûr, Kânwarân (adjoining the Hasto), Sambhalpûr, and other districts, besides the whole of the country inhabited by the Kûnds, lie to the south of this range ; extending I believe even considerably to the south of the Mahânaddi ; and although from the reduced level of this region, the extensive plains which constitute the greater portion of its forest land, the appellation of " hill tribes" may be considered as a misnomer in regard to a great proportion of its inhabitants ; yet they are undoubtedly of similar origin, and possess the same characteristics : so that

for our purposes they cannot well be separated from those inhabiting the adjoining more elevated regions.

I have not leisure, nor does it appear necessary that I should enter in detail upon a consideration of the stations skirting this tract which might be most advantageously occupied for the especial prosecution of this work ; as a glance at this sketch, or what will be still better, at a larger map of this part, will enable the reader to judge with sufficient correctness for himself on this point, and as the zealous and energetic missionaries of Mungir, Burdwân, Kattak, (and Banâras also if I mistake not) have already directed their thoughts and exertions to this matter, though without that systematic co-operation which I think is so much to be desired ; it may be presumed that the advantages of position have in some measure brought those points prominently forward, whilst since the day of Cleveland and the enlistment of the hill rangers, Bhâgalpûr has been even more distinguished. Much information may be derived from the fragments which they have already made public on the subject ; and I shall rejoice if this notice induce them to furnish such further facts as they may have succeeded in collecting, or to express the views which they may have been led to form.

Stations thus situated, however, I conceive can be included in the work only as outposts or connecting links, for maintaining communication with, and affording encouragement and aid in various ways to, those more immediately engaged in the work ; for these last, I apprehend to be at all effective, must be located in the heart of the tribes ; and the points which I should myself be disposed to recommend being first taken up for this purpose are Doranda, Amarkant, and Mandla, as forming a central line throughout the tract ; and Sambhalpûr for the southern portion, as connecting it with Kattak. Doranda is the head quarters of the Political Agency and Commissionership of the Kôl country ; having attached to it the stations of Hazâribâgh, Lohardagga, Purûlia, and Chaibâsa (in Singhbhum) ; and the Zemindâris of Sirgûja, Sambhalpûr, &c. subordinate to it. At this station a commencement has been already made by the establishment of schools first instituted by the lamented Lieut. Awdry, and it is situated in the very centre of the Kôlhan, so as to be in every respect a most eligible locality. Amarkant is a central point between the Kôlhan, Chattisgarh or Gondwâna proper, and the hill parganahs of Garra-mandla ; and from its great elevation seems worthy even of being regarded as a sanatorium ; while Mandla, from having been formerly the capital of the principal Gond dynasty, and being surrounded on every side by that race ; at the same time that

it has a considerable number of Hindu and Musalmán inhabitants, is the residence of one of our Tahsildars, beautifully situated on a fine reach of the Narbadda, and but a short distance from either Jabbulpûr, Seoni, or Nagpûr, appears to possess many recommendations as a missionary post.

If, however, there be any one point in connexion with this undertaking of which, from my intercourse with the classes treated of, I have become thoroughly convinced, it is this, that humanly speaking by far the most effective method, nay, I would even say, the *only* practicable one, by which the missionary can hope to obtain familiar access to these people, is by the establishment of an agricultural settlement in the midst of them, somewhat after the manner of the Moravians; or as has been tried I believe with the most cheering success by Dr. Philip and others at the Cape of Good Hope. As these races are never to be found congregated in considerable numbers in cities or large towns; and for the most part (excepting in Chhutia Nâgpûr proper) even their villages are widely separated, and thinly peopled in consequence of their very desultory and insufficient modes of cultivation; I do not perceive how by any other means they could be collected in sufficient numbers or with sufficient frequency to admit of their being effectively impressed; while it seems to me that the advantages which this course offers are so apparent to all who will reflect on the subject; and the modes it would afford of enlisting the affections and the interests of a simple and neglected people so numerous, that I will refrain from enlarging on this branch of the subject. But it may be well to mention that although (especially in newly occupied stations) the climate of this region has been found unfavourable generally speaking to feverish subjects; it is from its elevation throughout much more temperate and bracing than the Gangetic provinces; so much so, indeed, in some parts as to be highly invigorating to an enervated European constitution; while, with the exception of Chhutia Nâgpûr, which is throughout highly cultivated, I am acquainted with no part of it in which the most beautiful and productive tracts of waste and virgin land may not be obtained at the most trifling rent; and of a character suitable, in conjunction with the mildness of the climate, for the production of a vast variety of valuable products, to an extent as yet but most imperfectly developed.

I am unwilling to close this hasty address without advertising briefly to the entire neglect which has hitherto been experienced, as regards its spiritual necessities, by the country which bounds this region on the west. It is now upwards of 20 years since, by the decree of the Almighty, we obtained

possession of the Narbadda territories, a region highly fertile, in most parts well-peopled, and now exceedingly thriving; but above all, one which, situated as it is in the midst of native states, should be the cynosure to win us the attention and respect of their rulers; and an ensample to direct them in all which amongst civilized nations is considered to be the duty of potentates, yet to this day, the voice of the Missionary has never been heard in them; and while our Sabbaths are devoted to visiting or pleasure, and the members of European society, left to the uncontrolled dictates of human nature (save at Sâgar where alone a Chaplain is stationed), but too universally surrender themselves to the allurements of a worldly life, I have found the natives in most parts incredulous when told that the sons of Britain are wont to bend the knee before the Creator, and to set apart a day for his especial worship. Will nothing signal be attempted to remove this dire reproach?

I would further observe that Jabbalpûr appears to me to be, of all our stations not actually in the midst of the hill tribes, the one most favourable of all from whence to commence our approach to them. It is situated close upon the confines of tracts exclusively peopled by them; and numerous individuals of the Gond and Kôl tribes are to be found in the town itself and the villages around it, at the same time that there is a dense Hindu population affording an untrodden field for ministration strictly analogous to the Missionary's previous experience, and likewise a considerable European community, on whom I need not say how banefully the total privation of all Christian ordinances continues to operate. Situated also in the valley of the Narbadda, it forms a connecting point between the hill region described in this letter, and the forest tracts extending continuously onwards to the west on either bank of that river, which are inhabited by similar races; until after passing Mau and Mandlesêr we reach successively the Bhîls, the Minas, the Kûlis, Thoris, Bâoris, Rânûsis, and other similar races of western India. Let us hope then that our day is at hand, and affectionately will we hail the messengers who shall bring to us the tidings of the gospel.

Yours faithfully,

D. M.

II.—*Journal of Missionary labour at the Rath Játrá at Purí for 1840, being the first Rath festival after the abolition of the pilgrim tax.*

June 27th, 1840. After commending my sick family to God, I set out for Purí about half-past 4 o'clock, to attend the Rath festival. It is predicted that there will be a large concourse of pilgrims in consequence of the pilgrim tax having been abolished. This was an objection which was urged by the friends of the tax against the abolition; but like many arguments used to defend a bad cause, it will most likely prove fallacious; for heretofore a tax has been levied from none but those who could afford to pay it; and therefore, the inducement of such to undertake the pilgrimage, will not be greatly increased; and as to those who could not afford to pay; why they were always let through free; and that class of people will have no extra inducement to go. The number of Bengáli pilgrims, chiefly widows, has been considerable for some days past, but very few Hindustánis. I passed a good many Bengáli játris on my way to Purí. The night was cool and pleasant, but little of interest occurred. Save the jangling and disagreement of the bearers, with the wild howl of the jackal and the wild dog, there was little to break the uniform stillness of the night.

28th. This morning about 8 o'clock I arrived at this celebrated place of Hindu worship. Our own house, rendered sacred by the death in it of Mr. Bampton and Charlotte Sutton, with many other houses, lay strewed upon the sand; being completely demolished by the late furious hurricane with which a part of this coast was visited. The chakra on the top of Jagannáth's temple, was bent and injured, many lives were lost and much property was destroyed. It is singular that this hurricane occurred just about the time when the order was finally passed in the supreme council, for the abolition of the pilgrim tax: and as the chakra is the emblem of Jagannáth's power, it being injured is considered to be an ill omen by the people. Some time ago, moreover, a vile swine, made its way by the Singha-dwára into the temple at Purí. This also is considered ominous, and has, I understand, cost the establishment a thousand rupees in the loss of all the holy food and in the purification of the temple. I saw but two dead bodies on the sand, and apprehend there will be but a small festival and little mortality. Having no house of our own, I accepted the kind invitation of Mr. and Mrs. Shave to spend the time of my visit under their roof, I had a fit of sickness which indisposed me for exertion for the whole day. We had family worship, and in the evening I rode into the town. The native brethren Rám-chandra, Bámádeb and Lakhán-dás had arrived before me; and had located themselves in a small outhouse on the premises of our fallen Bungalow. They were out among the people to-day, but met with a rough reception, and were pelted out of the street with sand and broken pots.

29th. Early this afternoon, I went to the large road in the middle of the town, where I immediately collected a crowd of people to whom I preached. The congregation being chiefly made up of towns-people, was very refractory and I had much ado to keep the attention of my hearers steady. The people were rendered worse by the occasional interruption of the vile pandás, who, putting their heads forward into the crowd cried out "Hari bol!" "Jagannáth Swámí kí jay!" and set the whole multitude in an uproar. I commenced my address by several quotations from the shástras, which though not strictly applicable to

God, or descriptive of his character, yet served to arrest attention, and expose the grossness of idolatry : as,

Nor eyes of gods, nor eyes of men have seen,
The spirit pure, the supreme Niranján ;
Yet as the ether fills the ethereal space
His subtle essence lives through every place.

I next enlarged upon the divine goodness to mankind, and thence inferred their obligation to love and serve him, and the wickedness of idolatry. I closed by intreating them to turn their minds from sin and idolatry, to consider their eternal interests, and take refuge in Jesus Christ for pardon and everlasting salvation. I was followed in my address by Bámádeb and Lakhan-dás. The former spoke with much feeling, and the people listened with apparent interest. Lakhan-dás is a young preacher, and confined himself to reading some passages from a Christian poem. We closed the opportunity by the distribution of about a hundred tracts. On returning we were assailed with Harí bol! handfuls of sand and broken pots. The people were encouraged in this attack by the pandás of the place. We now retired lower down in the street, where I renewed the attack, by carefully and deliberately reading over a tract called, "The gate thrown open," by the composition and printing of which, we have celebrated the abolition of the pilgrim tax. A page or two will suffice to show the character of this small but useful tract.

"By order of the government, the tax which has heretofore been collected, at the entrance of the eighteen-arched bridge is abolished : and henceforth there will be nothing taken from the pilgrims, but all will be free without payment to enter into the city. It is likely that when you hear this news, you will say, Well, this is good news ! long live the Company ! But some of you may be disposed to ask, wherefore is it that at the gháts at Prayág and Gayá, and Púrushuttam by abolishing taxes on pilgrims, the government has renounced so much lucrative advantage ? The answer is this, the government know very well that what you call Jagannáth, is nothing better than a piece of wood, and can do neither good nor harm, and that for his worship, to take money from the people is a great sin, and the means of deluding them into hell : hence the government dare not longer delude you—they dare not any longer put the price of your lost souls into their treasury. These are the reasons why the government have abolished the tax ; and if any person should give you a different reason, then believe him not.

Again in this country there are many systems of religion, and it is not conceived just to help one, and discourage another ; or to raise one and depress another ; but to have the devotees of each and every system of religion to maintain that religion they like best by their own voluntary efforts. The consequence is that now a person may become a Hindu or a Musalmán or a Christian, just when he pleases, and you, notwithstanding that the government have abolished the tax, have full liberty to maintain and worship Jagannáth if you wish to do so.

But some of you call Purí heaven, whereas from a glance at the place it looks much more like hell. I say so because in the city of Purí, blasphemy, falsehood, extortion, adultery, fornication, and every sort of unclean speech exist in a state of perfection no where else to be found. These vices are signs of hell rather than of heaven. But a devotee of your own, named Sundara-dás, has well described the city of Purí. He says, Purí is the heaven of the Hindus, and there we have, adultery, theft, murder of the innocent, whoremongery, blasphemy of fathers and mothers, unclean speech, the destruction of mothers', sisters', and daughters' virtue ; and much more of the same kind of crimes

As the proper fruits of this sort of conduct the diseases of rheumatism, elephantiasis, leprosy, the foul disease, and the rotting off of noses, lips, and other members—all this is seen in abundance there. Also footless persons, handless persons, and persons otherwise defective; such are many of the devotees of Jagannâth. Hear now also the names and characters of the gods of the Hindus: there are their golden gods, their silver gods, their brazen gods, their iron gods, their stone gods, their wooden gods, and their earthen gods; as well as their godly trees, their godly water and their godly fire. In the service of these dead gods, the people expend much wealth, afflict their bodies, make wearisome pilgrimages, and in various other modes of affliction destroy their own lives. The brâhmans do not understand the vedas; the devotees have forsaken mercy; the wise have left the path of wisdom, and are become depraved by wicked practices. Giving up the practice of virtue the professors of religion at Purî, in the temple, and in their own houses, destroy the virtue of good-looking female pilgrims who resort to that shrine. This is the glory of the celebrated city of Purushuttam! How then do the people call this place heaven? Moreover at Purî the curse of the cholera morbus exists, and there you may sometimes see a succession of dead bodies of pilgrims lying, and the bones of dead jâtris are scattered about, while the foul smell from the dirty habits of the people on the sands, scarcely permits you to eat and drink with comfort. How, reader, do the pandâs designate this place as heaven? Hence we see that Purî is a vile place, and that the people also are vile, and depend upon it no person will get good by going there.

But now I will give a description of heaven. In heaven on a throne of light and glory, sits the great and supreme God, your own shâstras speak of the residence of the Supreme Being as light, and of that Being himself as the essence of light; hence,

These skies above, the skies supreme appear,
Midst which nectarian breezes ever blow;
And light essential dwells forever more;
And Bhagawân that light essential know.

In this glorious world of light God dwells, and all round his throne holy angels and holy saints, continually worship crying, Blessing! blessing! blessing be to God! Then there is no more birth, no more death, no more sin, no more disease, no more pain; no more hunger or thirst, no more cold or heat; but there God's people shall, in the possession of immortality, enjoy their uttermost wish of happiness. Hence the scriptures say, God shall be in their midst, and shall be their God; he shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, nor any other pain. This heaven moreover is never fading. Brahmâlok and Shibalok, and Debâlok, and all the seven heavens of the shâstras are fading, and are destined one day to be destroyed. They are within the reach of the effects of works. But the true heaven of the true God is unfading, and the waves of destruction will never reach to it. And now hear what is the enjoyment of that peace. There is the sight of God. There, there is eternal rest in a sense of God's favour and smile. There is the eternal love and friendship of God. There is the communion of all the holy and the good, and the accomplishment of every desire of the soul. Thus shall the servants of God swim in the ocean of pleasure. Hear! hear, O ye people! I bring you good news! The gate to this heaven, to this inheritance of eternal life is now thrown open, and whosoever will, may enter in without money and without price."

This little tract goes on to explain who is the way to this heaven; and how it must be entered; and the people appeared to listen with

interest, and to understand it readily. After reading and explaining some pages we came away, and that without further *Harí bol!* Rám-chandra had preached nearer to the temple than we were.

30th. This morning I rose early and proceeded to the town, but the people were streaming through the temple, and to and from the various bathing-places: so that they had neither time nor inclination to attend to me. There are numerous sacred bathing-places about the city of Purí, and some of them are really beautiful. They are held very sacred by the people, and are much praised in the Hindu books. A small poem called the *Dari Brahma-gítá* speaks of them in the following strains, after it has described and eulogized the temple and the sacred enclosure.

Now listen further to my closing lay,
While the surrounding Khyetrá I survey;
The following tirths surround the Nillanchæ,
Their worth nor tongues of men or gods reveal:
Már-kundi first, then Swatágangá, then
The Chakratirth and the Indra-damman;
In all these tirths divine your bodies lave,
Honour their rites, and endless merit prove.
Then Swargu-dwára see, called heaven's door,
It lies between the temple and the shore:
The tirth of milk and honey it is called;
Both upon earth, and in the heavenly world.
The gods in heaven the privilege desire,
To visit these, and all their merits share;
Their language thus, is constantly express,
As the desire arises in their breast:
O might we once, on earth, a birth obtain!
To serve the Kaibalga, the favour gain!
That we might bathe in those blest tirths and know,
The lengthening merit which their rites bestow!
How would we put all worldliness away,
Think on Sri Hari, and his worship pay.
Uninterruptedly his name repeat,
Nor know a heaven beyond Gobindá's feet.

Early in the afternoon, I proceeded to the town of *Máttiyá-pura*, a place in which for many years Mrs. Bampton conducted a native school. The people all remember it, and some of the school-boys, now grown into young men, came around me and formed part of my congregation. They cannot but be better hearers for what they learned in that school. I sat upon the *túlsí* mound, in the middle of the village and heard the native brethren address the people, and afterwards I spoke unto them myself. We distributed about 30 tracts and came away. The people heard tolerably well. A few interested persons were disposed to cavil. *Máttiyá-pura* is near the *Indra-damman* tank, about two miles from Purí, and close to the *Gundicha* temple to which *Jagannáth* makes a yearly visit. This temple is ornamented with the most obscene images I ever saw; they are utterly beyond description. To-day the *natra-uchob* is celebrated. As I went out to-day I visited the tomb of Bampton. The late hurricane has blown it nearly over, and so violently was the sand driven by the wind, that it has cut away two inches of the solid masonry on the side exposed to the gale. The motto on Bampton's tomb is—"We preach Christ," and this motto well describes what was his practice. I have heard the people of Purí say of him in derision, He is always saying, Jesus Christ! Jesus Christ!

July 1st. This morning I was joined at Purí by brethren Sutton, Stubbins, and Wilkinson, and two native preachers. We form therefore a strong party, four European and five native labourers. About four o'clock p. m. the three idols were walked out of the temple, and placed

in their cars. Their appearance was the signal for a loud and long murmur of Mahá prabhu jay! through the large assembly. The gaily attired cars standing abreast of each other, lifting their heads high above the multitude; the waving of pankás and rich chauris about the idols; the gaily caparisoned elephant, bearing Europeans or rich natives, the people studding the outside and tops of the adjacent temples, and crowding in one mass about the cars; and above all a fine afternoon's sun pouring his moderated rays upon a multitude dressed out in their holiday attire; all this conspired to form a scene of no small interest and excitement. But that it exhibited the worship of a foul block of wood to the dishonour and robbery of the blessed God, that it exhibited thousands and tens of thousands of souls rushing deeper into guilt and so deeper into misery, were considerations which could not be avoided, and more than sufficient to quench any rising sensations of pleasure from viewing such a scene. We formed parties lower down in the street, where we preached, and argued, and conversed with the multitudes which crowded around us. The native brethren also took their turn in addressing the people. Ever and anon we ceased speaking and distributed tracts, but such was the violence of the crowd to obtain books, that we could do little good in distributing them. Give me a book, sir! Give me a book, sir! issued at once from a hundred tongues, and a hundred hands were raised to snatch it away ere it could be presented. After a long opportunity here, we proceeded somewhat nearer to the cars, and there brother Sutton and myself held an argument with a number of intelligent people, and gave away a few more books. Fairly worn out, and with sore throats from long and loud speaking, we retired from the scene of confusion and sin, and sought our quiet habitation on the sea shore solemnized by the rumblings of the eternal ocean.

It now appears that the confident prophecy of the friends of the pilgrim tax, that in case the tax should be abolished, the rush of pilgrims would be so great, as to produce a famine and create a dreadful mortality, was altogether fallacious. The abolition of the tax was extensively known, and yet with all its novelty and interest the people have not moved; and instead of a large influx of pilgrims, there has not been so small a festival for at least 17 years to our own knowledge; and there is hardly a dead pilgrim to be seen. In the street where the people could be seen at one view, they could not be estimated at more than 50,000; some Europeans present estimated them at 30,000, and others at 40,000, but no one estimates them at more than 50,000; from this number must be deducted 15,000, or three-fourths of the inhabitants of the place which will leave as pilgrims 35,000, scarcely more than died of the cholera at and about Puri and Cuttack in the year 1825, and only about one-eighth of the number of pilgrims which visited the place that year.

2nd. About half-past 5 o'clock this morning I hastened to the A'iháranáá bridge, where the people were pouring out of the town; the native preachers were already there, and our European brethren soon after joined us. Our principal business was to distribute tracts. We formed a number of parties here and there upon the road. We preached, argued, read the books, and explained their contents to the people as we were able, and then distributed tracts to the homeward-bound travellers. We have not seen more than two or three torn up. We continued our labours in this way till about half-past 8 o'clock, when leaving the native brethren to occupy till the afternoon we retired for breakfast. The native brethren relieved each other throughout the day. We gave some tracts to respectable females, not because they could read them, but because, as some of them said their sons or grandsons could; some females were too bashful or fearful to receive them from us.

Early in the afternoon we again sallied forth to the *Ahára-nála*, where we prosecuted our labours as described above. After expending our strength we retired into the large road to the vicinity of the cars. Here the *Khurda rájá*, his *purkhás* and *guru* invited us to a conversation. We talked a little with them and then presented *Mahá rájá* with 8 or 10 copies of the tract called "The gate thrown open." *Jagannáth* is decked out with more than usual splendour this year; his massy golden hands (said by some to be only polished brass) were beautifully polished, and held the *sanka* and *chakra*, bedecked with a long flounce of silk. The *rájá* invited us to call upon him at his residence. Retiring from the presence of the *rájá*, we proceeded lower down in the large road, and placing ourselves on the grass, collected a number of people around us who also sat down on the ground. Read over a few pages of a Tract and made some remarks upon it. We gave away a few more books and retired, the night having come on.

3rd. Set off early for the stand at the *Ahára-nála*, and remained distributing books, and disputing, and conversing among the retiring pilgrims, till about half-past 8 o'clock, when the number of passing pilgrims became fewer and the day grew hot. We next made a stand near one of the cars, and again met with the *Khurda rájá*. We had a little skirmishing with him and his people. They appeared to think that our object was to destroy their religion, but vowed we never should accomplish our intentions. Here we again preached to the people, and distributed some tracts. How unutterably filthy is the exhibitions in front of the car before all the people, and to-day the task of exhibiting devolved upon a youth of about 19 years of age. About half-past 9 o'clock we retired till the afternoon.

Early in the afternoon we departed to the town. The other brethren went direct to the *Ahára-nála*, while I went by way of the temple, having some little business to do there. This business dispatched, I proceeded towards the cars. The rain commenced to fall very heavy, and I betook myself to the verandah of a house opposite to the car of *Jagannáth*. The people, to avoid the rain crowded into the verandah and into the adjacent houses. I commenced the distribution of tracts, and the crowd spite of the heavy rain, immediately collected around me. Here I gave away about 300 tracts, and said a little to the people about the contents of them. The owner of the house in which I had taken shelter became alarmed for the safety of his mud verandah, and desired me to depart. The people were clamorous for books. After I had got into my palanquin, they followed me some distance receiving books. Three-fourths of the pilgrims are now gone, and I have to-day received heavy tidings respecting my family, and we have made up our minds to leave *Purí* to night.

4th. Left *Purí* in company with brother *Sutton* last night about 1 A. M. and after an uncomfortable journey of 17 hours, I arrived at *Cuttack*. We have distributed about 13,000 tracts and have proclaimed the word of God to many, which is able to make them wise unto salvation. The brethren from the south left *Purí* at the same time with ourselves. We left the native brethren to remain a day or two longer. One wretched pilgrim has thrown himself under the wheels of *Jagannáth's* car, and his brains were crushed out and he instantly died.

C. LACEY.

III.—*History of Madagascar. By the Rev. William Ellis, Author of the Polynesian Researches.*

Events which have exerted a powerful influence on the present and eternal destinies of a large portion of the human race, are of deep interest to men of enlightened minds and correct sensibility. Such persons view the inhabitants of the savage and civilized nations of the earth as members of the same family, and keeping alive those sympathies which the Divine Being has implanted in their bosoms, feel for their species of every condition, colour and clime.

The progress of mankind from barbarism, raised in the scale of being little above the beasts of the field, to civilization and a practical knowledge of the Christian faith, is highly gratifying to their benevolent feelings.

But those awful vicissitudes which check the progress of literature and science, that hurl down the civil institutions of a land, and place in the room of Christianity, whose distinguishing feature is peace on earth and good-will towards men, a superstition that inkindles the worst passions of the soul—vicissitudes which accelerate the fall, and throw kingdoms back into the barbarism from which they originally emerged, or sweep them from the face of existence, and leave to posterity little more than the memory of their names; are to such philanthropic individuals exceedingly distressing.

Some of these dreadful calamities have befallen the island of Madagascar. General education and the mechanic arts, and civilization and Christianity, which made considerable advances under the auspices of Radama, the late lamented monarch who had the welfare of his subjects at heart, have ceased to flourish since Ranavolona, the reigning sovereign ascended the throne. Tyranny and persecution, with all their concomitant evils and desolating woes, have overspread the land, and the soil has been soaked with the tears and blood of martyrs.

Presented to the world at a period so eventful to Madagascar, and bearing almost on every page marked proofs of the eminent talents, and correct sentiments and feelings for which his other works are distinguished, it is to be hoped, that Mr. Ellis's two volumes will obtain a numerous and extensive circulation, and be the means of exciting the sympathies of the humane, and fervent intercessions of the pious on behalf of that unhappy and persecuted country. As he has taken the most comprehensive range from the earliest period in the authentic history of the island, and given to each department the notice its importance required, the work will be found to

be appropriate and useful to all classes of the community, and will amply compensate every one who honours it with a perusal.

The following observations which were made in the course of reading the above excellent volumes lay no claim to the name and dignity of a review; if they bring however to the notice of an enlightened and generous public, a nation which appears to be little known, or in the midst of more absorbing matters, seems to be almost entirely forgotten, they will not have been written in vain.

Madagascar, which is one of the largest islands in the world, was discovered by Lawrence Almeida in the year 1506; but some persons are of opinion that previous to this period it was known to the Moors and Arabs who visited it for purposes of trade. Owing to the decomposition of vegetable substances, large lakes of stagnant water, and the land being considerably below the level of the ocean, the greater part of the seacoast is unfavorable to health. It was here so many emigrants from Holland and France met with an early grave. But the island in most parts of the interior is salubrious, its productions are spontaneous and abundant, and consequently little manual labour is necessary to obtain the means of subsistence; its valley and mountain scenery is diversified, beautiful, rich, romantic and splendid. This may in some measure account for the highly coloured pictures which have been drawn of it. Several writers who have visited Madagascar give descriptions of it, calculated to excite in the bosoms of adventurers expectations, which it may be pleasing to entertain, but which are not likely to be realized.

Mr. Richard Boothby, a merchant of London, who visited Madagascar about the beginning of the seventeenth century, and published his account in 1644, after describing its soil, productions, &c. adds—

“And without all question, this country far transcends and exceeds all other countries in Asia, Africa and America, planted by English, French, Dutch, Portuguese and Spanish; and it is likely to prove of far greater value and esteem to any Christian prince and nation that shall plant and settle a sure habitation therein, than the West Indies are to the king and kingdom of Spain; and it may well be compared to the land of Canaan, that flows with milk and honey; a little world of itself, adjoining to no other land within the compass of many leagues or miles; or the chief Paradise this day upon earth. In further commendation thereof I will take the liberty of extolling it, I hope without offence, as Moses did the land of Canaan. It is a good land, a land in which rivers of waters and fountains spring out of the vallies and mountains; a land of wheat and barley, of vineyards, of fig-trees and pomegranates: a land wherein thou shalt eat without scarcity, neither shalt thou lack any thing therein, a land whose stones are iron, and out of whose mountains thou mayest dig brass.”

* Osborne's Voyages.

Though much of Mr. Boothby's description partakes of the nature of romance, the country is exceedingly fertile, its productions are numerous and yielded in rich abundance, and the soil is favourable to the growth of almost all the plants and seeds found in Europe and Asia.

Since history has traced the footsteps of the white man among the sable portion of our race, it has become a serious question with some persons, who are by no means destitute of generous feelings, or strength of intellectual powers, whether the miseries inflicted have not preponderated over the advantages which the Africans have gained by their acquaintance with the sons of the North.

That Europeans have approached the shores of that quarter of the globe with the foulest and most infernal passions, that the tears, shrieks and groans of the dying, have not affected their hearts which the love of gold had cased in adamant, that with the savage ferocity of beasts they have waded through seas of blood to grasp their helpless prey, and that the pulpit, the bar, and the sword have obeyed the call, when summoned to defend this merchandise in human flesh and bones, are facts which the Avenger of the oppressed will bear in remembrance, at the day of final retribution.

Many European visitors have however disdained to traffic in slaves, and engaged in more honourable pursuits. By exploring the regions of the country to extend the boundaries of science, they have conferred special favours on the natives themselves, and by publishing the result of their researches have considerably benefited the world. Though it is distressing to think of the number of these gentlemen, who by over exerting themselves in the great enterprise of enlarging the sphere of knowledge have been gathered to an early grave far from the sepulchres of their fathers, it is some mitigation of this sorrow to be able to place the issue of their praise-worthy labours against the dark works of their fellow-countrymen. The following account, the materials of which Mr. Ellis has collected from the best sources, will be highly interesting to the scientific reader.

“The geological features of the country are distinct and prominent; and although hitherto but very partially examined, present considerable variety. The greater part of the island exhibits primitive formations, chiefly granite, sienite, and blocks of exceedingly pure quartz; sometimes large pieces of beautifully-coloured rose-quartz are met with; the white kind is used by the natives to ornament the summits of their tombs; cyst, intersected by broad veins of quartz, and a substance resembling grey wache or limestone, is frequently seen. Many of the formations are of clay-slate; and a valuable kind of slate, suitable for roofing and writing upon, has been discovered in the Betsilio country, at about a hundred miles from the capital. Silix and chert, with beautiful formations of chalcedony, primitive limestone, including some valuable specimens of

marble, with different kinds of sandstone are also met with. Finely crystallized schists frequently occur in the Betsilio country, where, embedded in limestone, apparently of fresh-water formation, specimens of fossils, including serpents, lizards, camelions, with different kinds of vegetable fossils, have been found.

"No subterranean fires are known to be at present in active or visible operation; yet in some sections of the country, especially in the Betsilio province, indications of volcanic action frequently occur, and are strongly marked. Many of the rocks, for several miles together, are composed of homogeneous earthy lava; scoria and pumice are also occasionally discovered, and some of the lavas abound with finely-formed crystals of olivine.

"Besides the primitive and transition formations and the rocks of volcanic origin, there are large beds of clay, and extensive tracts of soil composed of ferruginous earth and disintegrated lava, rich alluvial deposits, and vegetable mould. Some of the geological specimens brought home to this country are evidently carbonaceous, and would favour the expectation that there are coal formations in some parts of the island. Limestone has not yet been discovered in the eastern part of Madagascar; but coral is abundant on the coast, and furnishes the inhabitants with excellent lime.

"Our acquaintance with the minerals of Madagascar, though exceedingly limited and partial, is, as far as it extends, highly satisfactory. Iron ore, a mineral to a nation in the infancy of its civilization far more valuable than gold, has been found so rich and abundant as to be rendered available to the natives, by a rude and simple process of smelting, for almost every purpose for which it is at present required."

The population of Madagascar is estimated at about four millions and a half, and, separated by colour into two great classes, the one olive and the other black, is supposed to have proceeded from two distinct sources. Whether the present people are the aborigines of the country or emigrants from some near or distant land, remains involved in that impenetrable darkness which too frequently covers the early history of nations. The character of the inhabitants embodies a few excellencies which every virtuous mind will contemplate with pleasure; among these love of country is conspicuous.

"When setting out on a journey, they take with them a small portion of their native earth, on which they often gaze when absent, and invoke their god that they may be permitted to return to restore it to the place from which it was taken. When returning from a foreign land to their native island, or from a distant province to their own, every countenance beams with gladness, they seem to be strangers to fatigue, and seek by singing and dancing on the way to give vent to the fulness of their joy."

Friendships are often maintained faithfully during a series of many years, and not unfrequently till death, which dissolves all human ties, divides them asunder. In most parts of the island, the neighbour, but especially the stranger, is welcomed to the hospitable board with a cheerfulness and promptitude rarely seen even among civilized nations.

The tender relations subsisting between parents and children, with which the most pleasing of earthly associations are connected, that keep alive the best feelings of human nature, and pour into the bosom a happiness almost unmingled, which for aught that appears to the contrary may be an important ingredient of that perfect felicity which is to be experienced in a higher state of existence, are, it is cheering to know, even in the island of Madagascar, appreciated and endeared by the exercise of reciprocal affection.

“Nothing can exceed the affection with which the infant is treated by its parents, and other members of the family; the indulgence is more frequently carried to excess than otherwise; and it is pleasing to record the testimony of those who have dwelt among the people that instances are numerous, in which the affection of the parents has been reciprocated by the children, many of whom have been known to love and honour their parents even to old age. A custom prevails in the island, which marks in a pleasing manner the operation of filial affection;—the children are in the habit of occasionally presenting their mothers with a piece of money called *fofon-damosina*, ‘the remembrance of the back,’ as a sort of grateful acknowledgment for the kindness of the parent in having so often borne the infant on the back.”

To relieve the family from the additional expense which the maintenance of them might incur, the sick, whose speedy restoration is doubtful, are not hastened out of life by the hands of those to whom nature directs them to look for consolation and support in the hours of affliction and sadness. Their weak and emaciated frames are not denied the shelter and comforts of home, and the kind offices of relations and friends, which mitigate the sorrows of the sufferer in his passage to the grave; nor are they left ashore to perish on the banks of some flowing stream, exposed to the damps and piercing blasts of a winter’s night, or the burning rays of a tropical sun, under which in the deepest agony they expire, where their remains are devoured by birds and beasts of prey, or rudely thrown into the adjacent waters on whose surface they float, bearing melancholy testimony against the hardness of the human heart and the brutalizing influence of superstition.

“No trait in the character of the Malagasy is more creditable to their humanity, and more gratifying to our benevolent feelings, than the kind, patient, and affectionate manner in which they attend upon the sick. Every thing within the compass of their means that can administer to their comfort, mitigate their sufferings, or favour recovery, is provided.”

The rites of burial, which are thought to be soothing and consolatory to the dying, the bereaved respectfully perform; a place of honourable sepulchre is provided, whither the remains of the departed are conveyed with the solemnity and

sorrow which survivors of correct sensibility naturally feel on the death of beloved relatives and friends.

Their tombs, built in conspicuous places by the road-side, and on elevations in the midst or in the outskirts of the town or village, are usually kept in good repair, and the ground around them perfectly free from weeds, presenting an appearance of neatness and propriety that well becomes the dwellings of the dead.

In giving a description of the formation of their tombs Mr. E. says,

“The site having been chosen a large excavation is made in the earth, and the sides and roof of the vault are formed of immense slabs of stone, usually of granite or sienite, Incredible labour is often employed in bringing these slabs from a distance to the spot where the grave is to be constructed. When they are fixed in the appointed positions, each side or wall of a vault or tomb, six or seven feet high, and ten or twelve feet square, is often formed of a single stone of the above dimensions. A sort of subterranean room is thus built; which in some parts of the country, is lined with rough pieces of timber. The stones are covered with earth to the height of from fifteen to eighteen inches. This mound of earth is surrounded by a curb of stone-work, and a second and third parapet of earth is formed within the lower curb or coping, generally from twelve to eighteen inches in height, each diminishing in extent as they rise one above another, forming a flat pyramidal mound of earth, composed of successive terraces with stone-facing and border, and resembling, in appearance, the former heathen temples of the South Sea Islands, or the pyramidal structures of the aborigines of South America: the summit of the grave is ornamented with large pieces of rose or white quartz. The stone-work exhibits, in many instances, very good workmanship, and reflects great credit on the skill of the native masons. Some of these structures are stated to be twenty feet in width, and fifty feet long.”

On these few excellent traits in the character of the inhabitants of Madagascar which have passed under review, it would be pleasurable to linger: it is painful to be obliged to turn from them to the delineation of features which are opposed to all correct moral sentiments and feelings, destructive of the true well-being both of individuals and nations; but however much their existence may be lamented, such features are too prominent.

“Lying, Mr. Ellis states, is a common vice among all. To lie is esteemed clever and pleasant, and more likely to serve one’s purpose of interest or pleasure than to tell truth. The best sign of genius in children is esteemed a quickness to deceive, overreach, and cheat. Lying has in some cases, been enforced on the natives, it having been required of every Hova, when speaking with foreigners on political matters, to state the exact opposite to truth, on pain of punishment. So far has this been carried, that it was once a serious and public complaint against Christianity, that it taught the people to scruple at telling lies, even to deceive their country’s enemies.”

In war the Malagasy are capable of the greatest exertion. Trained to arms and frequently summoned to the field, the love of country, for which they are greatly distinguished, animates them with a valour in the defence of its freedom and rights that neither fatigue nor danger can exhaust, which expires only with life; but in times of peace their apathy and indolence are inexpressibly great, and these, as is generally the case, are attended with other vices.

The moral proprieties of life are little regarded, in all ranks of society from the highest to the lowest sensuality is universally prevalent. Criminal intercourse before marriage, though practised in secret, is believed to be frequent, and after matrimony continence is not expected; and so perverting is the influence which their licentiousness has exerted on their opinions, that the absence of chastity is not considered a crime.

Polygamy, which is the fruitful source of unnumbered evils, the constant disturber of domestic peace, inimical to the growth of those refined sentiments and feelings indispensable to the happiness of married life, and that sends children into the world with minds perverted and sensibilities blunted by the scenes of turmoil and strife which they have witnessed at home, has been allowed under most religions that have prevailed in Asia and Africa: it exists in Madagascar attended with all its abominations. It is a curse to the land, and its speedy and final extinction is a consummation most ardently to be desired by all who have the least regard for the happiness of mankind.

The Malagasy enter the married state about the same period of life as natives of India, and the contract being made by the parents the young people come together with little knowledge of each other's moral character and natural dispositions; hence the consequence in many cases is the wife ceasing to please the husband, his affections are alienated and transferred to an object thought to be more worthy of his attachment. The only law enacted for the regulation of polygamy is, that no individual be allowed to take twelve wives, except the king; but few persons have more than three or four, and many only one. Should a husband be disposed to take an additional wife, Mr. E. thinks, the following course of proceeding, though not always, is usually adopted:

“ He selects his favourite, and obtains her consent privately without the knowledge of his wife. He then communicates his intention to the latter, probably at first in apparent jest; he afterwards tells her plainly, calling her *Rafotsy*, (a title of respect,) you are to have a younger sister. I shall still make you happy, adds the husband; here is a present for you—five dollars, 'tis a large sum.”

“When the money is mentioned, the woman finds the affair is earnest, and then objects: No, I shall not be one of two wives, let me be divorced. The husband employs pacific expressions, endeavours to abate her anger, and to obtain her consent; he assures her of his affection, and that he can by no means part with her, and expresses his astonishment that she should talk of a divorce. Still withholding her consent, he reminds her that it is the man’s prerogative to have many wives, and a fine large house built on a hill, to remain there as a monument of his respectability. Those who are inferior, he tells her, wish to become equal, and those who are equal to become superior, that he who has one wishes for two, and he who has two wishes for three.”

“The poor wife now finding it best to be pacified, says that she is so, and replies, Well, that is sufficient, since you are determined on the measure. It is like the old proverb where the hill is long, there is room for thinking. Since I am tired of refusing, I have consented; yet I wish you to consider, that I prefer speaking to you face to face rather than complaining of you to others.”

He then agrees in the presence of her relations who are called together as witnesses to give her what he may have promised.

“On the day fixed (a lucky one always being chosen) for introducing one wife to the other, the head people of the village are requested to act as the inter-messengers. They proceed to the house of the intended bride, who is called the *vady Rely*, the little wife, (a name given to every wife a man has except the first.) We have come, say they, for the young lass—open the door. The lineage and ancestry of both parties are then related, and the donation of clothes sent being presented, the parties eat together as a token of friendship. The husband’s brother brings the new wife, part of a sheep having been previously presented to her, and another part to the father of the first wife, with an apology that it is a mere trifle, but all that can be afforded. The new wife is then taken to the house of her intended husband, and is met in the court, west of the house*, by the husband and wife. This public situation is chosen that all may witness the engagement, and that the husband may address the spectators concerning the terms of this new marriage covenant.”

The laws and customs of the country empower the husband to put away his wives for causes, some of which are exceedingly trivial; hence should he desire, but be unable to support an additional wife, he resorts to the baseness of divorcing one, whose real fault, whatever may be wickedly assigned, is that she has lost the charms of youth and consequently ceased to be of value in the estimation of her brutalized master. In most cases of divorce the woman is left at liberty to marry again after the expiration of twelve days, but the husband has authority to divorce her in such a manner as to prevent her from ever marrying again, and when this power is used, and it is occasionally, she is then treated with extreme cruelty.

* The front of the house as the door faces the west.

When she is put away in this manner,

“During the formal process of being divorced she receives first a black fowl, expressive, it is supposed, of the wish of her husband that she may ever be to all others a repulsive object; second, a walking-stick, indicating that for the future she is to have no home, but is to be an outcast on the roads; third, a small piece of money, signifying that she is to be dependent on what is given her by others; and fourth, a piece of white gun-wadding, to signify that she is to continue in that state till her hair is white with age.”

Leaving the subject of polygamy, an evil of no less magnitude remains to be noticed; infanticide has prevailed in Madagascar from the earliest period of its history. Indeed it appears to have been practised among almost all heathens both of ancient and modern times. Though they have lived as far asunder from each other as the poles without the least possible intercourse, or been neighbouring nations confederated for the maintenance of their mutual freedom and rights, or placed at variance by political interests and differences of religious faith, distinguished for refinement and intelligence or sunk into the depths of barbarism, this species of murder has been known and committed among them. Though they may have agreed in nothing else, it is a melancholy truth, that they have united as with the heart of one man, in the perpetration of the most awful atrocity, imbruing their hands in the blood of their own children.

The causes which have been assigned for the practice of infanticide are numerous and various.

Some governments have sanctioned and encouraged it to prevent a superabundant population, which in the event of a partial failure of the crops produces the miseries of famine, or impelling the valuable and wealthy members of the community to emigrate to more favoured lands, impoverishes the state. The pressure of distress and poverty has contributed to give effect to such legislation. It is well known that when the mind is under no divinely-constraining influence that extreme misery urges people to the most dreadful excesses, to the commission of crimes, at the very thought of which, in more happy circumstances they would recoil and shudder.

In China, where thousands of children are brought to an untimely end, infanticide is stated to be exceedingly agonizing to the feelings of parents, but having scarcely sufficient food to support themselves, and apprehending all the horrors of starvation with an increasing family, they are driven to despair, and the resolution of disposing of their child, though reluctantly, is eventually taken. Sometimes these children are thrown into the current of rivers in which they meet with a sudden and violent death, but in general they are left to perish in the fields, in the streets and on the public roads. It was the

praise-worthy practice of the Roman Catholic Missionaries to collect these helpless babes and to take them under their own protection—a practice which is highly creditable to their humanity, and must ensure the commendation of all who delight in alleviating the sorrows of our race. The Jesuit, Premare, speaking of the number of infants condemned to death, owing to the extreme poverty of their parents, says: “There is seldom a year, in which the churches at Pekin do not reckon five or six thousand of these children purified by the waters of baptism. This harvest is more or less abundant according to the number of catechists which we can maintain. If we had a sufficient number, their cases need not be confined alone to the dying infants that are exposed. There would be other occasions for them to exercise their zeal, particularly at certain times of the year, when the small-pox or epidemic disorders carry off an incredible number of children.”

Infanticide was practised in Greece, apparently with the design of securing to the republic a progeny likely to be serviceable in husbandry and war. It was confined to children of illegitimate birth, to those born with bodily imperfections, and those whose parents were crippled or otherwise enfeebled by disease or age.

“In the parts of America where it was found to exist, it appears to have originated from the extreme difficulty of rearing many children in a savage and wandering life, exposed to frequent famines and perpetual wars.” In the South Sea Islands during the reign of paganism child-murder prevailed to a most awful extent. It has been said by those who dwelt among the people prior to the reception of Christianity, and who had consequently opportunities of forming a correct estimate, that not less than two-thirds of the children perished by the hands of their own parents; and this statement of the Missionaries has been confirmed by the sad confessions of the now Christianized, but once barbarous mothers. The causes of its perpetration in these islands seem to be the following.

The extreme indolence of the people which rendered them even averse to the labour necessary for obtaining the means of subsistence where the productions of the soil are spontaneous and abundant, led them to murder their offspring to spare themselves the little additional care and exertion which their maintenance might require. As the marriage bond was liable to be broken when either of the parties desired it, and its dissolution was frequent, owing to incontinence which prevailed in all ranks of society, licentiousness joined idleness in the commission of the same atrocious crime. “When the rank of the parents was unequal, the children were

almost invariably destroyed ; if not by the parents themselves, by the relations of those superior in rank, lest the dignity of the family, or their standing in society should be injured by being blended with those of an inferior class. More infant murders were probably committed under these circumstances from barbarous notions of family pride, than from any other cause." Other children were disposed of in obedience to the dictates of superstition.

In Madagascar this species of murder is rarely perpetrated to hide the shame of those who have violated the moral proprieties of life, or from the fear of having too large a family ; in general a numerous offspring is a source of much satisfaction. Whatever may be the faults of the Malagasy they cannot be justly charged with hardness of heart towards their children. The infant is welcomed with the fondest emotions and cherished with the tenderest care ; both father and mother feel that its welfare is interwoven with their own, and do all which solicitude and affection dictate to render the young stranger happy.

But a bloody superstition forbids them to rejoice over the smiling babe, till the Panandro, "astrologers," have declared its destiny. While these servants of Satan are working the sikidy* to ascertain its fate, being ignorant of what may be the result, the minds of the parents are kept in a state of uninterrupted agony. Should the diviners pronounce the child to have been born in an unlucky hour, the evil may sometimes be averted by the present of a few dollars ; but at other times exposure to death must take place : this is effected in the following manner :

"An infant, a new-born, perfectly helpless, unconscious infant, smiling perhaps in innocence, is laid on the ground in the narrow entrance to a village, or a fold, through which there is scarcely room enough for cattle to pass ; several cattle are then driven violently in, and are made to pass over the spot in which the child is placed, while the parents with agonizing feelings stand by waiting the result.

"If the oxen pass over without injuring the infant, the omen is propitious, the powerful and evil destiny is removed, the parents may without apprehension embrace their offspring, and cherish it as one rescued from destruction. But should the delicate, frail, and tender body of the helpless victim be mangled and crushed to death by the rugged feet of the oxen, which is most frequently the case, the parents return to mourn in bitterness of grief their loss, with no other consolation than that which the monstrous absurdities of their delusions supply—that, had their beloved infant survived, it would have been exposed to the influence of that destiny which now required its exposure to destruction.

"Distressing, however, as this is, it is in some respects less so than the practice which remains to be noticed. This refers to the instances in which it is declared that exposure will not be sufficient, that there is

* Calculation of destiny.

no possibility of avoiding the doom pronounced, and that death must be inflicted. When this inhuman decision of the astrologers has been announced, the death of the innocent victim is usually effected by suffocation; the rice-pau, a circular wooden utensil, slightly concave on one side and hollow on the other, is generally employed. It is filled with water, and the infant is held with its face downwards in the water, till life becomes extinct; sometimes a piece of cloth is placed on the child's mouth to render its suffocation more speedy.

"Another mode of perpetrating this unnatural deed is by taking the infant to a retired spot in the neighbourhood of the village, digging a grave sufficiently large to receive it, pouring in a quantity of water slightly warm, putting a piece of cloth upon the infant's mouth, placing it in the grave, filling this up with earth, and leaving the helpless child, thus buried alive, a memorial of their own affecting degradation."

Thus superstition triumphs with a fiend-like despotism over the best feelings which the Divine Being has implanted in the bosoms of his creatures, and consigns millions of our race to the woes of the most agonizing of deaths. With these melancholy facts before him, who is there that lays the least claim to the name of humanity, that will not before the Most High breathe, from the very depths of his soul, the aspiration of David: "Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty."

(To be continued).

IV.—*The duty of Prayer for those in Authority.*

To the Editors of the Calcutta Christian Observer.

SIRS,

I have frequently observed in the family worship of Christians in India, what appears an omission in their prayers. In some families, "the powers that be" seem rarely to be made the subject of prayer. Surely, seeing that under Providence the welfare of the Empire at large, and of these Heathen nations, the destinies of millions given to our sway, are in so great a measure under their rule and governance, every Christian family and individual in the land ought as a *duty* to bear in prayer before the Throne of Grace, the Queen—the Ministers—the Parliament—the Governor General—the Governors—the Councils—the Magistrates and all who are put in authority and power, that they may be men fearing God and eschewing evil; that in their public duties and individual characters, their measures, life, and conversation, may be to the honor and glory of God, and to the benefit of mankind. It is melancholy to find the lives and characters of men elevated to power such as to *lower* the Christian and national character. It forebodes the displeasure of God, and evil to any nation, or sphere, where the powers that be, the men in authority, whether under the designation of Princes, Governors, Magistrates or Military men, live without God in the world, pay Him no homage in their public or private cha-

acter, neglect or dishonor his Sabbaths, encourage the idolatries of the Heathen around, are indifferent to, or discourage efforts to diffuse the glad tidings of great joy to all mankind, the revelation of God to man. Who exhibit a pernicious example to those over whom they preside; in short, who live without God in the world, and oppose the will of God, either by the tenor of their lives or conversation. Seeing then, that under Providence, the destinies of the nation—the fate of millions—good or bad government—peace or war—tranquillity or anarchy, are to such an extent in their hands, and that they must be ministers of good or evil to the nation, every household ought surely at the family altar, and daily prayers as a *duty* not to be neglected, to bear them before the Throne of Grace, that they all may be men fearing God, and that He would pour upon them his Spirit.

Especially in this Heathen land, India, every British Officer may be said to be more or less a public character, wherever he goes, representing in his own person and sphere to the watchful Heathens around, the Christian and national character—upholding that character by the dignity of the real Christian, or lowering the standard by a life and conversation unworthy the Christian name or national honor. The sincere daily prayer around the family altars of the Lord, might be expected to be heard and favorably answered by Him who is the Hearer of prayer, and we might then expect to see fewer of those melancholy instances where high stations are unhappily filled by low minds, and fewer national afflictions. All real Christians should be real patriots and love their country. Let them then as a duty, daily bear before the Throne of Grace, those who exercise power over the people.

Especially now, when mighty events are pending in the scale of nations—when on our Indian horizon portentous changes are arising—when raising the contemplation from the Heathen kingdoms, and millions unnumbered already given to our Christian sway—we stretch our vision onwards, to Afghanistan! the Punjab! Nipal! Burmah! China! we seem to descry the opening of another mysterious roll of prophecy which time will ere long unfold. Rarely has there appeared a crisis, more calling for the earnest prayers of all Christians in these Heathen lands than the present. Let every Christian family then, every individual Christian, take as it were “Heaven by violence,” and besiege that God (who heareth and answereth prayer), with *earnest supplication*, that he would make “the wrath of man to praise him, and restrain the remainder of the evil”—that he would pardon our iniquity, give success to our arms in every righteous cause, extend through our means the Messiah's kingdom amongst these Heathen nations—that He especially in this mighty crisis may counsel our counsellors and teach our senators wisdom—that he might give to all Governors, Magistrates and those placed in authority understanding hearts, and upright lives to do His will, that His Blessing may rest upon their measures, and His favor upon our nation.

There is now too little acknowledgment of PROVIDENCE—too much trusting in our own strength (which without the blessing of God is perfect weakness), in our present measures. It might in these days have

an excellent effect were some competent person to prepare a statement, showing by judicious extracts from Scriptural history that nations have risen and fallen—especially God's own people—in *proportion* as they fell away from or pleased God and walked in his ways. Were there more devotion to God in our Government, more homage paid to the Great Governor of the universe—less encouragement to and connexion with Idolatry which He hates—less firing of salutes in honor of the idols of the Heathen at Heathen festivals—more of a Christian and Missionary spirit amongst all classes of our nation to do God's will, we might expect *in proportion* to our thus seeking the honor of God that He would fulfil *his promise* and *honor us*; for he has said "*those who honor me, will I honor.*" Let us beware then, lest by continuing so much to set Him aside, who is a jealous God and will not give his glory to another, we fill up the measure of our iniquity, and cause him to let loose our enemies upon us: rather let us strive, individually and as a Government to seek his favor, then shall our power be based on a rock which none can move.

I remain, Sir,

Your most Obedt. Servt.,

AN OBSERVER.

June, 1840.

V.—*Protestant Subscriptions to Popish Institutions.*

“FOR, WHATSOEVER IS NOT OF FAITH IS SIN.”

There is a limit to forbearance. That limit is assigned by the word of God. “Follow *peace* with all men, and HOLINESS, without which no man shall see the Lord.” He that would see the face of his Lord in heaven must take heed to follow “*peace*” no further than “*holiness*” will permit. Now no Christian will deny that holiness consists in conformity to the nature and will of God. Such holiness is only to be known from the word of God, which is the revelation to us of the Divine nature and will. Whatever the Bible reveals to us as loved of God, that we are to love:—what it reveals as hateful that we are to hate. What the Bible declares to be blessed, that we must bless; and what it declares to be cursed, that we must treat as accursed of God. In such a matter, we have no choice; or if we assume such a choice, we sin. If we forbear to speak and act as God would have us, we assume a superiority over Him: and we bring upon us the penalties of rebellion. If we patronize what God hates, we insult our Maker: and if we pass unnoticed such insult, we are ourselves partakers of it. Peace with sin is rebellion against our Lord; and forbearance towards transgression, and still more

the patronizing of it, is war with the Omnipotent and Holy One.

We are led to these remarks by the sad fact, which lately in this city we have seen publicly announced, that men professing to be Christians have given of their property to support that which the Almighty declares to be hateful to Him; and men calling themselves Protestants, have given of their property for the support and extension of that which they have protested against. The Papists of India have determined to establish a certain Popish Institution in Calcutta; and men who profess to be believers in the Bible, and followers of Christ and Protestors against Popery as contrary to the Scriptures, give the property of their Lord and Saviour Jesus Christ for the erection of such an Institution. It is true, we are not aware that any man who bears a decidedly religious character, has acted in this manner: we have not heard of a single individual known as "a saint," (as such men are nicknamed—and the world well knows who *they* are,) who has contributed to the establishment of the Romish Nunnery: still, there are those who assume a profession, and expect on certain occasions to be called Christians and religious men, who have given their names and contributed of their substance for this end. It is well to notice such, and to shew the evil of their conduct; which we have perfect right to do by the law of our common Master.

We are not now entering into a dissertation as to what popery is; we are writing for those who admit that it is evil and unscriptural. Still we are neither ashamed nor afraid to maintain, that the Roman Apostacy is "Babylon," and an Antichrist; and that as such, it is under the ban of Almighty God. Neither are we now instituting an inquiry into the nature of Nunneries; we are contented in the present case to view them simply, as *part* and parcel of the Roman Apostacy-system; with it they stand or fall. Whatever the articles of *Rome* are, these are the articles of the *Nunnery* in a more or less open form. A Nunnery is a POPISH FEMALE INSTITUTION; *he, therefore, that supports a Nunnery supports Popery*: this is our preliminary proposition, which we are not afraid to have gainsayed; for, such gainsaying would only direct us to the most practical and effective manner of adducing our proof.

Now, let us come to the question. *Why do some Protestants support Popery?* We shall endeavour to give a few answers to this question to suit different characters; and leave to them, or to their friends, to select the answer that seems most suitable to every one who may have placed himself in such circumstances.

1. From religious *Ignorance*. There is a great deal more of ignorance amongst us, than at first sight may appear. They are very few that study the Bible, although they may sometimes read it; and they are fewer still that make themselves masters of its contents. The doctrines of salvation are little sought after by the mass of men: they know there is such a thing as justification, but they cannot explain it; they know there is such a thing as being sanctified, but they cannot tell what it is, or how it is effected. Or, if they should be able to tell something of the meaning, yet are they ignorant of the *importance* of these things. They cannot attach any thing like weight to them; and they wonder why religious men should contend about "mere technicalities or verbal distinctions," as they term them. When a matter involving Popery or Protestantism, Christ or Antichrist, is proposed to such persons, they become confused in their minds through ignorance of the objects proposed; they consider for a little, until both classes of objects seem to them almost alike; they can see no reason for withholding their support or contributions from the one more than from the other. What they hold distinct in outline, they blend in detail; and they give to the Pope or to his servants, as they would to Christ and his ministers. They suppose that the idolatry of the mass, and the simplicity of the Lord's supper, are the same; for they understand not that the little bit of bread is declared to be God Almighty, even the very living Christ in his divinity as well as humanity; and that men fall down and worship that bit of bread, even as men fall down before Jehovah himself. We are prepared, as our fathers were of old, to shew the church of Rome to be an idolatrous Apostacy, as much as ever the Israelites were, when they bowed down to the works of their hands. But enough for the present, as our object is now of a different kind. The persons who contribute to the support of Popery, manifest a fearful ignorance of what Popery is: of its utter opposition to the Bible in the great body of its tenets, and of its ruinous tendency to the children of men. Converse with them, and you will soon discover this ignorance of the Bible and of religion, which at once accounts for their unscriptural and irrational conduct, in subscribing for the promotion of a system which declares the subscriber's own religion to be a damnable heresy, and himself an anathematized heretic!

2. There are some selected by the agents of Popery to be solicited for subscriptions, on account of their known *Indifference* to all religion. They receive the name of Protestants, because they are not Papists; but they do not even pretend to protest against Popery. They may have the name of belonging

to some denomination of the Christian Church, but in reality they care for none. They are perfectly indifferent, but not ignorant. They know something of the Council of Trent, and of Pope Pius' Creed. They have read the history of the abominations of Monastic and Conventual life; and they are not strangers to the intolerable and untranslatable filthinesses of the confessional. They know that the infallibility of the Pope is a demonstrated lie, and the immutability of Rome a never-changing falsehood. They know how to appreciate the unity, whose proclamations were called forth by the discords of Popes and Councils, and whose decrees were the high-ways to the fiery furnace of the modern Babylon—men they are who have seen in the modern inquisition, the anti-type of the ancient Procrustes. There are men in India who are well read in these matters, and whose minds are well stored with facts and proofs;—but, associating all these things with religion generally, and distributing the evil principles involved in these peculiarities of Rome, over those Churches that have abjured them and never were identified with them, they contrive to build themselves up in the professed belief, that all religions are equally good, if good—and equally bad, if bad:—and so a Popish Nunnery, a Protestant Seminary, a Pagan College, a Muhammadan Madrassa, and a Deistical University, stand in their esteem, on equal bases, and within the same parallels. These men therefore give of their money, or their time, or their patronage, to all, to none, or to any number of these alike. The love of all religions is only another name for indifference to all. It is a false, but convenient term—a rational name for an irrational thing—a miserable compromise between a sinful heart and a struggling conscience. That the troop of religious indifferents should pay for the establishment of a Popish Institution is not to be wondered at; but, alas! that Protestantism should bear the burden of that which it never did is a cause of deep and bitter regret. Well do the agents of monasteries and convents, know the names and residences of the disciples of religious indifference: and well prepared are they with the plea to be urged—the appropriate and unfailing “argumentum ad talem hominem—” “We know, Sir, you are no Sectarian—but Catholic, in the true and noble sense of that calumniated term—such is our Church—may we not hope for your patronage?”

3. But *Vanity* is not without its contribution to Popish Institutions. Some men in their religion love nothing so much as human praise, and the plaudits of the large majority. If they can occasionally secure this by the gift of a portion of their property, they are well pleased. If they should be called

upon by a deputation, or be written to, by some known official, so much are they afraid of being thought meanly of by these few fellow-worms, that they put aside all considerations of a higher sort, and at once say, "Gentlemen, it is always my principle to encourage every useful object, in as far as in my little sphere I can, without inquiring into the little differences that divide the world. I am no bigot—and I feel much flattered by your application. My cheque for — Rs. shall be at your service when you please to call for it. It is a small sum—but I have many such claims from every quarter, and I have great pleasure in honoring them all. Good morning, Gentlemen—and I wish you good speed." Thus speaks Vanity, unthinking vanity, and those who have received the gift go away, mentally smiling over the human weakness of the "heretic," whose liberality they mean in next issue to extol, as the generous kindness of one of their "*separated* brethren!" Oh vain man, be assured, that the praise thou seekest in public is dearly bought, if thou knewest it, by the dispraise thou hast in private. By the effort to obtain praise where thou shouldest not, like the dog in the fable, thou has lost what thou hadst, and canst not get what thou soughtst! So is it ever where boldness and weakness, craft and vanity, come into selfish contact. The bargain is mutual; but the gain is wholly on one side. The vain man, like the African, will exchange pounds of gold for ounces of glass beads, because he loves the colours that other men can give, more than the tints of beauty that he himself possesses. "How can ye believe which receive honour one from another, and seek not the honour which cometh from God only."

4. *Weakness* of judgment is often an inlet to deception in such matters. Many men who are strong-minded in things of the world are very easily imposed upon in transactions of a religious kind; and without the slightest consideration they yield themselves to the proposals immediately before them. A request is made in the name of Christian charity, and in charity's name they respond:—it is made in the name of religion, and in religion's name they give:—it is made in the name of female education, and in the name of female education they liberally subscribe. They ask not, they inquire not, they seriously reflect not; they yield to a name, a mere name, and pay down a portion of their property for the support of a system the antipodes of their own. "*Your* name," say the deputation, "is ever known to be connected with the cause of benevolence. You are a strenuous supporter of education—the education of all classes. On this ground have we called upon you and do now solicit your support. You are aware,

Sir, that little has yet been done for the education of the Catholic youth of this city, especially the female portion, and that consequently they are in a very low and neglected state. We have applied to our Catholic friends in Europe to send us out six sisters of the Ursuline order, to form a female institution, such as exists in France and elsewhere, solely for the education of the young females of Calcutta. The institution will not be a religious one; that is, when so requested, no distinctive form of religion will be taught in it so as to prevent us from receiving into it even the children of our Protestant friends and brethren. May we hope for your kind support, Sir? We are anxious to obtain it, not merely for the sake of a donation, but for its effect and influence in shewing that our cause is indeed a Catholic one—the establishment of a charitable principle is of more consequence than the erection of a charitable Institution. Allow us also to say that you will find yourself not alone—kindly look at our list of subscribers?” Struck and overcome by these ponderous words, “Benevolence”—“Education”—“Female Institution,”—“Charity,”—“Catholic principle,” &c. he yields himself to influence, the influence of names, mere names. He fancies that if he resists words, he resists things; for, in religion they are to him both alike. He too sets down his name; and so Ignorance, Indifference, Vanity, and Weakness are found in one column! Before laying aside his pen, however, a thought seizes him. He asks, in a half inquisitive, half affirmative voice, “Am I to understand by this that the institution referred to is *not* to be a *nunnery*; for, I have a dislike to such places—and, that it is *not* intended for *proselytizing*; for I dislike such procedure?” “Oh, certainly not so *intended*, Sir,” say the deputies—“we cannot be answerable for future abuses, nor would you, Sir; but *our* object is simply charitable and educational: and as to religion, the pupils will be as safe with the Ursuline sisters, as the honour of a Catholic, or the faith of the Church, can make them.” “Enough, gentlemen, enough—I am quite satisfied—I wish you well in your benevolent undertaking!” And so they go, and smiling say one to the other, “Well, brother, that was a good fetch!” The victim of the fetch calls for his memorandum or cash-book, and enters the subscription he has given under the head of “*Religious Charity*.” It never occurs to him to ask, How is it that the “*only church*” can agree *not* to meddle with the religion of those who are of *another church*? Either she believes herself to be the *only church*, or she does not; if she does, why will she not seek to bring young Protestant girls within the *only* pale of salvation?—why will she teach

them sewing, embroidering and music, and not teach them the way of eternal life? Or, if she does *not* regard herself as the only church, why does she in her Council of Trent pronounce damnation on all who are not of her? He does not think, How can the "*Universal Church*" agree or bargain not to bring certain individuals within her precincts? Is not this surrendering her claims to universality? How can the *infallible* church enter into a compact to suffer to educate some children in a fallible faith, whilst she herself possesses the standard of infallibility? They that can believe such trash and absurdity, do virtually say worse things of the servants of Rome than even we "*Bigots*" do; and they of that body who in raising their subscriptions pretend such things, do libel their own body more than ever a Protestant did. For to say, that men who believe that they alone have salvation within their system, will undertake to educate young Protestant females without seeking to convert them to that one system which alone brings salvation, is just to say that they wilfully and by compact hand them over to the flames of eternal perdition! We repeat it—to agree *not* to convert, is to agree *not* to save; and can that be a church of Christ, or can those be members of the church of Christ, who agree and promise *not* to preach the gospel to "*every creature*?"—How can it be? Foolish, weak subscriber to Popish nunneries, why do you not think of these things? Is there any thing unreasonable, any thing bigotted, any thing calumnious in this? Judge thou!—We know that men have been thus deceived in Calcutta.

5. *Party Spirit* also bears its share in the matter before us. There are some "*liberal*" men amongst us who, on most worldly, and in almost all religious matters, are accustomed to act together. In the course of time, although personal strangers, they find themselves become party-companions. Their principle is to cast out party-spirit in religion, by party-spirit without religion; and to extirpate the bigotry of sect, by the bigotry of no-sect. These partisans on this principle of non-exclusiveness, support all men alike, *except* those who are directly opposed to them; and so, in this respect, they are still like other men, amidst all their pretences of difference. They speak well of Hindoos, Musalmáns, Deists, Socinians, Papists, and will help them in any thing; but, woe to the man, who calls himself so sincere a believer in his own faith, that he will not support a faith that would cast his own into everlasting flames! Woe be to the firm consistent Protestant, who will not uphold that against which he protests! Why is this? Is not this species of Protestant as much to be tolerated as any other class? Is he not as sincere in his views as the

others? In he not as conscientious as the others? Why then is he pursued whilst the others are hailed? Here is the secret:—his principle of supporting that alone which he holds to be true, is in direct opposition to theirs, who would maintain alike what they believe to be truth and error; others *accidentally* differ from them, but the former is *essentially* opposed to them, therefore do they hate him. So much for consistency. But to the point. When any of these liberal party-men see the name of another party-man written down for a subscription to a Nunnery or Popish Institution, he feels an incipient claim fastening upon him. “So I see — has subscribed; and also —; my friend too and fellow committeeman in the — Society has set down his name—your cause is getting on; set down my name also—I love to be in such good and benevolent company. By the bye, have you called on Mr. —? if not, do—I think he will be pleased to see *our* names.” So they do—and with the same result. The party sticks together. They are afraid not to work as one. Each gives because the other gives; and therefore, they *all* give because *one* gives.

They are always known by those whose interests depend upon them, and being gregarious, the leader, the “*ipse vir gregis*” for the time, is soon found out; and if he be spoiled, the rest all meekly follow to the plucking. So is it with *some* subscribers to Popish nunneries! Like soldiers on parade, they fall into subscription fank of 16, 25, 50 rupees with formal accuracy, and with mechanical agility. Lord —, Sir —, —, Esquire, Mr. — always march together; and he that can catch the Lord will not lose the Esquire. The universal freeman is become the particular slave; the foe of bigotry, becomes the ally of infallibility; and he that is the champion of conscience, upholds by money the despotism of the Vatican, and the Nun-embroidered banners of the council of Trent! Such is the party that knows no party at all—such the modern “*Lucus à non lucendo!*”

6. But we must make room for one respected class of men who in this matter are misled by a spirit of *Mistaken Benevolence*. They are really kind-hearted men—they have a sincere, and strong, though not well-defined desire to do good. Unwilling to take the trouble of research, yet truly desirous to part with so much of their property to benefit others, they make a simple compromise to the following effect.—“We will take our fellow-men, as judges of the *object*; we will be judges of the *means*; what they propose as an object of charity, we will accept—what we think a proper sum that will we give.” Human asking is thus made the standard of human

giving; and human feeling is made steward over human conscience. "We do not like to refuse; it is painful, and contrary to our feelings. These men profess a good end: and as it would be disagreeable to them to be denied, so would it be painful to us to decline. It is better to give a little and please all, than to subscribe nothing and offend every one." They see not the moral fallacy involved in making mere *disposition* the rule of action, whilst there exists a Supreme God, and whilst they possess the revelation of His will. They forget that the benevolence of God is manifested in the condemnation of sin, and in the punishment of error: and that the love of Christ has been shewn in the endurance of that condemnation, and in the exhaustion of that righteous punishment, in order that any sinner might enjoy the bliss of Heaven. He saves *from* sin, not *in* sin. Shall his followers then be found subscribing for a system that maintains the idolatry of worshipping a wafer, and constrains men's wives and sisters and daughters to pass through the ordeal of a filthy confessional inquisition? Men may call a Nunnery a school, or a school a Nunnery:—we care not for the name, but for the thing; if the object in view be the establishment of an Educational Institution for Popery, then he who subscribes to it, does virtually subscribe to Popery; and in doing so he identifies his property, and through his property, he identifies himself with all that has ever been said or done by Papal Rome as Papal Rome. *Infallibility, immutability, and unity* are the assumed characteristics of her system; remove, deny, qualify these assumptions, so much as in one hair-breadth, and her whole individuality is gone. Whatever she has said, done, or required in the past, officially, or in a corporate capacity, with that she is at this moment perfectly identified or else her assumed basis is a lie. Whatever also she is in her *corporate* capacity in any one part of the world, that must she be declared to be in every other part of the world, in the same capacity; this because she is *one*. Is it benevolence to subscribe to all that popery has been and now is? Men had better take heed, that benevolence of heart be connected with the exercise of a sound judgment and of a pure conscience, and above all with a careful adherence to the word of God. All other charity is but selfishness. If by our benevolence, we encourage Romanists in their deadly errors—tempt Protestants into a lukewarm compromise of truth—identify ourselves with a condemned apostacy—furnish means for educating young females in that which we ourselves reject as false—throw a slight on the memories of the blessed Reformers and of a host of holy martyrs,—but above all, deny our faith

openly as to the truths of God's Word which we profess to believe—if all or any of these things be involved in a Protestant's subscription to a Popish Nunnery, (as we maintain that virtually though not intentionally, they are,) then say, whether such benevolence be not indeed mistaken, and whether such kindness be not directed by error! Oh, Protestant friends and brethren, have ye no channels of benevolence more consistent than this? Is there no less doubtful, no surer way of doing good to the neglected daughters of Calcutta than this? Why do ye not arise and lead forward all who will follow to the work of providing for them the means of education in a form that ye know and believe and feel to be true, and pure, and good? Go call together your friends and your benevolent acquaintances, and bind yourselves in bonds of love to subscribe and act for the instruction of the daughters of Portugal and Popery that live around you. We need no Ursuline Nuns; we have Christian sisters of our own that will do the work. It is now doing, and it shall yet more be done; and we have no doubt that this mean attempt on the part of Rome to draw upon the benevolence of those men whose religion it has in its corporate capacity, consigned openly by its decrees for the last three centuries to perdition, will recoil upon itself, and stir up to exertions on behalf of the victims of error and superstition such as shall aid in reclaiming many from the dominion of the "Man of Sin." Christians only need to be roused. Let them not fear a storm of words. The God of the Bible and the God of Reason is with them. Vile names will be heaped upon them, and vile motives thrust on their acceptance; but all this matters nothing. Oh that the spirit of our reviled forefathers were upon us! Where would then be the Government support of Roman Apostacy, clerical union in the Martiniere compromise (a "fearful experiment," as it has been expressively termed), and Protestant subscriptions for the extension of Popish Nunneries? Benevolence would then flow through the channel which God hath revealed; ignorance, indifference, vanity, weakness, and party spirit would flee away as ashamed, and love and holiness and truth, would in blessed tri-unity, regulate and convey the bounties of the children of God. Oh what a field is there here for the destruction of error, without paying for its further diffusion!

Brethren, remember what is written concerning her that sitteth on the seven hills—"And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her *sins*, and that ye receive not of her *plagues*!" Now then, if ye have supported her institutions, take heed lest the Judge find you partakers of her sins. Know ye not what

next must follow? Oh despise not the warnings of the Bible! and call not such truths antiquated bigotry. The bigotry of the Bible is eternal bigotry—and the doctrine which it condemns, is eternally condemned. Seek then rather to save men by protesting against their sins and errors, than to encourage and confirm them by paying to educate the souls of the young in that which God hath condemned.

Should the present testimony against evil be noticed by certain parties in our little world of reading, we can already almost write the observations that will be made. “Protestant popery”—“inquisitorial personality”—“malicious declamation”—“wretched bigotry”—“fire and faggot zeal”—“stirring up of strife”—“calumniation of brethren”—“conceited presumption;”—are a few of the many seals of judgment which will be set on such a production. Be it so—let us only understand each other—these are but *names*—God is judge of *things*. He will righteously judge, and the Bible is the standard of His judgment. To it, and not to the traditions of ecclesiastics or politicians, do we appeal. “HAPPY IS HE THAT CONDEMNETH NOT HIMSELF IN THAT THING WHICH HE ALLOWETH!” Yea, truly happy is he!

J. M. D.

VI.—*American Baptist new Missionary Station at Jellasore, Orissa.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

It will probably be interesting to such of your readers as watch for the prosperity of Zion in this heathen land, to learn that a new Missionary station has been commenced at this place the present year. Jellasore is a large village, or rather a collection of villages situated on the east bank of the Súbanriká, forty miles from Midnapore, and thirty-three from Balasore the nearest European Station to it. The surrounding country is populous and fertile. Our situation is directly on the great Jagannáth road, where numerous pilgrims who visit that shrine daily pass and repass.

Until the last year, this part of the province of Orissa has been almost unknown to Missionary efforts. During the past cold season, the writer, accompanied by a native preacher, travelled extensively, and visited numerous villages and markets where the word of life was preached, and a large number of tracts and portions of scripture put into circulation.

In March last we removed from Balasore and took up our residence here. We also brought with us a small school of native boarding children. Since we have been here, our number of scholars has been almost doubled. We have now twenty-six in all, fourteen boys and twelve girls; all except three are able to read and those which have been with us any length of

time are making very encouraging progress in learning. Four of these children have been with us about three years; all the rest have been collected since the commencement of this year. One of those the longest with us made a profession of religion and was baptized little less than a year ago. His Christian character is such as to give us much encouragement.

The great distress among the poorer classes of people occasioned by the scarcity of provision, this year, induced them to give us their children. At another time it were next to impossible to get even the child of a beggar to educate, on Christian principles, so great is the attachment to caste.

The children we have taken are of different castes, from the bráhmán down to the metar, one a follower of the false prophet. But they are taught to forget those unhappy distinctions and associate together as the members of one family.

Most of these poor children have been brought to us by their parents, who with their children, were in a state of abject wretchedness. I will relate an incident respecting one of them, a girl about ten years old. She was brought to us by her father for sale!! As we chose not to sanction the traffic in human flesh, and pay four rupees the price demanded for her, the father very quietly walked away, saying, he would sell her in the bazar. This was too much to be endured, and induced a reconsideration of the resolution not to buy. Purchasing under such circumstances would not be to enslave, but, to emancipate. Application was made to a Christian lady to pay the sum required and receive this worse than orphan girl from the vortex of ruin. But when her consent had been obtained the girl was not to be found, and we feared all was over with her. However, the father returned with her the next day, and said the people in the bazar would not allow him to sell his daughter for a *prostitute*, that if he did, she would fall into hell! But it is to be feared that the want of a purchaser who would give his price weighed more in the mind of this unnatural father, than the fear that his child would fall into hell. Surely such men are "without natural affection." The girl is now doing well in school, and is proving one of our best scholars. May she have a heart given her to thank God for her narrow escape from a life of infamy and a death of despair.

Besides attending to their studies twice a day, the children are taught to labour with their own hands. The boys cultivate the soil, and the girls, besides doing their own, and the boys cooking, are taught to use the wheel and needle.

The importance of a system of manual labour, connected with a boarding school for native children, especially such as have always lived in the greatest poverty, must be abundantly evident to every one acquainted with the subject. Daily exercise is absolutely requisite for the preservation of health, and labour may be rendered almost as inviting to children as play; and at the same time they may earn something towards defraying their own expences. This would have a tendency to render *manual labour* respectable both among Christians and heathen, and obviate an almost universal objection against charity-schools in this country, that the children taught in them too soon become high-minded and forget "the hole of the pit whence they have been digged."

We have procured a small piece of land for our boys to work on, though the season had so far advanced when we commenced, that little will be realized this year.

We have at present two interesting inquirers, one a bráhmán, the other a Teli, (oil-man.) Both have broken caste, and appear encouraging. The bráhmán is now employed as a teacher in the school, and the Teli, labours as a cooly.

We have a native preacher with us whose labours are principally devoted to the heathen. Also a native Christian and wife who assist us in taking care of the children. For the entire support of both these Christian labourers, and the twenty-six boarding children, we have at present scarcely forty rupees in hand. Owing to this sudden increase our funds have been expended, and several months must yet elapse before the usual time to receive our remittances, and a still longer time before arrangements can be made to furnish the means for sustaining the school as it is now so much increased. Owing also to the want of funds, we have not been able to build more than two *mud* houses for the school children to live in. Hence we are obliged to keep school, and have our meetings for worship, all in our own bungalow. To avoid this inconvenience, we wish as soon as practicable after the close of the rains, to erect a building which may answer the double purpose of school-room, and chapel, until such time as the state of our funds will admit of our building again. A building of this kind made of cheap materials might be erected for a hundred and fifty rupees.

Under these circumstances we have thought an appeal to the liberality of the benevolent in this country for aid in behalf of our school to be justifiable, and called for. The present is not an *ordinary case*, and the like may not soon occur again. Certainly no Christian or philanthropist could condemn the effort made to provide for the support and education of these destitute children. All would rather rejoice, that they have been rescued from temporal death, and unite in prayer to God for their deliverance from the power of the second death.

To such, therefore, of our friends as take an interest in the present and future welfare of the needy and destitute, we present this simple statement of our case, and shall feel truly grateful to any who may be disposed to aid us in this object. As we are not at a European station we are of course unable to collect any thing for the school ourselves. Any donation which may be made for this object, can be forwarded per *dák*, to the writer at Jellasore, or, if more convenient, to the Editors of the *Calcutta Christian Observer*.

Jellasore, Orissa, July 15th, 1840.

J. PHILLIPS.

VII.—*Strictures on the Hindustáni Versions of the Calcutta Auxiliary Bible Society.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

It is not my intention to write a critical review of the Hindustáni Versions published by the Calcutta Auxiliary Bible Society, and to be had, on application, at their Depository, but to confine my strictures to the indefensible mode of rendering the terms referring to Church Government.

I. Mr. Martyn's Version.

1. *Εκκλησία*, Church or Congregation is left untranslated in most places, but in Acts xix. 39, 40, it is rendered by *Mahfil*.

2. *Επισκοπος*, Overseer, he has translated in the important passage in Acts xx. 28, by *Nigahbán*; Phil. i. 1, 1 Tim. iii. 1, 2, Tit. i. 7,

by *Isqíf* (a corruption of Bishop), and 1 Pet. ii. 25, again by *Nigabhán*.

3. *Διάκονος*, Deacon, he has translated in most places by *Khádím*, but in John ii. 9, by *Chákar*, 1 Cor. iii. 5, by *Khidmat karnewálá*, Gal. ii. 17, by *Sabab*; in the important passages of 1 Tim. iii. 8, 12, which refer to the official character of Deacons, by *Khidmat karnewále!*

4. *Πρεσβύτερος*, Elder, he has translated in Matthew v. 2, by *Mutaqaddím*; in Luke vii. 3, Acts xi. 30, 1 Tim. v. 1, 2, 17, 19, Tit. i. 5, 1 Pet. v. 5, Revel. iv. 4, v. 5, 6, 8, 11, 14, vii. 11, 13, xiv. 3, xix. 4, by *Buzurg*; in Acts xiv. 23, xv. 2, 4, 6, 22, 23, xvi. 4, xx. 17, xxi. 18, xxiii. 14, xxv. 15, by *Peshwá*; John viii. 9, Acts ii. 17, by *Burhá*, and James v. 14, and 1 Pet. v. 1, by *Qasis*; in all other places by *Masháikh*.

Πρεσβυτέριον, he has translated in Luke xxii. 66; Acts xxii. 5, by *Masháikh*; 1 Tim. iv. 14, by the plural of *Qasis*.

Thus he has called the presbyters of the Jews' synagogue by three names, viz. *Mutaqaddím*, *Buzurg* and *Masháikh*; and the Presbyters of the Christian Church also by three names, viz. *Buzurg*, *Peshwá* and *Qasis!*

II. Mr. Bowley's translation of the Gospel of Mark and John. Published by the Calcutta Auxiliary Bible Society, and to be had at their Depository.

I have the highest respect for Mr. Bowley's Missionary character. He has done more for the Hindustání language by his translations of tracts and books than any other man. The whole Missionary body in Hindustán is under the highest obligation to him. *He* first opposed the pedantry of the Hindustání style and wrote such easy Hindustání as to be understood by all, for which he was once greatly abused by all parties, but he remained firm. His version of Mark and John is good, but some of the terms are very objectionable. He has translated *ιερον* and *ναος*, temple, by *Girjá*, the Portuguese *Igréjá*, which according to Shakespear is a corruption of *εκκλησία*; *ιερευς*, priest, by the Portuguese or Roman Catholic term of *Pádrí*, i. e. Father, from the Latin *Pater*; *ἀρχιερευς*, the high-priest of the Jews by *Sardár* (शर्दार, head and affix *dár*, headman, chief), *Pádrí*, literally, the headman or chief of the Fathers, which in the language of the Portuguese or Roman Catholics of India means *the Pope of Rome*, but the Natives of Hindustán do not apply it to that individual; *πρεσβυτερος* by *Buzurg*, Elder; *γραμματευσ* by *Likhnewálá*, writer or Scribe.

Here is a specimen of the Version from Mark xiv. 53.

Tab we Isá ko Sardár Pádrí ke pás, jáhán sab Sardár Pádrí aur Buzurg jamá the, le gae. Aur Patras dúr dúr us ke píchhe píchhe Sardár Pádrí ke ghar men áyá, aur naukaron ke sáth baithke ág tápne lagá. Tab Sardár Pádrí aur sári majlis qatl karne ko Isá par gawáhi dhundhte the, par na pái. Agarchi bahuton ne us par jhúthí gawáhi dí, par un kí gawáhián na milí thí. Tab bázon ne uthe us par yih jhúthí gawáhi dí ki Ham ne use kahte suná ki Main háth ke banáe húe is Girjá ko dbáungá, aur tín din men ek dústre ko baghair háth se khará karúngá. Us par bhí unki gawáhi na milí. Tab Sardár Pádrí ne bích men khará hoke use púchhá, &c.

Here is a literal and faithful English version of the above in which I have deviated from the authorized translation as little as possible.

“Then they led Jesus away to the Chief Father, with whom were assembled all the Chief Fathers and Elders and Scribes. And Peter followed him afar off, even into the house of the Chief Father: and he sat with the servants and warmed himself at the fire. And the Chief Father and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain and bare false witness against him saying, ‘We have heard him say, I will pull down this Church that is made with hands, and within three days, without hands, establish another.’ But neither so did their witness agree together. Then the Chief Father arising in their midst asked him,” &c.

III. The Gospel of Luke and the Acts translated by “the Banáras Translation Committee.” Published by the Calcutta Auxiliary Bible Society, and to be had at their Depository.

This Committee was formed about five years’ ago, and originally composed of Messrs. Buyers, Mather, Shurman, of the London Society; of Messrs. Smith, Leupolt and the late Mr. Knorpp of the Church Mission; of Mr. Smith of the Baptist Mission, at Banáras; of Mr. Bowley at Chunár, and Mr. Start at Patna. Mr. Bowley, Mr. Smith, of the Baptist Mission, and all the Missionaries of the London Society at Banáras have withdrawn, and Mr. Start, I believe, has not joined it again since his return from England, but I cannot speak positively on this point. The correspondence in the name of the “Banáras Translation Committee” is, I believe, carried on at present by the Church Missionaries at Banáras and Mr. Mather, of Mirzápur, alone. In this version *ἐκκλησιá* and *ἐπισκοπος* are left untranslated. *πρεσβυτερος* is translated *Buzurg* when it refers to the Jews’ synagogue, and left untranslated when it refers to the Christian Church. This is very objectionable. In every able treatise on Church Government these questions are discussed. I. Was the Government of the Apostolic Church, taken from the synagogue? II. Was the office of a Presbyter in the synagogue corresponding to that of a Presbyter in the Church? III. Was the office of a bishop different from that of a presbyter, or do both terms denote one and the same office, the one being more consonant to the mode of speaking among the Jewish converts, and the other more consonant to the mode of speaking among the genuine Greek and Gentile converts? I cannot discuss these questions in your *Observer*, nor will I even go so far as to express my own opinion for fear of transgressing your rules, and having my article sent back “bearing,” and getting blamed on the cover of the *Observer* in your Editorial Notices; but so much I may venture to say, that in the discussion of these questions, the version of the “Banáras Translation Committee” will not bear us out,—a reference to the Greek becomes necessary, which is very undesirable, and can easily be obviated by leaving the term in all places untranslated, as the Missionaries of the London Missionary Society at Banáras have done in their version of the New

Testament, or by translating it in all places as the Calcutta Baptist Missionaries have done in their translation of the New Testament.

There is, however, a more serious objection to this Banáras version. They have entirely obscured in the sixth Chapter of the Acts, the important institution of the *διακονία* in the Apostolic Church. They have determined to leave the terms of bishop and deacon untranslated when, *in their opinion*, they express certain offices, as in Phi. i. 1, in which verse the Apostle Paul greets the bishops and deacons of the Church. Now, as they in the Epistles will leave the term in *some places* untranslated, they ought, in my humble opinion, to have rendered the important passage in Acts vi. in which we read a detailed account of the institution and purpose of the *διακονία* as the Missionaries of the London Society at Banáras have done in their version, viz. "Aur un dinon men, jab shágird ziyáda hote the, Yúnáuí log Ibránion se yih takrár karne lage, ki Tum log roz roz kí diyákúní men hamári bewon kí khabar nahin lete ho. Tab un bárah ne shágirdon kí jamáat ko ikatthe buláke kahá, ki Ham ko achchhá nahin lagtá kí Kḥudá ke kalám ko chhorke mezon kí diyákúní karen. So, ai bháio, tum áp men se sát muṭabar mard, jo Ruh i Quds aur dánái se bhare howen, chuno, ki ham unhen is kám par muqarrar karen; aur ham bandagí aur kalám kí diyákúní men mashghúl rahenge." In this version the institution and purpose of the *διακονία* in the Apostolic Church are as clearly expressed as in the original Greek. When in the Epistles of this translation instructions and exhortations are addressed to the deacons, every man, woman and child will know from *this passage* what the duties of the deacons were and are. No explanation, no interpretation, no expounding is necessary. Now "The Banáras Translation Committee" have used in this passage *two* Hindustáni terms for the Greek *διακονία*, namely, *khabargiri* and *khidmat*, and when they in the Epistles leave *διακονος* untranslated, no reader will a *possibly can* know what the duties of his office were and are. Teachers of Christian Churches who adopt this version will be obliged to say, that, in the original Greek there is but *one* word for the *two* in the translation, namely, *διακονία*, which means the office and work of a deacon, and that the translation is obscure and wrong in this particular instance at least, and that this fact proves the desirableness, and even the necessity of studying the Greek language. But the translators of this version might say, "We will translate in the Epistles *διακονος* by *kḥádim*, then this matter will be right." Not quite so. In this case they ought not to have *khabargiri*, and ought also to have translated *ἐπισκοπος* as the Baptist Missionaries have done in their version. All the terms referring to Church Government should be translated in an uniform manner in all places.

I think the best plan is to translate all the words, and the best Hindustáni terms, are, in my humble opinion, the following :

1. *ἐκκλησία*, Hebrew *קָהָל*, congregation, assembly, can *in all places* of the Old and New Testaments be translated by *Jamáat*. Bishop Anthony, of Agra, has in his Catechism of the Christian Religion, which is before me, invariably used *Pák Kátuliki Jamáat*.

2. *συναγωγή*, congregation, assembly; place or house of the assembly. It is synonymous with *ἐκκλησία* for which James ii. 2, uses it. It

can in *all places* be translated by *Makhl* which means a meeting and a meeting-house.

3. Συνοδριον, session, council, can in *all places* be translated by *Majlis*.

4. Επισκοπος, overseer, can in *all places* be translated by Nigáhbán. In the *Khivadafioz* and other native works, kings are addressed by this title, which is a certain proof, that those persons are in the wrong, who say that Nigáhbán means nothing but a common chokidár.

5. Επισκοπη, oversight, can in *all places* be translated by *Nigáhbáni*.

6. Επισκοπεω, to oversee, can in *all places* be translated by *Nigáhbáni karná*.

7. Διάκονος, a servant who serves voluntarily, can in *all places* be translated by *Khádim*.

8. Διακονία, service, can in *all places* be translated by *Khidmat*.

9. Διακονεω, to serve, can in *all places* be rendered by *Khidmat karná*.

10. Πρεσβυτερος, elder, senior, can, I believe, in *all places* be translated by *Buzurg*.

11. Πρεσβυτεριον, an assembly of presbyters, can in *all places*, be translated by *Buzurgon* kí *majlis*, or by the plural of *Buzurg*.

Yours,

CONCORDANCE.

12th June, 1840.

VIII.—Notice of “*An Abridgment of the History of Bengal, under British administration. By Chas. J. S. Montague.*” Calcutta, 1840.

There is no branch of unrevealed knowledge more practically useful than history, which as it has been said, furnishes the young with the experience of the old, and is, as it were, a compensation furnished by a merciful God for the boon of longevity which by our sin we have forfeited. This is clearly pointed out by the highest of all authority in the fact that the greater part of the inspired volume consists of narrative. After that history which God has selected to be written by his own inspiration, the history of our native land ought in fairness to occupy the next place in the historical department of a useful education, and therefore it is that, watching as we do with so intense an interest over every thing that is connected with the education of the people of this vast country, we do not like to allow any school-book to appear without at least a passing notice.

But there are reasons why the Natives of this country—(we use the term in a wider sense than is usual and include all whether aboriginal or not whose nativity has been placed and whose education is to be conducted in this land)—we say, there are reasons why the natives of this country should be made acquainted with its history which do not apply with the same force to the people of any country in the world. If we could afford an article we might well bestow it upon these reasons, but we must content ourselves with the most cursory glance at them.

British India is a conquered country. It is subject to a power whose seat and centre are far away, therefore it were not surprising that the people, exercising their human right of inquiry and discussion might imbibe a spirit of discontent and long for the chimerical restoration of their ancient native dynasties. But unlike almost any other conquest, that of India has been a great blessing to the people. They are governed as freemen and not as before as slaves; they are treated as subjects of a free government instead of being used as they were before as the serfs and vassals of capricious despots. How great then is the importance of letting this be actually known to them, so that instead of being deluded with the name of liberty and self-government, they may prize their privileges and honour their rulers, as indeed in the strictest sense ministers of God to them for good.

But further. The conquest and the retention of India by great Britain are phenomena of a class distinct from all others recorded in history. It is a standing miracle evidently produced by the finger of God for the sake of producing higher and greater ends than any that have yet been attained. Whether we look at the instruments by which it was achieved—a company of humble merchants; or whether we consider the mode in which our eastern possessions were forced upon us, we must come to the conclusion that there was from first to last a high and mysterious providence at work in order to give Christian Britain so vast a moral influence over idolatrous and degraded India. Let all this be taught to the natives of the country, and let them be accustomed to reflect upon it and it will, by the blessing of God, operate most powerfully to wean them from their superstitious prejudices and cause them to cease their opposition to that mighty enterprise which Heaven designs to accomplish by the subjugation of India to the British sceptre. Let each native be accustomed to look upon it not only in the gross but with a personal application to himself. Let him be led to think that this has been done, that thrones have been overturned and ancient dynasties overthrown in order that from day to day the gospel might be preached without let or hindrance to me: so let him be taught to consider his own personal conversion to Christianity as actually a matter dictated by the finger of Providence, as well as the word of inspiration and the warm appeals of the gospel. Thus again we see the vast importance of making the History of India a branch of our scholastic course.

Mr. Montague has a formidable competitor for the countenance of the Teaching community in Mr. Marshman, whose History of Bengal and other school books, have been so extensively used in India. As we do not think these books by any means the best possible, we are glad of any thing that may have the effect of producing emulation and in the end furnishing one good book. Before Mr. Montague, however, can compete with Mr. Marshman, he must labour hard to attain correctness and simplicity of diction, accuracy of narration, and soundness of inference. If we might offer him any advice we would venture to suggest that the value of the book as a school book would not be diminished by the omission of the concluding Essay. We have no doubt that if a second edition of the work be called for, the author profiting by the strictures of our contemporaries and our own kindly hints, will render it a much better book in many respects than it is now. As it is, it is a respectable compilation.

T. S.

Poetry.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

If the following lines be deemed worthy of insertion in the pages of your periodical, they are much at your service.

ANNE.

Monghyr, May, 1840.

“ *Faint yet pursuing.*”—Judges viii. 4.

“ My course on Zion’s heavenly road
 Already though begun,
 My anxious bosom bears a load,
 And clouded is my sun ;
 Assail’d on every side by fears,
 Hope’s influence sweet withdrawn,
 I sigh, I groan, and many tears
 I shed from early dawn.

“ My journey is a dreary one,
 And weary are my feet ;
 But fainting though I struggle on
 A glimpse of hope to meet :
 I all my dreams of earth forsook
 That I might heav’n pursue,
 And backward now I dare not look
 Whatever may ensue.

“ Let wildest tempests o’er me blow,
 And thunders loud appal !
 Jehovah bids ! and I must go,
 Though “ seven times ” I fall ;
 My father’s home I’ll keep in view
 As onward still I press ;
 Though faint I be, I must pursue
 And surely, He will bless ! ”

As thus the faithful Christian cries
 With eye uplift to pray,
 He feels new vigour as he flies,
 And Hope’s refulgent ray :
 “ O haste thee on,” his Lord replies,
 “ Hardships still enduring ;
 O haste away to reach the skies,
 Fainting, yet pursuing ! ”

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to state that the Rev. W. Fyvie, the indefatigable and long resident Missionary of the London Society at Surat, departed this life on the 10th of June, of bilious fever. Mr. F. had been about 20 years at Surat. He was a good man and full of the Holy Ghost. His end was peace.—The Rev. G. Pfander has undertaken *pro tempore* the pastorate of the Native Church at Agarpára.—The Rev. M. Gordon and Mrs. G., late of the Madras London Mission, have reached England in safety and with improved health.—We regret to learn that the health of the Rev. W. Campbell, of Bangalore, is such as to prevent his return to India, at least for the present.—The Rev. W. Glen has arrived at his station, Moorshedabad, and commenced his labours. May the Lord long spare him to labour in that vast field with great success.—We regret to announce the death of Mrs. Innes, the wife of the Rev. J. Innes, Acting Secretary to the Church Missionary Society: she departed this life in peaceful triumph on the 15th of June. Mrs. I. had not been many months in the country: she having arrived in the same vessel with the late Rev. W. H. Pearce, whose happy spirit she has joined in another and better world.—Rev. Mr. Wallis has arrived at Bishop's College as a Missionary from the Propagation Society.—The Church Mission at Kishnagur has been strengthened by the arrival of two brethren from Europe. The work at Kishnagur is going on, we are happy to hear, very satisfactorily.—The last accounts from the Bishop speak of his continued health, activity and usefulness.—The London Society expect a re-inforcement of Missionaries at the Banáras station in a short time. Thus do we see one and another carried off the scene of life and labor, and others full of life and vigor coming to occupy their posts and carry on their work. Oh, may we all feel the necessity of working while it is yet day and that with all our might.

2.—THE MONTHLY MISSIONARY PRAYER MEETING

Was held last month at the Union Chapel. The address, delivered by the Rev. T. Boaz, was on the instruction afforded to the Church from the occurrences of the day of Pentecost. The devotional parts of the service were engaged in by the Rev. Messrs. Piffard and Ewart.

3.—NEW HOSPITALS.

The physical ills to which flesh is heir are in every land many, but in this they are very numerous and afflictive. Every well-directed and hopeful attempt, therefore, to ameliorate them should meet with the prompt and prayerful aid of every man and especially of every Christian. We have much pleasure in announcing that Dr. Brett has once more appeared amongst us, and is about to establish his hospital for the relief of the native diseased poor. We understand that the Governor General and other influential members of Society have promised aid to Dr. B., provided he can give hope that the New establishment will be likely to continue its operations in case of his removal. Dr. Mitchell has also put forth a Prospectus for a new Medical Hospital and Dispensary for indigent Christians. Both are needed and both promise such great good on an economical scale that we cannot but cordially recommend them to the favorable consideration of the public, and sincerely pray that they may effect all the good, yea even more than contemplated by their benevolent projectors.

4.—NEW NATIVE SCHOOLS.

The Vedists and other enlightened native gentlemen have opened three or four new Schools for native youth in and about Calcutta during the last month. This all augurs well. May the feeling set in shortly amongst the natives, that the most effectual way to recommend themselves to the notice of their more enlightened fellow-men and of benefiting their country is by the establishment of schools. It will be a noble sight to see the wealthy natives emulating each other in such a work.

5.—CAPT. WHEELER AND THE ORIENTAL OBSERVER.

The *Oriental Observer* of the 25th July, contains one of the most shameless and undisguised attacks upon Capt. Wheeler, of Agra, and through him upon every pious officer in the Company's Army, that it has ever been our lot to peruse, at least from those who "are the earnest friends to the diffusion of the light of the gospel in India." The sin of which Capt. Wheeler is guilty in the estimation of the *Oriental Observer*, is that of distributing religious tracts and books! The *Oriental Observer* modestly and liberally enough begs to call the attention of the Governor General and His Excellency the Commander-in-Chief to an extract from a letter addressed by Capt. W. to the Secretary of the Calcutta Tract Society and inserted in the Report of that institution in the year 1839!!! Surely the *Oriental Observer* must have been hard driven for a subject on which to wreak his vengeance upon the religious portion of the community to seek for matter against an upright and zealous officer of the Company's service in an old Report of a religious institution. We cannot now, the paper having reached us so late in the month, offer any lengthened remarks upon it; we will, however, not fail to do this in our next. In the mean time our readers may judge of the spirit and temper of the article by the following expressions. The writer "would most heartily rejoice to hear that, if after due warning, any officer in the service persists in following out this silly notion," (extending the knowledge of Christ) "he be brought to a court martial and dismissed the service!" How fortunate that the Editor of the *O. O.* is not the Commander-in-Chief!—and yet we doubt not but that he is one of the many who are loud in their cry for liberty of conscience! Again "the over-righteous"—"new species of martyrdom"—"He cannot indulge his fancy of serving God by distributing religious tracts"—"a drunken man distributing temperance tracts is a joke to an English officer in India distributing religious tracts"—"the bigot notion that distributing tracts is the Lord's work"—"this new-fangled freak," (viz. distributing tracts)—"the bayonet saints"—"sowing seed in the shape of religious tracts—containing gross vituperation of Muhammadanism on the one hand and Hinduism on the other"—"Capt. Wheeler and his pious friends"—"the good cause was served." The very heading of the article shows the animus of the writer—it is low and scurrilous, "Not preachee and fightee too."—The writer is not satisfied with abusing Capt. Wheeler and his pious friends, but, speaking of the missionary body, he says, "Distributed by a Feringee bráhmán; they signify nothing more than his particular abuse of the religion of the country and zeal for the establishment of his own religion." We pity the man whose heart could allow him to pen such a libel on a body of men whose object and practice is, not to abuse but to bless—not to revile but to reclaim from the errors of idolatry to the worship of the one true God. We deny it in the most unqualified manner that the Feringee bráhmáns do abuse the religion of the country. As we said at the commencement, so we repeat at the close, that it has seldom been our lot to peruse an article which in so short a space contains

so large a measure of hostile feeling to piety, irreverence for God's work, and bitter animosity against a good and upright man, and that under the guise of anxiety for the prosperity of religion in the land.

6.—THE EXAMINATION OF THE PUPILS OF THE FREE SCHOOL

Took place at the school in the beginning of July. The Archdeacon presided. The examination was conducted by the Rev. Mr. Macqueen and the Chairman. The children acquitted themselves upon the whole very satisfactorily. This school deserves well of the public and is at present, with some few exceptions, under very good management. From the Report which is now before us we should infer that some alteration in the dieting of the children would be attended with advantage.

7.—NEW POEM IN BENGALI.

We have been favored with a sight of a new Poem in Bengali written by a native Christian catechist formerly a Sanyasi. The object of the Poem is to expose the practices of the most celebrated shrines in India, nearly the whole of which were visited by the author with a view to obtain salvation, but in vain. It is an admirable exposé of the abominations of these falsely-called scenes of salvation. The Poem, we doubt not, will be referred to after many a year to illustrate the manner of the times in which we live, as Chaucer's severe and caustic satires on the age in which he lived are referred to as that from which we catch the spirit of the times he lived in. We give a specimen of the Poem, a bare translation, below. Many parts are not fit for other than Bengali eyes and ears. The whole reveals such a system of gross and sensual iniquity as it were difficult to imagine could be sanctioned under the mask of religion did we not know that Popery had swollen her revenues by the licencing of brothels and the guilt of prostitution.

Bráhmans at Kámikhyá, in Assam, inviting Pilgrims to visit their shrine.

(Fragment of a Bengali Poem.)

They sit on the wayside, looking out for pilgrims, they ask every one who passes that way, Will you visit the temple? If they meet a pilgrim, who is willing to do so, they are overjoyed and take him quickly to their house. They treat him with great politeness, beg him to be seated; they prepare tobacco for him, and offer him the huká, and then ask him with a soft sweet voice, Where do you come from? Where is your home? Blessed are your father and mother, who have given you birth. Friend, you have done the duty of a good son; For to worship the goddess Kámikhyá with a joyful heart, in so doing, you will escape the punishment of hell. Give gifts to the bráhmans and honour the virgins*. Then you will with ease obtain entrance into heaven, but I will now tell you, what is required. If you wish to see and worship the goddess you must present her with a Sari (woman's cloth) and vermilion (with which Hindu women adorn their foreheads); you must sacrifice a he-goat at the door as an atonement for your sins, and make an offering of spices, sugar, rice, plantains—also money; you must give as much as you can afford, and clarified butter and wood for the sacrifice, the head-priest and the other bráhmans and all the servants of the temple expect also some trifle. After this you will be able to behold the face of the goddess. And finally, friend, you may give me whatever you think proper. When the virgins come to you, take heed to satisfy their wishes, for to offend them is to offend the goddess. Her creative power has produced them all, and she has a secret familiar intercourse with them. O! who understands the mysterious ways

* Virgins, so called, women of easy virtue attached to many temples in Hindustán, they also expect to receive gifts from the pilgrim.

of the mysterious goddess ! But if you expend all this money with your own hands it will bring you ill luck and loss of property. Therefore listen to my advice—Give into my hands as much as you intend to expend ; I will give as much as is needed to the satisfaction of all parties, and will procure you entrance to the temple. But tell no body the amount of money you put into my hands. If the head-priest asks you about it, you simply tell him, I am a poor pilgrim, and cannot give according to the rules. I have brought with me one or two rupees and those I have already given in the name of the goddess Kámikhyá.

In this way, my dear reader, do the bráhmans of that place receive and rob the poor pilgrims. There is no holiness, no devotion to be found there. They are all intent upon practising deceit and enriching themselves. If any pilgrim refuses to do according to their liking, they, by telling lies, bring him into great trouble, they go and say in secret to the head bráhmans: "You must know, this pilgrim is a very rich man." The consequence is, that the priests ask a very large sum. And if he cannot give it, the door is shut before him, he cannot see the goddess. If the pilgrim is willing to give the money asked for to the bráhman who invites him, this bráhman will expend one part of it in sacrifices to the goddess and the rest he will keep himself. After having shown the temple and goddess to the pilgrims, he takes him back to his house, and tells him: Now you must prepare to give a feast for the virgins, and adorn their foreheads with vermilion, for such is the custom of this place. If you omit to do it, your pilgrimage will lose its merit, I assure you ; my words are true and you will have expended so much money in vain ; but if you prepare a feast for the virgins take care do not buy any thing in the bazar, for in so doing you will lose your caste. I will take the trouble upon myself. Give me the price of the articles and I shall prepare the sweetmeats and cook the rice. The meal being ready, he invites 6 or 7 of the girls. He calls them, bráhman's children, but I know there are Sudrá's girls among them. When they have eaten, he says to the pilgrim: Now you must give the usual reward (५५) to the virgins. Else they may get angry, and you know they are bráhmans. If the pilgrim has any money remaining the bráhman contrives to deprive him of it in the following way. He says: Remain over night in this holy place. With sweet entreaties he prevails upon the pilgrim. He makes room for him in his own house. In the evening he tells him: Listen to me ; you have accomplished every thing according to the rules. But there is yet one thing remaining ; it is something very mysterious, I will tell you : if you wish to do it, do it ; if not, I will not force you : but if you do not do it, it will be imputed to me as a sin. Take intoxicating liquors (५५), make a necklace of the leaves of the Bel tree and chandan, go with it secretly to a certain house, and there piously worship a virgin. So doing, the goddess Kámikhyá will appear unto you and will give you, whatever you shall ask. Her promises are unchangeable ; what she says, will certainly be accomplished. Having deceived the pilgrim in this way, he prepares all the articles of worship in another house. One of the virgins goes there and the pilgrim worships at her feet ; the worship over, she blesses him, &c. &c.

The poem is published by subscription, and may be had of the Publisher of the *Observer*.

8.—THE BIBLE SOCIETY'S LIST OF SCRIPTURES AND PRICES.

The Secretary to the Calcutta Auxiliary Bible Society has forwarded to us a printed list of the different Scriptures procurable at the Calcutta Depository, together with the prices affixed at which they may be purchased ; they have been all much reduced, so that those friends who feel a desire to distribute the native Scriptures, and who may have the means

of purchasing them with a view to assist the Society in a pecuniary point of view, will now have it in their power. It is not meant by this arrangement to prevent the amplest judicious gratuitous circulation of God's word through the instrumentality of our friends whose means of distribution may exceed their ability to purchase. The Scriptures, we find from this list, can be had at the Depository in the following languages: English, Hebrew, Greek, Syriac, Armenian, Arabic, Persian, Urdu, Persian character, Ditto Roman character, Hindui Nagri, Hindui Kaithi, Bengali, Ditto Roman character, Multana, Vickanira, Haroti, Assamese, Nepaulese, Cashmira, Javanese, Chinese, Welsh, Gaelic, Irish, German, Dutch, Danish, Swedish, French, Italian, Spanish and Portuguese.

The native Scriptures, especially those for the hill and border tribes, might be distributed with advantage just now as a wide door and effectual is being opened for that distribution. The Society will feel a pleasure in committing copies of such Scriptures into the hands of any good friend dwelling amongst the people to whom they may be adapted. The New Testament in the Continental languages may be occasionally bestowed on the seamen of different countries who visit the Port, or opportunities may offer of giving a Testament to the strangers from those lands who occasionally dwell within our gates.

9.—LAMP OF KNOWLEDGE.

A new work has just appeared under the above title. It is written in Bengali by a very intelligent native. It is part of a series of school or educational books, the subjects are moral and instructive, the style upon the whole is good, though in many places pedantic and inflated—a sin which we trust the author will guard against in future numbers. It is free from every thing offensive on religious subjects, and may with propriety be put into the hands of females, to which purpose we trust our native friends will apply it. It is a very excellent little production, and the author deserves well at the hands of his countrymen, and all well-wishers to the improvement of the children of India. We encourage him to go on.

10.—THE EXPEDITION TO CHINA

has sailed from Singapore. Admiral Elliot has also reached that island, and ere this has sailed to the scene of warfare. Before our next issue we shall doubtless be in possession of information that some active and decisive measures has been taken in the war.

11.—THE OPIUM QUESTION AT HOME.

Lord Stanhope brought forward his motion in the house of Lords on the iniquities of the Opium war and Opium growing. It was negatived without a division. Lord Melbourne declared that the Opium trade was *lucrative* and therefore it would not be discontinued—the war was justified, and the only people who appear to have taken a just view of the case either laughed or bullied into silence. The origin of the war is lost sight of in the lucrativeness of the traffic. The government of India will grow opium and make its lakhs and lakhs of rupees by its conniving at traders who sail away from the port armed to the teeth to run it on the coasts of China, to enrich themselves, while England will be paying the whole cost of the Chinese war.

12.—LA MARTINIÈRE—THE BISHOPS OF CALCUTTA AND NORWICH.

The public prints have been lately occupied in discussing the merits of a correspondence between the Bishops of Calcutta and Norwich in reference to the principle on which La Martiniere is founded. In that institution the Protestant Episcopalian and Presbyterian divines, the Romanist

Priest and the laity of every varying shade in religious opinion may be associated. No religious peculiarity can be taught in public, but in private the Protestant and the Papist may teach the youth of their own communion, the peculiarities of their respective faiths. Provided it were a merging of all Protestant peculiarities, it would be a good and sound principle; but admitting, as it does, Papists, and as it may, Socinians or other equally baneful religionists, we look upon it as one of the most fallacious and unscriptural clap-traps of the age. That cannot be sound in principle which associates the Papist and the Presbyterian, for it is absolute hypocrisy to talk of merging differences between these parties. The concession of this principle is all on the side of truth—error alone gains by the admission. The Bishop of Calcutta felt this when the Bishop of Norwich applied the Martiniere case to the government plan of education at home? but the Bishop of Calcutta is too acute a reasoner not to perceive that the effect is one and the same as a deviation from principle: in the use made of it by those who would concede any point to procure a moment's false peace, and the influence it has on the Church and world at large. He did perceive this at once when the speech of the diocesan of Norwich reached him, and at once prepares to defend himself from the remotest supposition that he would lend his sanction to the Government plan were he at home. We are assured of it and therefore the more regret that one who has nobly defended Protestantism from both Popish and Puseyite error should have given the remotest sanction to such an union of light and darkness, Christ and Belial. The only reason that can be assigned for the course is, that if such men as Bishop Wilson and others do not sit in the councils of La Martiniere, it will fall into the hands of Papists and infidels. Well let it; for according to the Bishop's own statement it is but a small school in Calcutta: and he admits the working of the plan has not been over well as yet, and hence its influence may be easily corrected: but if it were a large school—if it were a system for the land, the Bishop by implication says he could not and would not sanction it—be it large or be it small, it is all one so far as the principle is concerned. Do the council of La Martiniere carry out the principle of liberalism to its full extent? Is the child of a Baptist obliged if he learns any catechism in the school to commit to memory the one taught by Pædobaptists in which he will be obliged to say that "his godfathers and godmothers gave him his name in baptism?"—or are the children of Episcopalians and Papists allowed to bow at the name of Jesus?—or would the child of a Musalman or Hindu be obliged to receive the mellifluously united Christianity of the council? If we understand the tenor of General Martine's bequest, it is for all classes and creeds without exception; and if so, on what principle can the council interfere with any peculiarity or refuse to instruct any boy or girl in that which his or her parents or guardians believe to be truth?

13.—NATIVE CHAPEL.

On Saturday evening last the Bungalow Chapel for native preaching, connected with the London Missionary Society, in the Bow Bazar, was re opened for the public worship of Christ. The place has been almost entirely rebuilt. The service was opened by reading the scriptures by the Rev. G. Gogerly, the Rev. A. F. Lacroix preached to the people, and the Rev. J. Campbell closed with prayer. The congregation was numerous and very attentive. May God make this chapel the birth-place of many souls.—*Advocate.*

14.—SUCCESS OF MISSIONS IN THE SOUTH SEAS.

We are confident it will afford our readers the greatest pleasure to learn, that the Mission established by the London Missionary Society in the groupe of Islands called the *Navigators'*, not more than ten years ago, has been signally blessed of God. The Missionaries state that at present they have about 40,000 people under Christian instruction, several hundreds have received baptism, 200 have become Church members, and upwards of 20,000 can read. Several elementary books have been prepared, portions of the Old and New Testaments have been translated, a press has been sent from England,—in fact the whole work is marvellous in our eyes and can only call forth our warmest praise to the Lord our righteousness and strength. These Islanders were cannibals, and well do we remember the first Missionary who went forth to bring them to Christ.—*Ibid.*

15.—SANDWICH ISLANDS' MISSIONS.

The Missionaries in the Sandwich islands have intreated the King of those Islands to cause an investigation to be made into the charges brought against them by the Papist Missionaries and French authorities, viz ; that they were the principal parties in stirring up his majesty to expel the Romish priests, &c., which gave rise to the extraordinary conduct of Captain Laplace, to which we have referred in former numbers. His majesty in reply fully exonerates the Missionaries from all participation in the act, and agrees to their request, the result of which had not transpired when the last accounts reached England.—*Ibid.*

16.—REVIVAL OF SATI'—HUMAN SACRIFICES AND ARISTOCRATIC TRADING IN FEMALES.

During the last week the native papers state that two *satis* have occurred within a short distance of Calcutta—one even at Ishra, midway between Calcutta and Serampore, directly opposite to Mrs. Wilson's Orphan Asylum. Surely this cannot be ; or if so, the Police authorities ought to institute the most rigid inquiry into the matter. As the law now stands, *sati* legally considered is murder ; and the parties instigating, aiding, or abetting the misguided persons, ought to be sought out and held up as a public example, warning and terror to all similar evil-doers. We trust for the sake of human nature—even fallen human nature—this is mere rumour. Should it however prove true, which we more than fear it will, it shows us how much is yet to be effected before the natives of India will be able to walk erect and become amenable to the laws of humanity and decency ; and we may also gather from it how much it is to be feared the dark and cruel rites connected with Hinduism are still practised in the less favored parts of the country—parts where the influence of education and religion have not been experienced ; for if such an act can be perpetrated in the vicinity of the metropolis of India, the centre of all civilization and enlightenment, what can we expect in the darker parts of the land ? Verily they must be habitations of cruelty.

The native papers have also disclosed to us another of the crying evils of the country. A native *râjâ*, it appears, lays claim to all the widows in his territory, appropriating to his own purposes such as he deems fit, and disposing of the others as articles of merchandize and for the vilest purposes. A short time ago we heard of a band of miscreants, who on a mountain height to the eastward were more than suspected of offering up human sacrifices to appease the rage of an offended deity. Surely such things should awaken in our hearts the deepest pity for our fellow-men, and lead us to put forth every energy by which they may be blessed with the humanizing and elevating blessings of Christianity. But in the mean time surely the law

tempered with mercy ought to institute the most rigid inquiry into such rumours, and either vindicate the character of the Hindus from charges so foul, or punish with all due severity such flagrant violations of all law both human and divine. We suspect Sir Charles Forbes had no such scenes in his mind's eye when he lauded the virtues and amiabilities of the native community. May the natives soon deserve the praises he bestowed upon them, by the absence of crimes, (committed remember under the sanctions of religion,) at which humanity shudders, and from which every man with the feelings of a man, must turn away with disgust and abhorrence.—*Ibid.*

17.—NAVAL AND MILITARY BIBLE SOCIETY.

The anniversary of this Society was held in London at the latter end of the month of April, and from brief accounts which we have just received, we gather that it is pursuing the more than even tenor of its way. It continues to distribute the word of life to our brave soldiers and sailors who are called to contend for the weal and honor of their country. Many a soul has it refreshed and blessed. We notice amongst those recorded as present some of the veteran warriors by sea and land of former days. May their days long be spared to labour in so good a cause, in which they do in spirit fulfil the words of prophecy, turning their spears into pruning-hooks and their swords into plough-shares; learning war no more. There always was, and we trust always will be, a devout and soul-refreshing sweetness about the meetings of this Society that were especially invigorating, it is one of the many gatherings of the British Isreal towards which we look back with peculiar pleasure.

18.—THE ABORIGINES PROTECTION SOCIETY.

This noble Society is progressing in strength and usefulness. It is the Wilberforce of Societies—the defender of the rights, the pleader and redresser of the wrongs of the helpless and almost (in one sense) speechless and misrepresented aborigines of all the British Colonies. We trust that it may be the means of preserving from destruction, the colored tribes who have been brought under the sway of the British Sceptre, for it is the foulest blot on our national escutcheon that our presence and property as a people has been purchased at the expence of the happiness, liberty and even lives of the aborigines conquered by us. The approach of the white man has been the signal for the black man's retreat. The sword that conquered but too often been the precursor of the spade that has dug a nation's grave. May this evil for the future be averted by the labours of this and similar institutions.

19.—ANTI-SLAVERY CONVENTION.

The convention of the Anti-Slavery delegates from every quarter of the United Kingdom was held at Exeter Hall in the month of May last. *Prince Albert* presided on the occasion. The assemblage was very large. Amongst the delegates were nearly all the most renowned philanthropists of the age; all shades, creeds and politics appear to have merged in the great question, "When shall the enslaved portion of the human race be made permanently happy and free?" The Prince delivered a very frank and generous speech on the occasion, which together with the free and easy manner in which it was delivered appears to have won for him golden opinions. May they never be dimmed. The result of the meeting was a strongly expressed resolve, to neither tire nor faint until the Demon Slavery should be scourged from the earth, and freedom be the birthright of every man.—Amen and Amen.

20.—THE SCOTTISH CHURCH.

The discussions connected with the subjects of patronage or no patronage—of intrusion or non-intrusion must, we think, be speedily brought to a close. The Assembly have, by a majority of 87, voted the non-reception of Lord Aberdeen's bill, which many had hoped would remove the existing differences in the Kirk. We are rejoiced to find that there are found men in the country who boldly contend for the spiritual independence of the Church;—they are now, if not before, according to Bishop Philpotts, a *Protestant Church*; they protest now as they did when Rome or England would have placed the yoke ecclesiastico-political on their shoulders, and say with one of olden time, "We want Christ's yoke and none else will we have." It may lead to the secession of many, but it will lead to nobler consequences; it will shew the sternness and independency of religious principle; the power of truth over present selfish interest, and that there are a few men in Sardis in this age of trimming and time-serving who are worthy of the name and cause of Christ. Lord Aberdeen's bill we look upon as a sop to Cerberus; it leaves the evil it would cure untouched and will not be accepted, we venture to predict, by the majority of the people of Scotland any more than it has been by the majority of her Clergy.

21.—THE WEST INDIES—THE MISSIONARIES—THE PLANTERS—THE NEGROES, AND SIR CHARLES METCALFE.

Accounts from the West Indies are very conflicting; they yet nevertheless inform us of one fact, that the Negroes as a body are willing to labor for fair remunerative wages, but that the proprietors will not—they say they cannot—afford the wages required of them by the Negroes, the consequence is, refusal to labour for inadequate remuneration on the one hand, and attempts at coercion in the form of legislation on the other.—The labour party without they be exterminated by the sword, must triumph, for the British legislature never can sanction a cooly trade; hence the proprietors will be forced to comply with the demands of the negro labourers, or give up their plantations in mortification and despair. If their lands will only enrich them by oppressing the labourer and by giving him inadequate support, there must be something radically wrong in the constitution of things; for that land, or rather that which is produced from it, must be a curse both to proprietor and labourer, which cannot remunerate both the one and the other for their outlay of money and strength. Sir Charles Metcalfe is, we fear, in a fair way to tarnish his good name in his West Indian administration. He has forwarded a despatch to the home authorities in which he certainly blows hot and cold in the same breath.—He says that the Negroes are, on the testimony of the *Stipendiary Magistrates*—"orderly and irreproachable"—"the general tranquil state of the country *without any police* is a strong proof of the peaceable disposition of the inhabitants; their freedom has given them more the spirit of independence than that of submission to the will of others." And why not? This is the race that were represented years ago as the connecting link between the human and brute species. "They are generally," he adds "or as far as I can see, cheerful and merry. They are generally in this neighbourhood with smiling faces and civil tongues and seem pleased with being noticed. In some instances the labourers have purchased small lots of land; others become prosperous." This is the character drawn of the Negroes by Sir Charles Metcalfe both from what he has heard from stipendiary magistrates and from what he has seen himself. Surely a people cheerful, civil, industrious and thoughtful such as he has described cannot be bad subjects, nor bad servants. The fact

is simply this, that the proprietors wish these poor creatures to labour for the *esculents* which was the mode of slave remuneration. "The practice of granting ground to the labourers from which they derived the means of subsistence in *esculents* for themselves and families," &c. This was the old regime and this privilege of granting *esculents*, &c. Sir Charles tells us, gave the Negro great advantage at the time of his emancipation in enabling him to hold out for wages. Surely Sir Charles must be indulging in his old propensity of punning and playing of a practical joke here. The proprietors also who now wish their labourers to live upon *esculents* and who will not provide them with any thing besides, complain that they should spare time even for their cultivation; for the despatch says, "The labourers in some parts of the country work only four days in the week, requiring Friday and Saturday for the cultivation of their own grounds;" and wonderful to relate, we find "that as the best season for cultivation will often be the same for their own grounds as for those of their employers, exercising their right to work or not to work, and not choosing to bind themselves by any contract, it would be matter of surprise if they did not prefer their own interests to that of their employers!!" Certainly!—especially when they remember how tenderly their employers have cared for them and theirs, and still do care for them. In the Coffee plantations, Sir Charles says, that "free labour is cheaper than slave labour;" and why?—because it does not involve such an awful waste of life; it is ordinary labour and hence these cheerful, merry-faced people are sagacious and contented enough to labour for rational wages.—But we must desist—our space will not permit us to travel through the whole despatch; it is convincing to us that the Negroes are a willing, active, light-hearted, easily-satisfied people, who have to deal with a band of men desperate from present and still more desperate from prospective disasters, and who would, were it in their power, refasten the chain on every African to-morrow. That the Negro population will not violate the Sabbath is evident from the fact that they will not labour but four days in the week and the two which they select for themselves are Friday and Saturday—a fact this which adds to their other recommendatory characteristics that of reverence for God's day, which it were well did many more enlightened observe.

Sir Charles next proceeds to charge the Baptist Missionaries particularly with being especially political, and the chief causes of the irritation which subsists between the Negroes and their Masters—serious charges could they be proved, but we know they cannot. A Missionary never can nor does he ever become political save in the defence of the civil rights of his people. So has Dr. Philip been stigmatized political for his defence of the rights of the injured Africans at the Cape, and so have our Baptist brethren been stigmatized as political in the West Indies. On them it has fallen and they have borne the heat and burden of the day; and it is no compliment paid by Sir Charles to other Missionaries when he relieves them of all such odium as that which has been heaped upon Burchell and Knibb. They ought to have equally deserved it with them. But what is the head and front of their offending. Listen to Sir Charles. He says, "The Baptist Missionaries have made themselves peculiarly obnoxious to the *proprietors* by the advice and aid which they are *supposed* to have given to the laborers." We think it very likely, for he further remarks, "and it may be that without the advice and support of their ministers the emancipated population *might* have fared *worse* in their dealings with their former masters, or from disappointment have followed desperate courses;" and again, "Considering what might have happened without the influence of the ministers over their flocks, it is easy to es-

minate the full value of the operations of the Missionaries of all denominations." But he proceeds to state, notwithstanding he looks upon the Baptist Missionaries as strongly tainted with a political bias, that it is an evil which admits of no present remedy; "and that if the good and evil done by them were weighed against each other the good I conceive would preponderate; the benefit of religious instruction and its moral consequence seems sufficient to warrant that conclusion." This is Sir Charles's proof of the politicality of the Baptists. But what is the cause of this complaint and this charge? What?—Hear the despatch again. "By the great interest they have taken in the welfare of the slave population they have caused themselves to be regarded as hostile to the *proprietary* interests," and "they have, it may be *presumed*, greater *influence* than any other sect in the country." This is the cause of complaint—they have been the friends of the poor in their distresses—they have rejoiced with them in their joys, and sorrowed with them in their griefs, and now they have their reward in possessing an influence paramount even to that of the proprietors who crushed and oppressed the slave, hoping that he would never be free. Yea such is their influence—an influence, remember, not obtained by craft, but by honest, upright and manly conduct—"that they can influence the elections on the dissolution of the Assembly when such of the emancipated population as may be duly qualified will become entitled to vote." In one part of his despatch Sir Charles has hit upon the cure for all the ills when he says, "If justice be fairly administered to all parties they will, it may be hoped, come to a right understanding amongst themselves." This is all that the Missionaries ask, and when this is granted all will be well. We think Sir Charles has well answered himself and shewn that in the state of things whatever is evil is the fruit of oppression, and that whatever good exists is attributable to Missionary labour—that the free colored people know who are their friends and cleave to them, and that if justice be done to all, peace will follow. May it soon appear.

22.—SIR CHARLES FORBES AND HIS ADMIRERS.

Sir Charles Forbes has replied to the flattering address forwarded to him by the calumniated natives of India. The address of course thanked him for his prompt, able and effectual vindication of the charges cast upon them by the Bishop of London. Sir Charles in reply states that so deeply was he impressed with the purity and integrity of his native friends, and that after a residence of twenty-two years amongst them, he only wishes his children may ever be as highly-favored as he has been, and he as prompt to express that which they feel. Now really, leaving all compliment and badinage out of the question, there is such shameful trifling with practical truth in all this that we are ashamed for human nature's sake. First, we are ashamed that human nature should be sunk so low as to demand of every historian who would be faithful to his task to say that the Hindus as a nation, are but too fitly described by the Apostle of the Gentiles in his first chapter of the Epistle to the Romans. This is distressing enough because it is but too painfully true with a few, very very few, exceptions; but it is still more distressing to find a Christian man and one too whose sympathies and energies flow generally in a benevolent channel, and a man too whose word has much influence both at home and here, equally deluding the natives and the community of Britain by the estimate he has formed of the native character. His conduct is beyond our comprehension, and we believe that of every man who is not wilfully blind to the actual state of things around us. Would that it could be proved to us that we have been in a dream and that Sir Charles was right—happy indeed should we be to find our-

selves dreaming in the matter. The Hindus must find themselves placed in a strange position by such an eulogium, and all must be staggered, not so much that Sir Charles Forbes should say it, on whose path services of plate, statues and the like have been showered by native hands, but that several European gentlemen should agree to sign a document in which are set forth the virtues and uprightness of the natives of India.

23.—MADRAS TEMPERANCE SOCIETY.

The Report of the above Society has been forwarded to us. It contains many striking facts in reference to the use of ardent spirits, enough to make any spirit-drinker pause and examine ere he lift the disputed cup to his lips again. The Society at Madras has progressed a little during the past year. We sincerely wish the Advocates of Temperance Societies would take a word of advice which we have often tendered them in vain, and be temperate in the application of principles really good in themselves, and beneficial in their application when temperately applied, but which by the very violence with which they are enforced often repel or deter those who might be willing to come under their influence.

24.—THE SECOND ANNUAL REPORT OF THE AGRA SCHOOL-BOOK SOCIETY has just reached us. The Society is evidently in a prosperous condition. The Governor General has become patron of the institution; the Government grant 200 Rs. per mensem towards its funds. Several of the friends of education in the Upper Provinces have contributed to the Society both by educational works and pecuniary assistance. Besides the other already printed books circulated by the Committee, they have re-printed others and made provision for the future and increasing wants of the Upper Provinces by setting on foot the preparation of other useful works. Upon the whole the Society has great cause for thankfulness.

25.—THE MAY MEETINGS.

We have just received part of our files of London papers containing an account of the London May Meetings, from which we learn that upon the whole the spirit and temper of the Church in reference to every work and specially to Mission work is not on the wane: it continues as vigorous and practical as ever. The Bible and London Missionary Society's Meetings especially indicate a prosperous state of things. The friends of the former have rallied nobly round its standard; its distribution of Scriptures and increase of funds are materially in excess over the distribution and funds of any former year, while the income of the latter had amounted to nearly ten lakhs of rupees. The Rev. W. Knibb was in London for the purpose of representing the actual state of things in Jamaica. A large special meeting was to be convened on the eve of the departure of our letters, to receive him and his brother deputies from Jamaica. Mr. Knibb is urging upon his brethren in England the propriety of entreating their American Baptist friends to wash their hands of slavery. We hope not only that the English Baptists will obey his call, but that it will be done in a manner which shall ensure (under God's blessing) success. We hope to give a tolerably full account of the anniversaries of the most important Societies in an early number.

26.—STATE OF MISSIONS IN CHINA.

To the Editors of the Calcutta Christian Observer.

SIRS

Macao, January 1st, 1840.

The past year has been a period of unprecedented interest to the foreign community in China. To the Merchant, its exciting events have been auspicious of such political changes as shall advance him to a more honorable and advantageous position for the prosecution of his plans. The missionary has deduced from them the animating hope that what "the mouth of the Lord hath spoken," his providence and Spirit would speedily perform—that "every valley would soon be exalted, and every mountain and hill be made low; the crooked be made straight, and the rough places plain, and that the *glory of the Lord would be revealed*."

As far as we can predetermine effects from their ordinary causes, we are disposed to believe that Great Britain will prefer demands upon China, which the latter will probably treat with her wonted disdain; and that the consequence will be a hostile collision between the two countries. At no former period of commercial intercourse between England and China, have there been so many causes, which appeared to tend with as little divergence to the disruption of all previous relationship, and the suspension of all trade, until these nations become better acquainted with each other, and each is willing to concede to the other, the honors and rights of equals. Already has an edict been issued by the commissioner, and formally sanctioned by the emperor, forbidding to England, henceforth and for ever, the advantages of commerce with China.

Within the last few months, there has been nothing to heal but much to widen the breach which existed before. One naval engagement has taken place between a small English frigate and sloop-of-war, and a fleet of Chinese war-junks, in which three of the latter were destroyed and many lives lost. Had not mercy triumphed in the breasts of the conquerors, the whole fleet would have been annihilated. Aggravating circumstances are of such frequent occurrence, that the hand of God has been almost visible in preventing other and more deadly encounters. The British community are in expectation of soon hearing from home, or of receiving a visit from the admiral, with such instructions as shall enable him to act for the crisis. Months, however, may elapse before anything definite is heard or done.

Thus situated, we earnestly look to our Christian friends to "strive with us in their prayers to God for us," and for this people. We think there has never been a time when intercession for China was so urgently demanded as at present. We would not limit the wisdom and power of "the Holy One of Israel." We reject the opinion that war is *necessary*. The resources of Jehovah are infinite. Through his interposition, existing difficulties may be adjusted without the bloodshed and wretchedness which usually mark the path of war. Happy and thankful shall we be if a panic prevent hostilities, or a timely wisdom come in to avert them. Still, in either alternative, our only refuge is "the holy of holies;" our most urgent business with him who fills the mercy-seat.

Should England not feel herself called upon to demand explanations for past grievances, we fear that the authorities will become still more overbearing and exclusive. This would naturally diminish the few privileges we now enjoy. Alas! our hearts sink at the bare possibility of such a result. We deprecate war. Its ravages in such a country as this would be desolating in the extreme. While we pray therefore, that if consistent with God's holy purposes, it may not be inflicted, ought we not plead with even still greater importunity, that if Great Britain pursues a peaceful policy, the pride and prejudice of this people may not swell into still higher barriers, than they already oppose to our influence?

If it be the will of "the Governor among the nations" to visit this people for so long refusing to acknowledge his authority, and for worshipping in his stead the gods of their own creation—the slaves of their lusts, with what intense earnestness should we pray that the event may introduce a new era in the church of Christ! What ample space is here for "Zion to break forth on the right hand and on the left—what a multitude for her to lift up her eyes round about and behold." The conquest of the islands of the sea, and on the continental kingdoms of the earth, is most desirable. We hail the victories of the Prince of peace in other lands. But we cannot forget that all the islands in the world scarcely compare with China, and that none of the continents, nor indeed all of them together, exclusive of the one of which she makes the prominent part, contain an equal number of responsible beings. And can the church rest, while these unhappy millions are kept in ignorance of "the only name given among men whereby we must be saved?"

Pray that whatever is permitted to occur may grant us more favor in the eyes of this nation, and open "a wide and effectual door" to us as missionaries of the cross of Christ. We would not overlook our present liberty, restricted as it is; we would be thankful that we may exert ourselves to some advantage in our studies, and in the retired school-room, and that we can visit and quietly converse with multitudes on their immortal interests. But these very limited opportunities of usefulness cannot satisfy us. Nay, they teach us the more impressively what would be the happiness of preaching boldly and freely "the unsearchable riches of Christ," of publicly gathering congregations and instituting schools—and of endeavoring, by all practicable means, to arouse the general attention to "the salvation which is in Christ Jesus with eternal glory."

We want to break away from our retirement, and with the gospel in our hands to go forth to the full discharge of our ministerial duties "no man forbidding us." We want to enter the villages and cities, and in the chief places of concourse "to lift up our voices like a trumpet." Most ardently do we long to establish ourselves in the great centres of influence—to erect the temples of Christ hard by the imperial palace, to attend at the crowded examinations, and be allowed to address all whom we meet, "disputing and persuading the things concerning the kingdom of Christ." It may be necessary to mention, that the impracticability of efforts which attract the attention of the public has been proved in this part of the empire by repeated experiments, and that the attempts made in the other provinces have not been of a nature to show that the public and permanent exercise of the ministry would be anywhere tolerated. Even these last mentioned labors along the coast, through which we pray that the light of life may still be communicated to many minds, cannot we fear, be resumed until the maritime parts of the empire are no longer the scene of strife between the opium-smuggler, and the laws of the country.

Our circumstances afford us encouragement to hope that the day of China's deliverance from 'cruel bondage' is at hand. The Lord is collecting his forces here and in the neighbouring regions, and we must believe that he has something prepared or in preparation for them to do. Within a few months, we have welcomed to this field Dr. Driver of the American Board of Missions, and Dr. and Mrs. Hobson and Rev. W. Milne, son of the late Dr. Milne, from the London Miss. Soc. The number of Protestant missionaries and their wives residing at present in China is sixteen. Five of them are under the patronage of the American Board; three are connected with the London Missionary Society; and two with the Church Missionary Society; two are from the American Baptist Board, and one from a Baptist Society in the valley of the Mississippi; two are in the service of the Morrison Education Society,

and one is attached as interpreter to the British commission for trade. The missionaries devoted to the Chinese, residing at Singapore, Malacca, Siam, Java, and Borneo, have had large accessions to their number within a few years: so that from Penang on the west to Canton on the east, there are between fifty and sixty men and women devoted to the Christianization of the Chinese.

During the latter part of the year, we have experienced no serious interruptions in our missionary engagements. Dr. Parker has not been able to re-open the hospital at Canton, although he practises privately even among many of reputation. The hospital at Macao, a most commodious, and eligibly situated building, which has been purchased by the Medical Missionary Society, will probably remain closed until present agitations subside. Dr. Lockhart who arrived here about a twelvemonth since, was driven away with the other English residents, and has taken up his temporary abode in Batavia. Mr. Gutzlaff and family were obliged to flee at the same time. He has returned to Macao, but his family has gone to Manila.

The Morrison Education Society have hired a spacious house, with retired grounds attached, for Mr. and Mrs. Brown, who have half a dozen hopeful Chinese youth residing with them, and receiving daily instruction. They have been received on condition of remaining several years with Mr. Brown. English literature is the object of their parents, the Christian religion through this medium is the chief object of the Society. Mr. Bridgman still continues at Macao, where he is at present exposed to less interruption than at Canton. His attention is chiefly given to the preparation of an elementary work designed for the equal benefit of those who wish to learn either language. Mr. Williams devotes a part of his time to the study of the Japanese, under the tuition of those shipwrecked natives whom Mr. King carried back to their country; but who were not permitted to disembark. Mr. and Mrs. Shuck and Mr. Roberts of the Baptist denomination are diligently engaged in the usual work of missions.

We regret to add that Mr. and Mrs. Squire of the Church Missionary Society expect to sail for England in a few days, on account of the delicate state of Mrs. Squire's health. For the same reason, Mr. Abeel is ordered by the physicians to escape the approaching rain and cold of China, and to visit Singapore or Manila. As his dialect is the one which the emigrants and foreign traders generally employ, he will find a sphere of usefulness in any of the neighboring countries. The son of Leäng Afá, who was educated by Mr. Bridgman, is still in the service of the commissioner Lin. He is at present employed in translating into Chinese the *Cyclopædia of Geography* by Murray. This we consider an auspicious circumstance. We have much reason for hoping that the study of the English by Chinese youth will be regarded in future with much more complacency by the authorities than hitherto. If our expectations be realized, it furnishes another call for intercession, that "the waters of life" may flow freely into the empire through these new channels of communication.

We cannot close without once more adverting to a subject to which we have made only a passing allusion. We refer to the traffic in opium—one of the most appalling obstacles to our missionary exertions. After all the imperial edicts which have been issued, and the victims which have been sacrificed to public justice, and the costly, though no doubt injudicious efforts made by a high officer commissioned for this very purpose, this nefarious and ruinous trade is still going on in a manner, and to a degree which can scarcely be credited. Vessels built for the purpose, armed and manned as ships of war, are continually forcing this

drug upon the empire, and more effectually to gain their ends, are supplying with arms and ammunition the Chinese craft engaged to assist them. If this traffic continues, what is to prevent the whole coast of China from becoming a scene of ruthless piracy?

It is gravely asserted by those who have resided in China, that opium as used here is a harmless luxury, and of course the supply of it a very honorable employment. As well might they declare, that there is no idolatry in China, or that what little may be practised amounts to a very innocent and useful recreation. The effects of opium encounter us "in the house and by the wayside," in our domestic arrangements, and in our missionary pursuits. Although we have made the most explicit regulations to debar from our service those who are addicted to this indulgence, and although those who have entered our families have bound themselves by these rules, yet notwithstanding their promises and the fear of expulsion we have detected some of them yielding to the habit, even in our houses. Some of us have experienced serious embarrassments from having the best teachers we can procure, stupified and disabled by its influence.

The sallow complexion and meagre appearance of hundreds and thousands in the streets betray its deadly inroads in their constitutions. The sufferings of families from whose scanty support this expensive luxury is deducted, or from whose head its victim is torn away by death, can scarcely be imagined. Of all with whom we converse, those who are the least susceptible to serious impressions are opium-smokers. And yet nominal Christians, men of high worldly respectability, grow, prepare, and smuggle this deadly poison; nay justify, and even commend themselves for their benevolent services.

These, as far as we are aware, are the principal incidents connected with the present state of this mission. We would not conceal from those who can sympathize with us, that we are at times oppressed with a sense of unprofitableness in our difficult sphere of labor. Hemmed in by crowds of ignorant and dying heathen, we are humbled to find that we make no visible impression upon the mass. We again entreat you to remember us under our trying circumstances. Pray that obstacles may be removed and facilities multiplied. Pray that we may be "wise as serpents, harmless as doves," bold as lions—that our efforts may be rightly directed, and that we may be permitted to see that "our labor is not in vain in the Lord." We are not discouraged, neither do we expect to be, as long as we can exercise faith in the word of promise, but how can we be satisfied, so long as we sympathize with Him who has thus far scarcely seen any fruits of the travail of his soul, in this empire.

May the whole world soon be subjected to his dominion, and that we all may meet with many "sheaves in our bosoms," when the harvest of the earth is reaped is the earnest prayer of your brethren in this part of our Lord's vineyard.

27.—THE PERIODICALS OF THE MONTH.

The *Journal of the Asiatic Society* is exceedingly interesting and instructive.—Dr. McClelland's second number of the *Journal of Natural History* is a magnificent number. The talented Editor is a host in himself.—The *India Review* is as usual full of all kinds and degrees of matter. The worthy Editor appears equally beyond the reach of praise or blame, and hence he disports from

"Grave to gay—from lively to severe"

and from the veriest nonsense to deep philosophy. It is a useful miscellany; but we put it to the Editor whether it might not be more so were it less chequered and adorned.

28.—THE NEW POEM "JUSTICE."

From recent communications received from our friends in England we learn that a new poem entitled "*Justice*" has issued from the press. It is the production of a very young man, and is considered a very masterly production—one of the most successful poetical efforts of modern times. The subject is the search of happiness in the world, together with its disappointment. The plan is somewhat similar to Goethe's *Faust*. The style is bold and somewhat redundant—an error which maturity will correct. The imagery is bold and in many parts originally put, which is saying much in this late age of the world's history. The whole subject is calculated to lead men wandering and erring to the only source of peace and rest and hope—the cross of Christ. The poem offers great promise from the future labors of its esteemed and talented author.

29.—MISCELLANEOUS NOTICES.

The Church of Scotland's Mission in this Presidency has received an accession to its agency by the arrival, on the 9th of April last, of Mr. James Aitken, appointed to labour at Puná. Mr. A. prosecuted his studies, in the first instance, for the profession of the law, in connexion with which his prospects were most encouraging; but for some time past his desires have been directed to the propagation of the Gospel in this great country, to which in the good providence of God he has been safely brought. We trust that no long time will pass away before he be ordained to the office of the ministry, for which, in the opinion of all who know him, he is highly qualified by his piety, talents, attainments, and experience in communicating religious knowledge.

On the 11th of June, the Reverend Messrs. Müller, Mengert, Fritz, Weigle, and Amann arrived in Bombay, as a reinforcement to the German Evangelical Mission in Canara. They have all been educated in the Basle Missionary Society, and we doubt not, through the grace of God, will support its celebrity. We most cordially welcome them to the shores of India.

The Rev. Dr. Wilson, and the Rev. J. Murray Mitchell, have just returned from a missionary journey, extending through the Northern Konkan, the province of Gujarát, and part of Márwár, and Khándesh. They have been enabled to survey a large portion of the Missionary field in the North-West of India, to preach the glad tidings of salvation to great multitudes of the natives; to circulate several thousand portions and copies of the divine word, and other religious publications; to confer with many of the friends of the propagation of Christianity at different stations; and to make various arrangements for the furtherance of the cause of the Saviour, the effects of which may appear many days hence. To some of their proceedings and discoveries, we may afterwards direct the attention of our readers.

Since March last, an interesting periodical, entitled the *Protestant Weekly Visitor*, has been issued from the press at Madras. It is conducted on liberal principles; and many of its articles are distinguished for their good sense and ability.

The two first numbers of our *Native's Friend*, have just made their appearance. The subscription is two rupees per annum, payable in advance; and application for copies should be made to the publisher of the *Oriental Christian Spectator*. This periodical tract, we may remind our readers, is intended for circulation among native youth who understand the English language. Gentlemen purchasing copies for gratuitous distribution, may have them forwarded to them by banghy, when necessary.

We have seen two numbers of the *Dig-Darshun*, a Maráthí magazine published by some of our native friends, whom we wish to see enjoy the greatest success in their editorial labours. We may afterwards more particularly notice it.—*Oriental Christian Spectator*.

30.—RESTRICTION OF THE ARAB SLAVE TRADE.

Political Department, Notification. His Highness Sied bin Sultan, the Imaum of Muscat, having on the 17th December, 1839, consented to the three following Articles being added to the Treaty concluded with His Highness by Captain Moresby, under date the 30th August, 1822, prohibiting any traffic in slaves, being carried on by sea within certain limits in his Highness's territories, the same are now published for general information.

"I agree that the following Articles be added to the above Treaty, concluded by Captain Moresby on the aforesaid date.

1st. "That the Government Cruizers whenever they may meet any Vessel belonging to my subjects, beyond a direct line drawn from Cape Delgado, passing two degrees seaward of the Island of Socotra, and ending at Pussein*, and shall suspect that such vessel is engaged in the Slave Trade, the said Cruizers are permitted to detain and search it."

2nd. "Should it on examination be found, that any vessel belonging to my subjects is carrying slaves, whether men, women, or children for sale, beyond the aforesaid line, then the Government Cruizers shall seize and confiscate such vessel and her cargo. But if the said vessel shall pass beyond the aforesaid line, owing to stress of weather, or other case of necessity, not under control, then she shall not be seized."

3rd. "As the selling of Males and Females—whether grown up or young, who are Hoor, or free, is contrary to the Mahomedan religion and whereas the Soomalees are included in the Hoor, or free, I do hereby agree, that the sale of Males and Females whether young or old, of the Soomalee Tribe, shall be considered as piracy, and that 1 month from this date, all those of my people convicted of being concerned in such an act shall be punished as pirates.—Dated 10th Showal, 1255. A. D. 1839.

Seal of Seid bin Sultan. *L. S.*

True Translation, (Signed) S. HENNEL, *Resident, Persian Gulf.*
By order of the Hon'ble the Governor in Council,
L. R. REID, Chief Secy. to Govt.

Bombay Castle, 18th May, 1840.

Ibid.

31.—DEATH OF THE REV. ALEXANDER FYVIE, OF SURAT.

Of this trying dispensation we have received intimation in the following touching letter:—

My dear friend,—“In the midst of life we are in death.” May it be our happy privilege to be waiting for the coming of the Lord. This introduction to my letter may lead you to suppose, that I have heavy tidings to communicate. Yes it is the case. My beloved brother and companion in Missionary labour for the last eighteen years is no more. He has left us. His work on earth is done, his wife is a widow, and his dear children fatherless. He died on the 10th instant, of a bilious fever of a few days continuance. His body now sleep in Jesus, in hope

* On the Mekroom coast.

of a joyful resurrection, in the Mission burying ground at the South end of the Chapel, which he lately superintended, from its commencement to its completion. We bless God that he was spared to complete this work ; for humanly speaking I do not see how the work could have been carried on without him. He now rests from his labours and anxieties. God accepts his work, and the Lord, I trust, will hear his prayers long after he is gone, that prosperity may attend his cause in this place. For some time past, his mind had appeared particularly spiritual, and death and eternity seemed to pervade his prayers ; and I for some months past feared that a breach was about to be made in our happy circle. What I feared, has come to pass ; but we bow with submission to the divine will, well with his bereaved partner, and well also with his fatherless children ; and it will no doubt be well with us in this Mission, if we rightly improve the dispensation, though we are now deprived of his labours and wise counsels. The great head of the church ever lives, let us confide in Him, and rely on his faithful and precious promises.

That my dear brother's illness would have terminated fatally was not apprehended till within twelve hours of his death, when he suddenly became worse attended with great weakness and delirium, and in this state he continued till his happy spirit was released from its clay tenement. This state of unconsciousness prevented him expressing to us his views and feelings in reference to that happy state on which he was entering. But as it regarded himself this was a matter of little importance, he had long been familiar with death, and was looking and waiting for the mercy of our Lord Jesus unto everlasting life. " Blessed are the dead who die in the Lord, they rest from their labours." May " we be followers of them who through faith and patience inherit the promises."

Mrs. Fyvie feels the stroke most keenly ; but bears it with great Christian resignation. May she ever be supported by the presence and grace of our compassionate high-priest and intercessor, the Lord Jesus Christ. Begging an interest in your prayers and in those of the friends of Christ generally, that this dispensation may be sanctified to us all,

I remain, my dear friend, yours most affectionately,

Surat, 17th June, 1840.

W. FYVIE.

Our departed friend has long been known and respected in this presidency as an able, and most faithful, pious, laborious, and judicious missionary ; and many will most sincerely mourn his removal. The loss which the Surat Mission has sustained by his death is great indeed ; and we deeply sympathize with those who have been bereaved of an invaluable friend, companion, and counsellor. May the Lord heal their sorrows, and graciously renew that support to his cause which, for his own all-wise but inscrutable purposes, he has removed for a season by the stroke of his afflicting hand. The departed, though dead, will yet, by his translations, and compositions and the light of his example, speak to the natives of Gujarát. May they listen, understand, and obey ; and may many of them at last follow him into those happy regions into which he has been conveyed by Him that loved him !

A sketch of Mr. Fyvie's life and missionary career, we are persuaded, would prove gratifying and edifying to many both in India and Britain. May we venture to request his respected brother to furnish us with such a document ?—*Ibid.*

ACKNOWLEDGMENT.

The following sums realized towards defraying the expenses of the enlargement of the Circular Road Chapel, are thankfully acknowledged.

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