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THE
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CHRISTIAN OBSERVER.

(New Series.)

No. 9.—SEPTEMBER, 1840.

1.—*A few Notes on Lower Egypt.—Alexandria,—the banks of the Nile,—Scriptural illustrations,—Grand Cairo,—the Magician.*

N. B.—In the following brief notes the writer does not profess to advance any thing new or original. His sojourn in Lower Egypt was far too limited to admit of extensive observation, inquiry or research. He saw nothing beyond what hundreds besides have seen, and not a few have described in some form or other. All that he pretends to is, to picture forth, in his own way, some of those ordinary phenomena which were presented to his own senses—accompanied with such reflections or remarks as they happened to suggest to his own mind.

On Saturday afternoon, the 14th December, 1839, wearied and sickened with our accommodation and treatment on board the French Steamer, all were on deck, eager to catch the first glimpse of Egypt,—that land so fraught to the mythologist and antiquarian with fable, mystery and wonder,—that land so fraught to the Israelite and Christian with heart-stirring associations of Divine interposition and prophetic accomplishment. The declining sun shone with peculiar effulgence athwart a cloudless, pure, and bracing atmosphere; while the gentle ripples of the “Great Sea” only broke into fairer beauty its ever-varying reflections of the beams of heaven. At length a shout of welcome gratulation was raised at the appearance, in the sharp clear line of the horizon, of a forest of well-defined top-masts. They were those of the combined Turco-Egyptian fleet, consisting in all of about sixty vessels of war, of different dimensions—from the Pasha’s huge four-decker, downwards—then riding safely in fraternal embrace in the harbour of Alexandria. In front appeared the summit of Pompey’s column, composed of one entire block of red granite, right across the naval armament,—on the left, the bare sharp point of one of the obelisks, com-

monly designated "Cleopatra's needles,"—on the right, the modern lighthouse, the poor and degenerated successor of that which was once ranked as one of the wonders of the world;—all grotesquely blending with numberless windmills in rapid motion grinding corn for the fleet, and barracks and dockyards and minarets.

The island of Pharos originally stretched across the mouth of the great harbour, like an enormous breakwater, leaving a convenient passage open at either extremity. About half-way between the centre and the eastern point, the island was united with the main land by means of an extensive artificial mound. This was the work of one of the Ptolemies, successors of Alexander. On both ends of the island the sea has now greatly encroached,—thus apparently widening the mouths of the two harbours separated by the intervening moat. But the encroachment has proved a dangerous one; for while the upper soil and loose materials have been swept away, a long low rocky reef almost level with the surface of the water has often deceived the mariner to his ruin; while the great harbour itself has in many parts been shallowed or choked up by deposits of the ballast of ships during the long period of Mahammadan misrule and barbarous negligence. Till within little more than twelve years ago, the once magnificent city of Alexandria had wholly disappeared; a few miserable dungeon-like edifices built along the mound and the island somewhat after the form of the letter, T, continuing to bear, as if in derision, that celebrated name. Of late a new town has began to be built, farther inland, out of the excavated ruins of the ancient city, the great square of which is chiefly occupied by those stately Consular fabrics over which wave the flags of all civilized nations. The whole has been surrounded by a wall, of sufficient strength to repel any sudden incursion from the wild Arabs of the desert. The present Pasha's palace stands at the western end of the island—constructed not for shew but utility—where his favourite pastime is, to sit in his durbar and watch the ingress, the egress, and various other evolutions of the fleet.

Alexandria has now once more become the busy bustling scene of commercial enterprise and political intrigue. More than once have the destinies of the world, politically and religiously, quivered in the balance in that seat of empire and of faith. And now, after long centuries of utter inanition, like a phoenix from its ashes, it seems all of a sudden to have sprung up into reviviscence and pristine strength. The eyes of all nations seem now to be directed and the energies of all nations to be concentrated towards that singular spot. What a contrast between the arsenals and the dockyards and the fleets

and the Consular Residences and all the stirring activities which characterize the mean and insignificant Alexandria of our day—the grand focus of European politics—and the grim and desolate solitude which overspreads the site of the magnificent Alexandria of ancient times! A walk over that site was the most dreary and melancholy which it ever was the lot of the writer to encounter. Who, versed in the knowledge of antiquity at all, has not read with a feeling somewhat akin to the admiration of romance, of the luxurious emporium of universal commerce—the proud capital of the Ptolemies—the noble see of Athanasius?—with its parallel and transverse streets of unrivalled magnitude—adorned with a countless profusion of temples and palaces, theatres and public baths, libraries and museums, groves and schools of learning and philosophy? Where are all these now? Rather, where are the *vestiges* of them? So utterly despoiled did that devoted city become of its columns, pilasters, and obelisks of marble, porphyry and granite, for the embellishment of the metropolis of the world;—so upheaved and devastated by earthquake and conflagration;—so over-run and ransacked by the fierce legions of Rome and the still fiercer legions of him who issued the memorable decree respecting the library of 700,000 volumes: “If these writings of the Greeks agree with the Koran, or book of God, they are useless, and need not be preserved; if they disagree, they are pernicious and ought to be destroyed;”—so upturned and pillaged for materials, wherewith to rear and adorn other cities in Egypt and the adjacent territories;—that, *literally*, not one stone has been left upon another, and scarcely one stone left any where at all! It is this *totality* of subversion and erasement which fills the mind with wondering reflection. It is nothing uncommon in all countries—once the seats of empire and dominion—to meet with ruins of temples, and palaces, and other public edifices, or even of whole cities. But it usually happens that so much remains to indicate the forms and proportions of the original structures as to stimulate the imagination to fill up the outlines—and thus draw away the mind from the painfulness of present desolation to revel amid the joyfulness of past beauty and grandeur. Or, it may happen that the remaining ruins exhibit such rare and fantastic shapes, or are mantled over so gracefully with such vegetable products of different growths and variegated hues, as to form the most striking and peculiar features in a landscape that kindles into fire the poetic muse. But it surely is an unwonted spectacle to traverse the site of one of the most extensive and magnificent of cities, and not to meet with aught but a naked arid waste—no, not even with a speck

of verdure or a shrub, and scarcely with a fragment of ruin upon the surface!—The wearied eye being everywhere met with nothing but flat, or furrowed, or mounded masses of comminuted rubbish—mortar and marble and granite pounded into common dust or granulated sand—and driven about in clouds by the hot winds of the Lybian desert. So often has this minute rubbish been upturned for building materials that it is now difficult to find loose fragments of stone even at a considerable depth. Such an utter ever-sion and evanishment of a mighty city we had not previously conceived as possible. Thus, it were no figure to say that *it* was *swept with the besom of destruction*. To the eye, to the feelings, the scene spoke aloud that it could have been visited by nothing less than the breath of Jehovah's displeasure—the withering blast of Divine retribution! We cannot, it is true, point so authoritatively, as in the case of many other ancient cities, to the proximate moral causes of an overthrow so disastrous. But this we assuredly do know, that the pride of wealth and power, the insolence of tyranny, the atheistic exclusion of the Supreme Sovereign from the counsels of earthly governments, the wilful rejection or corruption of Divine truth, and the persecution of God's peculiar people have, in the dispensation of a righteous Providence, ever been followed sooner or later, even in this world, with a terrible recompense of reward. And is there not enough, yea, more than enough in the strangely varied and eventful history of Alexandria, to justify us in classing its fate and final doom in the same category with that of Sodom and Gomorrah, Tyre and Sidon, Nineveh and Babylon? Oh, that existing nations and cities, especially those of Christendom, were wise—that they would consider all this—and, by timely repentance and submission to Him, who is the King of kings and Lord of lords, arrest the sentence of condemnation, and avert the dread catastrophe which threatens ere long to bury them in their own ruins!

The present route from Alexandria to Cairo, following as it does the windings of the Mahmoudi canal and the Nile, is extremely circuitous and often very tedious—occupying on an average from three to six days, though the direct distance does not exceed one hundred and fifty miles. Proceeding first, for fifty miles in an easterly direction, by the canal which turns into Alexandria the waters and the commerce of the Nile, we gladly left behind us the cheerless scenery of rubbish piles and burning sands,—passing the lake of Marcotis, whose banks, once celebrated for their vines, are now scorched by the breath of the desert into utter barrenness; and whose bosom, subsequently well nigh drained and converted into corn-fields be-strewn with villages, was, at the beginning of the

present century, through the inevitable necessity of war, again submerged beneath the waves of the Mediterranean. From the canal itself nought is visible, save the excavated mud which has been thrown up on either side like one continued wall. The blue sky above, with its glorious sun by day and starry lamps by night; in other words, the scenery of the heavens alone could afford solace or delight. As far as regarded terrestrial scenery, beyond muddy water and naked mud banks, we might as well have been sailing along the bottom of a deep ditch. And to add to our consolation it was soon found that our boat so abounded with vermin and insects, that it looked as if we carried along with us a goodly remnant of the plagues of Egypt.

Having arrived at the terminating basin of the canal, and crossed a narrow isthmus of a few hundred feet through the miserable village of Atfe, we at last cast our eyes on the western or Rosetta branch of the Nile. What Christian can behold that stream for the first time, without a rushing flow of emotions?—emotions, many of them of such sacred and mysterious awe that he can scarcely define them to himself? Was this indeed the very stream, on which once reposed, in unconscious slumber, in an humble “ark of bulrushes,” the infant Moses, who was destined to be the special Legate of Jehovah to the proudest of monarchs—to be favoured with so glorious a vision of the “glory” of the great “I AM,” in the clefts of Sinai—and to appear in glorified form to the amazed disciples on the mount of transfiguration? Was this the very river which, once dyed with the blood of thousands of Hebrew innocents, was doomed, as if in righteous retribution on a remorseless race, to have its own cleansing and fertilizing waters “turned into blood,”—corrupting the land and famishing its inhabitants?

On our way up the Nile we constantly went on shore, and walked along the banks,—not unfrequently making little incursions into the interior. This we were enabled to do without retarding our progress, as the wind often failed for a whole day, and the process of dragging the boat against the current was tardy in the extreme. No flat region can be more beautiful than Lower Egypt at that season of the year. The waters of the annual inundation had not only wholly withdrawn from the land, but half subsided in the channel of the river. Vast level plains spread out on all sides—having their carefully cultivated soil clad in the *living green* which distinguishes the first fresh blades of vegetable produce in the month of *May* in British climes—and their borders fringed with rows and their points of junction garnished with clumps

and groves of date trees, palmyras, sycamores, and other evergreens. Thus for miles together it often presented the aspect of a beautiful well-dressed garden—without, however, any trace of that boundlessly prolific and spontaneous exuberance which characterizes the plains of Bengal. The numberless trenches and canals for distributing the redundant waters of the river, and the many pieces of mechanism in busy play to supply the deficiencies, or perpetuate the effects of the inundation, at once announced the difference between the rain-flooded Delta of the Ganges and the almost rainless Delta of the Nile.

Though few of the surrounding objects were really new to us after having sojourned in tropical climes, yet the absence of several years tended to throw somewhat of the freshness of novelty over the aspect and operations of an Egyptian landscape. But what pleased us most was the clear light often thereby thrown on the language and allusions of sacred writ. What does the very name of the river—*Nile*—import? It is a term which, in Arabic, Sanskrit and other oriental languages, signifies, *dark blue*, or *black*; and all agree that it has been significantly applied to the great river of Egypt, on account of the singularly *black* slime which it so copiously deposits. Now, does not this at once remind us of the Scriptural appellation of the river—*Sihor* or *Sichor*—an appellation the meaning of which is, *black*? “And now, what hast thou to do in the way of Egypt, to drink the waters of *Sihor*?” Jer. ii. 18. In like manner, the name of the country. After the Greeks and Romans, we call it Egypt—supposed to be a contraction for *Aia-gyptos*, the land of *Gyptos* or *Kyptos*, which doubtlessly exhibits the rudiment of *Copt*, the denomination still retained by the existing remnant of the old Egyptians. In the Bible it is designated “the land of *Mitsraim* or *Misraim*,” from *Misraim*,—numbered in Gen. x. 6, as one of the sons of Ham,—who was destined to colonize and eustamp with his own name that part of Africa—his father’s divinely allotted inheritance. The name often appears also in the Bible in its singular form, “*Misor*” or “*Misr*.” And can it but sound pleasantly in the ear of the Biblical student to hear the term, *Misr*, constantly dropping from the lips of the Arab fellahs and other native inhabitants, as the only name by which their own land is known to themselves? Another scriptural appellation of Egypt is “the land of Ham” or “Cham,” Psalm cv. 23, 27, &c. And is it not pleasant to remark that “Chamia,” the land of Ham or Cham, is the very name by which Egypt is still familiarly distinguished among the Coptic population?

In reading the account of Moses’ “ark of bulrushes daubed with slime,” a British reader, judging by comparison with the

products of his own soil, often thrills at the idea of extreme insecurity which the description is apt to present to his fancy. On the banks of the Nile his fears would be abated. There—the bulrushes grow at this day,—thick, strong, tough reeds,—fit when united to bear a man not less than an infant;—and many of the native boats are still to be seen plastered over with no other substance than the glutinous slime of the Nile, instead of pitch and tar. In like manner, judging solely from home experience the illiterate is often surprised and at a loss to conjecture what the process of brick-making alluded to in Exod. v. 7—18, can possibly be. On the banks of the Nile that process is still abundantly exemplified. The bricks are not first fashioned—piled up—and then subjected to a furnace heat as in our native country. No; straw, or stubble is collected in large quantities—cut or chopped into small pieces—intermingled with a large mass of the clayey slime to render it more tenacious;—and lastly, when portions of this mixture have been separated and moulded into their destined shapes, they are spread out and exposed to harden in the sun. Sun-made bricks of this composition of straw and clay often become as enduring as granite rocks. In beholding ever and anon a solitary fisherman labouring with his hand-nets on the margin of the river, how significant appeared the rebellious and ungrateful murmuring of the Israelites in the wilderness: “We remember *the fish* which we did eat in Egypt freely,” Numb. xi. 5. Nor could we be less struck with the singular juxtaposition of the words which follow: “the cucumbers, the melons, and the leeks, and the onions, and the garlic.” For, turning towards the interior, it was apparent to the eye that Egypt land is not less productive than in days of yore, in these and other similar vegetable productions. Here too, was the stately “palm,” the most juicy of all trees, reminding us of the beautiful similitude of the Psalmist, “the righteous shall flourish like the palm tree, they shall bring forth in old age, they shall be fat and flourishing,” Psalm xcii. 12—14;—and the “pomegranate, the almond, and the olive,” and scores of other products emblemized or consecrated in the parables and narratives of the Book of Life. How vividly, also, were these visible effects of the annual rising and overflowing of the Nile calculated to illustrate the bold imagery of the prophet, “*Egypt riseth up like a flood*, and his waters are moved like the rivers?” Jer. xlvi. 8.

The process of irrigation, every where exhibited, seemed to clothe with new significancy many passages of Scripture. A deep well is sunk close by the river's bank. By means of a narrow connecting channel, deepened in proportion as the

river subsides, the well is constantly replenished. Above the sunken well or fountain is a vertical wheel, around which is made to revolve a series of from *twenty* to *sixty* earthen jars or pitchers with narrow necks. These, bound to two parallel ropes, as the wheels roll round, are made to descend with open mouths towards the surface of the water. Therein they dip or plunge, and, when filled, ascend with their aqueous burden on the other side. On passing their zenith altitude, so to speak, they are again turned upside down and discharge their contents into a large wooden trough or cistern; which, communicating with the main trunk of the small irrigating canals, maintain an uninterrupted supply through a thousand wide-spreading branches. Is it not from this peculiarly oriental process that the imagery in Eccl. xii. 6, has been taken?—when the Royal Preacher under different emblems, so graphically portrays the dissolution of our earthly tabernacle?—when, as if with his eyes fixed on the piece of rude but important machinery, now described, he speaks of the “pitcher broken at the fountain and of the wheel broken at the cistern?” In the process of irrigation in a country like Egypt, suppose the “pitcher and the wheel” to be “literally broken at the cistern and fountain,” what must follow? In many places it was our lot actually to witness a broken “wheel and pitcher”—broken and deserted, through neglect or oppression. What was the *visible* effect? Deprived of its moisture and consequently of its vegetative powers, the land became an easy prey to the loose drifting sands of the desert. All annual and biennial products had disappeared. The spaces between the irrigating furrows were completely filled up. While even the more sturdy perennials, such as the sycamore, half buried in wreaths and knolls of sand, began to exhibit a withered and drooping aspect. What a striking picture of the melancholy aspect of the human frame—once mantled over with the verdure of youth and the multiplying fruitfulness of riper years—when the *fountain* of the *heart* with its *cistern* and *wheel* and *pitcher*—its *ventricles*, *tubes*, *veins* and *arteries* for the reception, propulsion and distribution of that blood which is “the life of man;”—when all, all, emptied and broken, cease to discharge their life-sustaining functions? How felicitous beyond all previous conception did the graphic imagery of the sacred penman appear amid the *broken wheels* and *broken pitchers* which occasionally exhibited to the eye such death-like desolation even on the banks of the Nile!

Again, the water, when raised, as already remarked, is made to flow in a central trench or canal. This canal is often artificially elevated several feet above the surrounding fields.

From the sides of it are made to diverge numberless smaller transverse ridges parallel to each other; with a scooped or hollowed line running along the crest for the flow of the water. Across these again, and consequently intersecting them at right angles, a similar series of parallel ridges is formed,—thus converting the whole field into a sort of mosaic or parterre of small square spaces; in all of which, if the husbandman wills, produce of different qualities may be reared, as he has the regulation of the needful supply of water absolutely in his own power. But why dwell so minutely on this process? The reason may be briefly stated. When the cultivator is to let in the necessary supply of water on any one of the small squares in which the seed has been sown, how does he proceed? He walks alongside of the narrow ridge; and without any instrument in his hands, and without even bending down, he makes a small opening in it with his *foot*:—when the desired quantity of water has poured in, he returns, and with his *foot* shuts it up again. Does not this process at once illustrate a passage in the Bible, which, to the natives of northern climes, must otherwise appear not only obscure but unintelligible? “Thou sowest thy seed, and *waterest it with thy foot*, as a garden of herbs.” Deut. xi. 10.

All travellers in Egypt must be struck with the multitudes of *dogs* which prowl about in all directions, maintaining by night especially, a perpetual chorus of discord. Of these it is said that the French, during the invasion of Napoleon, killed thousands. But they were not long in multiplying and replenishing the land. If we suppose—and there is no want of verisimilitude in the supposition—that this domestic animal so superabounded in the days of old, what a new and unthought of emphasis does it give to a memorable passage in Exodus? On that awful *night*—that night of darkness, distress, and horror—when the children of Israel were besought by the tyrant Pharaoh to march out in haste;—what an image of the intensity of the panic, the universality of the consternation, is afforded to us, when,—notwithstanding the bustle, noise and confusion inevitably consequent on the sudden uprising and departure of 600,000 men, besides women and children, and “a mixed multitude” of Egyptians and others,—it could be said, that “*not a dog moved his tongue against man or beast?*”

One evening, in walking along the banks of the river, a large herd of cows and buffaloes was seen rushing into the shallow waters on the opposite side. Five or six herd-boys, following close behind, first waded a certain distance into the gentle current, and then nimbly leaped, each on the shoulders of a

cow or buffalo,—holding fast for awhile by the horns, and eventually standing *upright*, being able to maintain their balance without any subsidiary aid. As each individual of the herd got beyond its depth, it swam,—the entire body being submerged, and nought visible above save the uplifted nostrils. When carried down, a considerable distance, by the rapidity of the middle stream, all, to the eye, seemed wholly to disappear, save the few slender and diminishing forms of the herd-boys. At length, however, on reaching the further bank they suddenly started up from the water, as if they had really emerged for the first time out of the river—and speedily began to graze on the meadow. By local association the incidents of Joseph's history were instantly revived on the tablets of memory. And when it was remembered that this was the very stream by which Pharaoh once dreamt he stood, what a freshness of colouring seemed thrown over the description,—“And behold, there *came up out of the river* seven well-favored *kine*, and they *fed in a meadow*?” Gen. xli. 2.

With such or similar objects constantly recurring—the enumeration of which might be greatly extended—objects of present and retrospective interest, time glided pleasantly away till we found ourselves landed at Boulac, the river port of Cairo, distant about two miles. What fancy has not glowed with accounts of the unrivalled magnificence of Cairo?—Cairo, “the proud city of the Kaliphs, the delight of the imagination, greatest among the great, whose splendour and opulence made the Prophet smile?” And certainly there is *one* view of it which does look at once novel and superb,—it is that from the rocky fortress so greatly strengthened and adorned by Yusuf or Saladin, the antagonist hero of the Crusades. The relative position of the fortress may be thus represented. Between Cairo and the sea, northward, the whole country is flat. Immediately contiguous to it on the south, commences the mountain chain of Makattan—an arid naked range of calcareous rock; which, at a varying, unequal distance, runs southward nearly parallel to the Nile, enclosing the eastern side of the valley as with an enormous perpendicular wall. On the abruptly terminating angular point of this lofty ridge, as it frowns in barrenness on the verdant Delta of the Nile, is built the citadel of the Kaliphs,—where are to be seen stupendous columns of red granite from ancient Memphis; the well of Saladin, about twelve feet square and three hundred feet deep, excavated in the solid rock down to the level of the Nile; the enclosure, where the last of the Mameluke Beys with hundreds of their followers, after having been invited by Mahomed Ali to a

friendly feast, were treacherously and barbarously massacred; and, alongside of that fatal spot, the new mosque of Egyptian alabaster, now rearing at the expense of the Pasha, as if in atonement for his many crimes of cruelty and blood. From a salient angle of this citadel there is a panoramic view—embracing an uncommon assemblage of objects of singularly varied and blended interest. Immediately under and around its *base* are seen spreading out, on the one hand, the ruins and aqueduct of Old Cairo; and on the other, the splendid tombs and mausoleums of the Kaliphs;—with the walls, the turreted battlements, and the three hundred minarets of New Cairo lying between. On the *west*, chiefly between the city and the Nile, lie the gardens and palaces of the Pashas, Beys, and other Turkish Nobles,—then the “exulting the abounding river” itself—on the other side of which stretch out fields of emerald green, hemmed in, at the distance of ten or twelve miles, by the bleak line of sand and rock which terminates the Lybian desert,—the platform of which is surmounted by the great Pyramids of Ghizah. Turning to the *south*, the fertile vale is seen ascending towards Thebes,—with the forest of palm trees, at no great distance, which enshrouds the ruins of Memphis, the city of the Pharaohs, and overshadows the spot that has been consecrated by the deliverance of the infant Moses—and overlooking the whole, the pyramids of Sakhara, reared on a cape-like projection of the elevated range of the desert. Confronting the *north*, the boundless plain of the Delta expands before the spectator,—with the ruins of *Heliopolis* or *On*, the city of the sun—the city of the Patriarch Joseph’s father-in-law, and famed as a seat of learning even in a land which was the cradle of philosophy and science:—beyond these, the field and the solitary tree, under whose branches *tradition* represents Joseph and Mary as having reposed, when “they fled with the young child to Egypt;” and which, as the recompense for such hospitable shelter, has been blessed with “miraculous longevity and eternal verdure;”—and, strangely interblended with all these and similar objects of antiquarian or sacred association, the present Pasha’s Polytechnic School, cotton manufactories, foundries, and powder-mills! To the *east*, opens up the great desert of the Red Sea, where the children of Israel once wandered under the guidance of the cloudy pillar—the chosen symbol of Jehovah’s presence. In the whole world beside it would perhaps be difficult to find, spread out, from one point of view, so singularly diversified a combination of the great and the small, the noble and the vile, the stable and the frail, the rare and the common, the beautiful and the unsightly, the ancient and the modern, the sacred and the profane;—vast arched aqueducts and

ditch-like canals, rich gardens and barren rubbish, verdant plains and desert wastes, living streams and naked rocks, minaretted mosques and tattered booths, palaces and tombs, pyramids and mud-huts, venerable relics of wisdom and obtrusive memorials of folly, marvellous remembrances of the forbearance and goodness of God, and striking monuments of the ambition and tyranny of man!

To the eye, viewing most of these objects externally and at a distance, the grand and the interesting may seem most to predominate. A closer inspection will usually serve to banish much of the illusion. Begin with the city of Cairo, the centre of the panoranic scene. From the elevated point of observation nought is discerned but the flat or ballustraded roofs of the houses, the cupolas and minarets of the mosques. Descend towards it, enter the interior, and its *principal* streets are soon found so tortuous and narrow as scarcely any where to admit of a single wheeled vehicle passing, and often not more than a single donkey. The houses, shooting up many stories in height, exhibit towards the streets little more than blank prison-like walls—save where, here and there, a grated aperture tends to confirm the suspicion that one is traversing a city of jails and condemned criminals. Far on high, a wooden framework is often made to strike out, so as almost or altogether to meet some similar projection on the opposite side, and thus to intercept the view of the blue vault of heaven overhead. And then, what incessant driving and beating of foot-passengers with sticks from right to left, to make way for the turbaned Turk or the grotesquely-robed government officials, mounted on asses, mules, horses or camels!—What grimaces, noises, and vociferations on the part of jugglers, beggars, slaves and fanatics!—What brayings and screamings when the confined, unpaved substitutes for streets are fairly blocked up by towering camels or donkeys, so largely laden with reeds or sticks or cotton bags as to threaten all passers by with a thorough crushing against the wall! What lounging, smoking, and vagrant idleness in dingy dens mis-named shops and bazars and marts of business! What swarms of noisome vermin everywhere, as if generated from the very dust!—In a word, what a total absence of taste and elegance and comfort?—What din and confusion, filth and smells, misery and squalid wretchedness!—No one who has traversed the streets and suburbs of Cairo need wonder that it should be “a city of the plague.” If the ancient Egyptians in their personal, domestic, and civic habits, at all resembled the modern, what fresh significance does the spectacle of Grand Cairo shed on the multitudinous precepts and ordinances of

the Levitical code, respecting cleanliness and ablution—altogether independent of their higher typical bearings in the progressive evolution of the gospel dispensation? In the contrast of Cairo with any of the great *Protestant* cities of Christendom, we never felt more vividly before, how much we are indebted to the religion of the cross, not merely for the hope of a heaven of glory hereafter, but for those refined and ennobling sentiments which naturally issue in all that can adorn, beautify, or comfort *the life that now is*. But the mosques with their minarets and crescents!—Are not they superb? To the taste and eyes of many they are. The outer walls, painted with alternated stripes of red and white—rising from bottom to top in parallel horizontal lines of a foot or two in breadth;—the dust-embrowned cupolas, minarets and crescents—which look like a profusion of fanciful stucco-work or huge Chinese toys:—such fantastic figures and variegated hues have doubtless their attractions; but whether for *the child* or *the man*—the vulgar likings of demi-barbarism, or the noble aspirations of highest civilization, we leave it to others to determine. Of this we are satisfied that, in point of real symmetry, elegance, and grandeur, there are a dozen cathedral churches in London alone, incomparably superior to the finest mosque in Cairo. It could not well be otherwise. In all climes and in all ages,—from the cavern and monolithic temples of Arabia Petræa, Bameean and India, to the mosques of Cairo and Constantinople and the cathedrals of christendom,—there has been, there must be, a parallelism between the professed faith of a people and all the external symbols of that faith. In Mahammadanism, all is material, sensuous and grovelling.—Hence, the general poverty of conception and design, the meanness of proportion, the sheer unidealistic finery of ornament, and all the sense-regaling accessories so characteristic of a first-rate Mahammadan mosque. In Christianity, on the other hand, all is immaterial, spiritual, sublime.—Hence, even amid abounding corruptions, the solemn grandeur of conception and design, the majestic stateliness of proportion, the emblematic richness of embellishment, and all the soul-elevating accompaniments of the Christian cathedral.

But the most absorbing object of attraction at present in Cairo is the celebrated Magician, the fame of whose exploits has been made to ring through the cycle of European literature. To our regret he was absent at the time of our sojourn; but having conversed with many who had been witnesses of his performances, we feel warranted in making these the subject of special remark. The alleged feat, for which he is chiefly distinguished, is that of *producing, in a magic mirror of ink,*

the image of any person, absent or dead. For this operation the only qualified person is a boy not arrived at the age of puberty, or an unmarried woman. In the boy or virgin's right hand the magic diagram is drawn and ink poured into it. The magical apparatus consists of a chafing-dish with live charcoal, bits of paper on which are written incantations, frankincense and other aromatic drugs. After incantations and incense have been burned in the lustral fire till the room has been filled with smoke, painful at once to the visual and respiratory organs, and after repeated mutterings and incantations, the subject of the experiment is asked if he sees any thing in the ink. Should the process promise success, the reply is in the affirmative. Next follows, in answer to successive queries, a series of images, viz. a man sweeping with a broom, seven flags of different colours one after the other, tents and soldiers, a bull and sacrifice, the grand Sultan riding on a horse, alighting in his tent, and partaking of a cup of coffee. At this stage, when all these preliminaries are terminated, the visitor is asked to name any one, absent or dead, whose image he wishes to be exhibited in the mirror of ink to the eyes of the person holding it in the right hand. And then it is, that true images of individuals, said to be altogether unknown and unheard of by the operating Magician and the subject of the operation, are alleged by respectable European authorities to have been really produced. This is the exploit which, of late years, has exercised the ingenuity of so many literary and scientific *savans* in Europe; many of whom have pronounced it mysterious and utterly inexplicable;—while some have not scrupled to refer it to supernatural, and others, to subternatural or Satanic agency.

On this latter subject, we would first remark, that the fact of the exploit's being mysterious and inexplicable is, *of itself*, no proof whatever that it is either of a supernatural or of a subternatural character. Else must the vast multitude of feats, performed in all ages by the "joculators, jugglers or tregatours," of the east and of the west, and which have never been satisfactorily explained, be pronounced superhuman too! It is not many years since a bráhman at Madras was wont to exhibit the unwonted spectacle of *sitting*, from 12 to 40 minutes, *on the air*, about four feet from the ground. He himself confessed it was a *custom which, by ordinary but peculiar means, he had gradually acquired*:—yet who has succeeded in unveiling the mystery? Then also must the huge aggregate of inexplicable phenomena, so devoutly believed in days of ignorance to have been the result of secret connection with the agencies of the invisible world;

but which have since been amply accounted for by Sir D. Brewster and others, on principles of Natural magic, be still held to belong to the class of Divine or Satanic influences! The extraordinary phenomena manifested, during the sitting of the Commission appointed to survey the king's house at Woodstock after the death of Charles I. and which, at the time, were viewed by not a few of the learned, and universally by the unlearned, as the *undoubted effects of supernatural powers*, were at length fully ascertained to have proceeded from the *ingenious contrivance and invention* of "the memorable Joseph Collins of Oxford, who, having hired himself as Secretary (to the commission) under the name of *Giles Sharp*, by knowing the private traps belonging to the house, and by the help of *Pulvis Fulminans*, and other chemical preparations, and letting his fellow-servants into the scheme, carried on the deceit without discovery to the very last." The *mere inexplicability*, therefore, of any feat, however marvellous, is not enough to precipitate us upon the supernatural—as offering the only adequate solution. This were not to untie, but to cut, the Gordian knot—not to tread patiently in Baconian paths, but to rush blindfoldly into the universal solvent of the dark ages—not to arouse the inductive energies of the soul to inquire, but, by the lazy whispers of credulity, to lull these energies asleep.

Is it that we doubt the existence of supernatural agency? God forbid. That such agency has been repeatedly exerted, let Egypt land itself, the Red Sea and the wilderness—let Judea, with its lakes and rivers, its mountains and plains, its cities and villages,—let all of these together tell, how often the Lord of Nature extorted from all her elements a confession of His presence and supremacy. It is because of the intensity of our belief in such miraculous interpositions, that we are filled with holy jealousy, whenever these are, wittingly or unwittingly, confounded with the juggling tricks and cunning artifices of ingenious but deceiving men. The Magician himself sometimes asserts that he operates under the influence of "good spirits." Now good spirits act only according to the *commission* they receive from God. "Nec Deus intersit nisi dignus vindice nodus," was the test proposed even by a Pagan. Among all the recorded miracles of Scripture, is there one which may not challenge the most rigorous application of such a test? Which of them, in their general or specific end, object, and design, was not *worthy* of the God of Creation, of Providence, and of Grace? But what end, *worthy of God*, is answered by the alleged preternatural feat of the Egyptian Magician?—To have his own treasures replenished with the wares of his wonder-striking performance—and to gratify the aimless

if not lawless curiosity of a few Europeans, who give no proof of having at heart the vital interests either of God or of man :—is this an *end, worthy* of the interposition of Deity ? At other times, the Magician seems to allege that he acts with the assistance of “evil spirits.” Now evil spirits can only act as they are *permitted* by God. Under the ordinary dispensation of Providence these are allowed, for purposes of trial and probation, to exert various agencies, which may be resisted and defeated by watchfulness, prayer, and other ordinary means of Divine appointment. Under an extraordinary dispensation of Providence, these may, for other and higher ends, have liberty to put forth preternatural powers, which can only be resisted and defeated by the forthputting of other preternatural powers of resistless might. If ever such license was granted to wicked spirits at all, it doubtless was, when the great redemption of the Israelites from Egypt was to be achieved by Jehovah through his servant Moses ; and the immeasurably greater redemption of a world of lost sinners was to be consummated on Calvary by a greater than Moses, even Him who was “Jehovah’s fellow.” *If*, on the former occasion, a more than ordinary latitude in aping true miracles, was conceded to the foul spirits of darkness, was it not that,—by means of the celebrated public confession extorted from the lips of their instruments, the magicians, “Surely the finger of God is there,”—their own utter inferiority and helplessness might be *visibly* demonstrated in the eyes of Pharaoh, his Lords and Counsellors, and the whole body of the people?—was it not that, on so grand a stage as the city, which was at that time not the metropolis of Egypt merely but the central seat of Idolatry, the very throne of Satan’s earthly dominion, Jehovah’s absolute supremacy over the gods of heathenism and all “the principalities and powers” of the invisible world might be gloriously vindicated ? *If*, on the latter occasion, an unwonted license was given to the same wicked demons to convulse the bodies and infuriate the spirits of men,—was it not that,—by the public confession of their subjection and final doom, “Art thou come to torment us before the time ?”—emphatic demonstration might be afforded to the *very senses* of all around, that this was indeed the very “Seed of the woman,” who was destined to “bruise the serpent’s head,”—that this was indeed the very personage whom prophets in every age had foretold, as “the mighty King,” who would come into the world to “destroy the devil and his works ;” and take unto himself the kingdom which had been so basely usurped, as well as the power, and the dominion ? And were not all these *ends*, great and noble, wise and good ?—ends, every way worthy of Him, one chief part of

whose design was to extirpate all error and sin and false dependences, that poor, sinful, deluded men might return, and learn to trust in Himself, who alone is the Fount of pardon and grace, holiness and peace, wisdom and happiness?—Compare with ends so glorious, the *only end* which has ever yet been served by the alleged preternatural feats of the Egyptian Magician,—to wit, the replenishment of his own coffers, and the gratification of a few inquisitive Europeans!—Surely reason must have wholly fled the breast of the man who can tolerate any hypothesis which necessarily involves, or leads to such a comparison at all!

From such general considerations alone we could not, for a moment, hesitate in pronouncing the pretensions of the Magician himself to the assistance of familiar spirits whether good or bad—pretensions which have sometimes been acceded to by others with an easiness of credulity that reflects little credit on this boastful age of the march of intellect—wholly apocryphal. On his claims, we could not hesitate to return the verdict, not simply of “not proven,” but that of “disproven.” There are, however, considerations of a specific character which ought to arouse the vehement suspicions of even his most credulous admirers. *First*, what are those *lustral fires, aromatic fumigations, written spells, mutterings and invocations*, but the ordinary apparatus wherewith the juggling impostors of every age and clime have endeavoured, by *intensely occupying more than one of the senses of the spectators*, to render their tricks and artifices more difficult of detection? *Secondly*, is it not a circumstance of prime importance that all *the antecedent images*—brooms and flags, tents and soldiers, bulls and sacrifices, sultans and coffee—are, as to *number and order of succession*, in every experiment, *almost uniformly the same*? This being the case, what boy or girl in all Cairo, likely to be subjected to the magical operations, may not *previously* become as familiar with the nature and succession of these *expected* images as the pretended familiar spirits themselves? *Thirdly*, it is a *fact*, known and notorious to such of the permanent European residents as have been at pains deliberately to investigate the matter, that the Magician has a multitude of willing agents in his confidence—that between these and the native attendants of any stranger of rank or consequence who might be desirous of witnessing the magical exploits, as well as the native servants of the hotel or other place of residence, a busy and constant intercourse has often been detected—and that particular boys, apparently selected at random and without any previous mutual understanding, have been shewn to have been passing the

street or purchasing articles in a neighbouring shop, under peculiar circumstances which could leave room for no other conviction than that they were there, by *preconcert and design*, at the *precise juncture of time* when their services would be required.—All of which ascertained facts go the full length of proving that there is *collusion*, to at least a *certain extent*. *Fourthly*, it has been admitted by Mr. Lane, and other admiring eulogists of the Magician, that *his attempts have often failed*. By European residents at Cairo who had been repeatedly present, and who, when not personally present, had ample opportunities of learning the result in other instances, we were positively assured, that *the cases of total failure so greatly out-numbered those of real or apparent or partial success*, that the *former* constituted the *general rule*; *the latter*, the *rare or occasional exceptions*! Nor is this all. There are other circumstances which tend to throw still further light on the real character of the whole procedure. The instances of the apparent or partial success have usually occurred, as in the case of Mr. Lane and others, when the character, habits, pursuits, studies, home connections, and topics of conversation of the visitors have been more or less known to vigilant and intelligent natives around them—when the boy, or subject of the operation, has been secured through the instrumentality of some one, directly or indirectly under the influence of the Magician—or when the interpreter, or medium of communication between the parties, has been the Magician's own hired servant. The instances of total failure, on the other hand, have usually occurred, in cases where the inquiring party has been a new or unexpected visitor—and when both the boy and the interpreter have been provided by that party. We had long converse with a Christian youth of uncommon intelligence for his years, and of sterling integrity of principle, who had been purposely so selected. The Magician himself, on examination, could not help pronouncing him, as to age, &c. a *fit person*. Full well did he know previously what preliminary images, flags, tents, and such like, *ought* to have appeared in the magic mirror of ink; but when duly interrogated, he was constrained to answer, that he *saw nothing*. The Magician then declared that the *sky* had become *unpropitious*, and the experiment was suspended for a more favourable day. The day having arrived, the same youth again submitted to the operation; still he could *see nothing*. The sky had again become unpropitious. And when it was proposed a third time to repeat the experiment with the same youth, the Magician *peremptorily refused*. The young man, however, added in substance the very weighty and important remark, that, his

head having been kept so long over the chafing dish, in which were burnt the aromatic drugs, before any question was asked, he found a *tendency to giddiness, and a sort of stupifying sensation growing so strongly upon him, that he felt almost resistlessly tempted to say, that he saw what he really did not see, in order to be the more speedily delivered from the magical pillory of torture.* We also had long converse with one of the most enlightened Europeans, and certainly the best Arabic scholar in Cairo, who had often volunteered his services as interpreter, on very purpose to satisfy his own mind as to the facts of the case. He assured us that he undertook the task under a decided leaning to the persuasion that, *if* all the previously reported facts were *really substantiated*, without a clue to any collusion or other modifying or explanatory circumstance, he could not well see how they could be accounted for, except by reference to preternatural agency. After repeated trials, his firm and unalterable conviction was, that, be the art or artifice what it may, it had, upon the face of it, *indubitable signatures of a juggling imposture.* Among these, he strongly asserted it *as a fact*, that *many* of the questions were *leading ones*;—that many of them were put in the *suggestive* form, such as—instead of asking the youth, What do you see?—asking him, Do you see a flag? &c.;—and that many of them were moulded in an *alternative* form, so that, on *the mere principle of guessing*, the answer *ought to be as often right as wrong.* In this latter department of interrogation, the results were *peculiarly decisive against the claims* of the Magician. No sooner was it detected by the shrewd interpreter than he resolved to subject it to an *experimentum crucis.* A certain personage was called for, really unknown to the Magician, but well known to the principal visitor to be a man of *uncommon stature.* Instead of putting the question, as moulded by the arch-operator into somewhat of the usual form,—such as, Whether is he tall or otherwise?—laying, it might be, a peculiar emphasis, on the one word or the other, to guide the answer,—it was shaped into some such form as this, Is he *somewhat diminutive in stature, or exceedingly diminutive?*—The reply was, *exceedingly diminutive!* In like manner, another, distinguished for *obesity*, was made out to be as *lean*, as an *absolute starveling!* In short, the blunders were not only multiplied, but so uniform and often so ludicrous, that, at length the Magician was heard to declare that he would never more exhibit his art to any one, if the gentleman now referred to, were made the interpreter.

Now, though there may be authenticated facts on record not explicable by any one of the data now furnished, we would gravely appeal to the reason and common sense of men,

whether these data are not enough to cover the whole, with more than the suspicion of deception?—whether they are not amply sufficient to demonstrate that the feats of the Egyptian Magician are, in no way, to be distinguished from the universally acknowledged tricks of legerdemain and the delusive artifices which have been practised by other clever impostors, in different ages and in different climes? We, at least, have fully concluded in our own mind, that the wonder-exciting delusion of this modern pretender is, in no wise, to be exempted from the decision of Thomas Ady, given about two hundred years ago in his book entitled, “A candle in the dark against witches and witchcraft.” “The craft of juggling,” says he, “to them that are not acquainted with it, breeds great admiration in the beholders, and seemeth to silly people to be miraculous; and yet, being known, is but deceit and roguery;—so that the beholder cannot but blush and be ashamed to think he was so easily cozened, and did so much admire a ridiculous imposture.”

A. D.

(To be continued.)

II.—On Religious Instruction in Schools.

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

In the examination of Native Christian Schools, where English is taught, there will often be disappointment in questioning the boys regarding the GLORIOUS TRUTHS OF CHRISTIANITY, though they may have read through the Gospels, they will often be found not to have discovered the key to open their meaning.

Many scholars though they may have been a year or more in the school, will often be found ignorant of this momentous truth, that Christ was “God manifested in the flesh,” “reconciling a lost and ruined world to himself!”—they will be found to read by rote without understanding!

Such probably will be the case with half the schools in India, unless means are taken by the system of QUESTION and ANSWER to unfold the glorious mysteries of redemption to the scholars.

Oh how comparatively insignificant is teaching for months A, B, C, and similar mechanical lessons, when compared with those ALL-IMPORTANT LESSONS which should commence on the very first day of a scholar’s entering the school; namely, to teach him that there is a GOD WHO GOVERNS THE EARTH! that there is a SAVIOUR for a lost and ruined world! and that this Saviour has said “I AM THE WAY, THE TRUTH, THE LIFE! I AM THE LIGHT OF THE WORLD! without ME, ye can do nothing.”

And this Saviour has commanded “Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven.”

And yet in our public schools it may be often said we bring them not!—we leave them to grope their uncertain way to Him, amidst a

multitude of words, which, whilst unexplained their darkened, heathen, unexpanded minds cannot at such an early age unfold. Oh then, let us take them direct to CHRIST, for of CHILDREN, we read that "He placed his hands upon them, and blessed them!"

Amidst the crowd of new associations let the BLESSED SAVIOUR be the first object pointed out to them; let them not have been a week in a CHRISTIAN school without the knowledge of salvation by the great sacrifice and atonement for sin of CHRIST the INCARNATE DEITY.

But how is this rapid instruction to be accomplished whilst often for months the learners cannot read a single sentence or even read the Saviour's name!

Why should not this NOBLE INSTRUCTION commence amongst other studies with the first day's lesson, and prove to the youthful learner the most cheerful, happiest and interesting lesson of the day!

The following are my humble thoughts upon the plan, rapidly committed to writing merely with a view to suggest the idea to some abler mind.

A series of QUESTIONS and ANSWERS upon this plan, if drawn out, and printed in the native language, so as to interest the learners, might be made the means of rapidly conveying MOMENTOUS TRUTHS to every CHRISTIAN school in India! so that however backward they might be in other lore—however, as is often the case, they might pore over their A, B, C, for weeks, the GLORIOUS LIGHT of REVELATION would, at least, have dawned upon their mind, and many an inquiring heathen might thus after a short time be led to exclaim, "One thing I know, that whereas I was blind, now I see!"

I remain,

Dear Gentlemen, yours faithfully,

AN OBSERVER.

Upper Provinces, March, 1838.

Proposed plan for a simple, cheap and rapid method of conveying instruction to Native or English schools, by the progress of oral Instruction, and of Question and Answer.

Time is very valuable: the scholars frequently come and are gone before they have well learned their A, B, C—before any real knowledge, or VALUABLE TRUTHS have been conveyed—whereas by this simple process, if they are but a week in the school, they may learn some IMPORTANT TRUTHS, even though they may not have learned their alphabet. Thus,

Let the Teacher daily, as a most important part of instruction, assemble before him, each class by itself, or as many scholars as may be convenient; they will relish the exercise, because it will be full of life and interest, and all from the oldest to the youngest, should be made to take a share in it.

Suppose the IMPORTANT TRUTHS to be thus taught, to be,—that there is but ONE GOD—that GOD made all things—that GOD made man—that man sinned and FELL from HOLINESS—that all men are sinners—that all stand exposed to the wrath of GOD, because they have trampled on HIS LAW!—that in order to save them, GOD "was manifested in the flesh" in the person of JESUS CHRIST, that CHRIST gave his life a sacrifice and ransom for the sins of the whole world, &c.

It is gratifying to reflect that all these IMPORTANT TRUTHS, may with GOD's blessing be impressed on the memories of the scholars, in a very short space of time, in the cheerful, lively, and intellectual interchange of QUESTION and ANSWER between the TEACHER and his SCHOLARS: the QUESTION for the sake of simplicity always suggesting the ANSWER.

Let the teacher arrange before him 10 or 20 scholars, and require them *all* with one accord to answer his QUESTION; thus the TEACHER in a cheerful happy tone of voice, is communicating something of importance, reading the following QUESTIONS, supposing them of course to be printed and in his hand, and receiving back the ANSWER from every mouth!

TEACHER, (reading) LISTEN, my young friends, and all give aloud, your ready answer!

GOD made the WORLD! the SUN! and SEA! and all that in them is—*tell me then, who made the world?*

ANSWER from ALL aloud:—

“GOD made the world!”

T.—TRUE! He is a MIGHTY GOD! HE hangeth the EARTH upon nothing! HE spread out the HEAVENS as a curtain! and spangled the firmament on High!—*tell me who spangled the firmament?*

A. from all the scholars:—

“GOD spangled the firmament*!”

T.—RIGHT! THE LORD our GOD, is ONE GOD, and besides HIM there is none other!—*tell me, what is the LORD our GOD?*

A. aloud by all—“THE LORD our GOD IS ONE GOD, AND BESIDE HIM, THERE IS NONE OTHER!”

T.—Very true. THIS MIGHTY GOD hath said “Thou shalt have NONE OTHER GODS but ME!—*what has God said?*”

A. from the whole aloud.—“Thou shalt have none other Gods but ME!”

T.—True! and God’s command is “BE YE HOLY, AS I AM HOLY!”—repeat! what is God’s command?

A.—“BE YE HOLY AS I AM HOLY!”

T.—Well answered! GOD’S HOLY LAW was thus summed up by CHRIST, who was GOD THE SON: “THOU shalt LOVE the LORD THY GOD, with all thy SOUL, and with all thy STRENGTH! and with all thy MIND!—and thy NEIGHBOUR as THYSELF! in this is contained the whole of the Law, and the Prophets”—now God has given us these laws fully to obey—*tell me, what has God given us?*

A.—“These laws fully to obey!”

T.—Alas! all men have trampled on these HOLY LAWS OF GOD; *all* have deeply offended against GOD—*all* men have sinned! *all* men are exposed to the wrath of an OFFENDED GOD!—*Tell me, to what are all men exposed?*

A.—“To the wrath of an OFFENDED GOD!”

T.—But GOD in LOVE UNBOUNDED determined to save man from final punishment and took our nature upon HIMSELF! as it is written, “GOD became manifested in the flesh!”—*what did God become?*

A.—“GOD became manifested in the flesh!”

T.—TRUE! GOD in CHRIST took our nature, “became manifested in the flesh!” JESUS CHRIST was GOD manifested in the flesh—*tell me, who was CHRIST?*

A.—“CHRIST was GOD manifested in the flesh?”

T.—Yes! GOD was in CHRIST reconciling the world unto himself!—*what was God in Christ reconciling?*

* What idea would 10 or 20 scholars, just come from the streets attach to the words “God spangled the firmament?” It is one thing to repeat words after a teacher, and another thing, and a very different thing too, to apprehend the meaning of them. In every well taught school there is a plan adopted similar to that recommended by our respected Correspondent; but in our estimation much superior. We may at some future time give a series of questions and answers as a specimen.—ED.

A.—Reconciling the world unto himself!

T.—TRUE! For CHRIST WAS THE INCARNATE DEITY!—tell me *who* was CHRIST?

A.—THE INCARNATE DEITY!

T.—Yes! and he gave his life a SACRIFICE for the sins of the whole world!—answer me, *what* did CHRIST give?

A.—“ He gave HIS LIFE a SACRIFICE for the *sins* of the whole world!”

T.—And therefore it is written in the Scriptures that there is no other name, given under Heaven, whereby men must be saved, but the name of JESUS CHRIST!—tell me by what name alone can men be saved?

A.—BY THE NAME OF JESUS CHRIST!

Thus might 20 or more scholars at once be taught any truths, which are important to be learned; *their attention* and *interest* would be kept *alive* by the questions and by the simple *simultaneous* answers given *aloud by all*; they would keep each other cheerfully in countenance.

The labours of the day might invariably be wound up by such oral instruction in question and answer. Ten minutes would suffice for the lesson, and the happy children would daily leave the school many to return to their heathen homes, with some such truth as this fresh in their minds as just proclaimed aloud in cheerful chorus.

“THERE IS NONE OTHER GODS BUT ONE!”

The Native *Hindu teachers* are a-head of us in this respect; we may see their scholars assembled in the village beneath the shady tree, shouting some heathen verses, couplet by couplet, one of the pupils themselves as monitor giving them out to be repeated by the *whole at once aloud!*

Let any friends of Education prepare such an interesting catechism upon the above plan, and print it in your pages, and if approved of, let us hope that it will speedily be translated, printed, and brought into use.

III.—The Hardwár Fair.

To the Editor of the Calcutta Christian Observer.

Hardwár, or the gate of Hari, as the name imports, is situate about one thousand miles north by east of Delhi, lat. 29° 55' north, and long. 78° 23' east.

It is near the place where the Ganges emerges from the valley of the Dhún, and enters the plains of India; but is not, as is generally supposed, among the pending rocks of the lofty Himálayas, and rendered sacred by the awe-inspiring majesty of its scenery. The sacred bathing-place is at least 15 miles from the base of the mountain, and to a person familiar with the towering peaks of the Himálayas, it presents nothing remarkable in itself. But the Ganges, at all times an interesting object, and particularly so where after having escaped from its confined, and precipitous mountain channel, it commences its majestic sweep over the plains beneath—the outer ranges of the Himálayas which enclose the valley of the Dhún, and stretch along the river—the variegated trees and

shrubby which skirt its banks, and the magnificent prospect afforded by the mountains to the northward, all combine to give effect to the celebrity of the place, and to throw an interest around a spot esteemed by the millions of India, as no other than the gate of heaven.

The main channel of the Ganges is nearly a mile south-east of Hardwár, is about 200 yards wide and not very deep or rapid, and the ghát deemed most sacred is on a small branch which flows round by Hardwár, cutting off a large island from the western bank, and washing the splendid temples of the city with its sacred waters. This branch is becoming smaller every year; and were it not for the pious assiduity of the resident bráhmans, whose interest it is to prevent such a catastrophe as its drying up would produce, by keeping it supplied with water from the river stream, the spot at which Rám bathed and thereby rendered holy for ever, and to which thousands of pilgrims annually resort to wash away their sins, and to commit the ashes of their deceased friends to its consecrated waters, and the magnificent temples which surround it, would soon be left far inland among the burning sands.

Regarding the origin of the "truth" or sacredness of the present bathing-place, there are many vague and contradictory accounts; but as none of them are satisfactory, I will not tax the reader's patience by an enumeration of them. This spot held so sacred by the Hindu is at the north-east end of the town, and was until lately a most wretched and filthy place. The former ghát was very small, and the passage which led down to it, among crowded and opposing temples, to a distance of more than one thousand feet, was so narrow, that two could scarcely walk abreast on it. Yet one of the prescribed rules of the place was, and still is, that all pilgrims in order to secure the full benefit of their ablutions, must return the same way by which they approached the bathing-place, and as this, including a long and narrow street through which they had to pass, was nearly a mile long, the consequence was that on the great bathing-day numbers of persons were trodden to death. The new ghát, and way of access present a far different appearance. Now broad is the way and wide is the gate that leadeth to destruction, and many there be that go in thereat. For hundreds of years the bráhman, the rájá, and the sudra, had crowded together along the same narrow and filthy passage, and many a poor emaciated pilgrim had entered it to return no more. Yet their regard for so holy a place had not induced them to make it easy of access. It remained for a Christian Government in these latter days of

benevolence, to shew more regard for the sacredness of Hardwár, than all the Hindu rulers who preceded them had done, and to expend upwards of three lakhs of rupees on remodeling and adorning its sacred bathing-place. About fifteen years ago, by order of Government, the old temples which blocked up the passage were removed, the way of access much enlarged, and paved with stone. A splendid flight of stone steps about 60 or 70 in number, and from one hundred to two hundred feet long; also magnificent temples, and dwelling-houses for the accommodation of the resident bráhmans, and pilgrims, were built up from the water's edge on both sides of the ghát. Whether Government was induced to expend so large a sum more from a desire to prevent suffering among the pilgrims, than to shew respect for the idolatrous practices of its heathen subjects, is probably a debateable question. At any rate the suffering might have been prevented with much less expenditure of funds. The town of Hardwár numbers about 200 houses, chiefly built by rájás and other wealthy Hindus for their accommodation during the annual fairs. Many of the houses are washed by the river. They are generally high, massy, stone buildings, and often ornamented with painted, and carved emblems of Hindu idolatry. The town has at the time of the fairs a splendid bazar. Shop-keepers from the neighbouring cities, and villages, flock in great numbers with an abundance of sweetmeats, and the more substantial supports of life, held in demand by the Hindus. Cloth-merchants, jewellers, and various other kinds of traders, literally crowd the streets on both sides, for more than a mile, with their gaudy merchandise. Here may be seen the productions of Europe, China, Persia, Caubul, Cashmere, and of Judea, all thrown together in "glorious confusion." Nor must we forget the vast multitudes of cattle exposed for sale. The surrounding groves and plains, are crowded with thousands of splendid horses from Arabia, Turkey, Persia, Caubul, and the mountains and plains of Hindustán. Large numbers of elephants, and camels, are also brought from a distance for sale. The whole scene reminds the spectator more of a large mart, than a religious convocation. In the absence of the Fairs, the town presents a most desolate aspect. Then, both bazars, and dwelling-houses are deserted by all except a few faqírs. This is probably owing to the fact, that living in a state of matrimony is considered by the bráhmans as altogether inconsistent with the sacredness of such a holy place as Hardwár. Hence the most of those attached to the temples reside at Kankal, a handsome village two miles south of Hardwár.

Numbers of Hindus resort to Hardwár at all times in the year, to bathe and pay their vows to "Gangá Mai" (mother Ganges), also to deposit the ashes of their deceased friends in its sacred waters; but the great annual fair commences about the first of April, and continues until the 11th or 12th, or until the Sankránt takes place. In every twelfth year it is considered by the Hindu peculiarly meritorious to bathe at Hardwár. Therefore on these occasions the number of pilgrims is double if not treble as many as attend the annual fairs. This melá is called the "Makar," and takes its name from the tenth Zodiacal sign, or Capricorn. To bathe while the sun is entering this sign, is said to be equal in merit to one hundred ablutions during as many eclipses. For several weeks before the fair commences, immense crowds of every age, sex and rank, may be seen in the neighbourhood of Hardwár winding their way to it from all directions, and no sooner do they reach its precincts, than loud shouts of "Gangá kí jai" (victory to Ganges) mingled with protracted bursts of enthusiasm, reach from multitude to multitude. Each vies with all, and all with each, in their tributes of praise to the unconscious river, and every one strives to catch the first glimpse of its purifying water. When will sinners be so eager to flock to Jesus, the fountain that cleanses from all sins?

From Kankal to Hardwár, the road leading along the bank of the river, is in many places lined on both sides for a considerable distance with elevated seats of chunám work, (masonry,) on which hordes of greedy faqirs sit for alms, and it is with no little vociferation they demand of the passing multitude what they deem their right. These pests of society also station themselves at the ghát, and with an impudent importunity, not to be resisted by the poor pilgrim, compel him to administer from his pittance to their wants, or rather *avarice*, for of wants, the Hindu faqir has but few. The ashes of cow's ordure to rub over his naked body and to powder his hair with, supplies his wardrobe; and as for food he would not condescend to buy it,—he gets it as he gets his money,—by begging, as the more honorable method of the two. The faqirs have each a peculiar badge to designate the sect to which they belong, and each sect has its separate encampment. They are also jealous of each other's preferment; hence arises quarrels amongst them, and sometimes, fierce combats. For the suppression of these insurrections, a company of sipáhís from Dera, are usually stationed on the adjoining island during the fair, but their interference is seldom required.

The multitude at the bathing-place is sometimes almost numberless, and for a worshipping assembly certainly presents

a very grotesque appearance. At the ghát and on the piazzas of the adjoining temples, thousands of both sexes may be seen at all hours of the day and until 10 or 11 o'clock at night, preparing after the Hindu fashion for bathing, while as many at the same place are exchanging the dripping garments in which they have just emerged from the water, for dry ones.

In the river the scene is still more unbecoming, hundreds of men, women, and children, of all ranks and ages, and with but little regard for the exposure of their persons, may be seen swimming and splashing promiscuously through the water. The bráhmans also are not to be overlooked in this scene. Some squatted on platforms raised above the water, are painting the foreheads of those who flock around them, not however without being well paid for it. Others like as many hungry tigers prowl through the aquatic multitude, and with an authority peculiar to themselves, demand money from each pilgrim for the privilege of having his sins washed away in the Ganges. And should their demands not be complied with, resort is not unfrequently had to violence, and the poor pilgrim, who after much toil thinks he has reached the gate of heaven, finds himself either robbed of the few pice he had in his possession, or his scanty clothing. So much for the mercy of the bráhmans, and the spirit of Hinduism. Other bráhmans, appear to content themselves with raking up from the bottom of the river jewels, and pieces of gold, and silver, which had been deposited with the ashes of the deceased. These they procure by scooping up the ashes with a basket attached to their feet and washing them on the surface of the water. This process, together with the agitation of the waters produced by those bathing, keeps the river almost constantly in a turbid state. This circumstance, however, does not prevent them from taking large and repeated draughts of the purifying stream.

As it is considered particularly efficacious to bathe at the precise time of the Sankránt's taking place, (the sun entering a new sign), the event is no sooner proclaimed by the bráhmans, than there is a general rush to the bathing-place, and not unfrequently great contests for precedency in bathing. After this long desired ablution is obtained, the multitudes disperse, and all commence their retrograde march. Numbers however it is to be feared never reach their homes. While at Hardwár we found two poor pilgrims, one a man and the other a woman, lying on the road at the point of death; and although thousands of their countrymen passed and repassed them every hour, there was no good Samaritan among them. We

had them taken to our tent, and gave them medicine, and a little nourishment, but it was too late, they both died in a few hours. Such doubtless befell many more.

During ten days which we spent at the fair, two brethren, myself, and two native assistants, preached Christ to some hundreds of souls, and distributed some thousands of Gospels and tracts to many, from various parts of India, who never before heard of the Saviour. We found the people generally very civil, and disposed both to listen to our message, and receive our books. May the Lord prosper the preaching, and the reading of his word. These are the constituted agency of heaven for the salvation of men—the panoply of God with which as the Sovereign of the universe he goes forth to subjugate this rebellious world to himself. With these, accompanied by the Holy Ghost he will go forth, conquering and to conquer, triumphing over his enemies, until the heathen be given to Christ for his inheritance, and the uttermost parts of the earth for his possession.

10th July, 1840.

J. M. J.

IV.—*A Voice from the Ocean—at Sea, in the Bay of Bengal, steering for Calcutta, Aug. 1840.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Can you make room in your "Observer" for a voice from the sea? or are British seamen beyond the sphere of your holy exertions and Christian enterprize? Though many of you who in the luxurious "city of palaces" "live at home at ease," may look down with selfish indifference upon the hardy sons of the ocean, who visit your port, yet let us not forget, "It is to the instrumentality of our seamen (under Providence) that at this moment we owe our very existence as a free and independent nation—and should war again sound its alarm, it must be to our seamen, as instruments in the hands of Providence, that we (Britain) must look for future protection and deliverance. Their ships must form a rampart round our coasts. Their bosoms so often bared to the storm, must then be presented to the enemy's cannon—then shall we not provide for the spiritual welfare, the eternal security of those who watch so patiently and contend so bravely for our temporal safety?—In time of peace they eminently contribute to our national wealth and furnish us with many of our domestic comforts, and as they minister to us in temporal things, is it too much for us to minister to them, in those which are spiritual? Oh, were only a thousandth part of the hazard, the ardour, costly self-sacrifice of the maritime class in the cause of the national welfare to be repaid by the Christian, in the promotion of its religious interest, if only justice were done to it, how large and active the machinery of benevolence which would instantly be put in motion on its behalf!"—I believe the Calcutta Christian community have not

been backward in meeting the spiritual and temporal wants of British seamen on their arrival in your far-famed port. Is not the crowning ornament on the splendid Palace of the Governor General of India a representation of BRITANNIA? Is not the representation upon the very Coins of our Eastern Realm, BRITANNIA holding in her hand the scales of Justice?—Surely then you welcome heartily BRITANNIA'S ocean-sons upon your shore? or do you abandon them to crimps, drunkenness and ruin? No!—your SAILOR'S HOME yields abundant proof that you have nobly thought of their welfare. I am now amidst a crew of British seamen, mostly young and thoughtless, and many of them, it is to be feared, ready to rush when on shore into every temptation and ruin. It has struck me, that the beneficial agency of your "SAILOR'S HOME," or "SEAMEN'S FRIEND SOCIETY," might MEET with great effect every Christian ship, entering your port, for how eagerly after a voyage do we welcome the first messengers from shore? the Pilot to meet us at sea! The letter-boat or any communication or letter from the friendly shore has a hearty welcome. Surely then the messengers of glad tidings of great joy to us and all mankind, ought to be amongst the first to greet our arrival. Short appropriate printed letters, addressed to seamen—tracts from the "Seaman's Home," or "Bethel," or "Seamen's Friend," or Christian Societies, might, with God's blessing, be distributed through the ships from "fore to aft," to be read with interest, circulated from hand to hand, bidding them as brethren, a hearty welcome to your coast and city, inviting them to your "*Sailor's Home*," warning them against the danger on shore, of crimps, drunkenness, and temptation of every kind, and directing the mind to Canaan's shore, to the haven of Eternal rest, to the anchor of *Hope*; to the heavenly chart—to the Pole Star of Salvation—to merchandise greater far than east or west unfold—to the pearl of great price; thus acquitting yourselves nobly, and as it were going forth in hospitality to meet "those that go down to the sea in ships and do business in great waters—those who see the work of the Lord and his wonders in the deep." Think of these suggestions, you who are privileged to guide and direct the benevolence of the public. Ye statesmen, ye philanthropists, ye patrons, presidents, secretaries, treasurers, and members of philanthropic Societies, ye Sailor's Homes, ye Seaman's Friends, ye Tract and Christian instruction societies, ye Christian merchants, all ye of *Calcutta*, *Bombay* and *Madras* especially, think of these things?

I shall look with much interest whether the friendly agents of the "*Sailor's Home*" or "Seaman's Friend Society," visit our ship ere she reaches port, the scene of temptation—or whether our gallant seamen are to be allowed to plunge into those scenes and be unhappily caught in the snares, ere the *Seaman's Home* or Friend be made known to them, or whether its friendly communication and Christian instruction meet them ere they can set foot on shore.

A VOICE FROM THE OCEAN.

P. S. Doubtless your "Sailor's Home" and "Seaman's Friend Society" are amply supplied with tracts addressed especially to seamen; if not, ought not a supply to be immediately obtained from home or printed in *Calcutta*, *Bombay*, and *Madras*? Does a boat from the "Sailor's Home" or "Seaman's Friend Society" go off to every ship arriving? At the next meeting of their committees would it not be good to consult what *further* measures can be effected for the benefit of seamen. It would be well if every member of the committees had a copy of HARRIS'S Prize Essay upon those subjects—or "the moral claims of seamen stated and enforced," an admirable book with many excellent suggestions—amongst other means

of benefitting seamen would it not be good were the secretaries to these committees for the management of the Societies to address a printed letter to the commander of every Christian vessel leaving Calcutta—sending him a supply of suitable tracts for the crew, and requesting him to circulate them.

NOTE.—The agent of the *Seamen's Friend Society* visits every vessel on her arrival with Bibles and Tracts, and with a view to converse with the men on the things appertaining to their peace.—ED.

V.—*Vocabulary of Theological and Ecclesiastical Terms.*

Every one who has had any thing to do with the religious instruction of the natives of India, must often have found himself involved in doubt and perplexity respecting the use of religious terms: particularly has this been the experience of young missionaries. They are anxious, as they ought to be, to commence preaching, or instructing the heathen, in the things which belong to their eternal peace, as soon as they have acquired a sufficient knowledge of the native languages to make themselves at all understood. But at the very threshold of the work, they are brought to a stand by the difficulty of finding words, adapted to convey their meaning. If they were called upon to discourse on worldly topics, the task would be comparatively easy, because words and phrases, such as are required to express common thoughts, are very abundant, and sufficiently understood by every one who has paid proper attention to his Dictionary, and the colloquial habits of the people. But the teacher of Christianity has to deal with a new subject. He has many thoughts to communicate, which to Muhammadans and Hindus must necessarily be strange; and to express them accurately he may search in vain for suitable words. The best Dictionaries in the land afford him little or no assistance. This is not because the Dictionaries are particularly defective, nor because the languages of India are barren; for the fact is that both the Urdu and Hindi, and no less the Bengali and other dialects, having the Arabic and Sanskrit to draw upon in time of need, are comparatively rich; and the lexicographers have in general done as much as could be expected of them. The difficulty is, that the doctrines of Christianity are often far in advance of any thing the people have yet learned; and as the enlargement and refinement of language follow rather than precede improvements in knowledge, the languages of India are, as a matter of course, wanting in such words as are necessary to express purely Christian ideas. For these it is evident that either new words must be introduced by the teachers of the new religion, or old words must be used with

a new meaning, and that meaning be often explained to the people to prevent misapprehension. It is likely that both the one and the other will be done. So it was when Christianity was first introduced among heathen nations, and the same is now being done wherever there are Christian Missionaries. But where native terms are to be employed in a Christian sense, those only should be selected which in their common acceptation, come nearest to the meaning we wish to express by them. At least they should have the preference. The same thing is true in respect to other words, which might be used without any change of signification, but where from several synonyms there might still be a choice. To make such a selection is by no means easy to one whose knowledge of Indian languages and Indian Theology is yet very partial. This the writer knows from experience; for he has felt the difficulty almost every time he has attempted to instruct the natives in the doctrines of the Gospel. And the same difficulty has met him in his labors among the native Christians who are committed to his pastoral charge. He has therefore been anxious, for a long time, to get such assistance from his brethren as their greater knowledge and experience might enable them to give, in the form of a Vocabulary of Theological and Ecclesiastical terms; and as it is believed that a great many persons in similar circumstances would rejoice at the appearance of such a work, he sincerely hopes that some of the older Missionaries in India will undertake it. It would cost them but little labor, while the advantages to be gained by their coadjutors in the great work, and also by the native churches, would manifestly be very great. As there might be a difference of opinion, regarding many religious terms, among persons qualified to judge, it might be well to publish the first draft of such a work in successive numbers of the "*Observer*." Room would thus be made for criticism and correction, before it went into circulation.

A work of this kind, if required at all, would be needed both in Bengal and in Hindustán, and therefore the definitions should be in Urdú, Hindí, and Bengálí. The following will serve as a specimen of what appears to be needed,—though some of the definitions will probably be considered incorrect by those who have more knowledge than the writer, and he himself is not satisfied with them all; but he gives the best he is able. Knowing nothing of Bengálí, he can give no definitions in that language. Let the specimens be taken at random from any part of the Alphabet. Begin, say, with D.

DEMON,	U. H. Bhút.	DIVORCE,	U. Taláq.
DAMNATION, ..	U. Phitkár.		H. Stri-tyág.
	H. Dhikár.	DOXOLOGY,	U. Hamd.
DEACON,	U. Khádim.		H. Stuti.
	H. Tuhlúá.		<i>En. Daksárají.</i>
	<i>Gr. Diákon.</i>	DUTY,	U. Farz.
DECALOGUE, ..	U. Das-hukm.		H. Uchit Kárj.
	H. Das-ágyá.	ECCLESIASTIC, ...	<i>Pádrí.</i>
DECREE,	U. Muqaddar.	ECCLESIASTICAL, ..	<i>Gr. Káltse ká.</i>
	H. Bhág.	ECONOMY (dispen- sation,)	U. Tartíb.
DEPRAVITY, ..	U. Kharábí.		H. Bidhi.
	H. Bigaru.	EDIFICATION,	U. Tarbiyat. Sud- hárná.
DEVIL,	U. Iblís.		H. Sudhárná.
	H.	ELDER,	U. Musháikh, Burhá.
DEVOTION,	U. Ibádat.		H. Paráchin, bur- há.
	H. Archá.		<i>Gr. Presbiter.</i>
DIocese,	<i>Lat. Daiasis.</i>	ELECT,	U. Barguzída, Chuná húá.
DISCIPLINE, ...	U. Tázír.		H. Chuná húá.
	H. Shásaw.	ELECTION,	U. Barguzidagí, Chunná.
DISCIPLE,	U. Shágird.		H. Chunná.
	H. Chelá.	ENTHUSIASM, ...	U. Jawakkul be- húda.
DISPENSATION, (Economy.)	U. Tartíb.		H. Unmattatá.
	H. Bidhi.	ENTHUSIAST,	U. Mutawakkul behúda.
DIVINE,	U. (a.) Iláhí. (s.) Faqih.		H. Unmatt.
	H. (a.) Ishwartya.	EPISCOPACY,	<i>Gr. Ipiskopya.</i>
DIVINITY,	U. (deity) Khudái, (theology) Fiqah.		
	H. (deity) Ish- wartá.		
DOCTRINE,	U. Masla.		
	H.		

The foregoing words have been taken from Buck's Theological Dictionary ; a large number however of the words contained in that work, are not required in a vocabulary like this. About 300 would probably be sufficient.

This subject is now submitted to the readers of the "Observer," with an ardent hope that some one among them will feel a sufficient interest in it, to carry into effect the wishes of

A YOUNG MISSIONARY.

July 18, 1840.

NOTE.—Our Baptist friends have provided a vocabulary of scripture proper names in Bengáli, and intend after a while to republish the work with additional columns for Hebrew, Sanskrit, Urdu and perhaps one or two other languages. This however does not compass the desire of our correspondent, though it will doubtless aid in the attainment of his object.—ED.

VI.—Missionary Conference,—The English Language.

At the meeting of the Missionary Conference held at the house of the Rev. T. Smith on the 4th day of August, the following question was fully discussed:—"What position does the English language occupy, and what influence is it destined to exert, as a medium of communicating the entire range of sound literature, science and theology with a special view to the evangelization and civilization of India?" On a subject of so deep interest our readers have a right to expect a short account of the sentiments of those whose professional duty, apart altogether from inclination, leads them to be continually canvassing and judging of all plans that are proposed for the good of mankind, and the furtherance of the great work to which they have devoted their lives.

The discussion was opened by Dr. Duff and continued by almost all the members present; there was such unanimity that in stating our own views of the subject we believe we shall not be required to say any thing from which any one of our brethren will dissent.

In attempting to introduce a thorough system of education into so vast a country as this, the ordinary principles of economy point out the propriety, the absolute necessity, of training a body of indigenous teachers, furnishing them with all necessary knowledge, and at the same time instructing them in the difficult art of communicating that knowledge. *The people of India can never wholly be taught by European agency.* One-fourth part of the population of England would no more than suffice as teachers for the population of India. And it is to be recollected that this enormous drain, even if it could be made, (and the idea that it could be made even once is preposterous) would require to be endlessly repeated and continued in perpetuity. An educated parent does not give birth to an educated son: but when one generation passes away, the next generation require education just as much as did the preceding one. It is then an idea altogether monstrous and chimerical that the population of India can be educated by the direct application of European agency.

We are thus brought at once to the conclusion that the European agency at our disposal ought to be directed in such a way as may have the most direct tendency to raise up a force of competent native teachers, on whom may devolve the arduous and honorable task of holding out the torch of truth for the enlightenment of their benighted countrymen.

The question under consideration thus naturally divides itself into two branches; *first*, through what medium are these

the future teachers and preachers of India to be instructed ; and *secondly*, through what medium are they to instruct the mass of their countrymen. Now in answer to the first question, we hesitate not for a moment to say ; for the present *through the medium of the English language* ; and this for a vast number of reasons of which it will suffice to state a few. And *first*, it is, generally speaking, the language of their instructors. This is an advantage not to be sneered at. The advocates of English education are probably as well qualified as their fellows to acquire the languages of this country, and would not be deficient in zeal and application were it necessary. But we do hold it to be an evil of no small magnitude to condemn the youthful instructors who come to this country, whether as teachers or Missionaries, to spend the three, four or five best years of their lives in the heartless drudgery of acquiring a barbarous language, such as the vernacular dialects of this country are, or to spend eight, nine, or ten years in acquiring the learned language of the country. Yet we venture to say that these periods would be necessary to fit a European of ordinary capabilities for conveying instruction adequately through the medium of the languages of this country. There may be, there no doubt are exceptions ; but we affirm without any fear of contradiction that nine out of every ten would require the longest of the periods we have assigned to either department, in order to qualify him for teaching scientific and religious truth by means of the languages of the country ; and we believe that probably six or seven of the ten would make but bungling work of it after all. And while they are thus wearing out their health and spirits in the work of preparation, the actual work of instruction must devolve on those whose health and spirits have been already frittered away by the same tedious course of hard and uninteresting labour in a debilitating climate. O it is almost more than human zeal can bear to be condemned to such La Trappian silence during the best years of a man's life.

But, *secondly*, English is to the natives of this country a foreign language, and this we hold to be in itself an advantage. Our fathers, who were not altogether ignorant of human nature, marked out the learning of at least one foreign language as an indispensable part of a liberal education ; and although this might be partly owing to the circumstances of the times in which they lived, and although the system of classical education may have been abused and carried too far, yet we question whether any preferable substitute has been found for the learning of the classical tongues of Greece and Rome in our European schools. It is not the mere being able to translate a passage of Horace and Tacitus that is the object to be sought

in a classical education, but the mental discipline, the intellectual and moral training that a learner is put through under an accomplished and skilful teacher, are advantages of no small moment—advantages for which our European friends would do well to ask for adequate compensation before they sacrifice that system which has trained their senators and statesmen, their merchants and men of business to take their place above those of any other country in the world. Now what the learning of Latin and Greek is to the youth of Britain, the learning of English ought to be made to the ingenuous youth of India. Up to a certain point the cases are precisely parallel; but the parallelism does not exist throughout; for,

Thirdly, the English language is the vehicle of all sound knowledge. European youths are obliged for the sake of learning the Latin and Greek languages to study the useless and indelicate writings of Ovid and Anacreon, but Indian youth in the very act of acquiring the English tongue are, or ought to be, imbued with all that is correct in science, all that is sound and pure in morals, all that is saving and sanctifying in religion. And if this be a fact which cannot be denied by those who are inimical to the introduction of English education into this country, it is incumbent on them to shew by what means the requisite amount of sound knowledge is to be communicated. The major part of the knowledge that is communicated in the course of what is ordinarily styled education is derived from books. Now where are the books to be found in a vernacular dress from which such an amount of sound knowledge may be derived as will fit a man for becoming the instructor of his countrymen? It is a very easy matter to say, "Translate works into the language of the country," but we apprehend that those who say so dream not of the real meaning of what they say. Suppose that we wish to provide a complete series of books in any one department of human knowledge—say theology. First of all, we must have a work on systematic theology. Perhaps, we fix upon Turretine's *Theologia Elenctica*, or as they are smaller books, on Calvin's *Institutes* or on Mastrecht's *Theoretical and Practical Theology*. Very well, others can tell better than we can how long time would be required to render the smallest of these books into Bengálí. Then we must have a book or books on Church History, and we find that no single book will serve our purpose; we must have both Mosheim and Milner "*done*" into Bengálí. Then we probably would wish a work on the Evidences of Christianity, and might fix upon Paley, or Chalmers, or Wilson or any other. But to make our course complete we should have a Commentary on the entire Scrip-

tures; and we are sure we cannot tell how long we should be occupied in translating Poole, Henry, or Scott, but we suppose that with the best possible arrangement, and the greatest possible division of labour, "and all appliances and means to boot," we might in the course of 30, 40, or 50 years, get these indispensable books translated into Bengálí. But what ring-streaked or speckled or spotted translations they might be expected to be, when each book had had four or five translators, we leave to others to judge. But when all this is done, the work is but little more than begun. Bengálí is the language of a vast multitude of people, but it is very, very far from being the language of India; and so when we had got quit of our pandits we must commence afresh with an order of Maulavis, and we must spend another 30, 40, or 50 years in translating the same works into Hindustání. But even when this is done our work is yet to commence. We have to provide for our Oriya, and Tamuli, and Cingalese, and Marathí, and Guzerati students, and a host of others whose very names it is no easy task to enumerate. Then these are all to be printed, and they will occupy, if printed in the characters belonging to the various dialects, far more volumes than we can tell; and then the printing must be paid for, and that would require ten times more money than we possess, and thus in the course of some two or three hundred years, at the expense of many thousands of pounds, we have a very meagre, but still a passable theological library in the vernacular languages of India. And then we may proceed to translate a whole Encyclopædia of literature and science into the same dialects, and for that we may well allow a thousand or two thousand years, and five or six millions of pounds more. We judge of what may be done by what has been done, and it were mere enthusiasm and romance to judge on any other principles. Although there have been vernacular schools in existence under the direction and superintendance of Europeans for very many years, there has not yet been produced in any one of the various languages of India even a set of tolerable elementary school-books.

We hold it then to be as clearly established as any point can be, that those of the natives of this country who for very many years to come are to receive a liberal education must receive it through the medium of the English language. There may, and we have no doubt there will, come a time when there shall be an independent native literature, and then the English language may be advanced or shall we say, degraded from the rank of a necessary to that of a merely ornamental branch of education. But till then, if any of the natives are to receive more than the merest smattering of knowledge, we see no means of educating them but by means of the English

tongue; and unless they be so educated we see not how in the ordinary course of things a sound vernacular literature can even be furnished.

Do we wish then to abolish the languages of India and substitute the English in their stead? No such thing. We have hitherto been dealing only with our first question, as to how the future teachers of India are to *acquire* that knowledge which they are afterwards to *dispense* to the mass of their countrymen. But it is another and altogether a different question which relates to the medium of dispensation itself. In general this medium must be the vernacular languages of the several districts. This no one will dispute, and therefore we need not at all enlarge upon it. Our conclusion then is in the words of the resolution adopted unanimously by the Missionary Conference, and of which we believe all who will take the trouble really to consider the question fully, will cordially approve—

“That while so many thousands of teachers are wanted in order to the evangelization and civilization of India, the English is the most effective medium of contribution in the way of imparting to them the whole range of European knowledge; that the native languages must be the medium of distribution, and that therefore these vernacular languages ought to be cultivated and improved to the utmost.”

Some seem to have a fear on this point, lest the learning of English should so distract the attention of the Natives as to make them fail to learn their own. If this even do take place it must be from mismanagement on the part of those who have the superintendance of their education. No Englishman ever knew his own language the less for being well and judiciously taught the dead languages of Greece and Rome; and if any Hindu know his own language the less for his being taught the English language, it must be because he has not been well or judiciously taught.—T. S.

VII.—*The Cooly Trade.—Report of the Commission appointed at the request of a Public Meeting of the Inhabitants of Calcutta, &c. &c.*

With what a burst of indignation would the proposal be met to revive the Slave Trade, were the proposition to be made in plain and definite language. Many would be the voices raised in indignant condemnation of the scheme, and vast would be the amount of energy which would be employed to frustrate the design. The natural rights and acquired liberties of mankind—the breaking up of national and tender ties—

the horrors of the middle passage, and all the miseries of actual slavery, would be themes on which with impassioned eloquence the philanthropist would dilate fully and freely. The insult offered to an enlightened and humane community, not less than the injustice to be inflicted on the colored races would cause such a tide of feeling to set in against the proposers of the plan, that they must be overwhelmed by the impetuous stream. *We are threatened with the revival of the Slave trade and Slavery.* The source from whence the slaves are to be derived is not the pestilent and almost unfrequented shores of Barbary, but the shores of India—not the Bight of Benin, but the Bay of Bengal. The *procurers* are to be not the semi-fiends who scour the shores of Africa equally to plunder and murder civilized and uncivilized mankind, but the merchant princes of Calcutta. The vessels in which the victims of avarice are to be carried to their Egypt are not to be the cramped slavers of south America, but the noblest and most commodious craft that human ingenuity and skill can contrive. Nor are they to sail under any flag deemed most expedient for the purpose; but under the *honored and beloved flag of free and happy Britain.* Nor are they to traverse the deep blue sea in constant dread of the raking fire, or the still more dreaded search of Her Majesty's cruisers—nor will the unhappy victims ever live in the hope of finding peace and rest in a watery grave when hotly pressed by the chase of a man-of-war. No; the noble vessel bearing proudly at her main the honoured flag of Britain, and in her hold a cargo of incipient slaves, shall bound over the swelling bosom of the ocean, free as the air that wafts her along, and undisturbed as the bird which wings its airy flight over the almost undisturbed deep. And why? Because the slaves are *colonial passengers*—the vessel, a *colonial passage ship*; and the whole trade has been *legalized and sanctioned* by the parliament of Great Britain in the year ——. We pause here, for we hope the blank may never be occupied. The evil is but prospective; but it is so likely to fall out that we earnestly entreat all and every well-wisher to the best interests of his race to bestir themselves to frustrate a design fraught with such misery to the enslaved, such a brutalizing tendency on those concerned, and such irreparable disgrace to that land which proclaims liberty to every man be he what he may, if once he find an asylum within its borders. We refer of course to the *Cooly Trade.* This traffic, it will be remembered, was commenced some years ago—it was, in fact, co-existent with the emancipation of the African slaves. The object of the traffic was to convey the people of the Hill tribes of India to the before

slave Colonies of Great Britain, to supply the places of the former serfs who are represented as exorbitant in their demand for wages, violent in their exactions, and unwilling to labor in some cases at all, and in others inadequately for the remuneration demanded—the whole of which charges we are prepared to prove from official documents utterly and entirely at variance with truth when applied to the mass of the emancipated. The interest to be subserved was clearly that of the employer not of the employed, although superficial reasons were assigned commendatory of the trade, based on religious, moral, humane and advantageous (to the exported) grounds. We do not hesitate to say that all such arguments are an idle mockery of these sacred names, and were but employed to deceive the unwary. Happily the evils which must result from such a trade presented themselves to the minds of a few; they remonstrated, but it extended, until all classes, from the highest functionary to the lowest vassal, men of all castes and grades in politics and religion, united to request that the traffic should cease until a full and unbiassed inquiry should be instituted into the whole matter. At the request of the inhabitants of this city, the trade closed—the inquiry was instituted, and the report containing the result of that inquiry, is now before the public. The commission consisted of the Rev. Jas. Charles, Senior Chaplain of the Scotch Church; T. Dickens, Esq. Registrar of the Supreme Court; J. P. Grant, Esq. Secretary to Government; William Dowson, Esq. one of the firm of Henly, Dowson and Bestel, the principal cooly-exporting firm; Major Archer, a gentleman who had visited the Mauritius, and who defended the Mauritius planters at the public meeting, and Babu Russomoy Dutt, one of the Commissioners of the Court of Requests. The Commissioners were vested with no power to suborn witnesses, nor to compel any witness to state more than it suited his own purpose to reveal. The parties therefore whose evidence we have were in a great measure voluntary witnesses. Therefore as far as the Report goes it is valuable. That it is deficient in matter criminatory of the system as it operated at Mauritius, or in the Hills of India, both on those taken away, and those who were left behind, we are not astonished at; for it is scarcely possible that an unpaid commission could devote sufficient time to the subject considering the other claims upon their time and energies. Nor could a powerless commission, though paid and without the means of defraying one tittle of the expense of the most important witness, do much more than did this. We do not blame the members of the commission but those that appointed them for this, but

we must and do blame and have blamed them for the extreme tardiness with which they prosecuted their labors, or at least with which they laid the result of their labors before the public. We have it now and it is our business to ascertain how far it will sanction or condemn the once-named *Cooly Trade*; but now more politely called the *Colonial Passenger Transmission Trade*; for Lord John Russell has intimated his intention of carrying through the House of Commons a bill for reviving the trade under the mask of a bill entitled, *The Colonial Passenger's Protection Bill*—a bill in which the trade is to be sanctioned under restrictive regulations. This is so fallacious a scheme that we feel astonished and ashamed that any one possessed of the penetration and benevolence of Lord Russell, or any one bearing that honored name, should so willingly play into the hands of the pro-slavery party. Restrictions and regulations will but render the trade more mischievous because less suspected and less watched; while to slave-dealers regulations are but so much waste paper, save when they can be construed to their own advantage. The men who will beard the British legislature after they have received twenty millions of compensation money, and force it to rescind its most solemn decision, are not to be held in awe by any minor act of that same legislature. We shall not remark on the constitution of the Calcutta Commission beyond observing that two of its members were advocates of the trade in its fullest extent, Major Archer and Mr. Dowson; two avowedly opposed to its continuance, Rev. J. Charles and T. Dickens, Esq.; the remaining two we believe were favorable to the abolition should the evidence sanction it. The mercantile body in Calcutta had no representative save in an advocate of the trade, and five out of the six were the servants of Government.

Previously to dealing with the Report itself, we may observe that it must not for a moment be supposed that the question at issue is, whether Indian laborers shall be permitted to emigrate as free laborers to the Mauritius or Guiana, but whether, when this experiment has been tried with success, the whole of the former slave colonies of Britain shall be supplied with slaves from the Hills of British India. The Mauritius scheme is but a feeler—an experiment which, should it succeed, will be universally adopted. We state this to remove the flimsy veil which the party whose interests are bound up with this project have endeavoured to cast over the whole—we say *the party*, for it is a party, and a strong and influential one; it is not the Mauritius or Guiana party, but the whole pro-slavery party, comprising the interests of all the colonies

concerned in supplying the Home market with slave produce in competition with the free labor and almost self-producing soil of India. The fear is that the British Government may be obliged to yield to this vast and influential party—the same which has obliged the Home Government to give new life to the for-a-while suspended legal constitution of Jamaica), the revival and continuance under legal sanction of the Cooly Trade.

Having presented this brief outline of the history of the Commission, Report, and present position of the trade, we propose deferring the condensing, analyzing, comparing and scrutinizing of the evidence until our next, as such a task will require more space than we can afford in the present issue.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Rev. W. Buyers, of Banáras, has arrived in Calcutta, on his way to Europe, for the restoration of health.—Mrs. Evans, the wife of Rev. J. Evans of the Malacca College, has been obliged to proceed to Europe.—The Rev. W. Legge, the new missionary to China, in connexion with the London Society, has arrived at Malacca.—We regret to announce the death of the author of *Travels in Africa*, the Rev. J. Campbell of Kingsland. Mr. C. was one of the last, if not the last, of the devoted band who formed the London Society. His end was peace.—We regret to state that Mrs. Phillips, wife of the Rev. G. Phillips of Balasore, died of jungle fever a few days since.—The Rev. C. Bennett, Mrs. B. and family, formerly of the Baptist Burman Mission, who sailed from this port for America on the *Champlain*, reached that country in safety on the 20th of January last.

2.—TENTH ANNUAL REPORT OF THE HIGH SCHOOL.

From this Report we gather that the institution from a variety of causes is not in so healthy a condition as could be desired—yet it nevertheless holds on its way under the discouragements common to all Indian academies, and continues to deserve well from that section of the Church for whose children it was especially established. We hope to notice the present state of our Indian academies in an early number.

3.—THE REPORT OF THE GENERAL COMMITTEE OF PUBLIC INSTRUCTION FOR 1838-39

Has just reached us. From it we learn that the Committee are about to adopt more extensive plans of operation. The number of schools and pupils under the direction of the Committee appear few; this is, we suppose, owing chiefly to the inadequate means at their disposal. Nor do the schools generally appear to be in so efficient a state as could be desired, save those in or near the Presidency. Measures are, however, about to be adopted for improving and enlarging the plans of the Committee.

4.—RELIGIOUS PERSECUTION AT HAMBURG.

A very gross instance of government interference with religion has recently occurred at Hamburg. We hope soon to give a detailed and

original account of it; but at present must content ourselves with an abstract only, from a London paper. This is but a sample of many similar cases that have lately taken place on the continent of Europe, which seems covered with "all monstrous, all prodigious things," bred in the stagnant waters of a formal Christianity. There, of practical piety, it may emphatically be said, "life dies, death lives." And generally, with a few signal exceptions of the faithful among the faithless found, a thick settled gloom of cold scepticism, neology, and religion of a name only, characterize the millions of the whole continent of Europe.

"About five years ago a Baptist church was formed at Hamburg, under the pastoral care of Mr. J. G. Oncken, agent for the Edinburgh Bible Society, which has gone on steadily increasing, its numbers now amounting to more than a hundred. The senate has at various times issued decrees interdicting the meetings of the church, and prohibiting, under the most severe penalties, Mr. Oncken from either preaching or baptising, or even holding any religious meeting at which more than the members of his own family might be present. A petition was presented to the senate by Mr. Oncken, and two other persons connected with his church, soliciting permission to go forward in the path of duty. After some little delay, the senate issued the following edict, dated April 5, 1839:—'After re-considering the various proceedings that have taken place touching the schismatical and mischievous conduct of J. G. Oncken, in his attempts to organise a Baptist church, it is enjoined on the chief magistrate of police to summon the petitioners before him, and 1st, To inform the said Oncken that the senate neither acknowledges the society which he denominates a Baptist church, nor himself as its preacher; that, on the contrary, the senate can only view it as a criminal schism, of which he is the sole author. To explain to him the evident unlawfulness and criminality of his schismatical proceedings, and to apprise, that the indulgence and forbearance hitherto extended towards him in this matter, and which will not be departed from in the present instance, has reached its utmost limits, and pointedly and peremptorily to prohibit him all further exercise of his unauthorised and unrecognised ministerial functions—to abstain especially from all administration of the sacraments, from baptisms, and every other schismatical religious rite, not permitted by the laws of this country; and from all endeavours to persuade the inhabitants to participate in such unlawful practices, as well as from all conventicle meetings already forbidden him, under pain of the severest measures and penalties, in case the lenity hitherto and now extended towards him should not produce the change of conduct required of him, and that he, contrary to all expectations, continue his unlawful and unconstitutional proceeding. 2nd, To make the same communication to his fellow-petitioners, the leading persons of his congregation, and to prohibit them, under the same threat of severe punishment, from all further participation in the same culpable and unlawful proceedings.' In the following November another edict was issued of a similar character, demanding the church, under the severest penalties, to give up its meetings within ten days from the date of the decree. Willing to give as little offence as possible, their meetings were of a private nature, and when the pastor had occasion to baptise, he went into the territory of one of the neighbouring states. This also, when discovered, was forbidden. The authorities have at last laid hands on the minister, Mr. Oncken, and thrown him into prison. On the 13th of May last, at the conclusion of their weekly service, he was arrested by the police, and lodged in jail, and in order to disperse the Church, two police officers have been stationed to prevent their assembling in the Meeting-house. When arrived at the place of destination, Mr. Oncken was treated like a criminal. His pockets were searched and

every thing taken from him. No one is allowed to see him but Mrs. Oncken."

5.—CIRCULAR OF THE CALCUTTA CHRISTIAN SCHOOL BOOK SOCIETY FOR 1840.

It affords us sincere happiness to find that the *Christian School Book Society* has been actively engaged in providing and procuring an efficient set of School-books. We have no doubt ere another year rolls over, the Society will possess a much more ample list of English and vernacular works also. We shall be happy to forward any subscriptions to the Treasurer. We would remind all the friends of Christian education that they may on application procure the works mentioned in this circular.

Circular.

The *Calcutta Christian School Book Society* has now been in existence one year. During this space of time it has been striking its roots silently into the soil on which it is designed to bring forth its fruits. Unpopular with a large mass of Society, from its leading principle, which is to convert men from sin to God through Jesus Christ;—condemned by others, because of the essential antagonism which it cannot but present to those who eject religion from education;—apparently neglected by its own friends, who during its first year could point to little else but its principles, and the fact of its existence, as grounds of commendation or claim:—although placed in such circumstances, our little Christian Society is now beginning to burst forth into vigorous and effective operation.

Our first exertions have been directed to secure a complete series of *elementary* works in the English language, or in English and Vernacular intermixed, adapted to our design of diffusing a Christian liberal education. We of course include in this number some works which, although from their peculiar nature they cannot be directly religious, are yet amongst those which are necessary to furnish a complete education to Christian youth, and will therefore be supplied from the Society's Depository. We are now enabled to present the following list:

I. The *First Instructor* for Children, in English—from alphabet to words of one syllable, price 2 annas.

II. The same, in English and Bengali interlined.

III. The *Second Instructor* to words of two syllables English, price 4 as.

IV. The same, Anglo-Bengali.

V. The *Third Instructor*, containing general lessons, with Scripture History, English, pp. 190, price 12 annas.

VI. The *Fourth Instructor*, religious and miscellaneous, with Scripture extracts, now in the press and nearly printed—prepared expressly for the Society, pp. about 300, price 1 rupee.

VII. The *Poetic Instructor*, also prepared expressly for the Society, pp. 298, price 1 rupee.

VIII. *Course of Reading*.—Chiefly scientific and religious.—This is the highest Prose Reading in the series, pp. 338, price 1 rupee 8 annas.

IX. *English Grammar*, by Macculloch—procured from Europe, p. 12 as.

X. *Manual of Evidences of Christianity*, price 12 annas.

XI. *Euclid, First Six Books*. In strong full binding, price 1-8.

XI. *Solid Geometry, Spherics and Conic Sections*, bound uniformly with the former, 1 vol., price 1-8.

XII. *System of Arithmetic*, prepared for the Society, now passing through the press, Indian Tables.

XIII. Besides these works now on hand, arrangements or proposals have been made to procure some other necessary works. A work on Geography has been undertaken;—and, until some suitable Historical Works

have been fixed upon, we shall be willing to recommend, or forward, as far as may be in our power, any approved Histories that may be accessible to us. There have been ordered from England large School Maps, in sets of five each, containing Europe, Asia, Africa and America, and the World, which it is hoped will reach this country soon, in the usual course of communication.

We trust that the above list will furnish evidence, that our Society has not been inactive during the past year;—and that its actual position is not to be judged of by the amount of notice it has claimed or received. A foundation has been laid, in an elementary form; and we trust that the receipts of the second year may enable us to build largely upon the basis of the first.

Attention has been directed also to the preparation of **VERNACULAR** School Books; and, lately measures have been adopted for the commencement of this object. Great obstacles in this department remain to be overcome, from a deficiency of translators—at least of persons who will undertake speedily to perform a work, in which they must necessarily be interrupted by many more claimant duties.

We are desirous of adopting, as a sort of regulator in our vernacular efforts, the principle of maintaining a measure of literary identity in our works, English and Native:—so that the former and latter may, *mutatis mutandis*, in substance be the same, as far as practicable. We do not mean, that an English work shall be literally and wholly, the sole subject of translation for vernacular use;—but, that whilst alterations and additions from original resources of the country may be made, yet that which shall constitute the basis of these operations shall be one of the fundamental English series.

On this safe and consistent principle, we shall be glad to receive proposals, and (if necessary) to enter into pecuniary arrangements, for the translation of any of our series into any of the principal languages of India.

We would take this opportunity of counselling the friends of Christian Education, who agree with us in believing that without the Gospel of Christ there can be no regeneration of man, to unite together, and by personal intercourse and co-operation, strengthen themselves and others in this work of God. **LOCAL COMMITTEES** can much help this good cause; and their corporate existence gives an embodiment to principle which cannot be supplied by any number of secret convictions, or anonymous donations. Little communities of principle are like heaps of fuel, that protect the latent spark, and feed the lambent flame.

We shall be glad therefore to correspond with individual friends of Christian Education throughout the country, who may desire to communicate with us on this subject:—and it will afford us much pleasure to forward their views of benevolence in any form that comes within the range of our constitution as a Society.

In conclusion, we would urge on all who support **CHRISTIAN EDUCATION**, (comprehending both Evangelical and General Instruction) as the grand hope of the Youth of India, to help us in our embodied form and in our concentrated effort. The expence incurred, in the publication of new books, is great; and full returns cannot be expected for two or three years to come, as whole editions cannot be rapidly disposed of. Immediate remittances too will be expected from our Committee for works procured from England;—whilst the proceeds from the sale of those works, can come in but slowly. It is at the beginning of such a Society as this, that the most vigorous aid is needed; and we therefore throw ourselves on our Christian Friends for such contributions as are necessary for carrying out our object. Our basis is "Love thy neighbour as thyself." Our warrant, "Go and teach all nations." Our directory, "Train

up a child in the way in which he should go, and when he is old he will not depart from it."—But our very law of existence is this Canon of Christianity: "WHATSOEVER THEREFORE YE DO, WHETHER IN WORD OR IN DEED, DO ALL IN THE NAME OF THE LORD JESUS, GIVING THANKS UNTO GOD, EVEN THE FATHER, BY HIM." By this Canon we are forbidden, on pain of sin, to enter into any scheme from which those venerated names, (one or either of them,) are excluded by express convention; and by this Canon we see what is that which alone God will ultimately bless, even what is simply performed in Jesus' name, and thankfully ascribed and devoted to the immediate glory of the ONE LIVING AND TRUE GOD! Come then and help us, in the name of our common Lord, to bless India with that knowledge with which we ourselves have been blessed—that knowledge which hath made Britain to be Britain!—And may that Eternal Spirit, the Divine Regenerator of man, who changed the dark, inhuman superstitious Druid into the enlightened, merciful and holy Christian, work on this vast Continent, as he once wrought on that far off, but beloved Isle of the Sea!

J. MACDONALD, *Corresponding Secretary.*

J. CAMPBELL, *Minute Secretary.*

J. W. ALEXANDER, *Cash Secretary.*

August, 1840.

* * The Society's Depository, 99, Dharamtala:—Agent for Books, Mr. G. C. Hay, at the Depository. Subscriptions to be forwarded to the Secretaries.

6.—UNION OF THE EVANGELICAL MISSION AT TINNEVELLY WITH THE MADRAS CHURCH MISSION.

From the following our friends will gather that the German Tinnevelly Mission has again united with the Madras Church Mission. We trust that the blessing of the Lord will abundantly rest upon the Union, and that all past differences may be so healed that the heathen shall say—"Behold how good and pleasant it is for brethren to dwell together in unity."

To the Rev. T. Boaz.

DEAR SIR,

It is with peculiar feelings I address the friends and supporters of the German Evangelical Mission in Tinnevelly. It will be remembered that it was in April, 1839, when we were by the Providence of God led to carry on this extensive Mission, in humble faith and reliance on the Lord and his promises, looking to him and his people for support. When we thus cast ourselves upon the Lord, we felt at the same time, that without being ultimately connected with a Mission Society, the G. E. Mission could hardly exist for any length of time. The London Missionary Society, having, as they expressed it, "from a regard to general principles, the violation of which would have occasioned serious injury to the Missionary cause generally," declined to afford us official assistance and support; we indulged the hope that, in the course of time, some Mission Society, on the Continent of Europe, would come forward and afford the Mission, not only the necessary pecuniary support but also supply the need of labourers. To effect this desirable object, I addressed last year a letter to that effect, to the Mission Society in Basle. Month after month rolled on, and the Lord graciously supplied our wants, though we, (I mean particularly the Catechists, School-masters, &c. &c.) had not every month our full, yet we can say that the Lord granted us our daily bread; for which we would be truly thankful. Though by the mercy of God I enjoyed pretty good health during the last year, so as to be able to attend to the various and arduous duties which devolved upon me, yet I could not but at times deeply feel, that as much as I wished it, I could not do justice to the great work, in properly superintending so many

Catechists, Congregations, School-masters and Schools. However circumstanced as I was, I felt I could not go a step further for the good and future welfare of the G. E. Mission, until I had received an answer from the Committee in Basle, and therefore I went on patiently in my work, watching the leadings of a gracious providence. In the course of last month the long-awaited for letter from Basle arrived, and the nature of its contents, together with some other circumstances, left very little doubt in my mind as to the path of duty I had to choose in respect to the G. E. Mission. The Rev. Mr. Hoffmann, principal of the Basle Missionary institution, stated, in the name of the Committee, that the same reasons, which prevented the London Mission Society to receive the G. E. Mission into their Connexion, prevent also the Basle Mission Society from affording us the asked for assistance and support. He moreover stated for my encouragement that he had corresponded with the Church Mission Committee in London respecting my application to them; and finally he makes such suggestions, and gives me such advice, as I thought altogether worthy of serious consideration. Having therefore, as far as I was able, considered the subject in question in all its bearings, I thought it my duty to address a letter to the Madras corresponding Committee of the Church Mission; the result of which was that myself with the Mission have been united with the Church Mission Society, with such an understanding, as under existing circumstances is so far satisfactory to both parties.

Thus the German Evangelical Mission in Tinnevely has, as such, ceased to exist, with which circumstance, I beg herewith to acquaint our friends.

But though the G. E. Mission as such, has ceased, to exist, yet the work, among the Congregations and Heathen, is the same. I would therefore hope, that the friends of this work will not be less zealous in giving that assistance which they have so kindly and liberally afforded us during the last thirteen months, and for which I beg them to accept of our sincere thanks. I would, with particular thankfulness to God, record the success which has attended the appeal, contained in our last Report, for means for the establishment of a Boarding School for Girls on the premises. Mrs. Muller lost no time in commencing to build in the first place a School-room and out-houses. These, we are happy to inform our friends, are now finished, and the School was opened during last month. Mrs. Muller was however obliged to begin her work with a very limited number of girls, viz. from 10 to 15, owing to the small balance in hand. We would therefore entreat the friends and promoters of female education in India, to continue to lend us a helping hand, in order not only to carry on, but also to increase the blessed work which by the goodness of God, and the liberality of Christian friends, we have thus been permitted to commence. A summary account of the income and expenditure for the female Schools is annexed. It remains for me only to give an account of the income and expenditure of the German Evangelical Mission during the last thirteen months, of which I subjoin particulars.

From the Balance remaining, it will be seen, that as our days have been, so has the Lord also caused our strength to be. To Him therefore be glory for evermore. Amen.

Suvasashapurum, Tinnevely, June 30th, 1840.

J. J. MULLER.

We have been obliged to adopt our accounts of the London public meetings in the month of May as well as some items of intelligence this month almost exclusively from the *Friend of India* and the *Christian Advocate*: while many subjects have been unavoidably postponed. The causes are such as Editors are often subject to, and towards which we

trust our readers will be "a little kind," viz. indisposition—promises broken to the ear,—at the latest possible date, &c. &c. We need not enumerate more.

7.—A NEW PERIODICAL.

The following Prospectus of a new bi-monthly periodical has been forwarded to us. We have not time this week to do more than wish every success to the project. Such a periodical has long been a desideratum in Calcutta. The only suggestion we would offer to our new brother, is to make the price of *The Telescope* so low that every young native may be able to purchase it. We should say, if the educated native community be prepared to sustain a large circulation, that *one anna* per number would bring it within the reach of all; while the larger circulation it would doubtless obtain would make it a remunerative publication. The *Gyananeshan* states, that the *Telescope* is to be under the superintendence of Rev. Messrs Duff, Ewart, and Smith. Our contemporary is in error on this subject; the sole responsibility and conduct rest on the Editor who will, we doubt not, make the publication in every way worthy the interests it is intended to advance. We wish every success to the undertaking.

Prospectus of a new Periodical to be published under the title of "THE TELESCOPE," a miscellany of Literature, Science and Religion.

There are in Calcutta and throughout India many various classes of persons, and for most of these classes there are suitable periodical publications. There is the European class, who have their daily and weekly Newspapers, and their monthly and quarterly Magazines, filled with matter suited to the several tastes of individuals, and furnishing to the Religious, the Scientific, the Literary, the Political, the Medical and the Sporting Communities, information and instruction regarding their favorite pursuits. Then the Native Community have their daily and weekly Newspapers, filled with discussions on every kind of subject, conducted in a manner suited to the tastes of their readers. Again the East-Indian Community have swarms of periodicals furnishing them with occupation for leisure hours—occupation, it is to be presumed, suited to their tastes and habits.

But there is a large and constantly increasing community in Calcutta and many other parts of India, for whose instruction and entertainment no adequate provision in the way of periodical publication at present exists, the various journals that have been established for their use having been discontinued. We refer to that class of natives who have received an English education, and have become, to a greater or less extent, imbued with the feelings and sentiments which may be generally expected to result from an acquaintance with European literature and science. The productions of the Native Press cannot generally have much attraction for those whose minds have been trained to correct habits of thought. The European periodicals must be, in a great measure, destitute of interest to those whose associations and feelings are Eastern; while the East-Indian press has not, so far as we know, given issue to any periodical that is better fitted than either the European or Native publications to attract the attention, improve the minds, or elevate the characters of the class to whom we refer.

It is proposed to make an attempt to supply this defect by the establishment of a periodical to be entitled *The Telescope, a Miscellany of Literature, Science and Religion.*

This title will in a great measure explain the intended character of the publication. It will hold no subject unworthy of its examination that may tend to instruct and improve. It will freely and candidly examine and discuss literary, scientific and religious questions, and will endeavour by

uniform candour and uprightness to attain the high and responsible situation of a help to the educated portion of the native community in their acquirement of knowledge and truth.

Its object will be twofold,—to afford to the native community matter of instructive and entertaining reading, and to furnish a field for exercising their faculties of thought and diction: it is hoped that a considerable portion of it may be written by the more advanced of the natives themselves, many of whom have cheerfully volunteered their aid. Thus they will have an opportunity of putting to practical use the education they have received, of contributing to their mutual improvement by making their sentiments public. A large quantity of matter is every year written by the very parties in question in the shape of Prize Compositions. Now although there may be few or none of these which it would be desirable to publish entire, yet it is believed that from many of them such extracts might be made, as would be well worthy of being published and preserved.

The Editor will explain more at large the nature of his undertaking in his opening paper; meantime he submits the present Prospectus and solicits the support of all that class whose interests he has chiefly in view, as well as of all those who are desirous to promote the great work of Native improvement.

At present he only thinks it necessary to add, in order to prevent the possibility of misconception, that the TELESCOPE is completely unconnected with any Educational or other Institution in Calcutta. It is designed for the benefit of all educated natives, without reference to the institutions in which they may have received their education.

It is proposed that the TELESCOPE shall be published twice a month, on the 1st and 15th days of each month, unless when these days fall on the Sabbath, in which case the publication will be either a day earlier or later. The abundance or deficiency of matter may make it expedient at a future period to increase or diminish the size of the publication; but at present each number will contain 16 pages demy 8vo. and will be printed on good European paper and in good type.

The price will be 5 Rupees per annum paid in advance, or *four annas* for a single number. This, it is believed, is a price scarcely sufficient to defray the charges of printing, &c. but the work is not undertaken for the sake of pecuniary profit.

It is proposed that the first number shall appear on the 1st of September. Orders for the work and communications to the Editor to be addressed to him and sent to the care of Mr. Hay, 99, Dharamtala.

Calcutta, 10th August, 1840.

[*Christian Advocate.*]

8.—THE SANDWICH ISLANDS.

We have just received our numbers of the *Hawaiin Spectator*, a most excellent literary and religious periodical published at Hanonulala, Oohu, Sandwich Islands, from which we may make some excerpts. The same opportunity has put us in possession of a pamphlet respecting the popish tricks and visit of *La Artemise* to those islands which our Romanist brethren need not be anxious that we should publish, but which we shall nevertheless do. Protestantism in its Missions has nothing to fear when brought to the light, especially when contrasted with such miserable ecclesiastical chicanery as that of popish priests aided by the cannon of semi-Infidel France.—*Ibid.*

9.—CORRESPONDING SOCIETY OF THE FRIENDS OF INDIA.

We have been favored with a Circular containing proposals for the formation of a new Society to be designated "*The Corresponding Society of the Friends of India.*" The object of the proposed Society is to fococize every

thing in the form of sentiment or experiment which may already or in future exist. It is to be a bond of union between the Friends of India both in the East and West. Under its auspices an extensive correspondence is to be kept up throughout the world on the subject of India's welfare, and a periodical in which articles selected and original, bearing on the religious, moral and civil interests of the country shall appear, wove into a regular history of whatever may be of interest on the subject by the observations and reflections of a stipendiary Secretary. The idea is exceedingly happy, and if it can be reduced to practice, will doubtless work out, under the blessing of Providence, a vast amount of good for the country. Many a project highly useful has certainly been nipped in the bud for the want of co-operative support, and many a useful plan has languished and died for the want of the same influence. The same plan also, may be in trial in different parts of the country, at the same time with various degrees of success. Correspondence doubtless would tend to aid all in bringing that to maturity which all desire to see perfected. Persons, too, now altogether unknown to each other, or at least but known by report, would be brought into epistolatory and sentimental connexion; the interchange of sentiment and feeling would doubtless have a very stimulating influence on all. The advantages are many, if the plan be in the present state of things in India, practicable. We confess ourselves to look with a jealous eye on the formation of new Societies, especially if the end proposed can at all be advanced by existing institutions. The calls at present made upon the generosity of the public are many, and to increase the number of institutions is but to divide that amongst many with equal expenditures which might, with greater benefit to the community, be bestowed upon a few well-organized and effective Societies. There is a point at which division of labour becomes a positive evil, especially in the matter of Societies; for it divides not only the pecuniary resources, but the mental and physical energies of the interested. Every thing however depends (under God) for success on the degree of spirit which is thrown into the new claimant for public favor. It may subvert the purpose of many minor Societies; they might merge their interests in its plan of operation. The choice of an Agent or Secretary will materially affect the efficiency of any institution. What he is as a man and as a Christian man will materially affect the character of the Society. We could wish nevertheless that the new Society might have a fair trial. Its object is good—nay more, it is noble—it merits a trial at the hands of the Friends of India, but in order that it should be effective it will require that its first friends be cautious as to the selection of their Agency; and that they set on foot and maintain in vigorous exercise an extensive correspondence. Agitation under the guidance of Christian discretion and benevolence can alone keep up the interest of a tropical community in any even the most interesting and useful scheme. The motto of the projector, not less than his well-known character for energy and devotedness to the welfare of India, in its noblest acceptation, is at once a pledge that the Society will be brought into existence, and that it will not be willingly consigned to the tomb of the Capulets. *Nil desperandum* is the motto, and if the work be but began, continued and ended in the fear of the Lord, its friends may in a little time have to write *Ebenezer*.—*Ibid.*

10.—THE "TELESCOPE"—THE CORRESPONDING SOCIETY—A PROPOSAL.

In our last two numbers we noticed with approbation the formation of a new Society and the Prospectus of a new periodical. On maturer consideration of the Prospectus of the periodical and the name and design of the Society, we are induced to offer one or two matters to

the serious consideration of the friends of India. From all that we can gather of the new Society, it is to be a Corresponding Society merely, and the periodical we know, is to add another to the number of our present list of periodicals with special reference to the improvement of the native community. Thus shall we have one added to the already numerous Societies and periodicals without possessing that which we are confident is a desideratum—a Society in which all the friends of India can unite, not only to correspond but practically to carry out every plan calculated to improve the land and the people; and a weekly or bi-weekly periodical which should by the comprehensiveness of its arrangement, as a periodical of literature, science, morals and religion, supply the place of all the minor publications which the interests of different sections of the community have called into existence, but which might with advantage to all parties merge their separate interests in one comprehensive periodical. As far as we are concerned we shall be happy to give our aid to any such efforts should it be deemed advisable to make the experiment. To the proposed Society we see no objection—to the periodical some may be offered, but they are such as we think may be easily obviated. A certain portion of the paper might be devoted to the discussion of subjects such as will find a place in the *Telescope*, or those connected with this periodical or any other, and might be struck off separately and forwarded to those whose circumstances would not enable them to afford the whole of the larger publication; or parts of the paper might be omitted if so printed on separate sheets, as the taste or means of subscribers might dictate, while the profit on the larger paper would enable the proprietors to render the detached portions at a cheaper rate to the native youth or the poorer portion of the Christian community. We would have such a paper to contain a digest of European, American and Indian news. The editorials, European and native, on the most interesting topics of the day extracted from the different periodicals of both countries—Extracts also from literary, scientific and religious publications.—Reviews and original editorial matter;—in fact to make it, whether weekly, or bi-weekly, a complete family paper conducted on the principles of evangelical religion and on Protestant principles, but in which religion shall form the most prominent object, and in which its interests and institutions should find a ready, temperate but full advocacy, while it should contain every thing which ought to be found in the pages of a newspaper.

Such an undertaking would doubtless be attended with much anxiety, expense and trouble; but of its success we have no doubt were it commenced and carried on with the energy the importance of the subject demands—we say importance, for to many in India a newspaper is almost the only mental pabulum they obtain, and hence it is desirable that such pabulum should at least be good. Had we had leisure, or had it come within our scope or design to have adopted such a plan in the *Advocate*, we are confident from all that we have heard and seen, its circulation would have been as extensive if not more so than any periodical in India. We have not offered these observations with any but the best feelings to the new periodical, or the Corresponding Society, but with a view to compass more effectually that which both we and the projectors of both have in view—not pecuniary profit or the advancement of party interests, but the highest interests of the Christian and native community.—*Ibid.*

11.—NATIVE CHRISTIANS—THE DISABILITIES UNDER WHICH THEY LABOR.

The papers, daily and weekly, have been engaged in discussing the merits or demerits of certain charges which have been brought against the recent converts to Christianity in the district of Kishnaghur. They have been charged with *arson*, and the Missionary, the Rev. W. Deer, with defending them in their sin. That the native Christians at Kishnaghur or in any

other district in India, have their frailties we are free to admit, or that there should be amongst so large a number of converts as are to be found in the mission at Kishnaghur some who might be a trouble to the Church, would not be matter of surprise ; but that the native Christians as a body, aided, sanctioned and defended by the missionaries, should perpetrate so dark a crime on the property of their heathen and Musalmán neighbours is so monstrous that we should not have hesitated to have denied it in the most unqualified manner without other testimony than the charge itself. Our knowledge of the history of the church and the nature of the charges brought against Christians in all ages by their enemies would have been sufficient to warrant us in such a conclusion. It affords us the highest satisfaction therefore to be able, on testimony the most indisputable, to state that not only is the charge brought against the native Christians utterly and entirely false, but that the crime has been brought home to one of a (heathen) party long distinguished for its violence. To the perseverance and vigilance of the magistrate, under God, is this to be attributed. This case naturally leads to a consideration of the unhappy position in which Native Christian converts stand at the present moment. It is such as calls loudly for redress at the hands of the Government. Such is it in fact that we are confident nothing short of the influence of divine grace will enable either man or woman to make or sustain a profession of Christianity. We ask no *favor* at the hands of the supreme Government for the native converts: all we crave is the removal of unjust and oppressive laws, and the substitution of just and equitable legislation. We ask not *favor* but justice. The increased and increasing number of the converts will require that this subject be speedily taken under the most serious consideration of our rulers.

What are the sacrifices which are required at the hands of a native on his profession of the Christian faith? Not only is he cut off from all intercourse with his relations and friends, but he is subject to the forfeiture of all ancestral, and in all probability of all acquired property. He is hopelessly severed from the wife of his bosom whom he cannot legally claim, while he is in daily dread of the poisoned cup, or the most abominable and disgusting charges. It would be surprising in the present state of the law, even were the Hindus a more manly, courageous, and less money-loving people, if we should find them flocking to the standard of Christ.

We may state a case or two to show the working of the system and its baneful tendency should the number of converts become at all more extensive than at present. A youth, mature in judgment though still under parental constraint, becomes convinced of the errors of Hinduism. His philosophical, moral and religious training has led him to the conclusion, that Christianity is the alone heaven-born faith; he is not willing to bend the knee to Káli or Durgá, and is anxious to worship the one true God and Jesus Christ whom he hath sent; and if so, what are his present condition and prospects? If he is firm, the chances are many he will be sent to Káshi (Banáras), which is equivalent to his being drugged by a process which may destroy him, but which is almost sure to make him—to use a Bengali proverb—as a woman in the house, or an idiot; should he escape this terrible punishment, he knows that the moment he declares his faith in Christ as an adult responsible agent, he will be driven from his homestead, and that his property will be given to another. This has been done.

Again, a man becomes a Christian in very mature life: previously to his conversion he is the owner of lands which have been in the undisturbed possession of his ancestors for centuries, but on his professing his belief in the Christian faith, a false claim is set up by his heathen neighbours, false mortgage deeds are brought forward, and he is summoned perhaps not only

to give up the cause but to pay a large amount of interest, which if admitted must involve him in irrecoverable ruin. He attends day after day at the court of the magistrate, whose attendance is prevented by indisposition or other causes, returns to his home wearied and harassed, and then he is seized and imprisoned for his contempt of court, and mulcted in additional expenses for fines; and all this is done with the perfect knowledge, by the persecuting parties, that neither his principles nor his advisers will permit him to have recourse to the common Bengali stratagem of suborning false witnesses or forging contradictory documents.

Again, a woman becomes a Christian,—she is abandoned by her husband from compulsion, however much he may love her. Caste and its advocates are imperative. He nevertheless feels that she has a claim upon him for support, and he offers a mite towards that support. No! replies caste, to render her aid is equivalent to living with her; it is an acknowledgment of her existence, while to you she is dead. Or a young man breaks through the shackles of his ancient faith and becomes a Christian? he is tenderly attached to his wife and she to him, but neither he nor his friends are permitted to see her; she is held in the strictest surveillance by her relatives, and the most disgusting lies are poured into her mind in reference to the Christian faith and its professors, some of which are not fit for repetition. In the two latter cases the matter involves the question of morals as well as the civil liberty of the subject, and should at once be rectified; for a Christian man or woman cannot and will not be able to marry a Christian without some kind of positive declaration on the part of the deluded party which it is almost impossible to obtain, or by the enactment of a law legalizing a second marriage in case of the continued and obstinate refusal of the first wife or husband to fulfil the duties of conjugal life. We have simply mooted the question and cited these few cases in the hope that the subject may arrest the attention of those who only can cure the ills of which we complain. We are aware that the subject involves the reformation of the whole of the theoretical and administrable legislation of the country, to which we are not indifferent; but it is especially for the native Christian population that we write, as on them falls with ten-fold force all the ordinary but terrible evils of the administration of Mufassal justice.—*Ibid.*

12.—THE MAY MEETINGS.

The British and Foreign Bible Society.—The annual meeting of this Society took place on Wednesday, May 13, at Exeter Hall. The meeting was most numerous attended by individuals of both sexes and of every denomination. Lord Bexley was in the chair, and we observed on the platform the Bishop of Lichfield, Bishop of Chester, and Bishop of Norwich, Lord Teignmouth, Sir T. D. Acland, with a host of ministers of all denominations. In the report it was stated, that the receipts this year amounted to the enormous sum of £110,000, and an increase of some hundreds of thousands in the distribution of copies, which amounted to three quarters of a million this year; the Society had distributed twelve millions since its commencement. The Society was addressed in the course of the day by all the Prelates, and the proceedings lasted to a late hour.

British and Foreign School Society.—The report was very voluminous. After stating the progress of the Society, to show the great want of education, it stated that in the last year in England and Wales no less than 27,670 marriages had taken place, out of whom 8733 men could not read, and 13,624 were equally ignorant. At the late Salford sessions there were 170 prisoners—only 44 of them could read and write. In the Lewes House of Correction there were 840 prisoners—only 48 could read and

write, 250 could a little, 8 had no idea of Jesus Christ, 294 knew not a Saviour, 490 had heard of his name, and 54 heard of him through report.

London Missionary Society.—The annual meeting of the London Missionary Society was held on Thursday May 14, in the great room, Exeter Hall. The meeting was one of the most crowded of the season, the hall being filled in every corner with ladies, and the platform with gentlemen. Sir George Grey, Bart., took the chair, and presided until one o'clock, when his official duties rendered it necessary that he should quit the meeting. The right hon. Baronet was succeeded in the chair by Thomas Wilson, Esq. the Treasurer of the Society. The Secretary read the report, which was of a highly satisfactory nature. The number of the Society's missionary stations is at present 361; the number of missionaries 156; and the number of assistants, native and English, in foreign parts, 451. During the past year 28 new missionaries have been sent out with their wives and families. The number of the Society's churches is at present 101. The number of communicants 9966; and the number of scholars 41,752. The receipts for the whole year have been £91,119. 12s. 10d.; and the expenditure £82,197. 0s. 4d. It was announced that the munificent sum of £10,000 had been made over and placed in trust for the Society by a resident in the manufacturing districts, who most nobly gave this splendid donation anonymously. It was also stated by the same gentleman that two farms in Lancashire had been made over to the Society, and the annual proceeds, amounting to £200, secured to the funds. Two of the directors present gave £100 each, and the treasurer the like handsome sum. The boxes were handed round during the meeting, and a very large sum of money collected.

British and Foreign Temperance Society.—The annual general meeting of the above society was held in the Queen's Concert Room, Hanover Square, the Bishop of Norwich, in the absence of the Bishop of London, in the chair. The greater portion of the auditory was composed of fashionably dressed ladies, who appeared to take great interest in the proceedings. On the platform we noticed the Bishop of Chichester, Lord Teignmouth, M. P., Admiral Sir J. Hillier, the Rev. Chancellor Raikes, &c. &c. The chairman, on taking the chair, expatiated at great length, and in the most eloquent manner, on the ill effects of intemperance. His Lordship, in concluding his address, said that there was supposed to be in great Britain 23,000,000 souls, who had consumed 25,000,000 gallons of ardent spirits; among them the cost of bread for the support of that number of people would be £25,000,000, whilst the money expended for the above quantity of spirits amounted to £14,000,000. This quantity of spirits would form a river 100 miles long, 30 feet deep, and as wide. The secretary then read the report, from which it appeared that during the year ending January, 1839, 30,868,562 gallons of spirits paid duty for home consumption for England and Scotland. Upwards of 57,000 public-houses, and 47,000 beer-shops were licenced in England and Wales; twenty thousand two hundred and thirty-seven persons were taken into custody for drunkenness, and upwards of 290,000 persons were relieved by the hospitals, &c. &c., a large portion of whom required this aid in consequence of the use of ardent spirits. The report, after showing the low state of the funds, stated that the consumption in spirits had greatly decreased, but that opium was being used in the manufacturing districts in great abundance.

The Religious Tract Society—held its forty-first Anniversary, in Exeter Hall, on the 8th of May: when the chair was taken by S. Hoare, Esq., and the business of the day was introduced with prayer by the Rev. Dr. Henderson. The chairman, in his opening speech, took an encouraging view of the range of the Society's operations, and stated that

although in the year preceding the last, the issue of tracts had exceeded that of any previous year by two millions, yet the issue of last year had exceeded it by 1,400,000. Mr. W. Jones, the Secretary, read an abstract of the Report. The publications circulated at home, during the past year, amounted to 3,233,039; and their value to 2,876*l.* 19*s.* 2*d.* Two hundred and eighty-one Circulating Libraries had been granted at home. One hundred and seventy-four new publications had been issued. The publications sent out from the Depository last year had been 19,425,002; making the total circulation since the formation of the Society, in about 86 languages, including the issues of Foreign Societies assisted by the Parent Institution, to exceed 315,400,000. The benevolent income of the Society for the year had been 6,114*l.* 6*s.* The gratuitous issues in money, paper, publications and libraries amounted to 9,004*l.* 12*s.* The total receipts of the Society had been 61,117*l.* 16*s.* 8*d.* The adoption of the Report was moved by the Rev. Mr. Drew, and seconded by the Rev. Dr. Leifchild. The second Resolution was moved, by the Rev. D. Wilson, who spoke of the advantage of tract circulation, first as being available when other means of communicating the gospel were not, as now in China, Madagascar, Spain and Portugal—and, secondly, as presenting divine truth in that brief, simple, attractive and homely manner which was especially likely to catch the ear, and interest the minds of the uneducated. In his own parish, they had found that to be remarkably the case. They had been circulating during the past year upwards of 40,000 tracts, in connection with the Established Church. They had repeated instances of deeply interesting cases brought before them by the district visitors, in which those tracts had been the means of preparing the way for the minister of religion, for the study of God's word, and for attendance on the public worship of God. They had had cases of conversion, cases of awakening, cases of persons induced to send for the ministers of religion, in consequence of the reading of those tracts. He trusted that the Society would be encouraged to go onward with zeal and devotion in this cause. Never was there a time when a greater necessity existed for bringing the truths of the gospel before the minds of the people. It had been strongly impressed on his own mind, as well as on the minds of others, that if there was one thing in which they were more deficient than another, it was in simplicity in their ministry, in their efforts to do good. (A true and pungent saying that.) The motion was seconded by F. A. Packard, Esq., Secretary to the American Sunday School Union. The next speaker was the Rev. Henry Hughes, Secretary to the London Hibernian Society, who in vindicating the Tract Society against the aspersions of the Tractarians of Oxford, made one of the ablest speeches we have seen amongst the reports of the Anniversaries of the year. It will not, however, admit either of abstract or quotation. He was followed in the same argument, and not unworthily, by the Rev. Dr. Urwick. The meeting was then dismissed with the customary formalities.—*Friend of India.*

The Baptist Missionary Society—held its forty-eighth Anniversary, in Exeter Hall, on the 30th of April. Sir C. E. Smith having been called to the chair, the proceedings were opened with Divine Worship, conducted by the Rev. S. Nicholson, of Plymouth. The Chairman spoke, in a neat and impressive manner, of the contrast between present feeling and position in respect of Missions, and the state of things when Carey entered on his enterprize, and touched feelingly on the death of Mr. Williams, as an event in which all who love Missions must have one sentiment. The Report was read by the Rev. J. Dyer. It mentioned the welcome reinforcement which the East Indian Mission had received by the return of Mr. Pearce to Calcutta, and the accession of the four brethren who ac-

accompanied him, and referred to the arrangements which had been made in consequence—but which here are out of date*. The annual association of the Churches in Jamaica (when is a Report to come in that shape from Bengal?) was held at Brown's Town, on the 14th of January, and the following days. From the returns then presented, they were again called upon to rejoice in the general prosperity of the Mission in that Island. The number of members now reported was 21,777, and of inquirers, 21,111; being an increase on the previous returns of 3,410 members, and 192 inquirers. The schools were not quite so well attended as formerly, the number of scholars being 15,007, or 1,113 less than last year—which was to be attributed in part to the multiplication of schools by other friends of education, and in part to deficiency of pecuniary resources. In the other West India Stations, the results of the year had also been highly encouraging. In reference to home proceedings, the Report stated that during the past year, five Missionaries had been sent to the East, and six to the West. Three more were shortly to embark for India†. The income of the Society had not been quite equal to that of the preceding year. The Receipts had been 19,071*l.* 13*s.*; and the Expenditure, 19,781*l.* 6*s.* 9*d.*, which with the balance remaining undischarged from last year, left a deficit of 3,341*l.* 7*s.* The reception of the Report was moved by the Rev. Dr. Cox, of Hackney, in a speech of great animation, and rhetorical figure, but yet of piety and power. The only laughter he seems to have excited, was produced by turning the ridicule of the Edinburgh Reviewers of the early proceedings of Carey and his colleagues, against themselves. Their strain had been "Look at the efforts of the Missionary Societies. They should not stop to characterize the one or the other of them particularly, but only in general intimate that the parties were all mad together—(Laughter and cheers)—but they should not stop to discriminate between the finer shades of lunacy." The finer shades of lunacy, indeed! Why, it is characteristic of the lunatic to think every body mad but himself. The madness was in their own conception of missionary operations. I will tell you what were those finer shades which they mistook for the finer shades of lunacy. The Missionary Societies may be compared to the Rainbow. In the rainbow you perceive one bow, but many colours—distinct, but one and harmonious; a fit emblem this of the united though separate operations of Christian Missionary Societies. The shades of lunacy, as they were termed, were the shades of various light seen and reflected from that one beautiful bow of covenanted mercy that threw its glory upon the dark clouds of heathenism, and bent benignantly over a prostrate, demoralised and miserable world. The motion was seconded by the Rev. T. Winter, of Bristol. The second Resolution—an expression of gratitude for the increase of Missionaries, and regret for the continued connection of the British Government in India with the support of idolatry—was moved by the Rev. Dr. Leifchild. Some people, he said, from his known attachment to the Baptist Denomination, and especially its Missionary Society, had suspected that he was a Baptist, although he had not declared his convictions. That notion, however, only tended to shew the low estimate which was formed of Christian love and the nature of the Christian religion. It was a remnant of the old opinion, that uniformity of judgment in every thing

* In the *Patriot* of the 11th May, a letter appears from the Rev. J. Angus, stating that intelligence of Mr. Pearce's death, on the 17th March, had reached the Society by the Overland Mail, on the 6th of May.

† These are Messrs. John Parsons, George Small, and W. W. Evans, the Assistant Secretary of the Society, who is to take charge of the Benevolent Institution, having formerly occupied a similar situation. He and Mr. Small were publicly set apart for missionary service at Hackney, on the 21st of May; and all three were expected to sail early in July.

was necessary to Christian affection ; as though religion could not produce a generous feeling without annihilating the individuality and freedom of the human mind. The motion was seconded by the Rev. J. Aldis, who pronounced an eloquent eulogy on Mr. Knibb, of Jamaica, who had been expected to be present at the meeting, but did not reach London till some time after. The succeeding motion—a call for increased support, was moved and seconded by the Rev. J. E. Giles, and the Rev. Eustace Carey. The remaining speakers were the Rev. A. McLay, of New York, the Rev. J. F. Newman, and the Rev. E. Steane, on whose suggestion it was resolved that on Mr. Knibb's arrival a public meeting should be held to receive him.

General Baptist Missions in Orissa, India.—On Lord's-day, the 26th of April, the anniversary sermon on behalf of the above missions was preached in Anon Chapel, New Church-street, Marylebone, by the Rev. J. Burns, minister of the chapel ; and on Tuesday evening, the 28th, the annual meeting was held in the same place, David Wire, Esq., in the chair. The meeting was addressed by the Rev. Eustace Carey ; J. Pike, of Newbury ; J. Stevenson, A. M., of Borough-road ; J. Peggs, formerly missionary in Orissa ; Mr. Green, of Norwich ; J. Wallis, of Commercial-road and A. McClay, A. M., of New York. The services were well attended, and the collections exceeded considerably those of past years. It was stated that the Sabbath-school children connected with the chapel had collected for the mission during the year the sum of 9*l.* 14*s.* 11*d.* — *Patriot.*

Institution for the Education of the Daughters of Missionaries, Walthamstow.—A Public Meeting of this valuable Institution was held at the London Tavern, Bishopsgate-street, on Friday, the 1st of May, at which a report of its proceedings and a statement of its finances were presented. Joseph Trueman, Esq., of Walthamstow, took the chair. The attendance was numerous and highly respectable. After prayer had been offered by the Rev. Eustace Carey, the Report was read by the Rev. J. Dyer, Secretary to the Baptist Missionary Society, from which it appears that eighteen children are now enjoying the benefits of the Institution, and that about ten more are expected to be added to it by Midsummer next. The speakers on the occasion were, Wm. Alers Hankey, Esq., Rev. Eustace Carey, Sir Culling Eardley Smith, Rev. Dr. Morison, Rev. J. Dyer, Rev. E. Crisp, Rev. T. Binney, Rev. N. M. Harry, Rev. J. Smith, (of Madras,) and Rev. J. J. Freeman.

Messrs. Carey, Crisp, and Smith, who had been in India, strongly urged the necessity of such an Institution, from the extreme difficulty of procuring any suitable education for their children in heathen countries. Their powerful and affectionate appeals were warmly responded to by the meeting, and produced an impression that will long be remembered. The only regret appeared to be that the Institution could not, from its present limited resources, embrace the *sons* as well as the *daughters* of Missionaries ; but the hope was expressed that this important object might be attained ere long.—*Ibid.*

Special Meeting of the Friends of the Baptist Mission to receive the Deputation from Jamaica.—A meeting of the above society was held, on the evening of May 22nd, at Exeter Hall. The large hall was crowded in every part, and hundreds were obliged to retire from want of accommodation. Much interest was attached to the proceedings, as it was known statements would be made by the Rev. Mr. Knibb concerning the moral, social, and political condition of Jamaica and the West Indies.

Mr. JOSEPH STURGE was called to the chair, and opened the proceedings in an eloquent speech upon the great progress emancipation has made in

the island of Jamaica, and the bright prospect now presented for missionary labours in that part of the world.

HENRY BECKFORD, an emancipated negro, and deacon at St. Anne's Bay, Jamaica, was introduced to the meeting by the chairman, and proceeded to speak at some length. He said the preaching of the gospel in Jamaica had done wondrous things for the negroes; the labours of the missionaries had not been in vain, for through them the negroes had profited as well in body as in soul. The Gospel was spreading from one corner of the island to the other; all hard-heartedness was passing away from among his coloured brethren, and they had learned to ask for mercy at the hand of the LORD. Within the last two years he could not recollect having seen a drunken man in the district where he lived—(cheers); and the little children that were once driven like beasts into the woods, were now gathered together by their friends, and instructed in that which would make them wise unto salvation—(cheers). His brethren much wished, with the kind assistance of their white brethren, to raise up missionaries that should go to Africa, and preach the Gospel there, so that his countrymen might no longer seize, sell, and murder each other. His own mother declared to him that she was sold in that country by her own son for a gun to go to war with. Many of his young fellow-countrymen were now ready in Jamaica to go to Africa with their lives in their hands to preach the Gospel to their brethren—(cheers). He hoped his white friends would assist them in this work. He and his brethren thanked them for what they had already done, but he hoped they would extend their exertions to the great country of Africa. He and his brethren in Jamaica were praying that the blessings which they had enjoyed in that island from the preaching of the gospel to them might be extended to their father-land—(cheers). He recollected when in Jamaica he saw his mother flogged before him, and he dare not help her. When they put her in chains, he could not speak a word in her behalf, lest she should receive ten times the punishment they were inflicting upon her. He wished to go to Africa, and tell his brethren there, to leave off murdering each other—(cheers). Their places of worship in Jamaica had recently been enlarged, and now required enlarging again—(cheers); and their earnest prayer was that more baptist missionaries might be sent to the harvest. He himself had 110 scholars, whom he taught as well as God enabled him—(cheers). These scholars can pray, and they said grace before meals, and yet it was but a short time ago that they did not know they were better than four-footed beasts—(cheers).

EDWARD BARRET, another deacon from Jamaica, next addressed the meeting at considerable length. He said he deeply thanked them for all they had done for Jamaica, and he never forgot to pray for them. It would do their hearts good to go to Jamaica—("hear, hear," cheers, and laughter), and see the little rising generation—(cheers). They would behold every morning, at eight o'clock, hundreds of children going to school.—They would see 300 running from one cross-road, 100 from another cross-road, and 50 from another cross-road, and so on, all going to school—(cheers). And yet it was only a little while ago that in Jamaica a black man was a slave, and a negro could not take up a piece of paper with A B C on it if a white man saw him—(hear). If he did it he put his life at hazard, or the white man would transport him for life; but now the negroes could not only read their A B C, but they could read the Gospel, and pray to their God from the Bible. When they were in slavery the baptists sent God's good men to them. Before that they thought themselves beasts; they thought the white people gods; they did not know any other god till the missionaries came among them. They sent

Mr. Knibb, Mr. Mann, and others, to them. Those good gentlemen brought their lives in their hands—(hear):—they risked their lives for the poor black men—(cheers). The masters in Jamaica, some of them, would sooner see the devil than see them—(laughter). But the good missionaries fought the good fight, and they conquered; and their labors were blessed abundantly—(cheers). It would do the hearts of his white brethren good to see the watchmen on the mountains come running down on a summer's day to the church, to worship God—(hear and cheers). His black brethren would never forget the great kindness of the good missionaries who brought the glad tidings to them. Before he came away from Jamaica he called his brethren together to ask them what they had to say to their friends in England, who had sent them freedom, and they lifted up their hands, and they shouted to God to bless their white friends. There was one particular point that his brethren thought much of. They had heard that their white friends had promised to send the Gospel to their father-land and mother-country, that they would send it to Africa; and they told him to stand by their white friends, so that they might push on with God's help—(cheers). The old people said they could not hope to see their father-land, but they would teach their children to bless those who went to preach the Gospel to them—(cheers).

The Rev. Mr. KNIBB, then rose amidst deafening cheers to address the immense assembly. The Rev. gentleman touched upon the same soul-stirring circumstances and related the same facts that he laid before the great meeting at Birmingham on Tuesday last, and which was reported in the *Morning Herald* of Thursday. In commenting upon the charges made against the baptist missionaries by Sir Charles Metcalfe, he quoted the language of Sir Lionel Smith, strongly in their praise, and proceeded to observe that, a few weeks after this language had been made use of, Sir Charles Metcalfe, before he came into personal communication with the baptist missionaries, sent off an official despatch, in which he assailed them as political agitators, and distinguished them from all the other missionaries by whom they were surrounded—(loud cries of "Shame.") He (the Rev. Mr. Knibb) designated that despatch as unfounded in fact—(great cheering). He claimed for his brethren in Jamaica the right to be heard at the Colonial-office in defence—(loud cheers). He next touched upon the diminution of produce in Jamaica, on which point he spoke at some length at Birmingham, and said this arose from the withdrawing the women from the field—(loud cheers). The women now staid at home—(hear), and the child was sent to school—(loud cheers). This was why the produce was diminished—(hear), and it was the baptist missionary who endeavoured to prevent the women working in the field—(cheers). The Rev. gentleman then took a luminous view of the great good effected by the abolition of slavery, and observed that the friends of emancipation would never cease till slavery was abolished in America. He dwelt upon slavery in that "land of liberty," and concluded a most impressive speech amidst the long continued and enthusiastic plaudits of the meeting.

Several other gentlemen then addressed the meeting. We understand a very munificent collection was made.