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THE

CALCUTTA

**CHRISTIAN OBSERVER.**

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VOL. I.

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THE  
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(New Series.)

No. 11.—NOVEMBER, 1840.

I.—*Wei-T'sang too sheih, or Tibet in a series of maps and descriptions: four volumes. Reviewed by a Correspondent.*

The following intelligent and interesting article on Tibet has been selected from the *Chinese Repository* for May, 1840. The amount of information it contains in reference to a country with the history and manners of which we are so imperfectly acquainted and concerning which so few amongst us are capable of affording such accurate information, will be an ample apology for inserting an extract of such length in the pages of the *Observer*.—ED.

Considering that Klaproth, the indefatigable critic, has already passed his opinion upon the above work, and that moreover the voluminous priest Hyacinth, late of Peking, amongst his herculean labours, has translated the whole, a poor pigmy writer has very little chance of saying any thing new. A Transylvanian has ransacked the literary treasures of that secluded country, and a gigantic German has carried several camel-loads of manuscript to Russia and Prussia, so that the world has enough upon the subject of Tibet, even if the above production had never been written. As for ourselves, though little versed in the art of decrying the labors of others, we nevertheless really think, that there would no serious loss have been occasioned, if the present essay had been burnt, before it was printed. Being, however, *volens volens*, put to the task, we shall try to enter the territory of the great lama with a light heart, and, with our guide in our hands, look a little about us, to call here and there a flower, and say as much as our ignorance will permit. This is to be the preface to our review of the work in question.

Now we should on the very outset take the bull by the horns and begin to detail the topography, ethnology, and statistics, of the said country; unfortunately, however, all this has already been written, and we must hold ourselves responsible to say something new. We therefore commence with the most striking natural object that this country contains. It is, according to Buffon's and Cuvier's classification, a non-descript, there existing only one other of its species, at the city Miako, in Japan. It is a biped, the characteristics of which are sulky arrogance, sloth,

sensuality, bigotry, deceit, craftiness, perverseness, stupidity in many respects, &c. We are fully aware that this description falls short of the original, and that it is by no means technical; but the reader must take this for want of a better one, our limited capacities not allowing further exploration. We do not know the name naturalists have given to it, but common people call it the *dalaï lama*.

The first knowledge of this creature was, if we mistake not, conveyed by some Franciscan, during the middle ages, to Europe, and created there a great sensation, so that many began to believe that it was the identical Prester John, of glorious memory. On nearer examination, however, it proved to be something particular in itself, and an after acquaintance with the language of Han gave us a clearer insight into the nature of this wonderful being, which is said never to die.

During the administration of the celebrated Hastings, the *rájá* of *Bútan*, from some whim or other, considered a tract of land, which separates his territory from that of the English company, as a just object of spoil, and therefore occupied a part of the same. Though this tract was of no use, being not only an unhealthy spot, but likewise very sterile, still the governor would not permit a dangerous precedent of encroachment to pass unnoticed, and therefore sent a small detachment of *sipáhís* to drive away the *Bútanese* borderers. In this attempt they completely succeeded, but their ranks were thinned by the pestilential climate of those regions, and they were glad to retreat. In the meanwhile the *teshoo lama*, the regent for the *dalaï lama*, becoming alarmed for the safety of his territory, dispatched, in 1774, a letter to the governor. This is a document in which the oriental modes of expression are so little retained, that we much suspect the translator's having improved upon the original. Still we shall quote a few passages of this letter, to give the reader some idea of the sentiments that actuate the grand *lama*, whom we have thus unceremoniously introduced to his notice.

"The affairs of this quarter flourish in every respect. I am night and day employed in prayers for the increase of your happiness and prosperity. Having been informed, by travellers from your country, of your exalted fame and reputation, my heart, like the blossoms of spring, abounds with satisfaction, gladness, and joy. Neither to molest, nor persecute, is my aim; it is even the characteristic of our sect to deprive ourselves of the necessary refreshment of sleep, should an injury be done to a single individual; but in justice and humanity, I am informed you far surpass us. I have been repeatedly informed, that you have engaged in hostilities against the *Deh Terria* (the *Bútan* chief, who committed the outrages on the frontiers). It is as evident as the sun, that your army has been victorious; and that if you had been desirous of it, you might, in the space of two days, have entirely extirpated him, for he had no power to resist your efforts. But I now take upon me to be his mediator; therefore from a regard to our religion and customs, I request you will cease from all hostilities against him, and it will be necessary, that you treat him with compassion and clemency. As to my part, I am but a faker, and it is the custom of my sect, with the rosary in our hands, to pray for the welfare of all mankind, and especially for the peace and happiness of the inhabitants of this country."

The council, considering the contiguity of Tibet to China, hoped to open, by entering into an alliance with the former, a new outlet for trade to the celestial empire, by a route not obviously liable to the same suspicions as those with which Chinese policy had armed itself against all consequences of a foreign access by sea. The grand plan to be executed, therefore, was, to cross the *Himálaya* mountains, then traverse the inhospitable regions of Tibet, afterward to wend the way, according to cir-

cumstances, either through the mountainous districts of Kokonor, or the desert of Kobi, in order to reach the central empire, without suspicion! This is certainly one of the most magnificent, we may add *elevated* plans, ever conceived by any council, that sat to deliberate about commercial affairs.

An envoy was, therefore, immediately dispatched to Desheripgay and Teshoo Lomboo, to the said teshoo lama. The gentleman employed in this important mission was of great suavity of manners, and so ingratiated himself with that high personage, that he even trusted him with a considerable remittance in money, for the purpose of building a temple and dwelling-house, for the accommodation of the lama's votaries, on the banks of the Ganges; and a piece of ground was accordingly bought and appropriated for this purpose. The lama's letter to the governor remarked, that, although in the different periods of his reviviscence he had chosen many regions for the places of his birth, yet Bengal was the only country in which he had been born twice; for which reason he had a predilection for it beyond any other, and was desirous of making it a place of abode, apparently esteeming the sanctity of the Ganges, as a consideration of inferior importance. This being a very considerate request, gave rise to the most buoyant hopes, that the grand object of this correspondence might soon be realized. Mr. Bugle, the former envoy, finally obtained, 1779, a promise from the lama, that he would procure for him a passport from the great emperor, and that he might then go round by sea to Canton, and subsequently join him at Peking.

We must now talk of more important matters. Though the lama worship, or rather Shamanism, was never introduced into China as a peculiar creed, it still existed on the frontiers of Szechuen, and Buddhism being a modification of the same, some relationship was kept up between Tibet and China. The Mantchous, on conquering the country, had no settled religious notions; but there appeared a leaning towards the superstition of the Mongols. This was a signal for the lamas to revisit the court of Peking, and as future circumstances led to a political union between the two countries, they were the most favored priests. Even during the enlightened reign of Kanghe, they numbered many warm votaries amongst the highest personages of the court, and especially the females, who on that account showed great aversion towards the Jesuits. Perhaps it was also policy induced the government to favor these fanatics, in order to attach the Mongols by religious ties. Keenlung, renowned in Europe as a warrior and poet, something in the way of Frederic the Great of Prussia (though the latter fought the battles himself and gained his own laurels) had also his weak hours. Having heard of the great odour of sanctity in which the said teshoo lama stood, he invited him in the most pressing manner to come to his capital. This wonderful personage deferred, however, his journey, until the monarch assured him, that he looked upon him as the first and most holy being on earth, and that the only remaining wish he now felt was, to see him and to be ranked amongst his disciples. Preparation had also been made to receive him on his journey, and the letter that assured him of the most magnificent treatment, was also accompanied by a present of a string of pearls and one hundred pieces of silk. And thus flattered by the marked attention of the first prince in Asia, the lama set forth on his journey in 1779, with about 1500 troops and followers. He did not travel as a mere vassal, but as a sovereign prince. Wherever he halted on the road, a platform was erected, covered with a rich brocade, and a cushion on which he sat, whilst the people were admitted to the honor of touching his foot with their foreheads, as in Rome people kiss the pope's toe.

The Kalmucks, who belong to the most enthusiastic followers of the lama, came to the number of five thousand to escort him to the capital, bringing with them rich presents, and showing to their religious chief the most unbounded veneration. At all the principal stations, the imperial troops were drawn out, and the honors shown to this poor mortal would have set the strongest mind swimming with pride and conceit. The greatest favor the lama could bestow was to imprint with his hands, dipped in saffron, some paper, which his votaries brought to him for that purpose in great quantities. Part of the journey led him through the newly acquired territory of the Kalmucks, and his suffering on account of the severity of the climate seems to have been very great. But the lama was everywhere cheered by the most marked attention of the chiefs. Scarcely had the last commander of the Tartars left him, making him a present of 3000 horses, 70 mules, and 100 camels, when the emperor's own brother, who held the rank of king, was commissioned to receive him on the frontiers of Kansuh province, and his entrance into the celestial empire was marked by the most magnificent presents. Keenlung seems to have been exceedingly liberal, and a present of from 30,000 to 100,000 taels at the various stages was a mere trifle. His progress towards the capital was like that of a warrior, receiving the honors of a triumph from a grateful country. One of the princes of the blood met him half way, and another conducted him to Peking. Now mark the difference of reception from that experienced by any other barbarian. Along the whole line leading to the pleasure gardens of Jeho, soldiers had been posted, between whom the lama passed accompanied by the princes. The emperor met him at a distance, and immediately, stretching forth his hand and taking hold of the lama's, led him towards the throne, where, after many salutations and expressions of affection and pleasure on both sides, the lama was seated by the emperor upon the uppermost cushion, with himself, and at his right hand. Much conversation ensued, and the emperor was profuse in his questions and inquiries, respecting the lama's health, the circumstances of his journey, and the entertainment he had met with upon the road. After he had been presented with 100,000 taels of silver, and many hundred pieces of curious silk, these high personages separated. On the next day many princes and nobles were assembled, and the monarch seated the priest on his right hand, to evince to the whole court the great consideration in which he held his illustrious visitor. After some indifferent conversation, the emperor then communicated his wishes more at large, with respect to the desire he felt of being instructed in some mysteries of the lama's religion. They accordingly withdrew, in company with one of the teachers, to another part of the palace, where three seats were prepared; the one in the centre was larger than either of the others in extent, and was considerably higher; upon this the lama seated himself, placing the emperor on the lower one, standing to the right, and the teacher on the left. The lama then bending his head towards the emperor, whispered in his ear for about a quarter of an hour, and then seating himself upright began to repeat aloud certain tenets, which the emperor and the teacher recited after him, and in this manner each sentence was spoken over and again, until both had caught the sound. This ceremony lasted about three hours, during which time all the attendants were kept at a distance in the outer apartments, whilst some devout men were occasionally called in at certain intervals, for the sake of performing ceremonies.

After four days, the lama waited on the emperor at his palace. The entertainment being over, he rose to ask a favor from the autocrat. The emperor then turning to the lama, desired he would speak without

ceremony, when the lama proceeded thus to inform him: "In the country of Hindostan, which lies on the borders of my realm, there resides a great prince or ruler, for whom I have much friendship. I wish you should know and regard him also, and if you will write him a letter of friendship, and receive his in return, it will afford me great pleasure, as I wish you should be known to each other, and that a friendly communication should in future subsist between you."

The great emperor seems therefore to have been anxious to be instructed, and the manner in which this process was carried on is certainly deserving of our admiration. Behold this Keenlung, the sage and poet, a disciple of the lama! But whilst enraptured with this spiritual acquisition, the greatest political alliance is proposed to him. It had been agreed upon, that the former British envoy to the lama should proceed to Canton and wait there, until passports should be forwarded to him, by the interest of his patron. The emperor most readily granted all that had been asked, and also inquired about the country where the friendly governor was living, making at the same time several other pertinent questions.

The august personages now sped towards Peking, and there all the princes of the blood assembled to receive a blessing. On these occasions, the lama did not at all rise from his seat, but laying his hands upon the head of the votary he repeated a prayer. The noblemen, who likewise thronged to participate in this spiritual honor, were not so fortunate as to receive the immediate blessing from the priest, with his bare hand, but he carefully wrapped a piece of yellow silk around the same, and thus communicated his spiritual gifts. It had now become quite fashionable to receive the benediction of the great man, and even the ladies in the imperial palace were seized with the desire of going through this form. When therefore the lama happened to be on his visit to all the celebrated gardens of the imperial palaces, an intimation was sent to him, that it was the monarch's wish that he should meet the inmates of the harem. Being placed opposite a door of their apartment, upon an exalted seat, a screen of a yellow kind of gauze being dropt before the door, the ladies approached it one by one, and having just looked at the lama through the gauze, each according to her rank and abilities sent her offering by a female servant, who delivered it to one of the lama's religious companions, who were allowed to continue near him. The present being delivered, and the name announced, he repeated a prayer or form of the blessing for each, all the time bending his head forward, and turning his eyes directly towards the ground, to avoid all possibility of beholding the women. This ceremony took up four or five hours.

On this visit he saw many extraordinary things. Amongst others, a throne which has the intrinsic virtue, that whosoever seats himself upon it, will always pronounce a just sentence. Then he saw the splendid temples erected in honor of his superstition, and in one of them he found a bell, which was said to weigh 20,000 maunds, and to require one hundred men to ring it. To do this, however, is never attempted, except in order to call the people to arms, in case of an invasion or insurrection, or at public thanksgivings for victory. Thus we may now expect that it will soon be put into requisition.

The time passed on most agreeably, being spent in pleasure excursions and in visits to the temples, where both these illustrious personages worshipped the idols, considering the adoration thus paid as the most splendid display of devotion. The lama had also an opportunity of seeing the empress, and again brought forward the earnest request of opening some communication with the governor of Bengal. Both agreed that a letter should be written for this purpose, which the lama himself

should take with him. Day after day passed and the lama was still occupied in pronouncing his blessing upon thousands of the people, when all on a sudden he was seized with the small-pox. And the immortal, the wonder of the capital, the object of divine veneration to a whole metropolis, became a mere lump of putrid flesh. This certainly greatly staggered the belief of his followers, and no doubt convinced them that their great respect was misapplied. Still, the emperor was determined to show that his veneration was not on the wane, and spent four hours before the corpse in prayer. This ceremony was again repeated, and a present to the amount of 100,000 taels deposited before the coffin. At the same time, he charged a brother of the lama's to inform him immediately whenever the sacred being re-appeared in the person of another, a subject in which the grand monarch took as much interest, as if his very existence had depended upon it. This could, however, not be effected at Peking, because lamas are not born in those uncongenial regions, and therefore the whole train was dispatched towards the blessed region, three months after the decease. The most remarkable thing is, that the otherwise parsimonious Keenlung had a golden temple (gilded niche?) prepared, in which the coffin was set upright, and over this again a copper capsule. Orders were given, that every where on the road one thousand men might be held in readiness to convey these precious relics, and one hundred horsemen were appointed as a convoy to the procession. Thus, after seven months, they reached the residence of the lama.

We have given this detail at full length, as one of the extraordinary events in a lama's life, a circumstance which has only once taken place, and a journey which may perhaps never be repeated, for fear of doubting the immortality of the wonderful incarnation. At the same time, this is one effort for carrying on a friendly intercourse between the Asiatic possessions of Great Britain, and the celestial empire, which is likewise unique in its kind, and therefore deserving of being recorded in the Chinese Repository. Had Mr. Bogle, the intended envoy, reached Canton and received passports to meet his friend the lama at Peking, what might not have been the consequences? Well, we believe, that the chargé d'affaires would have been permitted to perform nine prostrations and three genuflexions, and be sent out of the country with a few pieces of silk, and a letter to the said barbarian chief, enjoining upon him implicit obedience to the laws of the celestial empire, and making it his paramount duty to revere the lama. There is thus little lost by the miscarrying of this endeavor to open a more extensive intercourse. As however, some Indian papers have lately advocated a plan of carrying fire and sword into the heart of Tibet, in order to strike terror into all the votaries, we suggest, in lieu of such an atrocious project, to get the present lama again fairly on his way to perform the office of ambassador, and to settle all points in dispute.

However, we were speaking about the dalaï lama, and have been all this while discoursing about the gentleman who is living at Teshoo Lomboo, and moreover considered a heretic by the orthodox. But, worthy reader, thou art to consider that the said dignitary was the acting great lama, and had taken upon himself all the functions of his ward, so that in his doings thou beholdest his very prototype. And oh! that there were more such adventurous fanatics, that might not only go to Peking, but also to Moscow, London, and Paris, to astonish the world, and edit a journal like the Persian ambassador.

From the contemplation of this great non-descript personage, we turn our attention to the soil and its produce, a subject upon which our author has not been pleased to expatiate. All that we have been able to learn is, that it is sterility personified, partly on account of its elevation,

and partly on account of the furious tempests and the rigorous cold. The main staff of life is a kind of barley that grows scantily in the valleys and along the ridges of hills, and is eaten with as hearty an appetite by the Tibetans, as rice is by the Chinese, sago by the Alfoors, and potatoes (that sweet root!) by the Irishman. But even this wretched spot abounds in mineral riches, and gold, the source of so much evil in this world, is found in large quantities. Towards the end of the last century, the soil burst on account of the long drought, and there appeared such a considerable treasure of the precious metal, that it fell immediately more than 30 per cent, in value. It is this commodity which attracts the Chinese in great numbers, and makes them brave the dangers of this inhospitable region. The animal kingdom is rich in fur animals, curious birds, and cattle, amongst which the shawl-goat holds the first place. The inhabitants are scantily scattered over a dreary waste, living in holes or in hovels built of stone, protected against the northerly tempests by mountains or rocks. They are an extraordinary set of beings. Unlike all mountaineers, they are peaceful, timid, and gentle; more oppressed by priests than any other nation on the wide face of the globe; trained to arms, they live a hardy life, being destitute frequently of the very necessaries for supporting existence, but notwithstanding are happy and cheerful. Polyandry, which seems to be general, is one of the uncommon phenomena of human folly and depravity, of which perhaps no parallel is found on so large a scale, anywhere else. They are a priest-ridden race, their lives are devoted to idolatry, to the worship of men, and the veneration of images. Where shall we find such an immense number of lazy lamas? It is the principal profession, embraced by all ranks, and the women are not behind in fanaticism, for they form large nunneries, where they live and die. It is really a nation of priests in the fullest sense of the word, who wile away their days in absorption and contemplation of the excellencies of Budha. None of the redeeming quantities of an intelligent hierarchy are here met with, quietude is the grand object of their wishes; the study of the sacred language, the Pali, though written in a different character, engages forever the most active; and a round of unmeaning prayers, which are also rattled off by a kind of machinery, is the most dignified occupation of all and every one.—We have taken most of the above details from Turner's account of an embassy to the court of the Teshoo lama; and though he is most favorably impressed with the piety of the gentle Tibetans, and even defends polyandry upon the plea of ancient usage, still he is rather checked with the mendicity that prevailed everywhere, and which he partly attributes to a large priesthood. But we had almost forgotten to speak of the work of our Chinese author whose book parades at the commencement of this article.

Volume 1st. This has of course one preface that may be read, and the second is unintelligible. Of the first we shall give some specimens, and try also to spell some sentences of the last. It appears that a description cannot be given from mere hearsay, without degenerating into a digest of extraordinary tales, and one must either have seen matters, or have the testimonials of eye-witnesses before an account can be drawn up. The present delineation of Tibet is of course an authentic account, and the reader will have ample opportunity to test the veracity of this mendacious author. The work of course was manufactured in the large book establishment at Peking, in comparison to which Longman's, Murray's, Harper's and Lea's, mighty fabrications are mere playthings, notwithstanding the steam-engine. As for the men themselves engaged there, they are the choice scholars selected from among 360 millions, and no doubt write all Chinese learning, some of them

having been book-worms for no less than 50 years. A host of such men accordingly set to work upon the materials furnished them by successive writers, and including the maps of the country, reduced 1000 chapters, upon sundry matters to four volumes of the smallest octavo. If they do not know the art of abridgment, we are really at a loss to say who does. The crowning labor, however, was furnished by a new officer, who had been four years in the country, and, being appointed to the revenue department, had an excellent opportunity of observing the resources of the country. And, not satisfied with giving a detail of human affairs, productions, mountains, rivers, and notices about winds and soil, the diligent curtailers have also given a vocabulary of the 'language of the savages.' Here ends the legible preface, which is dated Keenlung the 57th year (1793). The unintelligible one seems to contain an eulogy upon the principal author mentioned above, who not only carefully examined everything about him, but also gained so many victories (we suppose over the Nipálese) that he obtained a triumph. As it has seldom been our lot to review a book partly composed by a hero, we shall give greater diligence, to read it carefully, than we should otherwise have been disposed to do.

To give an idea of the contents, we here translate the index, which is in itself so lucid, that by merely enumerating the subjects recorded, we might give a good view of its matters. First, there are a collection of maps, so perfect as to shame Arrowsmith's. The mountains are so ably delineated, that, judging from the scale of the said drawings, they can be no less than 50 or 100 miles in height, in comparison with which, the Chinborazo and even the Dhawala Giri are mere mole hills. As for the rivers, some are at least one hundred miles in breadth at their very source, giving us thus an idea of something very gigantic, only met with on Chinese maps. Then follow general observations, maps of roads, stages of travelling, a description of the various races of foreigners; short outlines on fountains and rivers, maps of the frontier towns, about conferring titles of nobility, tribute sent to the court, age, festivals, military regulations, penal laws, taxes and forced labour, raising of imposts, principle men, dress, eating and drinking, ceremonials, marriages, burials, houses and cottages, medical art and drugs, divination, markets, artizans, rivers and mountains, temples, productions, excerpts, and savage languages. The reader will observe, that a good many subjects are treated of, and that they are all standing in their proper place.

The maps commence with that portion of Szechuen, which borders immediately upon Tsinghae, a romantic country, full of hill and mountain fortresses, the abode of wild Meaoutsze and still more savage tribes, who give the Chinese fully as much trouble as the Afghans on the western extremities do the English. The author marks carefully the stages which he himself travelled, but takes very good care not to describe the country through which he passed. At the celebrated place of Tatseen loo, lat. 30° 8' 24" N., through which all the intercourse between China and Koko-nor passes, there is one succession of mountains, and the grandeur of the scenery can scarcely be exceeded. But the howling deserts, in the regions of ice and snow fill the heart with fear and trembling. The traveller traversing equally horrible tracts, scarcely ever trod by the human foot, finally arrives at Sening, the great western emporium of China, where the traders of all the tribes of Koko-nor meet to barter their goods for Chinese manufactures. The mountains hereabout produce a great quantity of medical herbs, which are in demand throughout the Central Empire. Some of them are very injurious to the traveller, for as soon as horses eat thereof, they become drunk, and are unable to proceed on their way. Having arrived on the banks of the Yaluh keäng, the name

borne by the Yangtze keäng in its course through Koko-nor, the traces of Chinese cultivation cease, and we find a hardy set of mountaineers or an unruly set of nomades, something in the shape of the liberty-loving Swiss. But lamaism or shamanism flourishes here as much as in Tibet, and the temples and monasteries in possession of the priests are splendid and numerous. These tribes would otherwise be ungovernable, but the curb of superstition is strong enough to keep them under the dominion of the Chinese, who exercise at least a nominal control over them. Our author describes them as obstinate, stupid, and uncivilized. Some cannot at all be tamed, and they are moreover crafty, a vice very common amongst barbarians, and especially conspicuous amongst the red-bristled races.

Our readers are aware that we have been all this time speaking of the intervening territory between China and Tibet. The southern part of this district is called Toofan or Sefan, and is divided by a river from the dominions of the lama. We are now fairly arrived on the frontier, and shall hasten to enter this famous country. The whole information given by our author may be condensed in a few sentences; viz. there are high mountains covered with eternal snow, the road often leading beyond the clouds, and thus affording to the traveller the pleasure of inhaling an ethereal air. There is no complaint about the wild inhabitants of these districts, a proof of the orderly habits of the Tibetans, who according to all accounts are a most orderly and quiet set of people. As for the names we find, we think, that even Klaproth would not have been able to pronounce them, though he had a great deal of practice during his travels in the Caucasus. To make however a long story short, the tourist arrives by way of Tsiando and Tardsong at Lassa, or Hlassa, as some of the learned folks will have it.

Fairly on Tibetan ground, our author begins to philosophize in his travels, and the first thing he tells us, is, that the common people maintain the yellow religion (shamanism), and that they reverentially believe the dalai lama, a personage, who has by successive migrations again and again been born in this world. Quietism is the principal doctrine of this creed, benevolence the principle by which the votaries are actuated, whilst they are absorbed in divine and deep contemplation. The benevolence is at all events negative, something of the imperial compassion towards distant foreigners, and the love of the Dominican friars. He has also prophetic gifts, but his greatest accomplishments consist in swallowing knives, and eating as well as emitting fire, two noble qualifications which we frequently meet with amongst jugglers, but on account of these things his disciples honor him greatly, and call him the living Buddha. From this subject, the writer enters upon the most favorite topic for a Chinese topographer, viz. the offering of tribute by the said lama, which commenced prior to the accession of the Mantchou family. Under Shunche, however, about two centuries ago, the fifth lama, according to our Chinese informant, had an interview with the great emperor, and received a patent, to be the monarch, or general ruler, of the Buddhist religion in the west. The emperor of China, considering himself as the head of heathenism, thus thereby assumes a portentous title, of which the dragon is the emblem. Wars and bloodshed followed upon this peaceful settlement, in which some of the Mongol and Calmuck khans seem to have had a hand. Now it is a very remarkable circumstance, that, notwithstanding the great reverence these gentry profess to have for the holy shrines, they cannot occasionally resist the temptation of helping themselves to the treasures which have been hoarded up there by the faithful. The gold collected there exists in such immense quantities, that the most expensive campaigns have richly been repaid by the plun-

der of Lassa, and hence, this has always been the great point of attraction, which drew these unruly tribes from their dreary deserts to the place of holiness. Of course they have always some pretence or other, in the finding of which, they are as cunning as our best diplomatists, and even Metternich might occasionally take a lesson from a khan. In general, however, these expeditions arise from pious motives, such as for instance a pilgrimage to some temple or other, and then it unfortunately happens, that the devotees are so ravished with the glittering metal, of which they unfortunately have seen very little in Tartary, that they cannot avoid possessing themselves of the yellow dust. At other times some quarrel amongst the lamas calls forward their interposition, and they appear on the plateau of Tibet as pacificators, who merely for the sake of establishing peace wage war. Let the cause however be what it may, they never forget helping themselves to the good things that are found in abundance in the cloisters and niches, and having accomplished their object, they disappear as fast as they came. In one of their pious crusades, they were so much charmed with the whole system of hierarchy, that they in a fit of fervent devotion, packed the very lamas upon their horses and camels, and decamped with their precious burdens to Kobi. Their local knowledge is perfect, because the principal lamas of their own nation study at Lassa and the environs, and are also there invested with authority to sway the nomads. Towards the end of the last century an enemy, no other than the hardy Ghorlas, appeared in the south, who availing themselves of the absence of the teshoo lama, who was then at Peking, pounced upon the temples, and made a clear sweep of all the invaluable. For this outrage, however, the Chinese made them pay dearly, and they remember the lesson to this very day.

Though the lamas detest the Chinese as an unclean race, yet they have always found it for their advantage to claim the protection of the great emperor. This has also been freely granted, and it was owing to Chinese influence, that the power of the secular rulers was put down, and the lama made the supreme authority of the land. Still there was one condition to which this chief had to subscribe, viz. that his migration should only take place according to the sanction of the court, and moreover the transmigration having taken place in obedience to the imperial edict, the ta-chin or resident should always be consulted and everything should be done by his direction. This is then a very proper way of managing matters. Whilst the Chinese emperor has all the credit of granting his paternal protection, it is a very cheap mode of doing things; 2000 soldiers are sufficient to keep the whole country in order, and the whole annual expenditure does not exceed 100,000 taels. What an example to Russia and England! But even this money is not to be lost; an imperial edict directs the officers to enjoin upon the Chinese merchants to re-export all the precious sycee silver, so that the country may retain its treasures. What a pity that our celestial friends know nothing about bills of exchange. But we had almost forgotten the subject of which we ought to speak. The reader must forgive us this deviation, because our guide has all at once forgotten his maps, and gotten into politics, which is an inexhaustible topic. And thus, being led astray, we imperceptibly finished the first volume, and are now in

Volume 2nd. What strikes us most is the gorgeous description of the temples in and near Lassa. As however other writers have amply dwelt upon this subject, we must for this time skip it over. The grand principle that pervades all Tibet is, to live in poverty and wretchedness, in order to save money for building temples, and endowing monasteries. Hence all the national treasure is locked up in these abodes of laziness and vice. After pursuing the route towards the south, where our author

regales his reader with many hard names, he finally arrives on the frontiers of Nipal, the inhabitants of which he honors with the honorable name of thievish Ghorkas. He very wisely remarks at the end, that under the bright heaven and the changes of the sun there are other wonderful things and extraordinary phenomena, but the roads through mountains, and canals being not yet made, the country remains a vast wilderness.

The next chapter is an itinerary, more uninteresting than any other part of the book, but perhaps of some use to the future traveller.

After this the book grows more interesting, and we all at once are introduced to ethnology; every description of the different tribes that inhabit the country is preceded by a picture of the male and female of the said nation, somewhat in Vandyke's style. The first race are the barbarians who live in the neighborhood of Tatseñ loo. They dress magnificently in furs and silks, wear poniards, and are moreover very enterprising. Trade cannot be carried on by any body, except under the express sanction of a set of women. Addicted to shamanism, they do not bury their bodies, but expose them to the kites, thus performing, after their death, the most virtuous action, by feeding with their own substance the brute creation. This indeed is charity with a vengeance.

Next to these are the Letang tribe, a very orderly set, engaged in spinning and weaving, and moreover an inoffensive race. The Patang very much resemble the former. Our author does not inform us of their numbers, nor tell us whether they have a different language, and an alphabet of their own.

In describing the Setsang tribe, our author principally expatiates upon the marriage ceremonies, without giving any idea of the character of the people. If one of the lamas commits adultery, he is sewed up with the offending party in a skin, and exposed in the desert. Of the Alekō we learn nothing else, but that men as well as women wear a very curious head-dress.

We leave out several tribes, because what is said about them is scarcely worth our notice, and merely advert to the Loqukeapa, who live to the south of Tibet. They are a set of savages, who besmear their body with all possible colors, are ignorant of the Budhist religion, and live in holes; during the winter they dress in skins, and in summer they make use of leaves for the same purpose. The Tibetans send the most desperate of their criminals amongst them, and they are sure of never seeing them return.

The Palihpoo are on the contrary far more civilized, excel in many arts, do also engage in trade, but have one radical vice, that of resisting the authority of the celestial empire. Some fifty years ago they sent a tribute-bearer to the Chinese resident at Lassa. He received the envoy very graciously, and bestowed upon the said barbarians commercial privileges. They commenced trading, but alas! their hankering after gain, a distinctive trait in the barbarian character, and nowhere more conspicuous than amongst the red-bridled tribe, involved them in trouble; edicts were issued, which they would not obey, and their stubbornness obliged the celestial officers to march forward with an army in order to destroy this unruly set. With what success the said general met, we are not told, but are led to believe, that the issue very much resembled that of all other Chinese campaigns, and that the refractory brood was exterminated without mercy, much in the same manner as were recently the barbarians in and about Macao.

Volume 3rd. This book opens a gain with sundry prefaces and hints, of which we unfortunately cannot avail ourselves. The long and short of our author's declamation is, that the nearer Toofan tribes being a very

warlike set of people, it was deemed expedient to form alliances with them, and these proving futile, the brave Chinese generals had to subdue them. Soon after this it was found expedient to extend the sway further into Tibet; and this being obtained, it remains to be seen, whether or not sooner or later, Chinese influence will be felt in Bokhara as well as Afghánistan. The author accompanies his observation with a map, the most remarkable part of which is, that there is not the slightest hint given of their southern part coming in contact with the company's dominions. All maps we have yet seen, represent their whole possessions as a very narrow strip of land, lying somewhat to the west of Malacca, of which the great monarch disdains to take notice. Their orthodox accounts are derived from the colonists of Maula, Batavia, and Singapore, and from them they learn, that a little island with a few merchants and soldiers constitute the whole European dominions in the east. Talk to them about provinces as large as their own, about a numerous population and a well-organized government, and such conversation will only produce a contemptuous smile. Whether it be from sheer contempt, or mere policy, the name of Bengal is never mentioned in the Peking Gazette, which otherwise embraces such a multitude of subjects. And though the military commanding officer on the frontiers of Yunnan has been condescending enough, to send some gentle hints to the British authorities in Assám, that he was going to come down upon them and put the whole to the sword, like another taoutae, still these exploits on paper do never appear in the Chinese *Moniteur*. What magnanimity in the lion, who feigns to be asleep, that the little mouse may skip and frisk about without fear and trembling for the king of the beasts.

The article upon nobility is extremely short, and it appears, that his imperial majesty, prompted by the urgency of the case, had appointed noblemen either from amongst the Mantchous, or the gentry of the country, to defend the kingdom against all enemies.

The subject of tribute is treated with considerable accuracy. It does the heart of a Chinese man good to enter minutely into a list of gifts, which are humbly offered at the foot of the throne of the great emperor, in token of homage and fealty. Amongst the articles sent by the Tibetan *dalaï lama*, are gilded brass images of Budha, beads, rhinoceros' horns, flowered carpets, woollens, &c.

Our author next dwells upon the calendar of the country, which does not differ much from the Chinese. The year commences in spring, and is called according to a certain animal like the rat and mouse. The celebration of the new year is accompanied with equally noisy ceremonies as in China. The youth wear garlands and crowns, and show themselves about in the city, whilst others dance to the sound of drums, and perform a mock fight with battle-axes.

The Tibetan army is required to consist of 64,000 men, both horse and foot; the former buy their animals from the Tartars, or the Mongols themselves enlist in the cavalry. They wear a cuirass and helmet, with red tassels and peacock's feathers, and are armed with a sword, carbine, and large spear. Thus superbly mounted and splendidly accoutred, they inspire terror as much as the celestial cavalry, of which the benevolent reader may occasionally see a few traversing the steets of Macao. The description of Virgil of the war horse is too faint when applied to these coursers, and the fierceness of the animal is such, that some man must go before it to lead it on, in order to prevent the rider from tumbling off! Thus it happens that no spurs are used, and that the stirrups, made after the model of the ancients, and described by the greatest sinologue as the metal by which a person mounts a 'horse,' perform all the service. The infantry stick in their caps the feathers of cocks: every soldier

carries two swords, bow and arrows, and sometimes also a spear of considerable length. The whole army is reviewed during the second and third month of the year.

Of the penal laws we have the following account. They are very tyrannical; as soon as a criminal is seized, no matter what was his delinquency, he is bound hand and foot, and thrust into a dark room, until he be cited before the judge. The body of a person who is killed in quarrel is thrown into the water. He who kills anybody must pay a fine into the public treasury, and there must be prayer said for the murdered person. Whosoever has neither oxen nor sheep nor money to buy himself free, is bound and thrown into the water. Those who, whilst robbing, kill, shall all without making any difference between the principal or the abettor, be condemned to death, or be tied to a pillar, and have arrows as well as matchlocks discharged at them. Those who die in consequence of hard drinking, shall have their heads cut off from the corpse, to be publicly exposed or sent to the Löya tribe to be eaten by them. This race seems to be endowed with a peculiar appetite, and the Tibetans are in the habit of transporting their convicts into their territory, to supply the said savages with a meal. A criminal may also be bound and thrown into a pit of scorpions to be stung to death. The family of the robber is to be imprisoned, and to pay the double of the stolen goods, whilst the robber has to lose his eyes, and to have his nose, hands, or feet cut off. Those who have committed great crimes are to be beaten with thongs, and then put into water. After some time they are again beaten, and thus three times. If they still deny their guilt, their chest is then besprinkled with boiling oil, whilst the flesh is cut open with a sharp poniard, and they have then again to undergo the ordeal of water. If no confession after all this can be extorted, and there exist no proofs, they are set at liberty. The bodies of those who die under torture are thrown into water. Ordinary cases, such as quarrels and adultery, are punishable by fines. The author remarks that he has never heard of more cruel tortures, and certainly some, if true, are execrable.

The taxes are levied upon all articles of natural produce, from the shaggy goat to the iron that is dug from the bowels of the earth. Moreover the conscription, according to which every male from 20 to 60 years is obliged to serve the state, furnishes a good revenue, for many of the inhabitants prefer paying 50 cash per day, to be exempted from the service, whenever it is their turn. Otherwise the whole population is put under contribution by the convents.

In giving an account of the dress of the nation, the author is very prolix, so as to draw up a complete *vade mecum* for a tailor. The climate requires warm clothing, hence the Tibetans are very expert in manufacturing woollens, and like the Chinese put one dress over the other to keep themselves warm. With the poorer classes, sheep skins are used for the same purpose, whilst the men of distinction wear costly furs and silks. The head-dress has a very grotesque appearance, and the boots worn by them have soles of immense thickness, to prevent the wearer from catching cold, and being tortured by rheumatism. Their daily food is barley and mutton, the latter often eaten raw, and kept ready in ice for daily consumption. All classes indulge in tea, which is however seasoned with salt and oil. Of their barley a variety of liquors are made, of which they partake very freely. Their means of subsistence being very scanty, they are often reduced to the greatest straits, and hunger and misery joined to the small-pox, desolate towns and villages. To keep the population down, on the Malthusian plan, polyandry has been introduced, but the Chinese are so shocked with this preposterous custom, that they have actually, in several districts, put a stop to it. A country

that brings forth the almond and grape, might likely be made to produce more nutritious food than mere barley; still national prejudices are in favor of this article, and therefore it is cultivated almost exclusively.

The marriage ceremonies, which are minutely detailed by the writer, contain nothing extraordinary. The alliances are concluded with the perfect assent of the parents of both parties. The women are mere drudges, and neither beauty nor sweetness of temper are considered accomplishments; the only thing required is, that they shall possess the requisite qualifications for working hard. As soon as a person is dead, the body is bound with a number of ropes, and the lamas come repeatedly to say mass. A few days having thus elapsed, it is cut to pieces and given to the dogs, whilst the bones, pounded in a mortar to dust, are burnt, and then kneaded together like dough. Some persons prefer to give the deceased to the kites. We know of nothing so disgusting and revolting to nature; still it is the general custom of the country. The deceased lamas, however, are burnt, and the ashes deposited in urns, which are carefully put into hollow images to serve as objects of worship.

Their dwellings are poor hovels, made of stones, put rudely one upon another, without flooring, and always built on the sunny side of hills, so as to be sheltered against the fearful northern blasts. Many live in caverns, with far greater security. On account of the dryness of the soil, such quantities of sand are raised by tornadoes, as to cover whole districts, and hence the precaution of the natives to protect themselves against this evil.

In the medical art, they are, according to our author, well advanced, but they rely much upon spells and incantations in their cures. They are very well practised in the art of divination and sorcery, and their women use all kinds of magical arts to portend future events.

The accounts of the trade are excessively meagre. Women appear to be the principal merchants, the men being too sluggish to engage in any laborious pursuits. The artisans of Tibet possess skill in working metals, and their manufactures are by no means contemptible.

Volume 4th. This part of the work opens with the names of all the mountains, that have fallen under our author's observation. It is however our misfortune to know next to nothing of the same, and thus we must be satisfied merely to state, on his authority, that some resemble certain birds, whilst others are not unlike beasts. This chapter is followed by an enumeration of all the temples of note, a goodly number, some of which consist of remarkably fine buildings with a profusion of ornaments. The list of productions is imperfect, and ill put together. The miscellaneous notices contain somewhat of everything, and comprise an outline of several military stations.

And now we have come to the vocabulary. Possessing, however, ponderous dictionaries in our own language with full explanations of the Tibetan idiom, we refer the reader to them, as to more complete accounts.

Having thus safely reached the end of this review, we ought to add something not generally known. The Moravians, who have furnished missionaries to the most dismal regions of the world, also wished to enlighten the poor Tibetans with the gospel; the more so as they generally believed, that no other Christian denomination would ever take the trouble of making that remote country the field of its exertions. In this conjecture, however, they were wrong, for the Church Missionary Society, sent, at an early date, a German to the frontiers to acquire the language, and to commence an intercourse with the natives. He had compiled a small dictionary, when he was snatched away by death, but his posthumous work was published at Serampore. In the meanwhile, a few indefatigable Moravians joined themselves to some Calmuck hordes in

southern Russia, and under much suffering and persecution gained the love of the people, and obtained firm hold upon their minds. With these nomads, they wished to pass on to others further to the east in their annual wanderings; and since the free hordes in Bokhára frequently go to Tibet on a pilgrimage, they thus hoped to enter with their parishioners the country. It is very remarkable, that in the very year, when this plan was to be put into execution, the Russian government forced them to leave their nomadic congregation, and to abandon forever the work of missions amongst this erratic race.

Since the Chinese have obtained possession of the country, the utmost vigilance has prevailed all along the line of the frontiers, and it would be much easier to penetrate into the interior of Canton province, than to cross the Hímalaya range into Tibet. Some traders however, natives of Hindustan, have been in the habit of frequenting Lassa, and one amongst them, who if we are not mistaken was also a political agent, has given a very full and excellent description of all he saw. The country, however, remains still in many respects a terra incognita, and we must look towards a less restrained intercourse, in order to ascertain its geography and know its people.

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## II.—The Hill Tribes.

In continuation of our gatherings, in reference to the Hill Tribes, we have selected two extracts containing an account of the *Nagas* and the *Lepchas*, both on the north-eastern frontier. The former is taken from the journal of the Rev. J. Bronson of the American Baptist Mission in Assam; the other is from the 100th number of the *Asiatic Journal*. We shall continue to lay before our readers as opportunity offers, additional information on this subject.—ED.

### *Tour to the Nam Sang Noga Mountains.*

Mr. Bronson, whose station is at Jaipur, having penetrated south-easterly into this before unexplored mountainous country, about lat. 27° 15' north, and long, 95° 40' east, gives some interesting information concerning the country, the character, and the mode of life of the people whom he found there. Both the people and the lofty mountain ranges among which they live seem to be called by the common appellation of Nam Sang Noga.

January 9th, 1839. Rose early, and sent a man forward to inform the Noga chief of our approach. Our road led through the most interesting and varied scenery I have beheld in this country. We were at one time passing through the narrowest defiles of steep and rugged mountains, and at another gazing into some deep valley that lay at our feet. Yet along this very height lay our only path, not exceeding six inches in width, whence one mis-step would have precipitated us upon the craggy cliffs far below. At another point rose several beautiful peaks of mountains of moderate height; and further on, the mountain-tops were lost in the clouds, but covered as far as the eye could reach, with richest verdure. Many times as I passed along, I involuntarily exclaimed, "How manifold are thy works, O Lord of Hosts!"

At one o'clock reached one of the salt springs, worked by the Nogas. The water was drawn from deep wells by a bucket of leaves, and poured into large wooden troughs near by, for the purpose of boiling. Their mode of boiling is rude, and to one who had not seen it, would appear to be perfectly impracticable. They build a long arch of stone and clay. On the top single joints of bamboos, cut thin, and spread open like a boat, are placed closely together. These hold from two to three quarts each. These boats are kept full of the brine, and a large fire kept blazing under them, without injury to the bamboo. On this arch I counted sixty boats, which they said would give, when boiled away, twenty to twenty-five boats of salt for the market. Thus their ingenuity has made them quite independent of the expensive furniture required at our own salt works. One man to attend the arch, one to bring the brine, and four to gather wood, are all that is necessary to complete the establishment.

Pursuing our course, we came to a very steep and rugged mountain, and as the sun was pouring down his meridian rays upon us, my feeble strength, on gaining the summit, was quite exhausted. We here passed several dangerous precipices, but soon had the pleasure of seeing the rude houses which the Nogas had prepared for our reception. They stood near the *hath*, (salt market,) at which was a large collection of traders. A gentle ascent on every side formed a splendid amphitheatre of the valley. Here we were met by two of the chief's sons, and a numerous train of his warriors, who bade me welcome—expressed their pleasure that I had come, and declared the country mine, and themselves my subjects. In return, I assured them of my best wishes and good intentions; and although no white man had ever before ventured among them; that I felt the greatest confidence in them, as my brethren and friends. We then proceeded to the rude huts they had prepared for my use during my stay among them, and which, upon inquiry, I was sorry to find, were at quite a distance from their villages. They doubtless wish to be better assured of the object of my visit, before they admit me to their villages; although the alleged reason was, that there was no water on their mountains, and that this would subject me to great inconvenience. They have hitherto allowed no one to know much of the interior of their country.

I spent the most of the day with these people, conversing particularly upon my object in coming among them. I lost no time in telling them, that the great God who created them, had made it the duty of his creatures to love and pity each other; that I was a teacher of his holy law, of which they were entirely ignorant; and that I had heard of them in my native land, and had come across the great waters to give them books in their own language, that they might read the law of God, and become a wise and good people. Their great fear was that I was a servant of the *Company*. Being weary, I dismissed them, requesting that the chief and his attendants would meet me the next day, as I had important words to speak to them. They promised to do so, and very courteously left me.

*Interview with the Chiefs—Visit to the Naga Village.*

10th. About 11 o'clock the kingly train made their appearance, rushing like so many wild beasts from the tops of the highest peaks, and having their heads and ears ornamented with shells, precious stones, and many fanciful representations of battle. They halted a few rods from my house, and stuck their spears into the ground together, where they left them during their visit. They then came in a very respectful manner, and seated themselves before me, on mats that they had brought for the purpose.

Having now before me all the influential persons among the people, I entered again into a familiar explanation of my object in visiting them.

I told them that there were many good people across the great waters, who had compassion on them, and had sent me up into their mountains, where no white man had ever before been, to teach them how to love God and go to heaven when they died. Bor Kumbou, through my interpreter, renewed the objections urged yesterday. They feared that I was a servant of the Company, come to spy out their roads, sources of wealth, number of slaves, amount of population, and means of defence, and the best methods of taking the country. Others feared that I might live peaceably among them for a time, and afterwards get power and influence, and make them all my people. It was in vain that I told them of another country, beside the English, across the great waters. They replied, "Is not your color, your dress, your language, the same; and what person would come so far, merely to give us books and teach us religion?" Some of the more enlightened, and I was happy to find, influential among them, appeared to be satisfied that my object was to benefit them, and began arguing in my favor.

The object of my visit having been pretty thoroughly explained, I called upon the chief to state in the presence of his people, whether he thought education would be advantageous, or disadvantageous to them: also whether he would give me his approbation and assistance in learning their language and teaching them. He promptly replied, that "if the people learned to read in their own language, it would be well; but the Nogas were like birds and monkeys, lighting on this mountain, and stopping on that, and therefore no white man could live among them to teach them; that as soon as their boys were old enough, they put into their hands the *da* (hatchet) and spear, and taught them how to fight and to make salt,—aside from that they knew nothing,—and how could they learn books?"

11th. Rose early, having slept but little from anxiety about my future path of duty. Unless I can secure the confidence of the people sufficiently to live familiarly among them, I cannot expect to benefit them. Nor would it be wise for me to *presume* upon the kindness or integrity of a rude tribe of mountaineers, many of whom never before saw a white face. I endeavored to commend my way to God, and seek his direction.

Being pretty well satisfied that it was fear merely, that made them hesitate to receive me at their village, I despatched my interpreter with a small present to Bura Kumbou, who I understood was favorably inclined to me, saying that I felt much disappointment and chagrin in not finding my houses built near him and his people; that I had come a great way to see them, to hear their language, to give them good words, and to teach them God's law; and that I wished to come up into their village, and live among them as brothers and friends. He soon returned, saying that there was a great fear in the village at my coming; that they considered me a divinity; that if I remained where I was, it would be very well, but it was the order of Bor Kumbou, that if I wished, I might come up into their village. This was all I wished. Without his approbation I should not have felt safe in going. I immediately made arrangements for going the next morning.

12th. An early breakfast, and we set out for the Noga village on the top of the mountain. It had rained for twenty-four hours, previous; and the path was steep and slippery. After winding our way over several hills for two hours, we reached a fine open space commanding a most lovely prospect of hill and valley and winding streams. Several hamlets could be distinctly seen at once, and the report of a gun from this place was the signal for collecting their respective inhabitants. Here, hidden from all the civilized world, this people roam among the beauties of nature, and behold the grandeur of the works of God. From this place I

found a wide and well-prepared road, pursuing which for two hours, we reached the village. The houses are numerous, large, and generally raised from the ground. The whole village is embowered by trees of the richest evergreen, and the walks are adorned by various beautiful shrubbery, among which I saw oranges, lemons, a great variety of citrons, and the blackberry. The cool fragrant air, as it breathed briskly through the thick foliage, made me forget all the fatigues of the journey, and every breath I inhaled imparted to my languid frame new vigor.

I was kindly received at the village, and directed to a large comfortable house which they had prepared for my reception, and where several chiefs were assembled to meet me. My wants were immediately inquired into, a fire was made, one of their springs of water was given up to our company, eggs, milk and potatoes brought in abundance, and a small cook-house put up, in so short a time that I had no occasion to order any thing. Such was the generous hospitality of these wild mountaineers.

But this was no sooner done, than a long council was held concerning me, (no less than six similar consultations have been held concerning me and the object of my visit;) and the whole day has been spent in answering their objections. They were inquisitive about the great countries across the waters, and quite incredulous at my description of a passage to this country.

*Objects of his Mission approved—Funeral Rites—Condition of Females.*

Having unfolded the object of his visit to the chief man of the tribe and secured his approbation and assistance, Mr. Bronson proceeds—

Spent the day in correcting the Catechism in Noga. Had a large company around me, who had never heard the ten Commandments before. They eagerly inquired where such words came from. They may well be surprised, for they never were acquainted with any system aside from those of the superstitious brahmin and Hindu. I never before realized how directly the commandments aim at the complete destruction of heathenism. When I entered upon the explanation of the first and second commandments, forbidding the worship of idols in every form, they exclaimed, "*good, good.*" The Nogas do not worship idols, but make offerings to evil spirits, of which they have a most superstitious fear. The like scene was acted over when I came to the eighth command, prohibiting theft. This crime is considered by them a capital offence, and punished accordingly. The disallowing of adultery was heard with a sneer. How truly has the apostle described the heathen in the first chapter of Romans.

After we had gone through the commandments, I entered into a fuller explanation of them, dwelling particularly upon the folly of idol worship; and I believe I never before was able to make myself so well understood on religious subjects, since I have been in the country. I find them extremely ignorant. They have no priests, no houses of worship, and no favorite creed. The brahmins have tried to rivet the fetters of their superstition upon them, but almost in vain. If they will receive books, and allow their children to be gathered into schools and instructed in the Christian religion, the brahmins will be able to do very little, and the gospel will work its way into the very midst of their country. A successful beginning here, will open the door to twenty-one other dependent villages near at hand, where the same dialect is spoken.

18th. Early this morning Bura Kumbou sent for my interpreter, and inquired if I was in want of provisions. By his attention I am supplied with many necessaries. I receive the kind feeling manifested by this people, as a favorable indication from the hand of God, and an encouragement to go forward,

This has been a great day among the Nogas. It was the completion

of the sixth month after the death of a wife of one of their chiefs. Their custom is to allow the corpse to remain six months in the house ; at the expiration of which time the ceremonies I have this day witnessed must be performed. In the morning two large buffalos, several hogs and a great number of fowls were killed for the occasion. A kind of intoxicating drink, called modh, which I am sorry to say they have learned to distil in large quantities, from rice, was drunk. About noon, numbers of Nogas from the neighbouring villages, dressed in a most fanciful manner and equipped for battle, arrived. After beating several gongs of different sizes, so arranged as to form a sort of harmony, with the music of drums, they marched to the house where the decaying corpse lay, each man bearing a shield, a spear and a da. They then commenced singing and dancing, with such a regularity of step and voice, as perfectly surprised me. They sang in the Abor tongue, and my interpreter informed me that all their songs are borrowed from the Abors, with whom they hold daily intercourse. I was allowed to attend, in company with two of the chiefs, who interpreted to me the song, the substance of which is as follows :

“ What divinity has taken away our friend ? Who are you ? Where do you live ? In heaven or on the earth, or under the earth ? Who are you ? Show yourself ? If we had known of your coming we would have speared you.” The above was first pronounced by the chorister. The whole company then answered it by exclaiming, “ Yes,” at the same time waving their huge glittering spears towards heaven, in defiance of the evil spirit who was supposed to have occasioned the death. The chorister continues, “ We would have cut you in pieces and eaten your flesh,” “ Yes,” responded the warriors, brandishing their das, as if impatient for the battle. “ If you had apprised us of your coming, and asked our permission, we would have revered you ; but you have secretly taken one of us, and now we will curse you.” “ Yes,” respond the warriors. This is the substance of what they sang, though varied, and repeated many times.

25th. The noise of music and dancing continued nearly all the night. During the greater part of this day, the ceremonies of yesterday were repeated. At the setting of the sun a large company of young women came around the corpse, and completely covered it with leaves and flowers, after which it was carried to a small hill adjacent and burned amid the festivities of the people. Thus closed this painful scene.

Considerable respect appears to be paid to the female sex. In this particular there is a striking contrast between the Nogas and the Asamese. The Asamese women are the most idle, worthless set of beings I ever saw. On the contrary, the Noga women are proverbial for their industrious and laborious habits. This remarkable difference in favour of the Noga women, is doubtless to be imputed to the anarchial state of the country, or rather to the number of independent chiefs, who formerly, for the slightest offence, were disposed to wage war, and the worst of all wars, that which is covert and unsuspected. This made it necessary for the men to be always ready for an assault, and hence the custom that the women should cultivate the fields—the men prepare for, and fight in battle.

26th. Took my interpreter and the Catechism which I had just completed in Noga, and called on Bura Kumbou. He received me kindly, and after passing the usual civilities of the country, I entered into familiar conversation upon religion. I asked, Do you not sometimes think about dying, and inquire where you will go, and what will become of you ? He replied, “ I know that I shall go and meet my ancestor in heaven.” How do you know ? I asked. “ By dreams,” said he. “ In my sleep it has been often told me.” If you could read that great book, which God has given to guide all men, if you believed it and obeyed it,

you would be very happy at the thought of dying ; and I have come up into your mountains for no other purpose than to teach it to your people. As he appeared to be interested, and rather astonished at such ideas, (which doubtless were new to him,) I drew from my pocket the Catechism, and read it through, often asking him if he understood it. He replied "Yes," and said that God gave those words, for they were all true and great as God. I then told him that I expected to go in a few days to Sadiya, to print this and other Noga books, that he and his people might no longer be destitute of the means of becoming a wise and good people ; and that when I returned to visit them, I should bring them Noga books, but I was afraid his people would have no mind to learn to read them. He replied that it was his wish to have his people to learn to read them.

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*Note on the Lepchas of Sikkim. By A. Campbell, Esq. Superintendent of Dorjeling.*

When I had the honour, some months ago, of forwarding a few Notes on the Mech tribe\*, I ventured to announce my expectation of being able to furnish some particulars of other tribes inhabiting the neighbouring countries of eastern Nipal, Sikkim, and Bootan. To this end, I had collected and recorded some useful memoranda regarding the Lepchas, Bhotiahs, Limboos, Murmis, Gurungs, and Hains, all mountaineers, which by an unfortunate accident were destroyed by fire ; nevertheless, as the establishment of this Sanatorium for our countrymen affords them opportunities of communicating with classes of men which have hitherto been denied to all except the few who under very restrictive circumstances have sojourned in Nipal, I am induced to forward some particulars of the Lepchas, with an alphabet and very meagre vocabulary of their language, in the hope that they may be of some assistance to persons visiting this place, who may have leisure and a disposition to acquire the means of colloquial and written intercourse in their own language, with a most interesting people, and I believe, the undoubted aborigines of the mountain forests surrounding Dorjeling.

Although the Lepchas have a written language, it has not been ascertained that they now have, or ever did possess any recorded history of themselves, or chronicles of any important events in which they have taken part. The "Lepchas," so called by us, and indeed by themselves in conversation with strangers, are divided into two races, viz. "Rong" and "Khámbá." Rong in colloquial intercourse among them is a generic term, and equivalent to "Lepcha" with us. But a man who announces himself a Lepcha to a European, Nipalese, or Hindustani, may, on being questioned, turn out to be a Khámbá. The real Lepcha, or Rong proper, has no tradition whatever, so far as I can learn, connected with the advent of his tribe into this part of the world. Here he has always been, to the best of his knowledge and belief, and this is corroborated by all his neighbours. The habitant of the Lepchas occupies an extreme extent of about 120 miles from north-west to south-east, along the southern face of the Himalaya ; to the west, the Tamber branch of the Koori bounds it ; but on the east its limits are undefined in the mountains of Bootan. Thus they are found among the subjects of eastern Nipal, throughout the whole of Sikkim, and extending an unknown distance into Bootan. I believe however that they are found in very small numbers indeed further east than fifty miles beyond the Teestah, although a few of them are said to be located as far east as Punnuka, and Tassgong†.

\* Vide *As. Soc. Journ.* No. 92.

† Towns in Bootan ; see Pcmber-ton's Report.

The Khámhá, although now the same in all essentials of language, customs, and habits, as the Rong, is professedly, and undoubtedly, an emigrant from beyond the Himalaya. They state themselves to have come from a province of China, called Khám, which is described as lying to the east and north of Lhassa, about 30 days' journey. This province has not been very long annexed to the Chinese empire, and if the accounts I have heard from members of the Nipalese Missions to Peking are to be relied on, its rulers and inhabitants are even now far from being well governed and peaceable subjects of the celestial dynasty. They are represented as a herd of lawless thieves and robbers, through whose country it is scarcely safe to travel, even when under the protection of an escort from the Court of Peking.

The Khámhá reckon seven generations since their arrival on this side the snows, which may be computed at 200 years. They were headed by the first ancestor of the present Sikkim Raja, who is himself a Khámhá. Previous to the arrival of the Khámhá, it is said that great confusion existed among the Lepcha and Bhotia aborigines of Sikkim, in consequence of the incessant struggles for supremacy between their chiefs; they however had priests (Lamas) from Paling Goombah, beyond the snows, whose advice was often followed in temporal matters, and when it appeared to these learned leaders that it was hopeless to quiet dissensions by ordinary means, they suggested that a Raja should be sought for in some distant country, to whom all classes should tender allegiance. This was agreed to, and a deputation of Lamas proceeded into Thibet Pote-leang, in search of a fitting ruler for Sikkim; here they were unsuccessful, and passed on to Khan-leang\*, where, after much trouble, they discovered a boy, the son of respectable parents, whose horoscope was considered auspicious; he was offered the Sikkim crown, it was accepted, and attended by his Khámhá clansmen was brought from beyond the snows, and proclaimed Raja of Dinjong (Lepcha for the Sikkim country).

The first Raja although chosen for the office in a similar manner to that adopted in the election of fresh incarnations of deceased Lamas, did not exercise any spiritual authority over his people; the Lamas who brought him to the throne retained this in their own hands for some time, but not long after the spiritual power came into the family of the Raja, where it still continues. At present, the eldest son of the Raja is a Lama and high priest of the kingdom, a younger son being nominated heir apparent to the throne.

The Khámhá although a Trans-Himalayan tribe, and hence by us generally denominated Bhotiahs, or Thibetans, consider themselves included in that generic appellation; but the following distinctions are made by the Lepchas in talking of people who are called Bhotiahs by Europeans—the Bhotiah from beyond the snows is "Pote," and his country "Pote-leang;" he of Sikkim "Arratt," and his country "Dinjong;" and he of Bootan is denominated "Proh-murroh," or man of Proh.

The Lepchas, Khámhá, and Lepchas proper, to be understood as included under this term, are Bhuddhists, following the priests of Thibet and those of their own tribe indiscriminately; the former from being generally educated at religious establishments of repute, are considered the more orthodox, the latter rarely go beyond the snows to study, when they do, they derive the full advantages of the superior consideration accorded to the Thibetans, provided they adhere to the strict rules of monachism. Marriage is permitted to the native Lepcha priest, and he is counted as a good match for the daughters of the chiefs. The influence of the priests is considerable, but it is far short of that attained by those of Bootan over the Bhotiahs, as described by Captain Pemberton, and the

\* "Leang," country or province.

majority of them are obliged, and not ashamed, to relinquish a dependence on alms for the more active employments of agriculture and trade.

Restrictions of Hinduism as to caste are not admitted by the Lepchas, although those who live under the Nipal government are obliged to conform to the Hindu laws of that state, this however they do with a very bad grace, and rarely forego an opportunity of crossing into Sikkim, or coming to Dorjeling, to indulge their beef-eating propensities. They are gross feeders, eating all kinds of animal food, including the elephant, rhinoceros, and monkey, and all grains and vegetables known to us, with the addition of many roots and plants altogether excluded from our culinary list. Pork is their most favourite flesh, next to that, beef, goat, mutton. The yák is considered the best beef, next to that the flesh of the Sikkim cow (a fine animal) and last, the Bengali and common cow. All birds are included in their list of eatable game; of the carrion of wild animals that of the elephant is most prized. The favourite vegetable food is rice, next to it wheat, barley, maize, millet, murwa, and a fine species of yam called "bookh," which grows all over these mountains, at elevations of from 1500 to 3000 feet. During the rains when grain is scarce they contentedly put up with ferns, bamboo roots, several sorts of fungi, and innumerable succulent plants found wild on the mountains. Fond of fermented and spirituous liquors, they are nevertheless not given to drunkenness; their common drink is a kind of beer made from the fermented infusion of Indian corn and murwa, which is weak, but agreeably acid, and very refreshing. This is drunk at all times when procurable, and when making a journey it is carried in a large bamboo chungá, and diligently applied to throughout the day. They have no distilled liquor of their own, but they greatly admire and prize all our strong waters, our port and sherry, cherry brandy, and maraschino. Tea is a favourite beverage, the black sort brought from China in large cakes being that preferred; it is prepared by boiling, after which the decoction is churned up in a chungá with butter and salt; milk is never taken with tea.

Their cooking is careless, coarse, and not cleanly. Rice is generally boiled, when travelling, in pieces of the large bamboo, at home in coarse iron pots. Vegetables are always boiled in oil, when the latter is procurable, and spiced with capsicum and ginger, of which these hills possess very fine kinds. Salt is not a commonly used condiment, the chief source of supply until lately being Thibet, whence rock salt is brought on men's backs; the easier communication with the plains of Bengal by the new Dorjeling road admits of the importation of this article at a cheaper rate, and sea salt is rapidly taking the place of the other.

The Lepcha dress is simple, handsome, and graceful. It consists of a robe of striped red and white cotton cloth crossed over the breast and shoulders, and descending to the calf of the leg, leaving the arms bare; a loose jacket of red cotton cloth is worn over the robe by those who can afford it, and both are bound round the waist by a red girdle; some strings of coloured beads round the neck, silver and coral earrings, a bamboo bow and quiver of iron-pointed arrows, and a long knife, complete the dress of the men. The knife, called *Bán* by the Lepchas, and *Chipsá* by the Bhutiahs, is constantly worn by the males of all ages and ranks; it hangs on the right side, suspended from the left shoulder, and is used for all purposes. With the *Bán* the Lepcha clears a space in the forest for his house and cultivation; it is the only tool used by him in building; with it he skins the animals who fall a prey to his snares and arrows, it is his sword in battle, his table knife, his hoe, spade, and nail parer. Without the *Bán* he is helpless to move in the jungles; with it, he is a man of all work; no wonder then that the expertness with which it is used by the boys of a few years old even, should be the astonishment of strangers.

The women are less handsomely dressed than the men; a piece of plain unbleached cotton cloth, or the cloth of the castor oil insect, rolled round to form a sort of petticoat, with a loose bedgown of the same, and a profusion of mock coral and coloured bead necklaces, form their entire wardrobe. They are the domestic and farm drudges of the men, performing all out and in-door work along with their husbands, and much besides. It is not unusual to meet a stout and active man bow in hand, sauntering along the road followed by his wife and sisters heavily loaded with grain or merchandise. It is the delight of a Lepcha to be idle, he abhors the labour of practising any craft, but he expects that while he is amused and unemployed, the female part of the household shall be busily engaged in the field, or in looking after the pigs and poultry.

Marriages among the Lepchas are not contracted in childhood, as among the Hindus, nor do the men generally marry young. This arises mainly from the difficulty of procuring means of paying the parents of the bride the expected *douceur* on giving the suitor his daughter to wife; this sum varies from 40 rupees to 400, or 500, according to the rank of the parties. It is not customary to allow the bride to leave her parents' home for that of her husband until the sum agreed on has been paid in full; hence, as the consummation of the marriage is permitted while the female is still under her father's roof, it is by no means uncommon to find the husband the temporary bondsman of his father-in-law, who exacts, Jewish fashion, labour from his son, in lieu of money, until he shall have fairly won his bride.

The women are not strictly bound to chastity previous to marriage, although any injury to the matrimonial bed is punished by beating and divorce. Children born out of wedlock belong to the mother.

The Lepchas intermarry with the Limboos and Bhotiahs, and the offspring of such unions become members of the father's tribe, without any disqualification whatever.

The Lepchas, like true Buddhists, bury their dead, although the Murmis, a Buddhist tribe and inhabiting the same country, burn their corpses first, and afterwards bury the ashes. The presence of death in a hamlet is always regarded with temporary horror, and the house he has visited is almost always forsaken by the surviving inmates; fevers and small-pox are considered alike contagious and greatly dreaded. On the appearance of the latter in a village it is deserted by the young and strong whose relatives are not attacked, and nothing will induce a Lepcha from another part of the country to visit an infected village. Vaccination is already greatly prized by these people, for which fortunate circumstance we are indebted to Doctor Pearson's success in introducing it among them; its preservative blessings are eagerly sought for at Dorjeling by them, and the Bhotiahs from remote parts of Nipal and Sikkim.

Goitre is known among them, but is by no means common; among 200 persons at this place now, I can find but one goitred individual, and that is a woman. Ophthalmia is I think very uncommon, and syphilis rarely met with. During fifteen months' residence, I have seen one case of leprosy only in a Lepcha, and although the mountainous nature of their country renders the climate sufficiently damp and cold, rheumatism seems to be a rare disease; on the whole they are decidedly exempt from many of the ills which flesh is certain heir to in the most favoured countries of the globe. Consumption I have never met with, nor liver disease, nor dysentery, nor do they know the cholera by name even. These four scourges of Europe and India find no food to feed on among the Lepchas.

In person the Lepchas are short, averaging about five feet in height; five feet six is tall, and four feet eight is a common stature among the men. The women are short in the usual proportion. The men are bulky

for their height, but rather fleshy, than sinewy. The muscular development of their limbs is greatly inferior to that of the Magars, Gurungs, Murmis, and other Purbottiahs. They are very fair of skin, and boys and girls in health have generally a ruddy tinge of complexion; this is lost however in adolescence, although the fairness continues. The features are markedly Mongolian, but there is a fulness and roundness of feature, accompanied by a cheerful expression and laughing eye, which renders the face a most pleasing one. The total absence of beard, and the fashion of parting the hair along the crown of the head, adds to a somewhat womanly expression of countenance in the men, and the loose bed-gown sort of jacket with wide sleeves which they wear, contributes still more to render it rather difficult for strangers to distinguish the sexes, especially in middle age. The men very often look like women, and the women sometimes like men. The hair is worn long by both sexes, the younger men allowing it to hang loose over the shoulders, the elders plaiting it into a tail, which sometimes reaches to the knees. The women of station wear their hair in two, and sometimes in three tails, tying it with braid and silken cords and tassels. The Lepchas, both male and female, are dirty in person, rarely having recourse to ablution. In the cold and dry season this renders them unpleasant inmates of a close dwelling, but in the rains, when they move about and are frequently wet, they are passably clean and sweet.

The temperament of the Lepcha is eminently cheerful, and his disposition really amiable. In ordinary intercourse they are a very fascinating people, and possess an amount of intelligence and rational curiosity not to be met with among their Bhotiah, Limboo, Murmi, or Guring neighbours, and indeed rarely if ever to be seen among people so completely secluded from foreign intercourse as they always have been. The marked contrast in these respects with the listless, uninquiring native of the plains, renders association with them a source of much pleasure to Europeans. They are wonderfully honest, theft being scarcely known among them; they rarely quarrel among themselves, and I have never seen them strike one another. "Do you ever fight?" was asked of an intelligent Lepcha; "No, never, (was the reply) why should we, all Lepchas are brothers: to fight would be unnatural." For ordinary social purposes of talking, eating, and drinking, they have great unanimity, but for any more important purposes of resistance to oppression, the pursuit of industry, or trade, their confidence in one another is at a very low pitch; they fly bad government rather than resist it, and prefer digging for yams in the jungle, and eating wretchedly innutritious vegetables, to enduring even the ordinary annoyances of working for wages. Although they have been called "a military people," I am disposed to consider them as wholly averse to arms, in the usual acceptation of the term. If it be military to carry a long knife, bow and arrows, yet to eschew the use of them against their fellow-creatures, then, are they a military people; if it be not, they are much more a hunting than a military tribe. I do not mean to insinuate that they are wanting in courage to fight, or that they might not, under English tuition and example, make good soldiers; but only to say, that deprived as they long, or always have been of that union in government, or as subjects of any one state, they have not that spirit of personal enterprise, and disregard of personal danger, which when constantly exhibited gratuitously, or for glory's sake, gives races of men the stamp of military habits.

We have no record of Major Latter's opinion of the Lepchas, who aided him on behalf of Sikkim during the Nipal war, but I have heard since my arrival in this quarter, that at Nagri, after the Sikkimites were expelled thence by the Goorkhas in 1812 or thereabouts, they proved most

troublesome enemies, by their custom of lying in wait in the neighbouring forests for months at a time, and losing no opportunity of carrying off and massacring any luckless Goorkha who happened to stray out of musket range of the stockades. They are pretty good marksmen with the arrow, but do not practise it regularly; they use it poisoned in hunting as well as in war.

The Lepchas are poor agriculturists, their labours in this art being confined to the careless growing of rice, Indian corn, murwa, and a few vegetables, of which the brinjal, cucumber, and capsicum are the chief. Their habits are incurably erratic, they do not form permanent villages, and rarely remain longer than three years in one place, at the expiration of which they move into a new part of the forest, sometimes near, often distant, and there go through the labour of clearing a space for a house, building a new one, and preparing the ground for a crop. The latter operations consist in cutting down the smaller trees, lopping off the branches of the large ones, which are burnt, and scratching the soil with the *Ban*, after which, on the falling of a shower of rain, the seed is thrown into the ground.

Their houses are built entirely of bamboo, raised about five feet from the ground, and thatched with the same material, but a smaller species, split up. This roofing is, I believe, peculiar to this part of the country; it is an excellent one, and a roofing of it, especially when exposed to smoke, endures about five years. It has been adopted by us at Dorjeling, and is undoubtedly the most convenient and cheap roof as yet obtainable.

I hope to furnish presently a few memoranda on the Limboos, and crave indulgence as to the defects of this letter, in consideration of the few opportunities which have as yet been offered me of mixing with the Lepchas, beyond a very limited space of country around Dorjeling, and on the Nipal frontier, in the immediate neighbourhood of the Mechi river.

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III.—*A few Notes on Lower Egypt.—Mahomed Ali—his Personal Characteristics—The present state of Egypt under his sway viewed in connection with the fulfilment of prophecy—The population composed of different races—The Coptic Church—its rise, decline, and prospective renovation.*

(Concluded from page 573.)

In the conclusion of our last remarks we referred to the singular prophecy that Egypt—once the most renowned for its wisdom, wealth and power—should become and continue “The basest of kingdoms.” It was also our endeavour briefly to point out how this prophecy was not less singularly fulfilled. In the estimation of many, however, some slight shade of embarrassment and uncertainty has been thrown over the subject by the present position of Egypt. Does it not *seem* as if, of late years, the shame of Egypt had begun to cease? Does it not *seem* as if it had begun to experience a *revival*, which threatens to clash with the fulfilment of prophecy?

Has not every quarter of the globe been made to ring with the fame of its "regeneration," under the redoubted Pasha, Mahomed Ali?—Delusion—delusion—it is all the veriest delusion! At a distance, by artful and plausible representations, realities have been made to appear under false and exaggerated colours. A close inspection must at once dissipate the illusive spell!

That the Pasha is one of the most extraordinary men of the age—a man of uncommon talent and energy of character—a man, too, capable of being courteous and affable in the extreme—is universally conceded. But that he is, in any sense, the *real friend* or *regenerator* of Egypt, is belied by every one of his actions. *Self, self, self*, is with him the all in all. Personal fame, personal power, and personal aggrandisement, circumscribe the entire horizon of his policy. On the details of his well known history it is needless to dwell. Born of humble parentage at Cavalla in Albania, in 1769, he, for some time, acted as an assistant collector of taxes, and afterwards, as a tobacco-merchant. Having been twice admitted to his immediate presence, it powerfully struck us that his whole appearance still pointed very significantly to the lowliness of his origin. Of middle stature, inclined to corpulency rather than corpulent, he exhibited in his countenance nought of real greatness, dignity or command. Indeed, the entire expression of it was decidedly of a sharp, harsh, and vulgar cast; its chief redeeming quality being its venerable beard. But those eyes,—were they not striking? Yea, verily; such a pair of fire-flashing eyes we never saw. It seemed as if their possessor could penetrate through one's bodily frame; and, at a single glance, read the most secret thoughts and intents of the heart. Still it was not the piercing glance of a profound intelligence which mainly lightened through these eyes: it was rather, the vivid flash of a wild and tiger-like ferocity. Hence, doubtless, his favourite oath, when bent upon some deed of more than ordinary horror, "By my eyes!" When he spoke, his voice had a peculiar shrillness which made one feel uneasy; and when he smiled, his very smile had somewhat in it of a savage grin.

But, letting that pass, how came the tobacco-merchant of Cavalla to attain to the proud position of Lord of Egypt, Syria, and Arabia? Sent to Egypt, at the time of its invasion by Napoleon, as a companion and Mentor to the Governor of Cavalla's son, who was appointed by his father to head the small contingent of Albanian troops, he eventually succeeded to the command himself. At the head of his Albanians he soon began to act a distinguished part in the drama of Egyptian revolution. By a series of artful wiles and stratagems

along a broad pathway of treacheries, plots, conspiracies and massacres, he at length planted himself in supremacy on the throne of the Pharaohs, the Ptolemies, and the Kaliphs.

Now commenced that long train of changes, social and political, fiscal and judicial, civil and military, which has been dignified with the lofty title of "regeneration." And, certainly, if *innovation* the most violent, throughout every department of the old regime, be *alone* sufficient to constitute "regeneration," the Pasha may well be allowed to claim the pre-eminent distinction of "regenerator" of his kingdom. But surely the *real* question should never be, Whether *changes* the most extraordinary have not been produced?—but, What is the *character* of these changes? How far are they calculated to secure the amelioration, the welfare, and the prosperity of the people of Egypt? Let us examine a few particulars.

*Agriculture*, it is said, has been improved; and the growth of cotton, silk, and other important vegetable products has been encouraged beyond all former precedent. But, for *whose* benefit? Solely for that of the Pasha. Instead of being satisfied with the regulated land-tax levied by his predecessors, he has forcibly seized on nearly the whole of the territorial domain, which he compels the former possessors to cultivate for him, on his own terms. And the produce of such lands, as have not been formally seized on, cannot be disposed of till the government agents have carried away what proportion they please at their own price, or no price at all.

*Manufactures*, it is alleged, have been greatly encouraged. Doubtless they have. But for *whose* profit? Entirely for that of the Pasha. He has manufactories of different kinds; and in these he compels his reluctant subjects to supply their hard and ill-remunerated labour. And, whereas formerly, even under the Kaliphs and the Mamelukes, the poor peasant might, if he willed, make his own shoes, spin his own yarn, and weave his own coarse raiment—shoes and yarn, cloth and stuffs of every description must now, if fabricated by the producer, be first conveyed to a central depôt; there disposed of to the government officer; and thence re-obtained by the makers at such prices as that officer may choose to dictate.

*Great public works*, such as the opening of old canals and the digging of new ones, have been undertaken and executed! Still, the question ever recurs, For *whose* advantage? Almost wholly for that of the Pasha. It is, in order that the greater facility of transport thereby afforded may enhance the productiveness of his exclusive monopoly of the agriculture and manufactures of Egypt. Nor does the *mode of executing*

these works of *alleged public utility*, furnish a less admirable illustration of the *genuine* character of *Egyptian reform*. Take the greatest of them by far, for an example, viz. the canal that unites Alexandria with the Nile. It is about *fifty* miles long, *ninety* feet broad, and *eighteen* feet deep. If such a work were projected in a free civilized country like Great Britain, would not all be ready thus to exclaim?— Besides the *remote* benefits likely to accrue from the undertaking, what an *immediate* blessing, in the way of employment to the poor! Now mark the method adopted and pursued by the “Regenerator” of Egypt. Except the indurated surface, the whole—the whole immense excavation—was hollowed out by *human hands*, without any instrument at all! The mud was collected by the fingers, formed into balls, and handed from one line of workmen to another along the slope of the embankment, till the entire bason was scooped out. How large the number of labourers which must have been required for such a process, conducted with such rapidity, that the whole was actually completed within *a few months*? It is fully ascertained that at one time the number employed amounted to *two hundred and fifty thousand*, besides women and children who had followed their husbands and parents to the busy scene! What was the proffered recompense which could have induced so vast a multitude to congregate, removed as the greater part must have been to such a distance from their own homes? Alas, it has been too often overlooked that the scheme of Egyptian “regeneration” has a *uniqueness* well suited to its own peculiar ends. High wages, comfortable accommodation, plentiful provision:—these constitute the lure and attraction in such countries as are old and unregenerated! In Egypt the dubious attractive force was exchanged for the summary compulsive force. The whole country was literally scoured by troops of soldiers. The able-bodied peasants had the alternative of instant death or instant departure from home and all its enjoyments. Marched to the track of the proposed canal, they found themselves without accommodation,—provisions scarce and coarse,—and no wages at all! Made to work with the bayonet and the lash displayed threateningly before them, upwards of *thirty thousand* soon perished under the united influence of exposure, hard labour, and bad fare!—to the glory and triumph of Egyptian “regeneration!”

*Commerce*, it has been affirmed, has vastly increased. But, whence comes the produce for exportation? Solely from the granaries and factories of the Pasha. He is the sole vender of articles for export; and he sells these under whatever restrictions or conditions, his own interest may suggest and

his own authority may impose. Yea, and should license be granted to any member of the mercantile community to speculate in trade, the Pasha uniformly claims a share of the profits when the returns are advantageous; but as uniformly pleads exemption from bearing any proportion of the loss. In a word, it is not too much to say, that he is now proprietor-general, farmer-general, manufacturer-general, and merchant-general, as well as lawgiver, magistrate, and judge-general of Egypt!

The *native army* has been new modelled, new disciplined, and altogether vastly improved! True. And this were well, had the intention been the more effectually to defend and secure the liberties and lives, the property and independence of the people. But, so beneficent a design never once seriously crossed the imagination of the "Reforming" Pasha. His sole and all-engrossing object hitherto has been to enfeoff himself the more firmly in his usurped dominion, and to gratify his own boundless ambition for foreign conquest. For the accomplishment of these ends the wretched country has been incessantly subjected to conscriptions of unparalleled severity. Whole districts and villages are ever and anon swept of the active and able-bodied,—while old men, women, and children are often constrained to carry on the labours of husbandry under the task-master. To escape such oppressive servitude, numbers had formerly their front teeth knocked out to disqualify them for tearing open a cartridge; others had two or more of their fingers chopped off, to incapacitate them for wielding a musket. During our brief sojourn in Alexandria, a father was known, in a fit of despair, to have cut off both the hands and feet of his only surviving son, in order to enable him to enjoy the melancholy pleasure of retaining the only object of affection now left to him, even in a mutilated form, beneath his own roof. When these and similar practices first came to the knowledge of the stern "Regenerator," he promptly ordered hundreds and thousands of poor maimed creatures to be seized, and instantly condemned to work all their days as galley-slaves in irons!

Has not the abominable *traffic in slaves been abolished?* In *word* and in *writing* it has; but, in *reality*, it has not. Nearly a twelvemonth after the most splendid eulogium was pronounced in the House of Lords by a British Peer, on the noble zeal and philanthropy of the Pasha, it was our lot to visit the slave-market in Cairo and to find the number of victims not perceptibly diminished—victims of a hellish policy, in virtue of which,—besides those who have been surprised, captured, and driven from their homes,—thousands and tens of thousands

usually perish by sword, conflagration, or voluntary death in attempting to escape the horrors of the iron chain and the cruel bastinado ;—and all this, too, *realized since the nominal abolition* of the man-hunting, man-selling, man-destroying system of slavery ! Yes, in those dungeon cells and around those grated railings in the very heart of Cairo, it was our painful lot to behold Nubians and Ethiopians of swarthy hue, and of languid, wistful, desponding visage,—wives torn from their husbands ; and husbands from their wives,—children wrenched from their parents ; and parents from their children ;—and Abyssinian females of *fair* complexion, *forced* by their tyrant masters to *smile*, that, to intending purchasers, they might *appear* healthy, vigorous, and *happy* ! This latter seemed of all tortures the most refined. Indeed, the entire spectacle was well fitted to rack and harrow all the best feelings of humanity ; and to give intensity to the prayer, that the time may be hastened when the gladsome light and liberty of the gospel—the true Regenerator of mankind—shall banish into congenial night those loathsome and abhorred mockeries which now scourge so many fair portions of the globe under the revered but vilified name of “*Regeneration.*”

But have not many *civil and social benefits* accrued to the native inhabitants ?—Has not, for example, the poignard been wrested from the robber and the assassin ? True ; but why ? The reason is obvious. Were thousands of lawless desperadoes permitted, as heretofore, to share the booty, how could there be scope for the monopolizing energies of *one arch-plunderer* ?

Are not *the persons and property of foreigners* now as secure in the heart of grand Cairo, as in the heart of London or of Edinburgh ? Undoubtedly ; for were matters managed there as in times past, few or no wealthy foreigners could or would hazard person or property in such a den of ruffian barbarism ; and thus would the present wily ruler be deprived of one of the main sources of pecuniary circulation and aggrandisement.

Has there not been *an embellishment of mosques and fountains and promenades for the devotional and physical enjoyment of the faithful* ? Some such ornamental or other harmless improvements were imperatively required, in order to regale and occupy the senses of a carnal people—to lull their suspicions more profoundly asleep—and to save the religious character of the Pasha himself in the eyes of good Musalmáns, from those irreligious imputations which many of his other acts seemed at once to originate and justify.

Have not a *printing press* and *newspaper* been established? These and other similar concomitants seem, in the eyes of Europeans, such *indispensable indices* of real civilization, that something of this description must have been exhibited, in order to save the Pasha's credit with those whose favourable opinion he is so ambitious to earn and cultivate. There is, accordingly, one printing-press established in Egypt. But what has ever been allowed to issue from it? Only a few *technical works* for the instruction and guidance of civil and military officers. There is also a Turkish and Arabic newspaper published once a week or once a month as circumstances may suggest. But what does it contain? Nought, but such statements, orders, and decrees, as are suitable to the views and promotive of the favourite schemes of government. It is little else than an official bulletin of the wishes, the intentions, and the determinations of the Pasha.

Has not *education* been encouraged? One institution has certainly been founded, in which the European arts and sciences are taught to native youth. But has this been with an honest view, or any view at all, towards the *general* enlightenment of a people, plunged into an ignorance as intense as the preternatural darkness which once enshrouded their own devoted land? Far otherwise. In the conducting of his naval, military, and manufacturing operations, the Pasha has often been made painfully to feel how absolutely dependent he was on *educated foreigners*; whose services could only be hired at an enormous price. To render himself gradually independent of these, he has unhesitatingly seized on a number of promising youth, has forcibly torn them away from their parents, and now compels them to study the sciences and arts of Europeans, with the express and sole design of ultimately drafting them *all* at a cheaper rate, to occupy those situations which at present can only be supplied by practised foreigners. Thus it is, that the far-famed polytechnic school of Cairo, instead of being a fount of light and life and liberty to the mass of the people, was originally designed to be, and, in point of fact has proved, as much the mere instrument of an all-absorbing despotism, as the drill ground, the cannon foundry, or the powder mill.

But, why proceed further? Allowing to the Viceroy all that is due to extraordinary talents, decision and energy:—allowing all that can be alleged in his favour on the score of freedom from the more fanatical prejudices of the Turk, and his capability of *occasional* acts of public generosity and domestic tenderness:—allowing all this, and much more, which his admirers have detected or fancied they have detected, amid the many traits of a character so strangely diversified and the

numberless incidents of a life so chequered with the most revolting enormities:—the grand question again and again recurs, What has he ever achieved, or intended to achieve, by his abrupt and extreme innovations, *for the real amelioration of the people of Egypt?* To this searching question, the bitter experience of more than two millions of half-naked, half-starved, spirit-broken, and brutishly ignorant subjects can only respond—“Nothing—nothing—yea, less and worse than nothing.” That many of the changes now introduced, for purely selfish, ambitious, or tyrannical objects, *may eventually* be overruled by a gracious superintending Providence for the accomplishment of ends, not only diverse from, but contrary to, the designs of their author, is what the past history of Jehovah’s dealings with a sinful world amply warrants us to hope. But that at present they amount, either in intention or effect, to any thing which can remotely resemble even the shadow of a “regeneration,”—that they amount to any thing which can remotely approximate the faintest image of a removal of the prophetic doom of Egypt, as the “*basest of the kingdoms,*”—is contradicted by a whole armament of bristling facts. Even a French panegyrist of the present ruler has been forced to remark, that “*the traveller sees with astonishment the richness of the harvests contrasted with the wretched state of the villages,*”—and that “*if there is no country more abundant in its territorial productions, there is none perhaps whose inhabitants on the whole are more miserable.*” No:—It is impossible, in the midst of fields of such exuberant bounty, to gaze at whole villages, composed of nought but *small dens of mud*; where cows, horses and donkeys; men, women, and children are huddled promiscuously and nestle together in congenial filth:—it is impossible to gaze at the poor squalid rag-covered creatures, that ply their weary toil with no prospect whatever of comfort or gain, or even of an adequate possession of the necessaries of life:—it is impossible to gaze at the downcast spiritless wretches, whose self-inflicted mutilations bespeak, to the very senses, a tyranny more ruthless than has ever yet been held up to the scorn and execration of mankind:—verily, it is impossible to gaze at all this, and much more, with one’s own eyes, without being overwhelmed with the conviction that, in no other region alike boundless in natural resources, has there ever been a more impoverished, miserable, and degraded population than that of Egypt at this, the very harvest season, of its lauded “regeneration,”—and that, therefore, true to the prophetic oracle, Egypt is still not only “a base kingdom,” but “*the basest of the kingdoms.*”

While prosecuting our inquiries, at Cairo, into the *general condition* of the people of Egypt, our attention was especially directed to the *present fallen state* of the *Coptic or Christian church* of that once highly-favoured land.

First of all, however, we may remark, that the aggregate population of modern Egypt is nearly the same as that of Scotland, being about *two millions and a half*—of which number, the Egyptian Arabs, Fellahs, or peasantry, including *husbandmen and artizans*, are believed considerably to exceed *two millions*. The other principal races are the Copts 150,000; the Turks, 20,000; the Greeks, 10,000; the Jews, 10,000; the Syrians, 10,000; the Armenians, 5,000. The Fellahs, constituting the great body of the people, are an exceedingly mixed race—composed of the descendants of the different classes whom the Saracenic conquerors, in successive ages, drove by fraud, corruption or violence, to embrace the Muhammadan faith. The Greeks may be regarded as the posterity of the original Grecian colonists; whose vernacular language has now become a dialect of the Arabic. Both the Greeks and the Armenians have each a resident Patriarch. The former have two convents—the one in Alexandria, the other in Cairo:—the latter, one convent in Cairo. The Jews reside chiefly in Alexandria and Cairo. South of the latter city there are few Jews, if any, in Egypt. In physiognomy and personal habits, in manners and pursuits, in servitude and oppression, they present a counterpart to their poor despised, persecuted brethren in every region of the earth. But they, or their children, are reserved for a brighter day. With what intenseness of feeling ought every Christian to breathe the aspiration, in all its literality and fulness of import, “*Oh, when shall the salvation of Israel come out of Zion?*”

The *Copts* are, in many respects, the most interesting class of the native inhabitants. They are the lineal descendants and representatives of the ancient Egyptians. Their own proper language, the Coptic, is, from the interpretation of hieroglyphic inscriptions, fully proved to have been the tongue of that ancient race which covered Egypt with such lasting monuments of their skill and power. Their hereditary name, the Copts, may, as already hinted, be a corrupt and abbreviated appellation from Aia-gyptos, Æ-gyptos, Kgyptos, or Coptos. In primitive times, it is well known that multitudes of native Egyptians embraced the Christian faith, which, first introduced amongst them by the Evangelist Mark, was subsequently defended and propagated by a succession of some of the mightiest champions which ever pealed the trumpet from the battlements of the Christian Zion. The pure pellucid stream

of the early Apostolic faith gradually became woefully sullied by the turbid jets which, ever and anon, burst forth from the exhaustless but troubled fount of controversy, speculation, and schism. At length, the entire current of the waters of salvation was threatened with incurable corruption from the Monophysite heresy and its out-branching errors. In the seventh century, the Muhammadans invaded Egypt. The descendants of the Greek and Roman conquerors, at that time, monopolised all offices of rank and dignity in the state. Against these, therefore, the new invaders waged a war of expulsion or of extermination. The great body of the people—then professing the faith of Christ, and consisting of husbandmen, artizans, and merchants—passively submitted to the arm of conquest. Soon, however, were they doomed to experience the effects of Moslem fanaticism. Before the close of the century, the Governor of Egypt commanded their crosses to be broken; and blasphemous inscriptions to be posted on their sacred edifices. Then followed the swift routine of a growing persecution—fines and capitation taxes, confiscations and imprisonments,—tortures and deaths. Numbers of the pious laity, with priests and bishops and patriarchs, fled to the deserts and the caves of the mountains. Numbers, in rivalry of their noble Alexandrian ancestors, submitted, for the testimony of Jesus, to the ordeal of martyrdom. Of the rest, it is not to be wondered at, that,—deprived of pastoral instruction, ordinances and other means of grace; and scorched in a furnace of fiery trial which kept blazing for ages,—vast multitudes were tempted to abjure and apostatize from the faith of their fathers. Still, a poor, scattered, though constantly diminishing, remnant continued to survive. That *surviving remnant* is to be found, at the present day, in the *Coptic population*—the only representatives of the once noble, wide spread, and flourishing Church of Alexandria and Egypt!

Who, after a statement like the preceding, need be surprised at the present ignorance, degradation, and even barbarism of the scanty and dispersed members of the Coptic church? Their very language—the Coptic—has now ceased to exist as a living spoken tongue;—having been supplanted by a jargon of Arabic. And though it is still retained as the language of sacredness in their public services of worship and devotion, like Latin in the Popish churches, it is intelligible to few or none of the hearers. As the Litany and Liturgy must be recited or repeated without a book, many even of the priests can neither read, write, speak, nor understand it. How then can their worship be a reasonable, edifying, or soul-reviving service? In all heathenism there is not a form more

absolutely profitless and meaningless. Of all real life it is as destitute as any of the mouldering mummies in the catacombs. Almost the only education known amongst them—and that, too, limited to a few—is the humble acquirement of reading and writing the common Arabic, and casting accounts, to enable them to earn a livelihood as copyists in public offices, or head servants in the families of Turkish grandees. When a *priest* is to be chosen—one of whose indispensable qualifications always is, that he be *not* unmarried—some of the former occupants of the sacred office fix on a friend, without asking his consent. He may be, and usually is, some illiterate artizan. “Voluntary humility” having now become the established rule and hereditary custom,—he is expected, and therefore must, in the first instance, decline the intended honour and expatiate on his utter unworthiness. To the entreaties of his friends he must continue deaf as an adder; and must, in consequence, resist, till, after being dragged by main force into the presence of the Patriarch, *his* benediction has been pronounced amid protestations and remonstrances. The doom of the reclaiming and intruded man is now sealed. He is then hurried away from the Patriarchal presence into a church, for a month or two, to be initiated into the ceremonial part of the priestly functions; and to learn by rote those portions of the litany which he may have publicly to recite. Such is usually the entire course of scholastic and theological training that is deemed requisite for a Coptic priest! From the body of the priesthood, the bishops are chosen. Their attainments, except in the addition of years to their span of life, generally do not rise higher than the dead flat mass whence they have been severed. Nor need the qualifications of the Patriarch himself be of a much higher order. Contrary to the essential prerequisite for the ordinary priesthood and episcopate, he *must be* an unmarried man. For this end, the bishops and priests apply to the most ancient of all Convents—that founded by the famous St. Anthony, in the desert of the Red sea—for a genuine monk to fill the Patriarchal chair. The Superior’s duty, then is, to nominate nine or ten of the brotherhood of celibacy. Of these, one is chosen by lot, to occupy a See,—which is believed to have been founded by St. Mark—transmitted by Athanasius and other eminent Fathers—and perpetuated in unbroken succession to the present occupant. The Patriarch elect is always expected, like the ordinary priest, to express an unconquerable reluctancy to assume an office of such high dignity and responsibility. The usual remedy is to apply to the acting governor of Egypt, even though a Turk, to coerce the recusant into compliance by the strong arm of civil and

military authority. The present Patriarch, who exults in being accounted the lineal successor of St. Mark, as much as the present Pope in being regarded the lineal successor of St. Peter, was actually conveyed from the Convent to the chair of the Evangelist by the soldiery of Mahomed Ali! From such a source and mode of election, what else, except ignorance, superstition, and bigotry would be anticipated? Accordingly, as an amusing illustration of the ignorance and unthinking credulity of the existing successor of St. Mark, it may be stated, that he firmly believes the original Pharos, or lighthouse of Alexandria, to have been so lofty, that, from the summit thereof every harbour in Asia Minor, Greece, Italy, France, and England, could be distinctly espied,—that intelligence of any hostile fleet or armament, fitting out on any of these shores, could thus have been communicated to the Egyptian authorities, weeks and months before their possible arrival,—and that to the destruction of this famous tower is to be attributed much of the misery and degradation of modern Egypt; inasmuch as the fleets and armies of invaders ever since can pounce upon its coasts and borders, without any reasonable warning or premonition to sound the note of preparation!

Roused by recollections of faded glory we felt moved with a burning desire to know how life could be rebreathed into the shrivelled skeleton of so fruitful and so noble a Mother of churches. Various plans suggested themselves in the abstract, which, on examination, could not abide the test of practicability. It is easy to be ingenious in theory, and comprehensive on paper. It is not so easy to be ingenious in practice, or comprehensive amid the complexities of the real field of labour. Given the length and breadth and general outlines of the surface of a country, the most scientific plan by far of a projected campaign might be delineated on a map. But the impediment of some small streamlet, or narrow ravine, or obscure marsh, which had escaped unnoticed amid the striding outlines of an average description, may often be found to transmute the theoretically best into the practically worst. So, in the grand campaign against the powers of error and the principalities of sin in a hitherto uncharted moral territory! Our scheme, composed of sweeping generalities, however skilfully arranged, may be utterly frustrated by the untoward uprising of certain latent points, which may have eluded the eye of speculation—certain minute peculiarities of time, place, and circumstance, which, from being unprovided for, may dislocate the best laid plans, and convert the theoretic wisdom which projected them into practical folly. In the case of the Copts, however, we were not

left without the guidance of experience. At Cairo, there are two Missionaries of the Church of England—Messrs. Leider and Krusé with their wives—admirably fitted to occupy a position, in many respects so *unique*. Mr. Leider, in particular, is a man of energy, enterprise, and high literary accomplishments; and Mrs. Leider has been honoured, as an able and prudent instructress, in securing an influence over the females of the Pasha's Harem which, in our day, is without a precedent or a copy. As it is no part of Egyptian "regeneration" to allow the liberty of *publicly preaching the gospel* to the faithful, or to repeal the stern law which dooms to death an apostate from the creed of the Koran, these Protestant Missionaries have been compelled to restrict their labours mainly to the Coptic population. At first, even by this class, they were suspected, avoided, or repelled. But, by acts of kindness and conciliation beyond all praise, they have at last succeeded in gaining the confidence of many of the laity and priesthood; and eventually of the Patriarch himself. Their gradual rise, in the esteem and good opinion of the latter, was progressively manifested by the different and significant ways in which he addressed them. At first, when any of them had occasion to visit him, his way of address was,—“O my son!”—some years later, “O my brother!”—and, last of all, as the highest mark of respect, “O my father!” Due advantage has been taken of this footing of reciprocal friendship. Elementary schools have been opened for the young. Hundreds of Coptic children, male and female, are permitted to attend them—while a system of private reading and conversation has been maintained with not a few of the parents. All this is well; and, so far as it goes, highly encouraging. Still, when the problem is, How most effectually to revivify the withered form of a church so fallen and corrupt as the Coptic?—it does admit of a serious question, Whether there ever can be a *real revival*, by a process of *slow, creeping, climbing renovation*?—or, Whether such revival is not rather to be expected, as the result of a process of rebuke and chastisement on the part of God, and of heartfelt penitence and humiliation on the part of man? Since, however, it is our duty to leave no legitimate means untried, it seemed desirable,—seeing that elementary education had been accepted of at the hands of the English Missionaries,—to ascertain, how far it might be practicable to found a higher Seminary, under their superintendence, for the instruction of those destined for the office of the Holy ministry? In the extreme desirableness of such an object the Missionaries at once concurred. Indeed, the idea of some such measure had often suggested itself to their own minds. But no steps even of a preliminary nature

could be taken without the full knowledge and sanction of the Patriarch; whose voice is absolute with the whole crowd of ignorant and superstitious adherents. We were determined, therefore, if possible, to discover his sentiments on the subject; and, for this end, solicited an interview which was kindly and promptly granted.

Accordingly, accompanied by the Missionaries, and Mr. Grimshaw, a revered clergyman of the church of England, then travelling in Egypt on account of his health, we proceeded through the Frank department of the city, to the Patriarchal residence. Entering from a mean and narrow street or lane of sombre high-walled houses, by a small wicket, in the centre of a huge and massive gate, we found numbers of priests assembled in the passages and ante-rooms. To the audience-chamber we were conducted by the bishop of Jerusalem—a man of noble mien and of a singularly intellectual cast of countenance. *There*, the Patriarch, a dark-complexioned, placid, good-natured, venerable old man, clad in his pontificals, was seated on the durbar in oriental style to receive us. After the ordinary salutations and the ceremonial of drinking coffee, &c. small cushions were brought; and on these, laid down on the floor close by “his Holiness,” we were beckoned to be seated. Of statements, inquiries, and replies which occupied altogether nearly two hours, it is impossible to furnish even an epitome. Suffice it to set forth one or two of the results. Having explained the anti-popish character of the doctrines of the churches of England and of Scotland, as well as of other Protestant denominations; and having referred at some length to the original prosperity and subsequent decline and persecution of the church of Egypt,—we expressed our deep regret at the obscuration of their light, our sympathy for their past and present sufferings, and our earnest concern for their restoration to more than primitive excellence. The Patriarch admitted that many grievous errors had formerly crept in—that much deadness still continued to benumb, and much darkness to overshadow them—and that there was need for the infusion of new life and new light. When, in making this admission, he pointedly referred to the sufferings of their martyred fathers, he seemed greatly moved, and melted into tears. What then was to be done towards a revival and a re-illumination? Might not, it was asked, might not the Bible be freely circulated, not in the Coptic which was a dead language studied by few, but in the Arabic, which, read by numbers, was understood and spoken by all? Without qualification or reserve the Patriarch declared, that *it might*;—adding, with emphasis, that whatever else might be alleged against his church, this at

least had never ceased to be one of its distinguishing characteristics, viz.—that the Bible should be held as the ultimate standard of appeal in articles of faith; and that to it, through any intelligible medium, the laity and the priest should, all alike, have the right of unrestricted access. Again, it was asked, Whether, in order to aid in reviving and diffusing a knowledge of Christian doctrine, tracts or small books in the form of extracts or selections from the most celebrated Fathers of the Alexandrian school, who are still regarded with profoundest veneration by the Copts themselves, might not be compiled, translated, and distributed among the people, or introduced into seminaries of education? Without hesitation, the Patriarch—smiling with evident delight at our respectful recognition of names which have reflected honour on the Christian Church—replied, that there could be no possible objection to such a measure,—yea, that he would consider such tracts and books an invaluable boon. The subject of raising or rather new-creating a standard of instruction for the clergy next occupied the main part of conversation. Not to arouse the fears and suspicions of an ignorance so profound—not to tear up by the roots a plant so sapless and feeble by sudden stretches of innovation—it was asked in the first instance, Whether a seminary might not be established in which candidates for the ministry could pass through a systematic course of theological tuition—making the Bible itself the great text-book, and selections from the most venerated of the fathers, important auxiliaries—super-adding, with a view to the expansion of the mind by an enlargement of the range of ideas, a course of instruction in geography and general history, ancient and modern—placing the whole system under the patronage and supervision of a Committee composed of the Patriarch himself and other leading members of the Coptic community, together with the English Missionaries—and entrusting the latter with the entire practical and professorial duties of the proposed institution? After much initial explanation, the Patriarch eventually signified *his own* acquiescence in some such scheme. He, accordingly, announced his consent and sanction that Mr. Leider should forthwith prepare in writing a well-digested syllabus of the projected plan, to be submitted formally to himself and his council of bishops and presbyters for their united approval and ratification; and that, when approved of and ratified, an authenticated copy thereof, signed by the Patriarch and sealed with the Patriarchal signet, should be furnished to the Missionaries, to be by them forwarded for the satisfaction of the British churches, with a view to secure and guarantee their countenance and support. After replying to many other

questions relative to the present doctrines, discipline, and ceremonial of his church; and after thanking us for the interest which had been manifested in its re-invigoration and prosperity, the Patriarch rose up and solemnly pronounced his benediction,—subjoining, with tearful eyes and quivering lips which betrayed deep emotion, the simple but devout aspiration,—“If we should never meet again in time, my prayer is, that we may meet in heaven, before the throne of our common Lord and Saviour.”

Whatever may be the practical result of this long and interesting interview, we shall ever feel grateful to God for the precious opportunity thereby afforded, of expatiating on the causes of a church's decline and fall, and on the only real sources of a church's restoration, in the presence of one who is revered by the remnant of Egyptian Christians as the successor and representative of the Evangelist Mark. Over the portals of a church, once the most celebrated in the world, may now be inscribed in largest characters:—

“Fallen, fallen, fallen,  
Fallen from its high estate.”

Still, in its unbounded admiration of many of the soundest of the ancient fathers; in its heart-stirring remembrances of by-gone ages of persecution and martyrdom; and above all, in its profound reverence for the authority and majesty of the word of God—that mightiest of renovating instruments when wielded by an omnipotent spirit of grace—we cannot but discern rallying points of a revival, the possession of which, in the same proportionate degree, can scarcely be claimed by any other of the fallen churches of primitive times. Degenerated it has, into what is little better than an effete machine of external observances, evacuated of all spirit and of all life; but it has never formally or wholly apostatized from the faith. Even its monophysite error has long been a naked scholastic dogma rather than an operative principle of evil; and at no time did it lead the church, as such, to reject from its creed the divinity of the Saviour, or the all-sufficiency of his atonement as the sole ground of the sinner's justification. To it, perhaps, the apocalyptic description is still applicable, “Thou hast a little strength and hast kept my word, and hast not denied my name.” Oh that that word may speedily be armed with more than its wonted sharpness in piercing the hearts of sinners; and that name fraught with more than its wonted preciousness; and that “little strength,” restored to more than its wonted plenitude!

Meanwhile, it is our duty to proclaim the fact that the church is steeped in the very depths of poverty. Neither tracts, nor books, nor Bibles, nor seminaries of improved education, can it, by its own unaided resources, possibly secure. For all of these instrumentalities of recuperative power, it must depend wholly on the benevolence of others that have been more amply replenished with the riches of time, as well as the treasures of eternity. These are the British and American churches. Why might they not send fraternal epistles,—faithful in remonstrance and exhortation—surcharged with sympathy and good-will—and lightened all over with divine love? The present Missionaries would form the most effective media of communication; since men, in judgment more sound, in sentiment more enlightened, in disposition more conciliatory, it would not be easy to find. Why not accredit and substantiate every profession of loving-kindness by the spontaneous largesses of a wide expanding charity? And why not, by means of these and other heaven-appointed agencies, confederate in originating the principles, and in propelling the cause, of a *real* Egyptian “regeneration?” True believers—the disciples of the Lord Jesus—members of his mystical body—called, quickened, and sanctified—are “the salt of the earth—the light of the world.” Let the fallen church of Egypt be made to rise in renovated life and purity, beauty and strength:—let the salt of her reviving doctrines display its sanative efficacy:—let the light of her rekindled holiness stream out in its diffusive energy:—and then will the portentous shadow, which at present enshrouds the destinies of Egypt with a gloom as impenetrable as the darkness of the plague, be disenchanting of all its mystery. The redoubted Pasha of so many subjugated provinces will then be proved to have been, all the while, but a rod in the hands of Him, who is King and Governor among the nations, for the furtherance of designs which it had never entered into his imagination to conceive, and the accomplishment of purposes which it would have been his policy to have covered with irretrievable defeat. The violence of a tyrannous usurpation, the desolating tide of a lawless conquest, the sudden fall of old dynasties, the spread and consolidation of new empire over the hitherto dissevered realms of barbarism;—all, all will then be found to have been subordinated by an overruling Providence, to facilitate the progress of gospel Truth, in its march to the throne of Universal Dominion.

A. D.

IV.—*Absurdities of Hinduism.*

To the Editors of the *Calcutta Christian Observer*.

DEAR SIRS,

If you think the following relation of absurdities, the circumstances of which were narrated to me, some time since, by bráhmans of the places in which they are reputed to have occurred, will serve to illustrate the sad state of Hindu mind and heart, and will contribute to excite the readers of your periodical to more vigorous endeavour and more earnest prayer, for the elevation of this deluded people, to the spirit and power of the gospel, you are at liberty to insert the same in the *Calcutta Christian Observer*.

Your helper in Christ,  
S. B. MANGER.

*Jálná, Sept. 12, 1840.*

At the distance of about twenty miles from Jálná, on the road leading to Paitan, and near the village of Jámbu Kei, is the temple of Jámbuwat. This temple, if such it may be called, is situated in the side of a hill. It is simply a cave, and more resembles a haunt of the class of beings to which Jámbuwat claims affinity, than a place to which resort is made for the purpose of religious worship. It is this very circumstance, probably, which has caused it to be selected for the purpose to which it is devoted. At the extreme part of the cave is a projection of the rock which forms the roof and walls of this natural temple, and this is in the place of a likeness of him whom they here adore. Sure am I that none but Hindus can perceive a resemblance in this pointed stone, to the hero of the following story.

Jámbuwat is a fabulous bear and the reputed father-in-law of Krishna. The cave, of which I have spoken, is believed to have been the place of his habitation. A certain king obtained, as a recompense for certain austerities, the inestimable gem, called Shrimantak Aditya. The raja's son purloined the gem, and was subsequently slain in a hunting excursion, by the great bear, Jámbuwat, who seized the brilliant booty, and carried it off to his den. Krishna, in the meantime, accompanied by his friend Nárad, was wandering over the earth in quest of this precious stone. In the course of these wanderings, he one day chanced to come to the residence of Jámbuwat, and finding the entrance unprotected, he very unceremoniously entered this splendid mansion. On casting his eyes around the apartments, what was his surprise and joy, when he saw the long sought gem, fixed in Jámbuwat's bed curtains. However, before he was able to possess himself of the prize, he was perceived by the lord of the mansion, who at once began to upbraid him for entering, unbidden, into his dwelling. Krishna took this remonstrance in high dudgeon, and fearing he might be tricked out of the object of his search, he became filled with rage, and laid hold of the uncouth stranger. Jámbuwat, nothing daunted, grappled with the impertinent intruder. Long and doubtful was the struggle for mastery; at length the conflict turned in favor of Krishna, who, while his

Meanwhile, it is our duty to pat himself, upon his breast, church is steeped in the very depth erect posture. Jámbuwat tracts, nor books, nor Bibles, nor ser. "vanquished," and suing for education, can it, by its own unaided have. Krishna replied, secure. For all of these instrumentalities of recovery to him who shall it must depend wholly on the benevolence of our it be so, then been more amply replenished with the riches of tin-minaries of the the treasures of eternity. These are the British and the country. churches. Why might they not send fraternal epistles; beautiful ful in remonstrance and expostulation—surcharged with a vast pathy and good-will—and lightened all over with divine music, The present Missionaries would form the most effective media of communication; since men, in judgment more sound, in sentiment more enlightened, in disposition more conciliatory, it would not be easy to find. Why not accredit and substantiate every profession of loving-kindness by the spontaneous largesses of a wide expanding charity? And why not, by means of these and other heaven-appointed agencies, confederate in originating the principles, and in propelling the cause, of a *real* Egyptian "regeneration?" True believers—the disciples of the Lord Jesus—members of his mystical body—called, quickened, and sanctified—are "the salt of the earth—the light of the world." Let the fallen church of Egypt be made to rise in renovated life and purity, beauty and strength:—let the salt of her reviving doctrines display its sanative efficacy:—let the light of her rekindled holiness stream out in its diffusive energy:—and then will the portentous shadow, which at present enshrouds the destinies of Egypt with a gloom as impenetrable as the darkness of the plague, be disenchanting of all its mystery. The redoubted Pashia of so many subjugated provinces will then be proved to have been, all the while, but a rod in the hands of Him, who is King and Governor among the nations, for the furtherance of designs which it had never entered into his imagination to conceive, and the accomplishment of purposes which it would have been his policy to have covered with irretrievable defeat. The violence of a tyrannous usurpation, the desolating tide of a lawless conquest, the sudden fall of old dynasties, the spread and consolidation of new empire over the hitherto dissevered realms of barbarism;—all, all will then be found to have been subordinated by an overruling Providence, to facilitate the progress of gospel Truth, in its march to the throne of Universal Dominion.

forward, and began to sing, beating the time by clapping his hands. And now strains of music were heard not less rapturous than those which burst from the cords of the *Vinâ*, and the stones were again reduced to a liquid state, and *Nárad* received his instrument uninjured.

It is scarcely necessary to add that *Jámbuwat* is regarded as an incarnation of *Deity*. The people in the neighbourhood resort to his temple in all times of calamity and peril, and seek deliverance of him from present and anticipated evils. They relate, as a proof of his guardian care, that many years ago, a large body of armed men, mounted upon fleet horses, came here for the purpose of plunder; upon which *Jámbuwat* laid aside his bear form and assumed a human form of large stature, and mounted upon a white horse, came among those plunderers, and inspired them with such fear as to cause them to decamp, without committing any depredations. Such are the fables with which the Hindu's mind is stored, and such are the gods whom he adores. What then but the mighty power of God can bring him into obedience to the simplicity of the truth of the gospel. O Spirit of God, dispel the darkness of his mind, and lead him to Him who is the way, the truth and the life.

*Rákshas Bhawani* is situated upon the *Godavari* river, twenty miles below *Paitan*. The place derives its name from the following circumstances. Some 500 or 1,000 years ago, there were living at this place three distinguished *Rákshas* of the names of *A'tâpi*, *Wâtâpi*, and *Ilwal*. In a village on the opposite side of the river lived *Agastî*, a celebrated *Rîshî*. *Agastî* had 60,000 disciples, whom he was educating for the service of the gods. The *Rákshas*, being impelled by the depravity of their nature to molest all those who worshipped the gods, and incited by a deadly hate of all *bráhmans*, soon began to concert measures by which they might ease the earth of these worshippers of the gods. At length they conceived the plan of making them their own destroyers, while they should secure to themselves their good esteem. They rightly conceived that nothing would be more grateful to the feelings of the *Rîshî's* disciples, than a taste of the delicious dainties which they were denied in the hermitage. They accordingly prepared a sumptuous feast, and invited some five of the most distinguished of *Agastî's* pupils to partake of it. Not deeming it prudent to decline the invitation of their potent neighbours, they with the consent of their master signified their acceptance of it. Arrived at the mansion of the *Rákshas*, they were not a little surprised at finding only one of them at home. *Ilwal*, however, soon relieved them of the anxiety which this circumstance had occasioned, by assuring them that his brothers had been unexpectedly called away on business of importance. At his request they sat down, and ate unsparingly of the rich dainties which were served out to them. In a little time they began to feel most intense gripes and pains. They attributed their distress to their excess in eating, and resorted to a variety of expedients for relief. But nothing availed. They every moment grew worse. Their bodies enlarged, and soon became so distended as to be perfectly hideous. At length death came to their relief. This distension of the body, which terminat-

ed thus fatally, was occasioned by this circumstance. The two absent Rákshas had commuted themselves into the different kinds of food which were served out at this banquet. In this state, the bráhmans had unwittingly conveyed them to their stomachs; where arrived, and confined as in a prison, they assumed their original form, and, by degrees, their original stature, and effected their release by bursting open the prison doors. This device having succeeded so admirably, they resolved to repeat it, and again sent out invitations to five more of these disciples. As no inquiries had been made, respecting those who had enjoyed the hospitality of those gentry, and it being supposed that they had returned, and were pursuing their ordinary duties, permission was readily granted to these also. They accordingly went—*ate—drank, and died*. In this manner the work of destruction went on, until all, save Agastí himself, were cut off. Then he was invited. Confiding in the efficaciousness of his sanctity, and his power over evil, he unhesitatingly complied with the invitation. Soon after eating he began to feel the pains of dissolution coming upon him, upon which he suspected some mischief, and the thought at once occurred to him, that the two absent Rákshas were struggling in his stomach. Instantly he repeated a *mantra*, and thus having reduced them to ashes, he cast them forth upon the earth. Ilwal perceiving this, fled for his life. Agastí pursued him. The chase was continued at the top of their speed, until they came to the sea, into which the Rákshas plunged, and claimed protection from the vindictive rage of the Ríshi. Agastí demanded of the sea the surrender of the fugitive. The sea replied, "I am not the unfeeling monster who will give up for destruction those who seek refuge with me. Take what you will of that which is mine; but my suppliants shall enjoy protection from all harm." Upon this the Ríshi became exceedingly incensed against the sea, and opening his mouth he swallowed it, and all that pertained to it. Thus he has chastised old Ocean for his injustice in affording refuge from punishment to the deserving, and he executed upon the Rákshas the vengeance that was due to him for the inhuman slaughter of the sixty thousand bráhmans. After this Agastí discharged himself of the sea by the course of nature, and this accounts for its saline properties.

One is disposed to ask, in view of these monstrous absurdities, can it be true that the Hindus really believe them to be matters of fact? My opinion is that many—yea, the greater part of those to whom they are known, do regard them as undoubted truths. Exult as we may in our elevation above this abasement of mind, we should not forget, that we are wholly indebted to the gospel of the Son of God, for the clearer light which shines into our minds. What this gospel has done for us it may do for the Hindu.

S. B. M.

*V.—Female Bazar Schools.*

To the Editor of the Calcutta Christian Observer.

SIRS,

In your number for March of the present year an interesting article appeared, suggesting the plan of visiting females of the higher castes in India with a view to their instruction; and again in June you published a letter proposing another, and perhaps more self-denied means of usefulness, among the degraded females of this country. It is delightful to see, that there are some, who, notwithstanding all the difficulties, and, humanly speaking, unsurmountable barriers in the way, have, in the exercise of faith in the divine blessing, grace and strength to go forward in the path of duty.

May I be allowed through the medium of your pages to make a few remarks in reference to another department of female effort, by no means claiming for it precedence, or supposing it ought to have a first place where other and more effectual means can be employed; but merely as an humble attempt which the Spirit of God may own, and which we ought not to despise in this "day of small things" in India. I mean bazar schools for girls. I am aware there is every thing in the present state of Hindu society to discourage the attempt, and that the practical results of such schemes have hitherto been very unsuccessful; but are these reasons sufficient to justify us in abandoning them as utterly hopeless? Shall we, because there are many and great difficulties in the way, allow that class of the heathen to perish, without even an attempt to make known to them the Saviour? Were orphan girls so numerous and easily obtained, as that all disposed to assist in the work might be fully employed, I think there would then be no room to question the path of duty; but it is well known how far this is from being the case. In many districts the most vigilant exertions cannot procure them, and a lady must have a bazar school, or none at all. When one is thus placed, what is to be done? Is it duty to sit down quietly, and mourn over the ignorance of the people, and their unwillingness to receive instruction; and long for the time when the Lord may visit them in mercy, yet make no effort in their behalf? It is difficult to suppose a Christian female acting in this manner, if deeply alive either to her own responsibility, or the awful condition of the heathen, and possessing at the same time health, leisure and means. Yet it is to be feared that the neglect, or rather I would say contempt, which has been manifested for girls' schools has

weakened the hands, and caused the hearts of many to sink, who were warmly attached to the work.

Collecting a number of girls under a heathen teacher, and bestowing upon the school only an occasional visit, can I think be of little use; and perhaps so far as mere reading and sewing go, the objections urged against them may be tangible enough; but were this the only or ultimate object of Missionary schools in general, it may be supposed few now engaged in the work would ever have entered upon it. To make known to the heathen the knowledge of the Saviour is the great object of Missionary effort; and the evidence of those who have had any thing to do in teaching heathen girls goes to prove, that they are as able to understand the doctrines of the Bible, when explained to them in simple language, as children at home. Now if one can collect a few girls from the heathen, and instruct them carefully in the truths of Scripture from day to day, causing them at the same time to commit to memory such passages as "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." May this not be done in the faith that he who has said, "Cast thy bread on the waters and thou shalt find it after many days," will not allow the seed thus sown, if watered by fervent and believing prayer, to be altogether lost? One great advantage is that in every place, one can have access to this class, and a school can be supported at very little expense. Visiting females of respectable Hindu families must be very laborious, and in one way or other connected with much expense; yet, every one interested in native female education will rejoice in the proposal being carried into effect, because they are accessible by no other means; and certainly if this motive influence us in the one case, it ought to do so in the other. I am far from meaning to say that the children attend school for the sake of the instruction they receive. It is well known they do not. They must in some way or other be bribed to come, and this is no doubt one of the greatest evils with which we have to contend. But is it not the same motive in some form or other which induces so many boys to attend Missionary schools? They desire secular knowledge that they may advance their worldly interests. No doubt in their case, it is much more refined, and another important fact is, that the knowledge which they really desire may stimulate them to more regular attendance, and (humanly speaking) prepare their minds in some degree for the reception of the Gospel, whereas, universal custom having made it a law that the women of India shall live and die in ignorance, they can be actuated by no

such motive. In either case however is the object of teacher and taught the same.

But another strong and seemingly reasonable objection to bazar schools for girls is, that no sooner do they leave, than the effect of all they have learnt is effaced by heathen example and heathen influence. In many, many cases this is no doubt the fact, and certainly had we no other encouragement than human probability, we might give up the work in despair. Yet this is in some respects a common difficulty as boys are exposed to the same example and the same influence during the progress of their studies, and on leaving school, to the same danger of forgetting altogether the religious instruction they have received. It is readily admitted the course of education now pursued in some of our admirable Missionary schools, is much fitted to remove prejudice and improve the intellectual powers, and of course it is not for a moment meant to make a comparison, except in the principle of opposition to the gospel in those who attend, which however we think to be the same. No doubt every young man who finishes his studies at a Christian school, and has not been at all affected by the truths he has there been taught is considered by his friends to have escaped no ordinary danger. Let us remember that the same power which is necessary to convert the most enlightened and learned of this world, is equally able by the simple statements of the divine word to reach the heart and conscience of the most degraded female in India, who, though now alas ! little removed in intellect from, "the beasts that perish," must exist through an endless eternity.

The writer of these remarks has been led to make them from having had some experience in teaching a bazar school. From being placed in the circumstances before referred to, she was obliged to betake herself to it, but with little hope, from the strong feeling of prejudice so common in regard to such schools. The result of even a short time's trial encourages her to go on, and should any one who has felt similarly, be stimulated to make the attempt, her object will be abundantly answered. United, untiring, effort might effect much through the divine blessing.

With great respect,

A MISSIONARY'S WIFE.

*September 19th, 1840.*

VI.—*Reply to the letter of the Rev. A. Sutton in last No.\**

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Mr. Sutton and I both came to India for a very different purpose than that of disputing with one another; but as the matter at issue between him and myself is one of real practical moment, I trust it may be for edification to make some remarks upon his communication inserted in the October No. of the *Observer*.

Permit me first of all to state, that the tone and temper of Mr. Sutton's letter are not thrown away upon me. It is a manly, straightforward, Christian-like production. Its writer makes no concealment of his name and address, nor pretends to doubt of the fact that is well known to him, who is the T. S. that is the writer of the report to which the letter refers. I like this way of proceeding. But for all that I must not forget that this discussion, if it is to be of any use at all, must be viewed by your readers without any reference to the parties conducting it; I shall therefore endeavour to handle the letter as if it were an anonymous one, or as if it bore a much less respected name than is that of Mr. Sutton.

I shall then take notice of the "exceptions" to my article in their order, and it will contribute somewhat to the economy of your space, if your readers will have the kindness to peruse what follows with the letter of Mr. Sutton in their hands.

1. To the charge of being a "young brother," I must plead guilty. To that of having "scarcely smelt the air of India," I fear I must do more; I must plead guilty with the aggravation that in all probability I never shall smell it or ought else; for like a greater man, I am doomed to wail over

Knowledge by one access quite shut out!!

But seriously, I can see nothing at all out of the way in a young brother, who happens to possess the gift of speedy penmanship, being requested to take notes of a discussion, and with these notes before him furnishing an article for the *Observer* on the subject discussed. This I had done on two former occasions, and I believe that my papers gave general satisfaction both to the members of the Conference and to the readers of the *Observer*. Nor can I persuade myself that there is any great presumption in a young man stating pretty strongly those views which his fathers and elder brethren marvellously agree in holding.

2. It was not assumed by me that the state of things in Calcutta is a fair representation of the state of things throughout India. But rather it was considered that the work of education ought to be begun in such places as Calcutta, and gradually diffused, as the providence and grace of God may conspire to advance it. If I had argued in favour of setting up an English School immediately in every village in

\* This matter must be distinctly understood as one carried on on the personal responsibility of our respective correspondents: we must not be understood as pledging ourselves to the one view or the other—we object not to its discussion so long as it is carried on with candour and Christian feeling, but we must not be held responsible for the sentiments of either one or other of our correspondents.—ED.

India, then I should be liable to the exception taken; but I did not argue so, and I am not so liable.

3. The question as to the barbarity or refinement of the languages of India is a much more difficult one than those who have not given their attention to the subject can probably be made to understand. Mr. Sutton no doubt knows this very well. That there is a refined language, or it may be, refined languages in India no one disputes, but that language or these languages are not the languages of India. They are not the languages of the people, nor the languages used for ordinary purposes by any portion of the community. There is no paucity of words, but then are these words intelligible to the mass of the people? I know that there is amongst the most experienced Missionaries very considerable diversity of opinion as to what really are the languages of the country. When then I am told that there is a sufficiency of words in the Bengali language to express all human ideas, I believe the statement thus far; that there is a source, namely the Sanscrit, from which an ample sufficiency of words may be introduced into the Bengali; but then it ought to be borne in mind that that these words are just as much foreign and unknown to the people of India, as are English, German or French words. But when I spoke of a barbarous language I spoke with reference to the learning of the language by the Missionary, and not in reference to his using it in his addresses to the people. Now this is a fact which will be admitted by all who know the facts of the case, that there is scarcely a person in India, who has received an education inferior to that of a pandit, (which includes a ten years' course of study of Sanscrit Grammar), that can spell accurately and properly the words of the Bengali language! If this does not prove that the language is an impracticable one, I know not what would be sufficient to prove so in regard to any language. Bengali, as taught by pandits, is comparatively speaking not a barbarous language; but the Missionaries of most experience in Calcutta, declare that a Missionary who should preach to the people in that language would speak in a tongue to them unknown.

4. Mr. Sutton's argument cuts both ways. According to him, "if a man does not set to in good earnest to acquire the native language when he first arrives in the country, he very seldom has the time or energy to do it afterwards." From this I think several inferences may be drawn besides that which Mr. Sutton draws; as *first*, that the acquiring of the native languages is a very hard task; and this comes not very far short of my original statement as to the "drudgery" of acquiring them: *secondly*, that the first period of a Missionary's career in India is generally the most energetic. The question then is whether this most energetic period is to be expended in what is not Missionary work, although it may be, in some cases, a most important and indispensable preparation for Missionary work, or whether it is to be devoted to that work which every Missionary who comes from Europe is qualified to enter upon at once; or *thirdly*, if it be time rather than energy that is wanting to the English teacher for acquiring the native languages, does it not appear that there is yet sufficient work in this department for a greater number of labourers than have

yet undertaken it? As Mr. Sutton's exclamation on the enormity of my questioning the necessity of, in every case, learning the native languages immediately on coming out, I believe he would not have written that exclamation if he had thought of the full import of the charge it will be understood by all readers to bring upon my missionary character. But let that pass, for I am anxious to leave every thing personal out of the discussion. Let us look to the argument, which is a logically unsound one.—What he says would apply just as well to a minister at home as to a missionary in India. If I were to go down to Cuttack and say to Mr. Sutton, "Why do you not learn the Chinese language? There are 300 millions of people who know no other and can learn the gospel in no other tongue." His answer would unquestionably be in substance this:—"I know and lament over the state of the perishing millions of China, and I would to God I could do any thing to bring them to the knowledge of the truth; but I cannot—my hands are full of work here. Why should I study the Chinese language when there are thousands of people who are to be instructed by means of the Oriya which I have already acquired?" Well, if Mr. Sutton should come up to the General Assembly's Institution here, and should put a similar question to me, my answer should likewise be similar. If he should say, "Why are you not at home with your pundit learning the Bengali language, when there are 90 millions of the people who can hear the Gospel in no other?"—my answer should simply be—"My hands are full here—I long for the day when every man in India shall hear in his own tongue the wonderful works of God, and all my efforts here are directed to that as their ultimate object; but here I have as much work as I can do. Here are hundreds of natives hearing the Gospel in a language that I already know. God has in His Providence assigned me my sphere amongst them; and if I do what I can, I trust that He will not require at my hands the blood of the perishing millions around me."

Mr. Sutton goes on to say—"But this teaching in English is advocated with especial reference to the ministry. I am afraid this is not solid ground. The natives of India make out very poorly in English unless they begin in childhood. Are we then to devote certain native children to the ministry before their religious character is developed? or are we to teach all we can with a view to a future selection?" This objection is by no means new, nor is it difficult to answer. I have a son regarding whom my dearest hope and highest ambition is, that when he comes to maturity he may be found endowed with such mental and spiritual gifts as may fit him for becoming a minister of the gospel and a missionary to the heathen. But how am I to proceed with his education? I have no right to presume that he is one whom God will call to work as a minister in his church. But I have the promise that if I train him up in the way in which he should go, he will not depart from it when he is old. My path of duty then with regard to him is clear. I have to do that part which alone man can do—to furnish his mind with all truth, so far as I can teach and he can bear it, and especially with the truth which maketh wise unto salvation; I have to dedicate him to God, and continually to supplicate

the blessing of God upon all his education. More than this I cannot do; the result is in the hands of Him who is infinitely wiser than I. Well, there are thousands of youths whose education is in the course of a few years in like manner committed in part to me; my heart's desire and prayer for them all is that they may be saved; and not only so, but I would that all the people of God were prophets. I cannot save them; I cannot make them prophets; but I am bound to use the means wherewith God hath furnished me; to sow beside all waters, not knowing what may be the amount of fruit produced, but being assured that no word of God will ever return to him void.

What idea Mr. Sutton may attach to the term "well-taught clerks" I cannot tell. But this I know, that if I were required to describe the class of ministers whom I should like to see located in every village in India, I should do it in very few words, and the words should be these—"very learned and very pious."—In discussing this subject lately in another place, I took occasion to quote from memory the words of an American divine, which were as nearly as I can recollect as follows—"What has ignorance to do with the work of the ministry?—Just as much as sin has and no more\*."

Mr. Sutton seems to argue very strangely about the support of our native ministry, as if a man who had been taught through the medium of English should necessarily be more difficult to maintain than one taught by means of Bengali and Sanscrit. I cannot tell why this should be: on the contrary I should expect, and the range of clerical and missionary biography will bear me out in my expectation, that the more varied are a man's acquirements, the less difficulty will be have in sustaining the pressure of pecuniary embarrassments, when these are imposed upon him by the circumstances of the Church. I have the happiness to be a minister of a Church which has been said both by its friends and its enemies to be "a *poor* church and a *pure* church." Now I believe that many of her ministers have the elasticity of their minds preserved by their mental acquirements, which else would run no small risk of being crushed by their worldly circumstances. I know that the grace of God alone can enable a man to sustain any trial; but I know also that that grace frequently works by sanctifying human gifts and human faculties and acquirements. But if Mr. Sutton means, that in the present state of this country so large salaries are obtainable by English Scholars, that natives will not engage in the work of the ministry unless they also receive a high salary, then I should say that while every labourer is worthy of his hire, I shall not think the church a loser if all those go off from her service who prefer an office which offers pecuniary emolument as its reward to one which holds out souls as its hire. We wish not men who are only willing to offer to the Lord that which costs them nothing,—those talents which they can turn to very little account in any other sphere. We want those who consecrate themselves a living sacrifice to the cause of that Saviour who bowed down his head to the sacrifice for them—and who will

\* This was written in the belief that Mr. Sutton uses the word *clerk* in the old and proper sense as synonymous with *Clergyman*. On looking over his letter a second time it appears from its juxta-position with *Deputy-Collectors*, that he uses it in the more modern sense, so that the remarks in the text are not strictly applicable.

rather be engaged directly in his service, who will rather suffer affliction and poverty with the people of God, and in the work of God, than enjoy the pleasures of sin and the emoluments of worldly business. It was but a few weeks ago that I heard of a native Christian who was urged to accept of a Deputy Collectorship with a large salary but who refused for this bribe to leave his employment as teacher of a humble missionary school. It was not his English education that enabled him to withstand this temptation. No—it was the grace of God. But I mention this case to shew that the power of obtaining lucrative employments does not entail upon our native Christians the necessity of accepting them.

It appears that Mr. Sutton and I are fated to disagree on *all* the points of this subject. He states that he is “not a foe to teaching English to some extent.” Now taking the interpretation of the term *some* from the general tone of his letter, I am a foe to teaching English *only* to that extent. The object of education is to furnish the mind with sound knowledge and sound principles to as great an extent as the talents and opportunities of the individual will permit. Now, I believe that when the talents and opportunities of the individual are considerable, he will, during the course of his education, acquire more knowledge by learning English than without it, and therefore I am an advocate of English education. But then in order to gain any knowledge at all through the medium of English he must learn it *well*. Let me explain. Suppose a boy’s circumstances will permit him to remain at school for a considerable period, say 5, 6, or 7 years; then I believe that he will at the end of that time have gained more knowledge by a judiciously administered system of English education than by any other. But if the period beyond which his attendance cannot extend be much less than this—if for example he is likely to leave school in the course of one or two years, then I should begin at once to communicate the knowledge through the medium of the language that he already understands. I am not at all surprised then that Mr. Sutton’s zeal for English Education should have become “small by degrees.” The system on which he has proceeded has been a wrong one; and I have no doubt that the “*some extent*” to which he is now no foe to teaching English will become a less and less extent every day. But then I think he ought to consider that even in his earliest days, before he underwent that “change” of which he speaks, the system which he then approved may have been not too much but too little English; and that the deficiencies in it which have produced the change in his sentiments were not attributable to its being an *English* system instead of a vernacular one, but rather to its being a *bad* English system instead of a good one. The fact is, a work like this will never be attended with any very good results, and will never give satisfaction to those engaged in it if they are employed in it merely as a by-play. It must be made a business—a sacred and most important duty; and I would have no man engage in it whose conscience or avocations will not permit him to devote to it his time and his heart.

I am very sincerely yours,

T. S.

## Missionary and Religious Intelligence.

### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last the following arrivals have taken place:—the Rev. Mr. Backhouse, chaplain, H. C. S. and lady; Miss Wilson, connected with the Ladies' Society for promoting Female Education in the East.—The Rev. Messrs. Crisp and Porter have joined the London Mission at Madras.—We regret to learn that the Rev. F. Tucker is obliged to relinquish his charge and return to Europe, owing to the impaired state of his health.—One of the German brethren connected with the Patna Mission, while proceeding to Calcutta, was attacked with cholera, and died in a short time.—The Rev. Mr. Williamson of Goruckpore, has reached Calcutta, on his way to a more bracing climate, for the restoration of his health.—A fresh arrival of Missionaries from Germany is announced in the *Oriental Spectator*. They have proceeded to Mangalore and Tellicherry. One of them is spoken of as a very superior orientalist, Mr. Weigle.—The Presbyterian Synod of Ireland have appointed two Missionaries to India.—The overland despatch announces the appointment of nine Chaplains on this presidency.—Letters have been received from the Rev. W. Morton, he has reached England in safety and health, and is laboring well for India.—We regret to state that the Rev. G. Mundy and Mrs. M. are obliged to remove temporarily from Chinsurah in pursuit of health.—We regret to learn that the Rev. Mr. Ellis, Secretary to the London Missionary Society and author of *Po-lynesia*, is not expected to recover from his protracted indisposition. He was at the departure of the last overland in Paris under the care of an eminent Physician.—The Rev. Mr. Small, connected with the Baptist Mission, has sailed in the *Mary Anne*, and may be expected almost every day.—The Rev. M. Hill leaves England (D. V.) for India next August.—The Bishop still remains in the hills.

### 2.—THE NEW POEM IN BENGALÍ—THE SANYASI'.

The following are additional translated specimens of the new poem in Bengálí, referred to in our issue for August. The poem may now be had on application to the publisher of the *Observer*. The price to subscribers eight annas—to non-subscribers ten annas. It contains 115 pages and describes 15 different places of pilgrimage. It merits an extensive circulation which we doubt not it will obtain.—E<sup>d</sup>.

#### *The bráhmans attached to the shrine of Shib Kedárnáth, Assam.*

About half a mile from the shrine of Hoiogrib Madhob is a shrine of Shib Kedarnath; his temple surrounded by a wall stands on a mountain. Near it is a deep tank. In the temple is Shib concealed under a covering. In the tank there is a large tortoise; every body calls it Mohana; it is Shib himself, the brahmans say. At this shrine there are also dancing girls; and here also do the Brahmans practise every sort of deception. After having taken from the pilgrim, offerings and presents, consisting of money, rice, plantains, ghee, sugar, they take him to the tank and say: You must give a kid or a dove to Shib. In this way they get money out of him. Afterward they let him see something very marvellous. They say, O pilgrim, you must feed Shib with your own hand; this is an holy act which will prepare you the way to heaven. Having given a kid or a dove in to the hands of the pilgrim, they call aloud; "Mohana;" the tortoise rises out of the water, for they have taught it so to do, and comes and takes whatever is given to it. Seeing this, foolish people believe in it. When the feeding is at an end they say to the pilgrim, Now give great

gifts to the brahmins, for you have fed with your own hand the god Shib; you are the holiest of men. If the tortoise does not make its appearance, then they say; know, that you are a great sinner, therefore did Shib not eat out of your hand; know, that misfortune will befall you; therefore take our advice: give gifts to the brahmins and feed them, make offerings and sacrifices to Shib, then your sin will disappear and Shib will eat from your hand. So the brahmins deceive the people in both ways: they cheat them, my friend, in many ways.—Where is holiness? I have seen it no where; nothing but money, money, did I hear; wherever I went, there I found it so; judge for yourselves if there is any holiness in all this.

In both places (Hoiogrib Madhob and Shib Kedarnath) there are two men at the head of the rest. All the priests honor these two men and call them Gausbai. They are the rulers and live like kings; when they go out flags, and musical instruments go with them. They sit on a throne surrounded by their treasurers, writers, and many other servants. Before them stands always a large hookah. Those wicked robbers are puffed up with pride and listen to nobody; they sit still like pillars; the pilgrims worship them at their feet, but they answer not a word;—I went once there, before I became a Sanyasi: when I saw all the tricks of the priests I fell at their feet. My mother, uncle, grandmother were with me. Seeing these women the head priest was overjoyed; because when women go on pilgrimage, they use to take money secretly with them to expend at those holy places. Women are naturally fond of spending money. Moreover they give their money at once, fearing the wrath of the brahmins, and never return home without having seen the god. The priests know this very well. I tried to persuade them in many ways, but they did not listen to me. All were greedy to get my money. I embraced the feet of that wicked man the head priest, but he did not mind what I said. With an angry countenance did he tell me: You must give me a hundred rupees before you can see the god; if you are willing to give so much, give it: if not you may go home again. After much bargaining I was obliged to give twenty-one rupees to that wicked man, and after that he permitted me to see the god. In the same way all the pilgrims are treated. Nothing can be done without money. In the night all these dancing girls, worship by turns at the feet of the head priest.

People say that the girls go merely to worship at his feet, therefore they go in to him publicly. But in the house nobody is permitted to enter; they two remain in it alone: all this I have seen with my own eyes. I am ashamed to speak of it longer. There is no holiness in idol worship; forsake it and worship the supreme God. I have now written what I have seen at the shrines in the East of Bengal, reflect yourselves if there is any holiness in all this. Those who visited those places know the truth of it very well. They are not very far, they are not out of India. Many people from Bengal go there (ask them if what I say is not true). Gods and goddesses are false; pilgrimages are fruitless: no salvation is to be got by them; they will rather put you to shame at last. Forsake therefore those errors and become wise. Be not deceived by the devil; I humbly entreat you, Believe in Jesus Christ and worship him. Forsake, forsake all false gods—endeavour to obtain salvation. Reflect that your life is approaching to its end. If you do not love Jesus, your days are all vanity. Provide yourselves with all the necessities for the pilgrimage to heaven. You have now heard what I have seen in the East. I shall now give you an account of the shrines I have visited in the West.

#### *Description of Jwalamukhi (জ্বালামুখী).*

About half a mile from Jwalamukhi we were all encamped in a field. There is a custom among travelling Sanyasis, that there are always

watchmen posted round about ; every one in turn must perform this duty, nobody dare at any time transgress it. On the day that my turn came to be on the watch all the Sanyasis went to see Jwalamukhi ; and their number was very great indeed. But I for the above mentioned reason could not go, only from a distance I saw the place. On the following day we broke up our camp and marched, therefore I was prevented from going there. I will however now make known to every body what my companions have told me about the place. There is a sacrificial pit built of stone at Jwalamukhi in which a fire is kept continually burning. Brahmins and Sanyasis are attached to the place. They receive the sacrifices from the pilgrims. They say : If any one takes an offering in his hand and approaches the fiery pit, flames will come out and envelope his body, but none of his members will be burnt by it, only the offering in his hand will be burnt to ashes, and immediately all his sins will be destroyed. But this is not true. I will tell the reader what I have heard. My companions took offerings with them and sat all down close to the pit. There were altogether nearly 300 men, but no one's body was touched by the fire. So they all came back to the camp. The priests of the shrine, had for their own gain's sake told my companions : Know that your sin is very great, therefore the goddess is not merciful to you. If you make an offering of 100 maunds of ghee, then all your sins will be washed away. The Sanyasis ironically said : We will give it. But where shall we get ghee in this wilderness ? The priests answered : give us the price of the ghee, we shall offer it every day for you. We promise you to keep our word ; but Sanyasis are from nature cruel and merciless. The covetousness of the priests excited their wrath ; moreover they had uselessly expended some money for the offerings they had brought ; and Sanyasis have a high opinion of their own righteousness ; they are very proud, always half intoxicated from eating ganja and the priest had called them sinners. So they all full of anger, called out Niranjan, Niranjan (a name of the supreme and invisible God, whose worshippers the Sanyasis pretend to be), got up with their sticks and heaped a good quantity of sacrificial wood on the priests back, kindled it with the fire of their wrath. Their fists were instead of mantras and the priests' tears were instead of ghee. In this way they performed their sacrifice, and returned to their camp. The following day we marched on to Badarikāram.

#### *Hingula.*

Listen now to the description of Hingula. Sanyasis consider that place as the most holy shrine. They all say, that Mokhyo debi (goddess of salvation) resides there ; worldly pilgrims (गृहस्थ यात्रि) never visit it, because travelling there is connected with many difficulties. Those who have gone there, have experienced them. For almost 300 cros no human dwellings are met with. The country passed through is a sandy desert. In some parts there are forests. Not a single article of food can be got there. Even drinking water is no where to be had. There are also innumerable wild beasts. Their roar frightens the heart of the pilgrims. Here and there, there is a sort of people called Bheels. What shall I say of them ! they are very cruel ; they kill some and rob others. For all these reasons worldly men do not go there : only Sanyasis are pilgrims to that place. When 700 or 800 men have assembled together, then only the journey can be undertaken. Among this number money is collected and provisions are bought, camels are borrowed, and the provisions, consisting of flour, kolaī, drinking water, and salt, are loaded on their backs. Every pilgrim eats once a day after the sun is down. In the day time wild herbs and jungle fruits are eaten. They are all armed with guns and swords to repulse the attacks of the robbers in the jungles.

Among the pilgrims, one man is chosen to be chief. This man judges and decides all cases and disputes which may arise. This man is called Mohonto. He sits on a throne (सिंहा); an umbrella is held over his head and he is fanned. Nevertheless his body is smeared over with ashes, and the kopin is his only covering. He eats intoxicating ganja day and night. His eye is dim, and up flies the ganja smoke. As the king, so the subjects, all are covered with ashes. So far the description of the pilgrims.

Now listen, I will speak of the guide. A man from that country called Agooh comes to take the pilgrims. When he sees the great host, he is overjoyed. From every man he takes three and a half rupees. He goes before them; trumpets are blown, drums beaten, a golden or a silver stick is in his hand. Hear the account of this stick. He says, For the protection of the pilgrims, the goddess of Hingula dwells in this stick. If this be true, then why are many devoured by wild beasts on the way? When the Agooh lifts up his stick every body sets out. Where he poises it, there every body stops. If any one goes *before* the stick, or does not rise immediately when it is lifted up, he must pay a fine of one and half rupees. In that way, the pilgrims travel day and night. No body cares for his neighbour. If any one cannot walk farther or gets sick, they let him lie where he is. In this way many die for want of water, or they are eaten up by the wild beasts, or the Bheels kill them. This is the reward they get for their pilgrimage. When I travelled through the desert we were altogether 930 Sanyasis. We travelled by day and by night; only a few hours of rest intervened. Our numbers decreased every day. The cause of it I have told before. When we had gone half way we came to a river called Kharia. There was very little water in it, therefore we all forded it. We were all exceedingly fatigued, and our strength was gone. At that place (Kharia) there was a Shilinga called Chondrokup; there we stopped for two days, and all the pilgrims were tried before Shih. All of them were found holy, except twelve men. Those had their hands and feet tied and they were fastened to trees in the forest. After this the Sanyasis arose and departed. Those holy men make pilgrimages and deliver human beings to the wild beasts; judge yourselves if murderers can be called holy men. In 21 days we reached the place where the temple of the goddess was built. But all the brâhman and Sanyasis, who are guardians of the temple, are mere exactors of money. They took three rupees from each pilgrim.

### 3.—STATE OF RELIGION IN FRANCE.

Our last files of *English* and *American* papers have put us in possession of several interesting letters, journals, and other matters connected with Missions in different parts of the world. We have made such selections as we think cannot fail to excite a prayerful interest in the great and good work, in every part of the world. If our friends will favor us with such intelligence as they may deem proper to afford we shall feel obliged. We tender our best thanks to our kind correspondent who, in accordance with this arrangement, has forwarded an interesting extract of a letter dated *Paris*, 5th March, in reference to the state of religion in *France*.

(*Extract from a letter dated Paris, 5th March, 1840.*)

We have been passing a very tranquil winter in the heart of this great Babylon, and you will be surprised to hear, blest with more religious privileges than in any place I ever either visited or lived in. Protestantism has gained ground amazingly in France since the last Revolution—not that Government encourages, but is merely passive in the matter,

—and the consequence is, numbers of churches have arisen, and schools built and are building in every direction attached to them. These are all taught on the Lancasterian plan—the Bible their only book; and so far is this from being an objection on the part of the parents,—many of these last, struck by the great change operated on their children by means of the instructions received at school, have united and formed themselves, (after work hours,) into a class, where in the evening they receive the same instruction their children had in the earlier part of the day. Belonging to Taitbout Chapel (which we attend) there is an adult class of 80 men and 40 women!! All this naturally tends to good; their minds being awakened, they desire more information, and thus begin voluntary attendance at the Chapel. At first, through shame, they take a distant place, but Sabbath after Sabbath they draw nearer to the preacher, till they summon courage to speak to him and proclaim their wants, — which is speedily followed by conviction of their state by nature, and their need of Salvation through Him in whom alone it is to be found. It is exceedingly interesting visiting these schools, and particularly so the converted Catholics, whose changed lives and steadiness of conduct and of principle, prove the effect of grace upon the heart;—several of these *young* protestants might shame the hoary heads of many in our own land, by their knowledge of Scripture, and their active, steady walk in the doctrines it proclaims. Amongst my new friends here, are a converted pair, Monsr. and Madam de Tharon—their history is quite a romance, but I have not room to give any idea of it here,—suffice it to say, there are none here I more esteem, or feel so much interested in, as I do them. At the Taitbout we have in the afternoons an English clergyman, Sir Royd Birch, —they have a meeting at their own house every Wednesday evening,—and there are many others of a similar kind at the houses of Pasteurs and pious lay folks; but to me the most interesting of all, is one every Tuesday forenoon at the house of Mlle. Chabond, where about 20 (all ladies) attend. She begins with prayer; one reads a chapter, and she then makes observations from it, and contrives to draw out the opinions of any one willing to speak: much practical experience is thus elucidated, and appropriate anecdotes introduced, all in some way in reference to, or bearing on the portion of scripture read,—and the whole concluded by prayer peculiarly applicable to the verses read, and the local circumstances of the season and hour. I never heard any one either pray or expound in a style so simple, so stickingly clear and comprehensive, and yet so short. I often wish I could rivet every syllable of her prayers in my memory—they are so applicable to the case of all and so truly spiritual. Every Sunday, after the morning service, this dear woman catechises the young girls who attend the Chapel,—while at the same time a worthy lay Gentleman instructs, in the same way, the boys. These little lectures are most edifying, and it is sweet to see a number of the lower class of women, known by their modest looking white caps,—lingering and listening with the deepest attention to Madame Chabond's useful questions and interesting remarks:—but my paper is done and I must close.

#### 4—MISSIONS IN BURMAH.

The following extract from an interesting letter addressed to a friend in America by one of the wives of the brethren in Burmah will need no apology from us for its introduction into the *Observer*. We only wish our respected friends would forward these interesting statements to us equally with their friends in America. We shall always feel a pleasure in transmitting them in a printed form to the friends of our correspondents either in Europe or America. This applies to the Journal of Mr.

Bronson respecting the Nagas, and to many other excerpts which we occasionally make from our foreign contemporaries.—Ed.]

“Yesterday was our first communion Sabbath in this land of heathenism. This day, without the mission compound, is little like holy time; as much business, as much sin during its hours, as are witnessed on every other day. But within our quiet boundaries, there is the same hallowed stillness, the same Sabbath atmosphere, which we have loved at home; and besides, we have the sound of the church-going bell.

The native chapel is opposite the printing-office, which is just at the left of our house. Having ascended a high flight of steps, and passed across a wide verandah, we enter. At the head of the aisle, a plain table, with an arm-chair at its side upon a platform raised eight or ten inches, forms the pulpit and its furniture. Your eye rests on the venerable man occupying this station. Mr. Judson does indeed delight us every where, but especially here. His dress is very becoming, a plain black gown. This, and his spectacles thrown back, add much to his look of dignity. With a pleasant voice he reads the hymns and portions of scripture to the natives seated before him. About half of these are on neat mats, the others on settees, like those on his right and left for the mission families, the males on one side, and the females on the other. After singing which sounds most sweet to those who love to think of their change from the worship of senseless idols, to the praise of the living and true God, Mr. Judson kneels for prayer.—According to the custom of the country, he remains seated while preaching. His manner is exceedingly animated, almost too much so for his position. Morning service closes much as at home. At three in the afternoon, the brethren and sisters have a prayer meeting at Mr. Osgood's and usually native worship in the evening. Soon after dinner, about five o'clock, we repaired to the baptistry, which is within the compound. There we enjoyed the comfort of witnessing this holy ordinance administered to three—Mr. E. and a Taling and his wife. At dark, we again repaired to the chapel, to celebrate the dying love of our Redeemer. I would, but I cannot, describe my feelings on this occasion, so deeply affecting to me; one, to which I had so long looked forward with great interest. I must only give you the circumstances. The communion service sent by our church, and the cloth and napkins, were used for the first time. We have but half of them here, that being an ample supply; the other flagon, cups, and plates, have been given to the English church, of which Mr. Stevens is pastor; so that wherever we attend church, we shall find this to remind us of home. The Supper having been instituted in the evening, we were rather more in primitive manner than is usual, in that respect. The candidates were not received by giving them the right hand of fellowship, as with us, that not being with the Burmans a special sign of affection. Mr. Judson addressed the natives, while breaking the bread, and then distributed it himself to the side on which the females were seated. Mr. Osgood, who addressed us in English, before the cup was divided among our-elves, then exchanged with Mr. Judson, in bringing the wine to us, as he had before taken the bread to the brethren. Our closing hymn was not indeed one, in singing which I have loved to join with our own dear church; but I felt that I must unite in the hymn on this occasion, and therefore ascertained, some days before, the one which Mr. J. would read, and Mr. and Mrs. Stilson, with Mr. S. and myself, learned it by rote, understanding only the general sentiment: even this was pleasant to us.

Ko Chet thing is a noble man. There is no native, probably, so much admired by the English, and who receives so much of their confidence. They would gladly place him at the head of the Karens of this region, would he accept the appointment; yet he is as humble as a little child,

and most devoted to his work. The wife of Ko Chet'ing is also one of the most spiritual, as well as active, among the native Christians. She seems to possess a peculiar spirit of prayer, and is remarkably blest in receiving answers. There are several other interesting characters among the assistants; one a China-man. He left fine worldly prospects, to become a preacher. Mr. Haswell relates an interesting anecdote of one, who accompanied him from Anherst to Maulmain. They came by land, spending ten days at the little villages scattered between the two places. At one village the assistant was asked, "What does your God wear?" He answered, "His garment is righteousness, His girdle is truth, and His crown is glory." He afterwards repeated it to Mr. Haswell, saying, he thought there was something like it in the Psalms. He did not know what to say, but *that* came to his mind, and he wished to know if it was proper. One is shocked at such questions, but they are very frequent among these poor, ignorant people. Sometimes it will be thought that their attention has been gained and an impression made, when the preacher will be interrupted with something like this: "How much money will you give me to enter this religion?" This is indeed discouraging. Midnight darkness seems brooding over this land, but now and then a star of promise shines, to gladden the heart. One of the assistants at Rangoon, while seated in the *zayat*, received a club thrown by a persecuting passer-by. With most admirable Christian dignity, he arose, and addressed to him this beautiful expression, "May you receive the most excellent blessing." Does not the change from a persecuting heathen to a lamb-like follower of the meek and lowly and richly benevolent Saviour, seem most delightful? Is not such a result worth toiling for?

23. This is a peculiarly interesting day in the history of this mission, as that on which the first Tounghoo convert was received by this church as a candidate for baptism. The Tounghoos are a race of people somewhat resembling the Karens in their roving habits, but in other respects differing much from them; perhaps rather superior as a people. Mr. J. has been long desiring to make a beginning among them, and some time since, Ko Shway Ba induced one, who had come down from the vicinity of Ava for the purpose of trading, to lay aside his business, and examine this new religion. Soon he became interested, and now there is unusually satisfactory evidence of his conversion. He has a mild, lovely expression of countenance, which well corresponds with his humble teachable disposition. He is constantly desiring to learn something from every Christian with whom he meets, and very often visits the different missionaries and native Christians, and requests them to pray with him. He will probably study here during the rains, as like the Karens, the Tounghoos are not a reading people, and he is obliged to commence with them the *them-bongyee*, (the spelling-book.) Then, he thinks of returning that he may tell his old father and countrymen of Jesus Christ, and of salvation through his merits. Mr. Judson rejoices much over him, and his hopes seem greatly elevated that this is the commencement of a great work among these people. Pray with us that it may be so—that, like the Karens, they may be prepared of the Lord for the gospel, and, like them too, may rejoice to embrace it, until multitudes shall wait for baptism, as do so many poor, persecuted ones, around Rangoon.—*Bap. Mag.*

##### 5.—GREECE.—COMMUNICATION OF MR. PASCO.

In a communication submitted by Mr. Pasco since his return to this country, we have the following statements respecting the

##### *Importance of Missionary labors in Greece.*

Our efforts are in behalf of a people who, though not heathen, are yet

far from being truly Christian. External ceremonies, constructed after the model of the imposing services of the Jewish, and sometimes even of the heathen rituals, are manifestly more esteemed by them than the simple institutions and spiritual worship demanded by the Author of Christianity—the Pattern and Head of the church. The various correct expressions of doctrine contained in their public prayers and confessions of faith, and the very language of scripture commonly employed to indicate the affections and duties of piety, are, too generally, either not understood at all, or perverted from their true meaning by glosses and false interpretations. The voice of conscience—of individual responsibility to God—is so far soothed at the confessional, that men can here cherish the habitual commission of sin in all its acknowledged enormities, sometimes without compunction, and always in the hope of absolution, through the performance of penance, of supposed works of merit, and by the propitiated favor of saints and the Holy Virgin. While the multitude are pressing on in this condition, grasping greedily whatever may subserve the gratification of the desires of unsanctified hearts, in the pursuits of pleasure or the rush of ambition—the lips of those who should teach them knowledge, the way of reconciliation to God, and the path of holiness and life are on these subjects almost wholly locked in silence. In general, the professed teachers of religion not only need themselves to be taught what be the first principles of the oracles of God, but to attain also those elements of the Christian life which are indispensable to a right assumption of the sacred office. Both priest and people seem *settled on their lees*, not only satisfied with their condition, but puffed up with spiritual pride, arrogantly boasting themselves the successors of the apostles, the depositaries of their dogmas and authority, the only true and unblemished church of Christ on earth.

The public services of religion are invariably in the language of a former age, now imperfectly understood even by the learned, and spoken by none. Till very lately, the scriptures were accessible to the people only in this ancient language, and at the present time they are carefully and habitually read in the modern dialect by but very few. The doctrines and duties of religion are seldom regarded as suitable subjects for the private examination of laymen, and very unfrequently become the topics of serious conversation. Thus, with a priesthood deficient in the most essential requisites of the holy profession, the people slumber on in the darkness of superstition, and perish for lack of knowledge. And in proportion to their ignorance and superstition, may be reckoned their blind subserviency to the interests and decrees of an ambitious hierarchy, whether these relate to their own personal aggrandizement, or to the boasted transmission to posterity of the unblemished integrity of all the ceremonies and customs received by tradition from their fathers.

Such considerations as these, from the multitude which press upon us daily, are enough to show at once, that the effectual preaching of the gospel here must be a great and arduous work. If we were to allow ourselves to be satisfied with limited and partial views of the subject, it might be thought appalling. If we were to measure the claims of duty by the amount or severity of the toil requisite to its accomplishment, we might perhaps be induced to turn away from this to some apparently more inviting and less difficult field, and lose sight of the fact that the magnitude and arduousness of the work before us are not greater than its importance and necessity. It is for souls who perish that our spirits are stirred within us—for souls as precious as our own—each one of whom, in the estimate of Him who died for sinners, infinitely transcending in value the wealth of all the world. We trust it is the love of Christ which constrains us. And though the work is great, and the obstacles to success may seem appalling, as opposed to mere human power

and sagacity, we are not disheartened. The difficulties could not have been less when the apostles at first preached the gospel here, to Jews and Greeks, while it was to the one a "stumbling block," and to the other "foolishness." But it triumphed. And the deserted temples, with their sculptured memorials of heathenism, which remain broken and crumbling monuments of the ancient splendor and of the once dominant religion of the country, are not more sure demonstrations of the power which then attended the preaching of the gospel in these strongholds of superstition, than the precious promise of the Saviour to his apostles, when sending them forth to preach the gospel to every creature, is now a pledge of his unceasing care for the success of his cause, and of his blessing upon those who faithfully obey this commission.

Our hearts are encouraged to press on in the work. Though the precious seed must be borne forth with weeping, we are cheered by the assurance that it will not be lost. Even amidst these scenes of moral desolation there are granted us some tokens of good. In spite of the efforts of the bigoted hierarchy, a spirit of inquiry begins to gain ground among the people. Controversies, carried on by natives and by dignitaries of the church, are throwing light on many important points, which could not well be discussed as yet by foreigners. Though the translation and the unrestricted reading of the scriptures have been attacked by the bigoted, they have on the other hand been as warmly defended. The number of the readers of the Bible has vastly increased within a few years, and the desire of becoming acquainted with its contents seems to be increasing.

#### *Increased demand for the Scriptures.*

We have been greatly cheered and encouraged by the opening for the dissemination of evangelical truth at Patras. It is a blessed privilege to have an instrumentality in the distribution of the holy scriptures, in giving to those who ask for themselves and their children the bread of life, the holy book in a language which they can understand. The operations of the mission in this department for two years, have, I believe, been communicated to the Rooms. Our hearts were glad when, at the close of the first year, we could state that nearly one hundred copies of the New Testament had been disposed of to interesting applicants. We saw, with increased gratitude, the larger demand of the following year, when we recorded the distribution of 969 vols. of the Old Testament and 1501 of the New Testament, besides 20 Italian bibles, one German bible, 6 English bibles and 4 English Testaments,—in all, 2521 volumes, together with a large number of religious tracts.

And still the good hand of the Lord is upon us in the work. So much has the demand been increased that several times towards the close of the last, and in the early part of the present year, we were compelled to suspend the distribution on account of having exhausted the stock of books on hand, before a fresh supply could be obtained. Arrangements, however, have been more recently made, through the kindness of Rev. Mr. Calhoun, Agent of the American Bible Society, which will, we trust, secure the mission from interruptions of this kind hereafter. The work of distribution has gone on, during the past half of the present year, for a period amounting to about three and a half months. In this time, (as I learn from the estimate prepared by brother Love, at the beginning of July,) there were distributed 2704 volumes of different parts of scripture, besides religious tracts to the amount of 314,381 pages. In one month only, from April 15 to May 15, the distribution amounted to 118,215 pages of tracts, and 998 volumes of scripture.

This large increase has not been the result of indiscriminate supply to every applicant. Much care has been taken to give judiciously and with

discrimination. The method has been to furnish books, except in special cases and for schools, only to such individuals as made application in person at our dwelling, and not then till by careful inquiries we were satisfied of their ability and disposition to make a good use of them.

The opportunity of personal religious conversation thus afforded, we trust has not been lost. That there might be no mistake, each applicant not personally known to us, has been requested to give actual demonstration of his ability to read and understand. A short portion of scripture is thus made the subject of conversation, and an opportunity is furnished of pressing the claims of piety on his conscience, and of pointing out the only way of salvation through the propitiatory sacrifice and mediation of Jesus Christ. Sometimes individuals, sometimes companies of various number, to as large as twenty persons, have thus listened to the most serious appeals to their consciences, while their attention has been directed to their duties to God here, to the retributions of the last day, and to the Lamb of God, who taketh away the sin of the world. During my absence at the Piræus, when all the burden of the mission was resting on brother Love, he wrote me that such was the call on him for this kind of labor, in addition to other necessary duties, that his strength was daily exhausted.

Applications have been made to us from almost all classes of society from the town and country. More or less have been made from probably every town around the gulf of Corinth. Individuals have been supplied who came from the central, western, and south western parts of the Morea, from north western Greece, the Ionian Islands, and from a multitude of villages and towns in Albania, some and from remote parts of Turkey in Europe.

Many private village schools have been supplied with scriptures and other useful religious books, at the solicitation of the teachers, or of other persons of influence who were concerned in the schools. These teachers are not sustained by government, and their schools, through the poverty of the people, and from other causes, are generally extremely destitute of appropriate books. In some, probably nothing else could be found besides one psalter, in the ancient version of the Septuagint, and a few primers, of about four pages each, containing the alphabet, a few exercises in forming syllables, and some prayers in ancient Greek.

There are not wanting those who wish that the people may be held in the strong fetters of ignorance and superstition. Such persons are ready to throw every obstacle in their power in the way of the distribution of the scriptures and the communication of religious instruction. Some attempts have been at times made at Patras to check the good work. But as yet we have not experienced any serious opposition, and in general it has been manifest that our heavenly Father has overruled such efforts as have been made against our labors, to the furtherance of the cause. Friends have been increased and made known to us by these means, and in many instances the tendency has been to promote rather than check the spirit of inquiry.

Thus you see that a wide door has been opened at Patras for the circulation of the scriptures and evangelical books, and for the communication of religious instruction. And thus far the good work has been prospered; not indeed always in exact accordance with our calculations, but ever in such a manner as to leave on our minds the deep impression that the affairs of the mission are in the hand of an infinitely wise Providence. The Lord has been better to us than our fears. He has often far exceeded our hopes.

Mr. Pasco subjoins in conclusion.

Though it has pleased our heavenly Father, by the failure of my health, to remove me from a participation in the actual labors of the

mission, I feel that I cannot, and pray that I never may, separate it from my affections. I would commend its subjects and interests, and especially the dear family now left to bear its accumulated burdens and responsibilities alone, to the affectionate sympathies and prayers of the churches, and to the solemn consideration of such young as are called men of God to consecrate themselves to the work of missions.—*Bap. Mag. for Jan.*

#### 6.—AFGHANISTAN A FIELD FOR MISSIONARY LABOUR.

The late conquests of the British troops in the North West has opened up an immense field on which British benevolence and Christianity ought to bring its influence to bear. The education and conversion of the numerous tribes now subjugated or in course of conquest, is a subject which should at once seriously occupy the attention of the whole Christian world; for surely these regions have not been ceded to us in the providence of God, for the mere extension of our territory or the increase of our commercial speculations and aggrandisement. No; the conquest of that land over which the proud banner of the Moslem has waved with insolent triumph so long, cannot but be looked upon as an indication on the part of the Lord of the whole earth that he will speedily give it unto his Son for his possession. We trust therefore that the Church will take the subject of a Mission to *Affghanistan* into her most serious and prayerful attention. The nature of the climate, the character of the people and the humane and hopeful treatment they will receive at our hands when contrasted with their despotic rulers and predatory conquerors, are all so many favorable omens that the Christian Missionary would gain a patient and thoughtful hearing, and that his labour would not be in vain in the Lord. The climate is bracing and healthful, the country such as will enable Europeans to move about without fear of pestilence or disease, at least, with little more than in his native land. The people though wild and warlike, are nevertheless open and frank, and are willing that their offspring should be taught. For the word of God they have great reverence. These are all favorable tokens. The present may not be the most opportune moment for very enlarged efforts, but prudent and more silent attempts to pave the way for the introduction of the gospel in all the length and breadth of the land may be attempted. Such efforts were being made, but we understand they have been checked by the authorities. We trust such interference is but a temporary measure, for nothing could more effectually tend to reconcile the various tribes to our rule than that they should experience the blessings of education! while nothing could more tend to remove their prejudices against our most holy faith than the holy and blameless lives of the Christian Missionary and his converts. But besides the native tribes there are in these distant lands thousands of the wandering children of Abraham, who have a strong claim on the Gentile church. With the exception of Wolfe these wandering tribes have never been visited by a Christian Missionary, nor have they yet possessed the New Testament of our Lord and Saviour Jesus Christ, the Messiah for whom they continually do look. Like all persecuted and harassed Jews they are more open to conviction than those who dwell at ease in ceiled houses and more civilized lands. They afford also a fine field for Christian exertion. To them the Church might direct her attention if not to the Afghans, Turkomans and others. Shall the only association of these followers of Mahomet with Christianity be the bayonet and the cannon? No; let them know that it breathes only peace on earth, and goodwill towards men, while it brings glory to God in the highest.—*Calcutta Christian Advocate.*

\* \* Press of matter and the *Supplement* have compelled us to postpone much interesting matter.—*Ed.*

S U P P L E M E N T  
TO THE  
CALCUTTA  
CHRISTIAN OBSERVER,  
FOR  
NOVEMBER, 1840.

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*Minute on the Rise, Progress, and Present State, of Indo-British Law; the Rights of Parents over Children under legal age; and the Hindu and Muhammadan Laws of Inheritance.*

[N. B.—The monthly Conference of Missionaries of all denominations, resident in Calcutta, appointed, several months ago, a standing committee of their number to investigate certain subjects connected with the evangelization of the natives; together with such other questions bearing on their general improvement as might from time to time arise:—the committee to consist of the Rev. Drs. Hæberlin and Duff, the Rev. Messrs. Lacroix, Ellis, and Boaz—Dr. Duff to be chairman. Already have various matters of importance been investigated and fully reported to the monthly Conference. Of these there are several that demand the adjustment of a Legislative interference. To enable those concerned to determine what measures ought to be adopted in order to secure such adjustment, the Chairman of the Committee, in the case of two of the more urgent of these subjects, embodied the information and views of himself and coadjutors in the form of a minute, which he laid on the table at the last meeting of the Conference. It was then unanimously resolved that, with a view to stir up the inquiries and elicit the co-operation of all who are interested in the amelioration of the natives, this minute should be published in the *Calcutta Christian Observer*. In accordance with this resolution it is now printed in an extra number. It is proper, however, to add that, in all that follows, both as to subject-matter and language, the author holds himself alone as strictly responsible. And may we not hope that those who long and labour for the temporal and eternal prosperity of the millions of a benighted and besotted people, will be aroused to lend a helping hand for the removal of every barrier that tends to impede the dissemination of *Truth*, whether human or divine?]

**I.—THE RISE, PROGRESS, AND PRESENT STATE, OF INDO-BRITISH LAW.**

Of the numerous external obstacles which so powerfully impede the progress of divine truth in this land, not a few are connected with the ancient laws and prescriptive usages

of an idolatrous and demi-civilized people. If all of these were enforced with unmitigated severity, there could scarcely be any inquiry at all into any system of truth, the vital reception of which must lead to an utter abnegation of the hereditary faith. Divine providence, however, has often graciously interposed to save infatuated man from the pit which he has laboriously dug for himself. In the present instance, the lapse of time and the uncontrollable issues of conquest have been overruled for ushering in many a salutary change. Not a few of those barbarous laws and usages, which offered violence to the dictates of common reason and shocked the feelings of common humanity, have now fallen into practical desuetude; or have been partly abrogated and partly modified by Muhammadan emperors and British Legislators. Still, much, very much remains, which demands the touch of a reforming hand more skilful far than any, which Magician ever wielded in story or in song.

In order to understand aright the nature of still existing evils and the possible modes of amelioration, it is necessary to take a preliminary glance at the present state of Law as modified or administered by British Rulers. This we are enabled to do, from the mass of information supplied in Harrington's Analysis, without much expense of time or of labour.

For many years subsequent to the battle of Plassey, when Eastern India virtually became subject to the crown and sovereignty of Great Britain, nothing, beyond a few isolated regulations chiefly of a fiscal or commercial character, was attempted towards the formation and establishment of an uniform and equitable code of jurisprudence. In the year 1772, however, the Court of Directors having resolved to take upon themselves the entire care and management of internal government, it was felt to be incumbent upon them to adopt corresponding measures for its efficient administration. For this purpose, accordingly, a plan was prepared by the then governor, Warren Hastings, on the express principle of adapting its provisions, "to the manners and understanding of the people and exigencies of the country, adhering, as closely as possible, to their ancient usages and institutions."

In 1773, the business of Indian legislation was for the first time vigorously entered upon by the British Parliament. By an Act of that year, viz. ; Statute 13, George III. Chap. 63, it was enacted that, for the "whole civil and military government of the Presidency of Fort William in Bengal; and also the ordering, management and government of all the territorial acquisitions and revenues in the kingdoms of Bengal, Behar, and

Orissa, there should be appointed a Governor General and four Counsellors." By the same act, the King was empowered, for the due administration of justice, "to erect and establish a Supreme Court of Judicature at Fort William, to consist of a Chief Justice and three other Judges."

By subsequent explanatory enactments of the same date, the respective jurisdiction of these two supreme and independent authorities, was accurately defined.

By Act 21, Geo. III. Chap. 70, it was declared that the power of the Supreme Court was to extend to "all persons residing within the town of Calcutta; as well as to British subjects (natives of Great Britain, or their descendants) resident in any part of the provinces of Bengal, Behar, and Orissa;" also to "certain descriptions of the natives of India, though not inhabitants of the town of Calcutta, on account of their being employed by the Company or by any of His Majesty's British subjects." By a subsequent statute, the jurisdiction of the Court was farther extended "over all his Majesty's British subjects in India, or elsewhere within the limits of the Company's extensive trade." While the extent of the Court's jurisdiction was thus expressly defined, there was a like specific enactment relative to the laws which must be administered. In the case of all British-born subjects, the laws of England were to be applied as interpreted and enforced by British Courts of Justice. In the case of natives of this country it was especially enacted and provided that "their inheritance and succession to lands, rents and goods, and all matters of contract and dealing between party and party, shall be determined, in the case of Muhammadans, by the laws and usages of Muhammadans; and in the case of Gentoos, by the laws and usages of Gentoos; and where only one of the parties shall be, a Muhammadan or Gentoos, by the laws and usages of the defendant." Still farther, "in order that regard should be had to the civil and religious usages of the said natives," it was enacted, "that the rights and authorities of fathers of families and masters of families, according as the same might have been exercised by the Gentoos or Muhammadan law, shall be preserved to them respectively within their said families; nor shall any acts done in consequence of the law and rule of caste, respecting the members of said families only, be held and adjudged a crime, although the same may not be held justifiable by the laws of England." Last of all, while the Court was empowered to frame forms of process which might be observed in all suits, civil or criminal, against the natives, it was expressly enacted that it should be "such forms of process and such rules and orders for the execution thereof, as

might accommodate the same to the religion and manners of such natives, so far as the same may consist with the due execution of the laws and the attainment of justice."

By these acts of Parliament the juridical functions of the Supreme Court are peremptorily limited to British-born subjects in India or their descendants; as also, with a few specific exceptions, to the native inhabitants of Calcutta alone;—while it is rendered imperative, to the former to administer British law; and to the latter, in all matters of inheritance and general property, parental and other domestic rights, Hindu and Muhammadan law, in its original unmodified form. The question then naturally arises, why any such limitation as to persons at all? Or, why, within the limited circle of persons affected, such distribution of them into classes, as to restrict the privileges of British law to British-born subjects? Why not rather embrace the numberless petty epicycles of national or provincial individualities, in the one grand all-comprehending cycle of catholic humanity, and subject the whole simultaneously to the beneficial operation of the *spirit* of British law and British justice?

To these questions we may briefly reply in the language of one of the most competent of Judges,—Mr. Harington. "The fixed habits," says he, "manners and prejudices, and the long-established customs of the people of India, formed under the spirit and administration of an arbitrary government, totally opposite in principle and practice to that of England, would not admit of a more general application of British laws to the inhabitants of this country; who not only are ignorant of the language in which these laws are written; but could not possibly acquire a knowledge of our complex, though excellent, system of municipal law, composed in part of general and local English customs; partly of the civil and canon laws, adopted in particular jurisdictions; and partly of the voluminous statutes enacted by the King's Majesty, with the advice and consent of Parliament, during a period of more than five hundred years." Again, "it is impracticable to extend to India, held as a foreign dependency, the laws and constitution of Great Britain. Nor would such laws and constitution—the inestimable privilege and dearest right of men who have the happiness to be born and educated under them—be suitable or acceptable, if they could be so extended, to a people whose religion, laws, customs and manners have fixed such insuperable barriers to all assimilation." In the same strain Mr. Verelst writes of the impossibility of introducing English laws, as the general standard of judicial decision in these provinces, without violating the fundamental principle

of all civil law, that they ought to be "suitable to the genius of the people, and to all the circumstances in which they may be placed." Sir John Shore, afterwards Lord Teignmouth, gives it also as his deliberate suggestion, that "the grand object of our Government in this country should be to conciliate the minds of the natives; by allowing them the free enjoyment of all their prejudices; and by securing unto them their rights and property."

Actuated apparently by these and similar considerations the British Legislature, "instead of extending the local and complicated laws of England to the remote and populous territories which had been gradually acquired by the East India Company, resolved to limit the administration of English law, over persons who, from their distant situation and other circumstances, could not be admitted to the whole of the rights and privileges of British subjects." Were the millions of natives, then, beyond the narrow bounds of Calcutta, to be abandoned to a chaotic state of lawless confusion? No. For them, too, the British Legislature made provision. Unable itself, from local inexperience, to pass suitable laws, it declared it to be lawful (13 Geo. III. chap. 63, sect. 36, 37), "for the Governor General and Council of the United Company's settlement at Fort William in Bengal, from time to time, to make and issue such rules, ordinances, and regulations for the good order and the civil government of the said United Company's settlement at Fort William aforesaid, and other factories and places subordinate, or to be subordinate thereto, as shall be deemed just and reasonable; such rules, ordinances, and regulations not being repugnant to the laws of the realm." It was farther enacted (21 Geo. III. chap. 70, sect. 23), that "the Governor General and Council shall have power and authority from time to time to frame regulations for the provincial courts and councils; and shall, within six months after the making of the said regulations, transmit or cause to be transmitted, copies of the said regulations to the Court of Directors and to one of his Majesty's principal Secretaries of state; which Regulations his Majesty in Council may disallow or amend; and the said regulations, if not disallowed within two years, shall be of force and authority to direct the said provincial courts, according to the tenor of the said amendments."

From this date, many important regulations began to be framed by the Governor General in Council; some of which greatly modified, and others wholly superseded, certain native laws and usages of a capricious, arbitrary, or ferocious character. Of these, several were printed, with translations in the

country languages. Others, however, "still remained in manuscript; and those printed were for the most part on detached papers, without any prescribed form or order; and consequently not easily referred to, even by the officers of Government; much less by the people at large, who had no means of procuring them in a collective state, or of becoming acquainted with such of them as had not been promulgated in the current languages."

Such a state of things obviously demanded a remedy. Happily for India, in the hour and crisis of her legislative exigency, there was at the helm of affairs a statesman, characterized not less by promptitude and energy, than by sagacity and benevolence. In 1793, the Marquis Cornwallis passed his celebrated ordinance, entitled "A regulation for forming into a regular code, all regulations that may be enacted for the internal government of the British territories in Bengal." By that ordinance it was also established and declared, that all the regulations should not only be formed into a regular code, but printed with translations in the country languages—that the grounds of every regulation be prefixed to it—that the courts of justice within the provinces be bound to regulate their decisions by the rules and ordinances which such regulations may contain—that thereby the native inhabitants may be made acquainted with the privileges and immunities granted to them by the British Government.

This momentous Regulation was subsequently, in 1797, ratified by Act of Parliament. It thus became incorporated with the laws of the British Empire; and "supported," says Mr. Harington, "on this firm basis, it may be deemed the corner of the system of regulation and polity for the internal government of these provinces. It may also be justly considered to have established a constitution for the native inhabitants of this dependant subordinate kingdom, the most beneficial for them, and for the sovereign state, which the situation and circumstances of both will admit."

The spirit of all these codes of Regulations and Acts of Parliament, was, to preserve to the natives, as far as equity and reason could allow, their respective laws in suits regarding succession, inheritance, domestic rights, caste, and all religious usages and institutions; with the provision, however, made for such further laws and regulations as circumstances and experience might, from time to time, show to be required. Hence, in the progress of time, has arisen a system compounded of old and new laws, and modifications of former laws and usages, designed to perpetuate, "as much as possibly can be done, their institutions and laws to the people of

Hindustan, and attemper them with the mild spirit of the British Government.”

From the whole of the preceding statements it follows that, hitherto, *three great and distinct systems of law* have been *cotemporaneously* administered by British functionaries in India. To British-born subjects, whether resident in Calcutta or scattered throughout the provinces, the Supreme Court is bound to deal out British law. To the native inhabitants of Calcutta, whether Hindu or Muhammadan, the same Court is ordained to administer their respective laws without any reference to the amendments of the Local Government. To the millions of natives in the interior, the provincial Judges and Magistrates are equally restricted by Parliamentary statute to administer Hindu and Muhammadan law, as altered, modified, and improved by successive Regulations of the Governor General in Council. Hence much of the inextricable confusion, embarrassment, and uncertainty wherewith the administration of justice in India has hitherto been beset. Hence also, the extreme desirableness, *if practicable*, of framing *one universal code of law*, which could extend the uniform principles of an equitable and enlightened system of jurisprudence alike to all classes of British subjects in this widely extended Empire. At all events, it seems the demand of reason and common sense, that the *present monstrous anomalies* should be instantly swept away. Why should British Judges be at one time cushioned on the congenial couch of reason and high intelligence, propounding the noble principles of equitable and civilized law; and at another, stretched on the rack of torture when compelled to lend the venerable sanction of senatorial authority to the prescripts of a barbarous and despotic code? Why should the influential metropolitan class of natives be doomed to groan under a yoke that has been forged in remote ages of savage ignorance; while their more highly favoured brethren in the provinces have to bear the original yoke greatly relaxed by the mildly attempering spirit of the British constitution? Why should any class of natives, whether metropolitan or provincial, be destined for ever to smart from the operation of laws and usages which, defeating the ends of substantial justice, can often be regarded only as lures to outrage, bribes to perjury, and bounties on unrighteousness? Keenly alive to the existence of such rampant evils—such raging inconsistencies—The British Legislature has at length resolved, at whatever cost, to attempt a remedy. For several years past, a Commission of learned and honourable men has been vigorously prosecuting the Herculean task of reducing the present chaos of lawless elements into something like order and stable

from. Now, then, if ever, is the time to sue for the legal redress of wrongs—the legal rectification of evils. Encouraged, accordingly, by the well known readiness of the Governor General in Council and the Law Commissioners to receive any candid and reasonable representation from whatever quarter, we now proceed to point out a few cases, for the adjustment of which their beneficent interposition is earnestly solicited.

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## II.—THE LEGAL RIGHTS OF HINDU AND MUHAMMADAN PARENTS OVER CHILDREN UNDER AGE.

There are some rights which, in the language of Jurists, have been termed both *natural* and *absolute*:—*natural*, because they arise spontaneously from the very nature and constitution of things as ordained by an all-wise Creator;—*absolute*, because they exist in absolute force and efficacy, independent of the recognition of mere human laws at all. Of this description, is the right which every man has to the enjoyment of his own life and limbs and personal liberty. Such rights it is not the province of human law to create. Being inherent in man as the gifts of the Creator, from the hour of birth, they are *antecedent* to the exercise of any human legislation. Of these, therefore, all human laws ought only to be declaratory, regulative, preservative, and enforceive. In the words of the great Grecian Orator, “The design and object of law is to ascertain what is just, honourable and expedient; and, when that is discovered, to proclaim it as a general ordinance, equal and impartial to all.” For, though human law is only the interpreter, definer, and publisher of such rights and obligations as are natural and absolute, it is its supreme function to see that these are exercised within the limits prescribed by the constitution of nature, and never beyond the allotted boundaries; or for the furtherance of ends and designs contrary to those for which they were originally bestowed, in free grant, as privileges and prerogatives, by the great Creator.

In regard to *parents*, it is held by universal consent, that it is their imperative *duty* to *maintain* and *protect* their *own children*—to supply them, during their minority or continued helplessness, with necessary sustenance—and to defend them from the infliction of unprovoked injuries;—a *duty* paramount to mere human law, imposed as it is upon them by the immutable ordinance of nature itself. From the absoluteness of this natural duty alone, the possession of a *natural right* to the general guardianship of their chil-

dren would follow as an inevitable consequence; and the possession of the requisite power and authority for the maintenance of that right as another consequence alike inevitable. And if the power of parents be confessedly a natural right, the yielding of submission and obedience on the part of children, in all things *reasonable and just*, must be as clearly a natural duty.

It must, however, never be forgotten that all the rights and duties of human beings, however deep their foundation in the nature and constitution of things, are necessarily confined within certain prescribed bounds and limits. The rights are conferred and the duties imposed for definite beneficial ends. To exercise the one or perform the other, for the attainment of such ends, is proper, just, and good:—To exercise the one or perform the other, for the promotion of ends different from those for which they were designed, is improper, unrighteous, and evil. Such unintended modes of enforcing rights or discharging duties may, and often must, lead to a forfeiture of the former and an exemption from the obligations of the latter. There is, for example, no right more eminently entitled to the denomination of “natural and absolute,” than the right to one’s own life and limbs and liberty. Neither is there any duty more eminently entitled to the denomination of “natural and absolute,” than that of non-interference with the uninterrupted enjoyment of such right. But suppose such right were employed in violating a *divine law*, like that which enjoins the worship of the one living and true God, as His inalienable and eternal due, such employment of it were to traverse and counteract some of the ends for which it was bestowed. Of such perverse application of the right, human laws may or may not take cognisance; but assuredly it will not escape the coming retributions of Divine justice. Again, suppose such right were exercised in attempting to inflict injury on the life, limbs, or liberty of another fellow-creature; such exercise of it, too, would be an unwarranted contravention of the purposes for which it was designed. Here, human law has always interposed, not merely as the guardian but the regulator of the proper use of rights; and, in cases of such heinous misapplication of them, has generally decreed a forfeiture of the personal liberty abused, or even of life itself, which has been employed, not for one’s own benefit, but for the injury or destruction of others.

Granting, then, that the right of parents to the guardianship of their children during their minority, is an indefeasible natural right, it is clear beyond all debate, that, like every other natural and absolute right, it must have its bounds and

limits. To define these bounds and limits—to point out the general modes in which the right is to be exercised—to specialize the restrictions to which, for the sake of the general interests of society, it must be subjected—this, this is the grand province of wise and equitable human law. Accordingly, in all civilized countries, the Supreme Legislature has ever felt it to be a sacred duty to extend the benefit of its salutary interposition. The legal limitations or extensions of the natural right have varied in different states; according to the varied views of expediency current at the time, or the varied municipal immunities enjoyed in other matters by the citizens. The laws of some of the ancient states left parents the power of life and death over their children. But such Draconic severity has always been softened in proportion as the states progressed in genuine civilization. The laws of England, in particular, while upholding inviolate the general right of parents, have subjected it to many reasonable and righteous restrictions. In order to enforce obedience, the parent may legally correct his child, in a moderate degree; but he is prohibited from carrying chastisement to the extent of cruelty, or to any extent which might remotely endanger health, limbs, or life.

Yea more, proceeding on the well-grounded assumption, that the right has been conferred on parents for the *real welfare* of their children, the law of England has legislated, not only for the body which perisheth, but for the immortal soul. There is *no special exclusive statute* acknowledging in parents a *right* to force what moral and religious sentiments they please on the minds of their children. In a general way, it may be said that the law is *neutral*;—neither *formally* recognising a supposed natural right nor conferring an artificial legal one. If, at any time, the law has interfered at all, it has uniformly been, *not to force the child to submit to the tyranny and caprice of the parent, but to compel the parent to abstain from coercing the conscience of the child in matters of faith and morals.* A limitation has often been put to the general power and control which the father is *permitted* to exercise over the minds and education of his children. Judge Blackstone declares that such limitation is based on the express ground, that “nothing is so apt to stifle the calls of nature as religious bigotry.” Hence, as the learned judge proceeds to shew, hence the well-known fact in the constitutional history of England, that two statutes were passed by the Legislature at different times, to *protect* the children of Jews and Papists from the bigotry of their respective parents, upon their renouncing the Catholic or Jewish faith in order to embrace the truths of the Protestant sys-

tem. The first of these was the *Statute* of 11th and 12th Wm. III. c. 4, which declares its object to be, that the Protestant children of Popish parents “may not, for want of fitting maintenance, be necessitated in compliance with their parents to embrace the Popish religion, contrary to their own inclinations.” The other Statute is the 1st Anne, c. 30, which professes a similar object; viz. “That if Jewish parents refuse to allow their children, on their becoming Protestants, a fitting maintenance suitable to the fortune of the parent, the Lord Chancellor on complaint may make such order therein as he shall see fit.” And still more recently, as appears from the 10th volume of Vesey’s Reports, the Lord Chancellor Eldon, no mean authority on the subject, said, in the case there reported of *De Manneville v. De Manneville*, that, “with reference to *religion*, this Court, (viz. the Court of Chancery,) had interfered to prevent parents from preaching irreligious doctrines in the presence of their families.” There is also the late celebrated case, in which Mr. Wellesly *was deprived of the custody and guardianship of his own children altogether*, upon the express ground of his immorality, and the danger which existed that his fatherly authority might be exerted to vitiate and demoralise the minds of his children. That a power, therefore, does really exist under the sanction of the British Legislature to control and put effectual restrictions on the *general rights* of parents, with the view of promoting the moral and religious well-being of the child, cannot possibly be called in question. With respect, in particular, to the two aforesaid Acts of Parliament, it is worthy of special remark, that the *British Legislature seriously did think that a child, i. e., a person under legal age, might have an inclination of its own, wholly independent of its parents, towards one religion, in preference to another, though that might be his ancestral faith—and that this inclination should, on no account, be forcibly interfered with by the bigoted parents.*

Having premised this much on the *general rights* of parents, and the *spirit* and *enactments* of the British Legislature relative thereto, we come now briefly to consider the rights of Hindu and Muhammadan parents, in reference to one or two particulars with which those, who are interested in the improvement of the natives, are most deeply concerned.

In order to ascertain the existing state of the law on the subject, the following queries were submitted to highly competent professional men; and the following answers were, in substance, received.

1st. At what age does the authority of parents over their child, in this land, entirely cease?

*Ans.* At sixteen years of age.

2nd. Under the age of sixteen years, or during the legal non-age of children, have parents the power to beat, confine, and punish to any extent without control ?

*Ans.* No :—not to any extent and without control, either by Mufassal or Supreme Court law.

3rd. If a child is believed, on sufficient grounds, to be suffering under ill-treatment from its parent or guardian, is there any mode at law by which the matter may be investigated and a remedy applied ; and if so, what remedy ?

*Ans.* If actual cruelty be proved, the parent may be summoned and punished by the Mufassal Magistrate, and security taken for his future conduct.

4th. If the child run away and take refuge with a friend, either to escape ill-treatment or for the sake of religion, has the parent a right to reclaim, and by what means will the law enforce his right ?

*Ans.* By Regulation VII. of 1819, children, in such circumstances, would, by the Mufassal Courts, be restored to the parents. The same would be done by the Supreme Court.

To a certain extent these answers are highly satisfactory. It is satisfactory to be assured by all the authorities consulted, that the *legal age* in this country, or that at which the controlling authority of the father ceases, is *sixteen years*. It is satisfactory, also, to be assured that, under that age, the power of the father is *not unlimited*. Still, there is much that is unsatisfactory ; and not at all commensurate to the exigencies of the *present transition state* of Hindu Society. It were an absurd affectation—a purblind policy—a criminal indifference—to overlook the present changed and constantly changing state of things around us. To do so were a defeating of some of the very ends for which a Supreme Legislative power exists. Not to embarrass ourselves with minor points,—Is it not notorious that, in this land, Government Colleges and Schools, as also Seminaries supported by public or private Societies, have been established for the diffusion of European Literature and Science, with or without religion ? Is it not alike notorious, that the *natural effect* of such dissemination of knowledge, is to relax the sentiments of native youth in reference to their ancestral creeds ? These youths may or may not embrace some new and definite form of faith. They may remain in a negative state of Deism or even Atheism. But, in any or all of the new states of mind into which a large and liberal course of instruction may conduct them, is it not notorious that they are apt to despise, and often wholly to repudiate the faith of their fathers ?

Those who proceed on the high and holy principle of obeying God rather than man in communicating *all needful* knowledge, whether *human or divine*, to all, according to the free and unconstrained opportunities presented by providence, require no supplementary argument to fortify them in the prosecution of their noble task. But, for the sake of those who are actuated mainly by views of *worldly expediency* and *dry legalism*, it is most important to insist upon it, that, *according to the letter, spirit, and express statutes of British Law, Government and all others are legally entitled to communicate, without forcible coercion, to old and young alike, whatever sound instruction they please; be the result what it may, as to a false superstitious and idolatrous faith.* From the statutes already quoted, it is clear beyond all doubt that the law of England permits a *child* to exercise the mental powers which God hath bestowed upon it, in forming its own judgment on the subject of its eternal interests—to renounce freely what it discovers to be false, and as freely and fearlessly to embrace what it has been led to consider the only true religion;—yea, and coerces the parent, even after such renunciation, to continue the necessary support which by the immutable ordinance of nature he is bound to bestow. Of course it follows—and it is important to note the legitimate inference—that the law of England distinctly recognizes the general principle, that it is not unlawful to communicate religious instruction to the mind of a child, even though that instruction should be wholly opposed to the religious system in which the parents conscientiously believe—and even if the consequence of such instruction should be non-compliance, in matters of religion, with the wishes and commands of earthly parents.

The same conclusion may be formed negatively thus;—Had the Legislature for a moment conceived that it was a violation of previously existing legal rights, i. e. a *crime in the eye of law*, to instruct a child in a religious system different from that in which the parents conscientiously believed, what ought to have been its regular procedure? Would it not have been necessary, on passing the above-mentioned statutes, to repeal the pre-existing law—to withdraw the pre-existing rights? Most undoubtedly. And its passing the said statutes without any reference to pre-existing laws and rights, proves incontrovertibly the non-existence of both. Again, had the Legislature supposed that it was a *crime* to teach a child a religion different from that of its parents, what ought we to expect its procedure to have been, especially towards Papists? At a time when the utmost anxiety was manifested by it to swell the ranks of the Protestant party, and to diminish those

of the Popish ;—at a time too, when acts were crowded upon acts to regulate and control the natural rights of all who adhered to the Popish interests ;—at such a time, might we not have reasonably expected that a special statute should be enacted, investing Protestant teachers with an express legal authority to instruct the children of Papists ? The non-bestowment of such authority proves incontestibly that the Legislature did not think it requisite, i. e. did not once entertain the idea that there were any legal rights that could be violated, by efforts to instruct children in a religious system different from that of their parents. And it cannot for a moment be supposed that those, who prospectively provided for “the maintenance of the children who should become Protestant,” would have forgotten to protect, if protection had been necessary, the human agents through whose instrumentality, the change of religion might be effected. But no legal enactment was thought necessary for this purpose. In a civilized and Christian country, a doctrine so inimical to our laws and our religion as this, viz. that we are not to inculcate in the minds of children, who without any improper influence come within our reach, pure notions of moral and religious obligation, because their parents may happen to be blinded by ignorance and superstition, could not, with any pretension to consistency, have been entertained. Nor is it possible that any question can arise, as to the meaning of the expression, “children,” used in the preamble and body of the statutes now so often referred to. In the enacting part of the first of them it is ordered “that the maintenance shall be suitable to the degree and ability of such parent, and to the age and education of such child;” clearly shewing that the term “child,” was used as descriptive of the *age* of the son or daughter of the parent, and not merely as descriptive of his own issue. The maintenance also was intended to provide for “the education of the child”—which would have been an unnecessary provision in the case of an *adult*.

Once more, it ought ever to be borne in remembrance that though, in reference to *perfect* freedom and independence as well as *full* investiture with rights and privileges, the law of England treats every individual as in a state of childhood or pupilarity and therefore not wholly exempt from parental control till the age of twenty-one, or till the period of legal minority has merged into that of legal majority—it yet does, in particular points, confer a certain amount of liberty and the exercise of certain important rights. The legal age—or that of the child’s perfect deliverance from the empire and tutelage of the father and perfect enfranchisement in all

civil privileges—being wholly arbitrary, varies in different countries. In Naples, it is eighteen; in Holland, twenty-five; in France, formerly thirty. But in all civilized countries, infants or persons in a state of non-age have always been held entitled to enjoy at successive periods certain legal privileges, while they still continue to labour under various legal disabilities. In England, says Judge Blackstone, “the ages of male and female are different for different purposes. A male, at *twelve* years old, may take the oath of allegiance;—at *fourteen*, is at *years of discretion*, and therefore may consent or disagree to marriage; may choose his guardian; and if his discretion be actually proved, may make his testament of his personal estate;—at *seventeen*, may be an executor; and at *twenty-one*, is at his own disposal, and may alien his lands, goods and chattels. A female also, at *seven* years of age, may be betrothed; at *nine*, is entitled to dower; at *twelve*, is at *years of maturity*, and therefore may consent or disagree to marriage, and if proved to have *sufficient discretion*, may bequeath her personal estate; at *fourteen*, is at *years of legal discretion*, and may choose a guardian; at *seventeen*, may be an executrix; and at *twenty-one*, may dispose of herself and lands.” According to the same high authority, persons in a state of non-age, on account of their being capable of exercising both reason and conscience, are held liable to various penalties or legal liabilities. In criminal cases, for example, “an infant of the age of *fourteen* years may be capitally punished for any capital offence; but under the age of *seven*, he cannot. The period between *seven* and *fourteen* is subject to much uncertainty: for the infant shall, generally speaking, be judged *prima facie* innocent: yet, if he was *doli capax*, and *could discern between good and evil*, at the time of the offence committed, he may be convicted and undergo judgment and execution of death, though he hath not attained to years of puberty or discretion. And Sir Matthew Hale gives us two instances, one of a girl of *thirteen*, who was burned for killing her mistress; another, of a boy *still younger*, that had killed his companion and hid himself, who was hanged; for it appeared by his hiding, that he knew he had done wrong, and *could discern between good and evil*, and, in such cases, the maxim of the law is, *malitia supplet etatem*. So also, in much more modern times, a boy of *ten* years old, who was guilty of a heinous murder, was held a proper subject for capital punishment, by the opinion of all the judges.”

Now, can it be that the law of England which pronounces an infant at *fourteen* to be “at years of discretion,” and accordingly capable of consenting and disagreeing to marriage,

choosing a guardian, or making a testament of personal property:—can it be that the law which enfranchises such an infant, on the express ground of its having “sufficient discretion,” in the right of entering into some of the most important steps in life, and consenting or disagreeing to the most momentous contract connected with social well-being:—can it be that the same law holds such infant, though arrived “at years of discretion,” wholly incompetent to take other analogous steps in reference to its spiritual guardianship, its eternal inheritance, and alliance or union with the heavenly Bridegroom—the Redeemer—the Divine Head of the Church,—all, all of which exercise so paramount an influence on its real happiness in time, its real welfare in eternity?—Can it be that the law of England, which declares a male at *twelve years old* to be capacitated, and, therefore, entitled to take the oath of allegiance to an earthly king, will not hold such infant to be endowed with sufficient discretion to be allowed to determine whether he shall yield obedience to that, which, by divine authority, has been pronounced to be “nothing” in the world, or be faithful and bear *true* allegiance to Him, who is King of kings and Lord of lords, and who hath proclaimed that out of the mouths of babes and sucklings He can and will perfect praise?—Can it be that the law of England which holds an infant, considerably *under twelve or even ten years*, to be so capable of “discerning between good and evil,” as to be held responsible for its conduct, to the extent of preserving or of wholly forfeiting its right to natural life—to the extent, in criminal cases, of being liable to be convicted, and undergo judgment and execution of death:—can it be that the same law will hold such infant to be utterly incapable of “discerning between good and evil,” in reference to the interests of the soul and its spiritual life; and, therefore, not legally entitled to judge for itself in discriminating between the good and evil ways which lead to endless perdition or endless bliss? No: no. The law of England, with all its faults, can never be chargeable with inconsistencies and contradictions so outrageous as these. Accordingly, have we not found it, by the most explicit statutes, announcing the competence of even “children,” to decide for themselves in matters of religion—expressly providing for their maintenance and protection, in the event of their choosing a faith different from that of their parents—and thus extending the invulnerableegis of British law alike over the freedom of teachers and of taught?

Now, what we desiderate is, that the spirit and letter of British law, in their absolute integrity, be faithfully and con-

sistently applied to the existing state of things in India. By the old statute law of England, the Indian government, public societies, or private individuals are permitted and justified in conveying *sound knowledge* of every description to the minds of such youth as come within their reach, however alien such knowledge may be to the creed of the parents. Yea more, by an express Act of the British Parliament in 1813, it is enacted that, "whereas it is *the duty* of this country to promote the interests and happiness of the native inhabitants of the British dominions in India, *such measures ought to be adopted as may tend to the introduction among them of useful knowledge and of religious and moral improvement*: and, in furtherance of the above objects, sufficient facilities ought to be afforded by law to persons desirous of going to and remaining in India, for the purpose of accomplishing those *benevolent designs, &c.*" From the fact, that, in this clause, "religious and moral improvement" is as expressly contemplated and provided for as "the introduction of useful knowledge," it is clear, that our British legislators were prepared to anticipate any possible changes which might arise from the peaceable inculcation of true "religion and morals;" and to regard these changes as the "accomplishment of benevolent designs."

Thus doubly guarded and fenced by the old statute law of England, as well as modern specific acts of Parliament, the friends of native improvement may proceed fearlessly with the free communication of *all truth*, whether Literary, Scientific or Theological. Now, is it not self-evident that *the cordial reception of such truth is wholly incompatible with the perpetuation of hereditary error*? Does the government, then, or any public society, or private individual really wish the sound knowledge imparted to be *honestly embraced*? If so, ought they not to be prepared for the change of sentiment which must inevitably ensue? Ought they not to provide for it? If not, there must either be generated a habit of systematic hypocrisy, in continuing the profession of that which the light of the true knowledge conveyed must expose in all its deformity; or cruel wrong be sustained at the hand of parents. For, is it not notorious that there is nothing more calculated to unhumanize—yea, to exasperate and exulcerate into something like venomous fury—a race so ignorant, bigoted and prejudiced as the natives of this land—than the growing indifference, contempt, or threatened renunciation of ancestral faith on the part of their children? Now, since according to the spirit and maxim of British law, "nothing is so apt to stifle the calls of nature as religious bigotry;" and since, in consequence of this indisputable fact, that law has specially provided for the safety and protection of "children," who may be led to disavow or relinquish the

creed of their fathers ;—is not the Legislature bound by every obligation, human and divine, to throw the shield of its protection over those whom it has been instrumental, directly by its own efforts or indirectly by its sanction of the efforts of others, in bringing into the enlightened predicament of despising or denying a false, superstitious, and idolatrous faith ?

For such a purpose, in any adequate sense, the present state of the law is altogether insufficient. There must be proof of actual cruelty before the judge or magistrate can act. But from the constitution of native society, this, in the great majority of cases, is wholly unattainable. From the secrecies and concealments so characteristic of the entire regime of native domestic economy, it is not possible, in ordinary circumstances, to obtain a shadow of positive evidence. The youth may be in confinement, removed from every eye save that of his persecutor. He may be manacled and beaten ; or forcibly carried into a boat and conveyed by the river to a distant city or province. He may have stupifying drugs, in the meanwhile, administered, which paralyze the mental as well as the bodily faculties, till a state of confirmed idiocy has been superinduced. Now, under a wise and paternal British government ought all this to be tolerated ? Impossible. What, then, is to be done ? As at least a partial and certainly a practicable remedy, we would recommend :—

*First*, that it be enacted, that, in any case, in which a child has absconded or disappeared from an educational seminary, whether belonging to government, to a society, or to a private individual, under circumstances leading to the reasonable belief that he is confined, beaten, or otherwise ill-treated by the parent,—a power be invested in the judge or magistrate of the district summarily to call upon such parent to bring his child into open court, there to be interrogated concerning the reality of such supposed ill-treatment.

*Secondly*, that it be enacted, that,—in any case in which cruelty or ill-treatment on the part of the parent may be alleged by the child and admitted upon reasonable evidence, especially when such ill-treatment is seen to result purely from “religious bigotry,” on the one side, and an exercise of the sacred rights of conscience on the other—a power be invested in the judge or magistrate, similar to that exercised by the Lord Chancellor and Court of Chancery in England, of nominating and appointing, if he see fit, a proper guardian for the ill-treated or persecuted child.

*Thirdly*, that,—as many of the disputes and law suits between natives arise from ignorance of, or dubiety relative to the age of one or other of the parties concerned,—it be enacted

that a public and official *register of births* be kept, somewhat after the manner of similar registers in Europe.

That these recommendations, if ever embodied into a law, could remove all the evils complained of, is what no one has a right to anticipate; but that they would tend greatly to mitigate these evils, is what must be readily conceded by all who are competent to judge, from personal observation and experience of the present *very peculiar transition state* of native society. Prevention is always better than remedy. And the very knowledge of the fact, that a parent was liable to be summoned to appear with his child at the bar of a public magistrate or judge, upon grounds of reasonable suspicion or merely presumptive evidence of the ill-treatment of the latter; and more especially, that, in the event of ill-treatment being satisfactorily proved, he was liable to a deprivation of his right of guardianship altogether;—the very knowledge of all this, would inspire a *wholesome dread of offending*, and operate as a *salutary preventive check* to the perpetration of acts which must entail such penalties. It is therefore fondly to be hoped that the Law Commissioners now acting under appointment of the Imperial Legislature may be honoured as instruments in the hands of Divine Providence, for ameliorating the existing state of the legal rights of parents, by tempering the whole with the mild spirit and genius of the British constitution. It is earnestly to be expected that they may render the reciprocal duties and obligations of the parental relationship commensurate with the peculiar exigencies which the policy or sanction of the British government itself creates,—exigencies inevitably attendant on the diffusion of true literature, science, and theology throughout the land. It is a consummation devoutly anticipated by all the wise and the good, that, by the relinquishment or mitigation of the legislative principles of a demi-barbarous age, as well as the successive removal of all external obstacles whatsoever, the march of native improvement may be free and unobstructed, and the blessed era greatly hastened, when the general evangelization of the people shall form the sure basis and guarantee of their highest, noblest, and most stable civilization.

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### III.—THE HINDU AND MUHAMMADAN LAWS OF INHERITANCE.

This is a subject which has long and anxiously attracted the attention of the friends of Indian improvement. In the year 1830, while the agents of different Societies were engaged in

collecting the most minute and authentic information respecting it, the desirableness of obtaining the general co-operation of those who were most deeply concerned in the amelioration of the natives, in thoroughly investigating a matter in which all were alike interested, seemed to be felt and acknowledged by all. A general meeting was accordingly held; and after the subject was freely and largely discussed, a Committee was appointed, with instructions to render the investigation as complete and efficient as possible. The Committee, having soon afterwards met, and taken into consideration various reports and opinions, nominated and appointed two of their number, the late Mr. Pearce and myself, as a Sub-committee, to make any farther inquiries that might be necessary, and combine the result of the whole into one regular and continuous statement. When we had prepared our statement, it was presented to the Committee, and met with their decided approbation. In order, however, to ensure all possible freedom from error, and enable them to forward the statement to Great Britain, in a form of incontestable accuracy, it was deemed advisable, by means of private circulation, to afford all who were well acquainted with the subject, an opportunity of pointing out any mistakes in points of law, or any impropriety in the language. After a short experience, the inconvenience and loss of time incurred in circulating a large parcel of MS. were found to be such, as to lead to the determination to print fifty copies, and thereby facilitate the rapidity, and enlarge the extent of distribution.

Now, besides the very wide circulation which many of these obtained among friends and acquaintances, about twenty were forwarded to different gentlemen, holding the highest official situations in His Majesty's Service in Calcutta, and in the H. C.'s Service throughout the Bengal Presidency;—accompanied respectively with the following note:—

*Calcutta, December, 1830.*

DEAR SIR,

Permit us, for a short time, to intrude on your very limited leisure, with a case, in which justice and humanity, as well as religion, seem to implore your kind assistance.

You are well aware of the nature of the Hindu and Muhammadan Laws of Inheritance, as administered in the Honourable Company's Courts, and may probably have been led to reflect, ere now, on the unhappy state of destitution and misery to which it inevitably conducts all those who, from among the more respectable Hindus or Musalmáns, embrace Christianity. This subject, (with one or two others connected with it,) has for a long time engaged the attention of the Missionaries of various denominations resident in Calcutta; and, at a late meeting, we were requested by them to draw up a statement on the subject, which might with propriety be used by our friends in England, as the basis of an effort for attempting an amelioration of the laws in question.

To meet the views of our associates, we prepared the accompanying paper. But, as we feel very desirous, ere we submit it finally for their adoption, that the statements it contains, and the language used in reference to them, should be rigidly examined by a few gentlemen familiar with the subject, permit us to request your kind perusal of, and remarks on the paper.

We are anxious that the statements of law should be perfectly accurate, having no desire to present an imaginary grievance, or to represent a real one in darker colours than it deserves; and we are also anxious that the comments on the evils of the law, should be free from disrespect to the Government, and not load it with undeserved reproach. Should you conceive, therefore, that any part of the law is misstated, or its evils so stated as may probably be offensive to the Government here, or unjust to them if published at home, we shall feel truly obliged to you for pointing out the error, and thankfully avail ourselves of your suggestion, making no use of your name without your express sanction.

If your leisure will allow it, we shall feel particularly obliged by the return of the paper, with your remarks, in the course of ten days at the farthest.

We remain,

Sir,

Yours very obediently,

ALEXANDER DUFF.  
W. H. PEARCE.

To the printed statement was also prefixed the following explanatory "Advertisement:"

"In introducing the present subject to the notice of those connected with the administration of Law in this country, we have no desire to suppress, nor, when acknowledged, to despise the fact, that it appears to be intimately connected with many others, involving similar principles, and requiring a similar adjustment. The reason of our studied silence in regard to the latter, arises simply from the circumstance, that, however interesting to the parties concerned, and however necessary for the statesman to include in a general measure of legislative justice,—with these we, as Christian ministers, conceive we have nothing to do. And the sole reason of attempting to excite attention to the former is, that with it, we, as Christian ministers, are compelled to have much to do. From principle, we utterly disclaim the propriety, on our part, of any officious intermeddling with politics, in the ordinary sense of that term. And if, from the title prefixed to the following statement, any be inclined to think that the consistency of our profession is compromised, we only request a suspension of judgment, till the whole has been carefully perused. Then may the whole, instead of being contradictory to profession, be found to furnish one continued exemplification of a steady adherence to our avowed principles—when it shall appear, that we have studiously avoided all reference to those subjects, with which, however closely connected with the present in the view of the politician, we, in the exercise of our ministerial duties, have no concern:—and that we have only attempted to give exclusive prominence to that particular branch of a large and complicated system, which necessarily concerns us in our missionary capacity and usefulness,—which closely concerns the large and influential Christian Societies whose wishes we endeavour to promote,—and which supremely concerns that vast portion of our fellow-subjects, for whose improvement, intellectual, moral, and religious, we desire unceasingly to labour.

With the view also of preventing any misconstruction that might arise on the part of the reader, as to the real bearing and import of much of the language that follows, it is proper to state, once for all, that, when the evil nature and consequences of the law are attempted to be exposed, it is not intended to be implied, that the law was *primarily enacted* by the British Government; or sanctioned in the full knowledge of its evil tendencies—far less for the sake of producing the evils specified;—or even sanctioned at all, without the pressure of some dire necessity. It is one thing to originate, and another to administer, a law already in existence:—one thing, to enforce a law in the full knowledge, and another to enforce it, in comparative ignorance, of the extent of its evil nature and injurious effects:—one thing, voluntarily to choose, and quite another, reluctantly to tolerate, a law imposed by some imperious necessity. We can readily allow, that the latter branch of these alternatives may, with some degree of accuracy, describe the actual condition of Government, as far as respects the law in question. But this does not disprove the propriety of the present exposure, nor of the language employed. Since a law, evil in its nature, and pernicious in its effects, is found really to exist: and since it appears to be adopted, sanctioned, and enforced by Government, or the official agents of Government; it is not improper to direct attention towards it: and it is not possible to make mention of it in any other light, than as an act, or, at least, sanctioned enactment, of Government.

We trust, however, that as, with the blessing of Providence, our Eastern Empire is now firmly consolidated; as no immediate danger is to be apprehended, either from internal dissension or external aggression; and as the present administration, both in India and the Mother Country, is characterized by no ordinary degree of liberality, and no ordinary desire to secure the just rights, privileges, and prosperity of all classes of that vast community that compose the British Empire,—we sincerely trust, that a faithful, uncompromising statement on the present subject, presented in due form to the proper Authorities, will be quite sufficient to ensure its speedy and equitable adjustment."

Several of the gentlemen addressed on this occasion, and resident in Calcutta, honoured the Sub-Committee with a personal interview. From others, both in Calcutta and the provinces, written answers were received. And, while different opinions were expressed respecting the time and the mode of remedying the evil, it was satisfactory to find, that, with the exception of a few slight inadvertencies in the language, which were immediately corrected, the general accuracy of the statement was universally and unequivocally admitted.

The Statement—thus prepared and presented in a form which, from the searching scrutiny to which it was subjected, might fairly challenge freedom from objection on the ground of inaccuracy—was, as follows:—

There appear several subjects, more particularly demanding the attention of the friends of Christianity in India, in order, at this time, to secure some legislative provision regarding them. One of these is, the injurious effects of the Hindu and Muhammadan Laws of Inheritance, on persons who may renounce those religions; and the second, the anomalous legal situation of both Musalmáns and Hindus, after they have embraced Christianity.

In reference to this subject, we beg to remark, that a Hindu or Musalmán, on changing his religion, is, by the existing law, disqualified for holding or inheriting property. To proceed to particulars—we observe, in the first place, that by the Hindu Law of Inheritance, as administered by the British Government in Bengal, a Hindu, on becoming a Christian or Musalmán, is considered as having *lost caste*; and hence he and his heirs, being Christians or Muhammadans, are declared to have forfeited all right to the ancestral\* property he possessed, or had a claim to, at the time he changed his religion.

That this is the Law of Inheritance as stated by the highest Hindu authority, is evident from the following extract from Manu:—"Eunuchs, and *outcastes*, persons born blind or deaf, madmen, idiots, the dumb, and such as have lost the use of a limb, are excluded from a share of the heritage."—Sir W. Jones' translation of the Institutes of Manu, Chapter ix. Section 201.

That this law, as it regards persons who have *lost caste* by renouncing Hinduism, would *yet be enforced*, seems equally evident. Mr. Colebrooke, whose extensive acquaintance with Hindu Law is universally acknowledged, says:—"I do not think any of our courts would go into proof of one of the brethren (of a family) being addicted to vice or profusion, or of being guilty of neglect of obsequies and duty towards ancestors. But *expulsion from caste*, leprosy, and similar diseases, natural deformity from birth, neutral sex, unlawful births, resulting from an uncanonical marriage, would *doubtlessly now exclude*; and I apprehend it would be to be so adjusted in our Adálat's."

Mr. W. H. Macnaghten, whose comprehensive knowledge of both Hindu and Muhammadan Law is generally admitted, seems to be of the same opinion. In his Principles and Precedents of Hindu Law, a work lately published at the expense of the Bengal Government, for the use of their courts, in the chapter on "Exclusion from Inheritance." (Vol. ii. p. 131,) this gentleman, who appears not to have inserted any opinions which he deemed erroneous, mentions a case quite in point, which came for decision before the Patna Court of Appeal. In this case the following question being proposed to the Native Law Officer, "A person of the Hindu persuasion having become a convert to the Muhammadan faith, on whom will the property which descended to him from his forefathers, and that which he himself acquired, devolve?"—the Pandit delivered it as his opinion, and the opinion seems to have been admitted as correct by the Court, that:—"WHATEVER PROPERTY the individual, previously to his conversion, was possessed and seized of, will devolve on his nearest of kin who professes the Hindu religion."

Several gentlemen, too, holding important judicial situations in the Honourable Company's Service, in Bengal, whom we have privately consulted on the question, as to whether conversion to Christianity would exclude a Hindu from inheritance, have been compelled, after reference to the best authorities on the subject, to declare it as their opinion, that were the Hindu law to be as usual regarded, such must be the consequence,—the conversion necessarily creating incompetency to perform

\* We have designedly not included *acquired* property:—because there is such a collision of authorities, as to render it uncertain, whether a convert from Hinduism to Christianity must forfeit property that is self-acquired; and, however undesirable that *doubt* should exist on such a subject, it is unnecessary to clog a clear and strong case, by associating it with one, more or less involved in doubt;—and because a remedy for the great and generally acknowledged evil would necessarily rectify that which is intimately connected with it, and, in some measure, dependant upon it.

the funeral obsequies, the performance of which is the foundation of all claim to inheritance.

This being the general interpretation of the law in Bengal, persons becoming Christians have never, to our knowledge, thought it worth while to apply to the courts of law with the view of recovering the property they formerly enjoyed. Being aware that a legal decision would be against them, they have submitted to the total loss of their property on embracing the Christian faith, in preference to incurring the great expense of attempting to regain it in a court of justice, with no hope of redress. The following, among other recent instances, we are acquainted with.

Thákur Das, a Kayastha, the nephew of Guru Prusád Bábu, on becoming a Christian, was entitled to 5000 rupees, ancestral property, which was all relinquished.

Jagamohan, a Ráthi bráhmán, was of a most respectable family. His relations were zamindars, and lived near Barrackpore. The ancestral and acquired property which he would have enjoyed before his death, but of which he suffered the loss, through becoming a Christian, is estimated by several Hindus, well acquainted with him and his circumstances, to have been at least Rupees 20,000.

A man of the name of Narapot Singh, of the Brahmanical caste, is the son of the late Púran Singh, who was a wealthy zamindar, near Gayah, in the province of Behar. On his demise, his property (which consisted of six Mouzas, realizing an annual rent of about 16,000 Rupees), descended in the following manner; viz. three Mouzas, producing 8,000 Rupees a year, to Narapot Singh; and the other three Mouzas, producing a like sum, to the children of his brother. Soon after this event Narapot Singh came to Calcutta, and there embraced Christianity. This intelligence was no sooner communicated to his cousins, the other party included in his late father's will, than they seized upon his property, and have retained possession of it ever since, now upwards of 20 years. Rev. Mr. Ward, one of the Serampore Missionaries, advised with several magistrates on the subject, particularly with the judge of the court at Gayah; but being informed, that according to the Hindu law, as administered in the provincial courts, he (Narapot Singh) had forfeited all claim to his property, he advised him to submit to the loss rather than engage in a law suit, which must, according to the present regulations, be decided against him. He has, therefore, now (1830) suffered the loss of his property for the last 20 years, the amount of which, after deducting Government taxes, &c. exceeds 100,000 Rs. which he has forfeited merely for becoming a convert to Christianity. At present, Narapot Singh is engaged as a Native Preacher in Calcutta, under the patronage of the London Missionary Society. Should it be considered necessary, the most indubitable evidence can be obtained to substantiate the above facts.

Besides these, Káshi Mitre, deceased; Káshi Náth, a Brahman, and now employed at the Baptist Mission Press; and many others, who lost considerable property from 1000 to 3000 Rupees each, might be mentioned as instances in which the injurious consequences of the law have been suffered by Hindus becoming Christians.

That the same law is considered in force in the Presidency of Madras, as well as Bengal, we judge from Sir Thomas Strange, who, in his Elements of Hindu Law, chapter 9, thus refers to the Law of Inheritance, as there administered:—"It remains to consider one case, that may be said to be, with reference to personal delinquency, *instar omnium*, occurring in every enumeration on the subject, as a cause of exclusion, viz. degradation, or the case of the *outcaste*. Accompanied with certain ceremonies, its effect is, to exclude him from all social intercourse; to suspend in him

every civil function; to disqualify him for all the offices, and all the charities of life. He is to be deserted by his connexions, who are, from the moment of the sentence attaching upon him, to 'desist from speaking to him, from sitting in his company, from delivering to him any inherited or other property, and every civil or usual attention!' so that a man, under these circumstances, might as well be dead."

Though the same law exists in the *Bombay* Presidency, it appears to have almost entirely fallen into desuetude there. According to the Summary of Hindu Law and Custom, made by the late Mr. Steel, under the authority of the Government of Bombay, it seems however there are yet some enactments recognized, which open the way to most serious oppression. He says:—"A man entirely losing caste, by changing his religion, from motives of avarice, has no right to share in the partition of family property, unless he did so, in return for a grant to the whole family of a *wuttan*, &c. when he would be allowed a share. If the change of religion were operated by force, the relations might, at their option, reserve to the party a maintenance." p. 225. Why may not the *Hindu* relations of any one who becomes a Christian, make a successful attempt to prove that he did so from motives of avarice, and thus get him excluded from his share of the inheritance?

The Muhammadan Law on this subject is equally express, and quite as oppressive as the Hindu.

It is laid down by Mr. W. H. Macnaghten, in his Principles and Precedents of Muhammadan Law, p. 1, as a principle of Inheritance, according to the *Sunni* doctrine, that "Slavery, homicide, difference of religion, and difference of allegiance, exclude from inheritance;" and by a precedent quoted at p. 86 of that work, it is evident, that although apostacy from Muhammadanism would not invalidate the descendant's right to property devolving on him by the death of his ancestor before his conversion, he would be entitled to none whatever originally devolving on him after his change of religion. See also Sect. vi. p. 21, of the same work, where it is assumed that "entire exclusion" from inheritance is produced by becoming an infidel. That the *Schia* doctrine of inheritance on this point agrees with the *Sunni*, is mentioned in the same work, p. 40, and of course the results, by this interpretation, would be equally oppressive.

It is right to add, that by the most express enactments of the Koran, on which the code of civil law is founded, a Musalmán, on becoming an infidel, is liable to deprivation of the property he has himself acquired, as well as of that which descends to him by inheritance.

From the preceding facts and statements, the legitimate conclusion deducible is, that in British India a renoucement of Muhammadanism necessarily deprives the convert of all right to property, ancestral or acquired, devolving on him, or possessed by him, at the time of this conversion; and that a renoucement of Hinduism necessarily excludes the convert from the present and disqualifies him for the future possession of any ancestral property, and also, according to many authorities, of any property that is self-acquired.

In having thus directed the attention of the public to the present subject, we conceive that an important duty has been discharged: and we might leave it to the good sense of the community to judge of the propriety or impropriety, the justice or the injustice, of such a law as that now described. At the same time, a few observations, tending to illustrate the real nature of the grievance, and suggest an appropriate remedy, may not be thought misplaced.

I. Proceeding on the supposition, that the facts and statements already given are incontrovertible, we must briefly advert to the evil nature and consequences of the law.

And our first observation is, that the law, when viewed simply in reference to mere civil rights, must appear to every enlightened man grossly to violate the first principles of natural justice; and such a law, therefore, as no wise and enlightened Government ought ever to sanction or enforce.

It is not necessary here to point out the advantages of the institution of property, or the source from which the right of property is derived. For our purpose it is sufficient to know, that, in every civilized society, the advantages are acknowledged to be so manifold, as vastly to outweigh all conceivable disadvantages; and that there is attached to the right an inviolability almost approaching to sacredness. These facts are so indisputable, that one end, if not the chief end, of every wise Government is, to protect and secure property, by the interposition of legal sanctions and penalties. And in cases which concern the fulfilment of righteous contracts, or conspiracy against the Government, and in these alone, is it deemed just to alienate property. The justice of the former is founded on the very principles that recognize the right of property: the justice of the latter is founded chiefly on the nature of that act which aims at the subversion of government; as the voluntary effort to overthrow that which alone protects, necessarily annihilates every claim or title to protection.

What then must wise and enlightened men think of this new case, in which a Government, instead of controlling the outward actions, or directing the visible efforts of men for the best interests of society appears to overstep its proper limits, and in cases of a conscientious change of private opinion, sanctions the infliction of penalties which almost equal in magnitude, those attached to that crime, which ranks the highest in the view of every Government? As, in the case of high treason, where the penalty of death is inflicted, forfeiture of property affects all generations; so, in the present instance, a mere change of sentiment, on a subject that may no more affect the stability of Government, or the general welfare of society, than the change of opinion on a question respecting the relative motions of the earth and sun—but may eminently promote the best interests of both,—not only subjects a man to exclusion from “all the offices and charities of life,” and disqualification for holding or inheriting any species of property; but also involves his posterity in the miseries of the forfeiture—and renders them outcasts, not only from all society, but apparently from all law.

“Surely,” may every enlightened man, yea, every man who makes any pretence to the knowledge of what is just and righteous, indignantly exclaim,—“Surely this is a case purely fictitious, or it is a highly coloured statement of some of the darkest features of the Inquisition, or an exaggerated representation of some practice prevalent among the ferocious hordes of the desert, or an imaginary picture of what may be reckoned an instance of the most consummate injustice, of which even the most ignorant and polluted creature can be guilty!”—“No such thing,” will be the astounding reply; “it appears to be none other than a barbarous enactment of Hindu Law, sanctioned by the British Government.”

We leave it to the heart of every wise and enlightened Briton to feel, in silence, the sudden surprise, and dreadful humiliation of such a statement.

2. We next observe, that, viewing the subject in reference to religion in general, every sound Theist must pronounce the enactment impious.

When he reflects that, from the defects of man's knowledge, and the limitations of man's power, he is utterly incapacitated for penetrating the recesses of the heart, and deciding upon its motives, and pronouncing upon its judgments, and estimating the soundness of its convictions, and

denouncing penalties on its decisions ; and that to the Omniscient God alone belongs the high prerogative of penetrating, without the possibility of concealment, and pronouncing sentence, without the possibility of error :—he can scarcely regard an act which, without the pretension, virtually implies an usurpation of this high function of Omnipotence, in any other light, than as involving real, though it may be, unintended impiety.

Or when, from the inquisitorial nature of the enactment, he directs his thoughts to its outward effects, and views these in connection with the moral and physical constitution of the universe :—when he reflects that for reasons to him unknown, and yet for reasons, which appear to infinite wisdom and goodness to be sufficient, the Eternal God causes his sun to shine on the just and the unjust, sending down rain to fertilize the soil, and ensure a rich abundance of fruit for the sustenance of the inhabitants of every clime, and the professors of every religion :—and when, in perfect contrast to all this, he considers a human ordinance that appears to condemn the constitution established by an all-wise and all-gracious God, by involving the principle that in one portion, at least, of the habitable globe, teeming with myriads of rational beings, a conscientious change from one system of religious belief to another, both of which are alike tolerated in the great system of Providence, necessarily disqualifies for the enjoyment of those bounties of nature so richly provided, and formerly, it may be, so amply possessed :—he cannot possibly regard such an ordinance in any other light than as an impious contradiction to the divinely constituted order of things.

3. Once more, we observe that, viewed in reference to Christianity and a Christian Government, the real Christian must feel such a law to be in palpable contradiction to all the feelings and principles by which he ever professes to be actuated, and which he believes to be enstamped with the signature of Divinity, as well as a glaring outrage to the revealed will, and declared purposes, of the Infinite Mind.

As a man of enlightened understanding, he clearly perceives that the law is subversive of the first principles of justice : as one who is convinced of the existence of an Almighty Superintending Power, he cannot divest it of the charge of impiety : but as a Christian, he sees it accompanied with other and *peculiar* aggravations :—*peculiar*, we say, because in his mind it stands connected with new facts, combined with new principles, and associated with new manifestations of the Divine mind.

His first thoughts might be, that deeds which involve injustice and impiety may be accounted equally unjust and impious, whether committed by a professing disciple of Christ, or an abandoned reprobate ; yet that, regarded as the acts of the latter, they maintain a character of perfect consistency ; while, regarded as the acts of the former, they betray an inconsistency so monstrous, that no language can supply an adequate expression for it.

And the inconsistency would appear greatly aggravated, when he reflected, that the particular deed in question, which, even when viewed apart from Christianity, involves injustice and impiety, also tended to counteract the revealed intentions of the Almighty, by opposing a powerful obstacle to the spread of that religion, which its Divine Author designed to become universal, and, in furtherance of the design, commanded his disciples to promulgate, as the richest blessing, to all nations under heaven\*.

\* That this obstacle is not imaginary, but operates widely in practice, is a fact, the knowledge of which is co-extensive with the active exertions of any individual in disseminating Christian truth. The nature of the obstacle will best appear from the statement of one, whose well-known character must add weight to any testimony,

On farther reflecting that, from the wretched constitution of society in India, the embracing of Christianity is, in other respects, attended with consequences the most injurious and distressing,—such as, loss of home, employment, reputation, &c., he might be inclined to exclaim: What!—as if these dreadful results were not sufficient to excite commiseration,—shall a Christian Government, by an apparent refinement of cruelty, proceed a step further in the progress of actual, though it may be, unintended persecution, and deprive the individual who has been unfortunate enough to embrace the Christian faith of the very means of subsistence?—and that too, by sanctioning an enactment which implicates posterity in the same miserable fate, and which, if it continue to be enforced, however numerous may be the persons converted to Christianity who have been in respectable circumstances, must suddenly reduce all of them, and, as far as this law shall operate, their posterity also, to a state of total destitution and beggary; and thus a whole community be established, to become a burden, instead of a blessing to society\*!

and whose name will long be revered as associated with the rise and progress of Christianity in India:—from a communication with which the venerable Archdeacon Corrie favoured the Sub-Committee, the following is an extract:—

“Caste is doubtless a great barrier against the diffusion of Christianity in this country, not solely, however, as depriving a person of the right of inheritance, but generally as involving a kind of out-lawry, to which even the poorest are subject.

“I have known instances where Hindus possessing a share in undivided property, have been allowed by the other members of the family to retain it, after embracing Christianity; but this has arisen entirely out of the peculiar circumstances either of convenience, or personal attachment. There can be no doubt, however, that the temporal loss attending loss of caste, does prevent many from coming at all to the consideration of the grounds upon which Christianity rests. The journals of the late Reverend Abdool Museeh, published in the Missionary Register between 1813 and 1827, will supply many instances of this. I refer you to his journals rather than those of any European Missionary, as he could more certainly ascertain the minds of his countrymen. One instance I may mention, which is strictly to the point in question, of a person named Bukhtawur Singh, who died at Chunar in October last. He was a person of very superior understanding, and became acquainted with the truths of Christianity several years since. He constantly attended Christian worship, generally accompanied the Missionaries when they preached in the town, stood by them, defended their doctrine in a manner which for the most part silenced gainsayers, and bare all the reproach of being a Christian. Yet this man resisted all arguments used to induce him to submit to Baptism, urging that should he lose caste by joining himself to the Christian Church, he should never be able to recover any of the money owing to him, and should be reduced to beggary.”

\* We are glad that it is in our power to confirm many of the preceding facts and inferences, by an appeal to the *written* authority of Mr. Macan, of the H. C.'s Civil Service, and late judge at Jaunpore. This document establishes many important points:—among others, the following:—that such a law exists, and is usually interpreted as we have already described—that it is unjust in its nature, and injurious in its effects—that it presents a powerful barrier, “not only to the spread of true religion, but to the improvement of the country, and the civilization of the people”—and that it places a British judge in a situation that offers violence to his principles as an enlightened man, and to his feelings as a Christian. The following is an extract from Mr. Macan's printed speech, delivered at the annual meeting of “The Bengal Auxiliary Missionary Society,” on Wednesday, March 18, 1829.

“It may not, however, be considered out of place, just to mention here, that there are some obstacles to the spread of the Gospel amongst the rich and respectable natives which are really very appalling in their nature. I allude to the Hindu and Mohammedan laws of inheritance, as recognized within the British dominions; by which persons of those persuasions, professing Christianity, may not only be prevented from succeeding to any share in hereditary property to which they might otherwise be entitled, but are actually liable to be deprived of any ancestral estates which they may be in possession of at the time of their embracing Christianity. Thus, to the loss of caste, and exclusion from kindred and friends, is added absolute beggary; and with such painful sacrifices in prospect, who can be surprised that the rich and respectable natives should feel some reluctance to pay that attention to our Mis-

II. We are not unprepared to expect that many may be disposed to regard the preceding facts and inferences, in the light of magnifying a molehill into a mountain, and then making a foolish and clamorous parade in our attempt to demolish it;—but is it really so?

If there be meaning in language, and sincerity in the statements of honorable men, do not the probabilities in favour of the representation we have given of the existing state of the law vastly preponderate? And if so, we leave it to the good sense of our readers to determine, whether in its nature and consequences it is not *already* a mountain of iniquity.

For the sake, however, of truth and justice, as well as with the view of meeting the scruples of some, and the objections of others, we proceed to notice some of the grounds on which it may be pleaded that a degree of uncertainty still attaches to the subject.

1. And first, let it be observed, that the law respecting the loss of caste, as it affects the right of inheritance, is not a separate or isolated law. The case of the outcast is constantly associated with many others that operate as causes of disinheritance. And the nature of this connection, together with the kind of ambiguity to which, in the estimation of many, it may lead, will best be understood from the following extracts.

In Macnaghten's Precepts and Precedents of Hindu Law, Vol. ii. p. 133, it is stated: "According to the Hindu law, an impotent person, one born blind, one born deaf or dumb, or an idiot, or mad or lame, one who has lost a sense or limb, a leper, one afflicted with obstinate or agonizing diseases, one afflicted with an incurable disease, an *outcaste*, the offspring of an outcaste, one who has been formerly degraded, one who has been expelled from society, a professed enemy to his father, an apostate, a person wearing the token of religious mendicity, a son of a woman married in irregular order, one who illegally acquires wealth, one incapable of transacting business, one who is addicted to vice, one destitute of virtue, a son who has no sacred knowledge, nor courage, nor industry, nor devotion, nor liberality, and who observes not immemorial good customs, one who neglects his duties, one who is immersed in vice, and the sons whose affiliation is prohibited in the present age, are incompetent to share the heritage; but these persons, *excepting the outcaste and his offspring*, are entitled to a suitable provision of food, raiment, and habitation." On which the author remarks: "Were these disqualifying provisions indeed rigidly enforced, it may be apprehended that but *very few individuals would be found competent to inherit property*, as there is hardly an *offence in jurisprudence*, or a *disease in nosology*, that may not be comprehended in some one or other of the classes."

siouaries, and to subjects connected with religion and education, which under other circumstances they might be disposed to do?

"The faithful Missionaries of all denominations have removed every impediment to the diffusion of religious knowledge, which zeal and diligence could effect; they have mastered the languages of the country; they have translated the Scriptures into the various dialects of India; they have written tracts, and established schools: but the obstacle which has been alluded to, they cannot surmount. It is to be hoped, however, that under an enlightened Christian Government, such a barrier, not only to the spread of true religion, but to the improvement of the country, and the civilization of the people, will not long be allowed to exist. But until it is broken down, often must the Missionary, while reasoning of righteousness and temperance, be pained to hear the language of Felix to the Apostle Paul, "Go thy way for this time; when I have a more convenient season, I will call for thee." Often, too, it is to be feared, will the proud breast of many a Briton be forced to swell indignant within him, at being obliged, while presiding as a judge, to dismiss from before his judgment seat, to penury and obscurity, the humble followers of his blessed Redeemer; and for no other reason, than because the name of Jesus shall prove dearer to the heart, than father or mother, houses or home, than wife or children."

Again, the same gentleman, in his Principles and Precedents of Muhammadan Law, p. 89, says:—"Both the causes here mentioned [mental derangement, or any description of insanity and blindness] operate to exclude from the inheritance, agreeably to the provisions of the Hindu law: "Eunuchs and outcastes, persons born blind or deaf, madmen, idiots, the dumb, and such as have lost the use of a limb, are excluded from a share in the inheritance." Sir W. Jones's translation of the Institutes of Manu, Chap. ix. Sec 201: but, adds Mr. Macnaghten, "these absurd provisions seem to be entirely obsolete in the present day." While Mr. Colebrooke, who wrote only a few years ago, expresses his opinion, as we have seen above, that, "leprosy and similar diseases, *natural deformity from birth*, &c. would doubtlessly now exclude;" and says, "I apprehend it would be to be so adjusted in our Adawlut."

Once more, there is recorded by Sir T. Strange, in his compilation on the subject of Hindu Law, a case which came before the Sudder Dewany Adalat in Bengal, in 1814, well calculated to furnish additional illustration. In this case, says he, "the party had been guilty of a series of profligate and abandoned conduct, having been shamefully addicted to spirituous liquors; having been in the habit of associating and eating with persons of the lowest description and most infamous character; having wantonly attacked and wounded several people at different times; having openly cohabited with a woman of the Muhammadan persuasion: and having set fire to the dwelling house of his adopted mother, whom he had more than once attempted to destroy by other means. The pandits declared, that of all the offences proved to have been committed by the individual, one only, viz: that of cohabiting with a Muhammadan woman, was of such a nature, as to subject him to the penalty of expulsion from his tribe (*to the exclusion, of course, from inheritance*) *irrevocably*, and of this opinion was the court." Now, it scarcely admits of a doubt, but that in another court, influenced by other pandits, other offences among those mentioned would have been deemed sufficient to subject the party to the penalty of expulsion from caste, and consequent exclusion from inheritance.

From these and similar statements the fact is certain, that the case of the outcaste is associated with many others; that several of these other cases are, in practice, regarded as obsolete; and that hence, in the view of some persons, there arises an uncertainty whether the case of the outcaste may not be included in the number of those that may be considered as obsolete.

Now we must observe, that, although all the prohibitions and precepts should now be practically disregarded, the very circumstance that, among those who are accounted authorities on the subject of Hindu Law, there exist opinions so widely different as to the extent to which the law should be allowed to operate, must render every decision fearfully uncertain, and thereby open up a perpetual source of angry and destructive litigation.

Besides, while the law is unrepealed, it must be evident that, though by sufferance, *none* of the disqualifications mentioned would now be allowed to operate, yet that it is by *sufferance* only. It is not by any *legal right*, that individuals themselves, or their ancestors, to whom might attach one or more disqualifications, have entered on the possession of property, or are permitted to retain it; and, therefore, any ill disposed person has the power *legally* to annoy, and probably to disinherit them. This is a state of society far from being desirable, and is to our knowledge felt to be so by many respectable *Hindus*, who are aware, from their acquaintance with the law, of the jeopardy in which their continued possession of the property they enjoy is thus placed.

But it is allowing far more than is sanctioned, either by practice, or the declared sentiments of qualified judges, when we suppose that *all* the disqualifications enumerated have become obsolete. However wide the difference of opinion may be as to some of the causes, there is no difference in the case of the outcaste. If specified at all, apart from the rest, it is only to shew, that towards it there is no abatement whatever in the rigours of the law; no diminution of severity in practice. And indeed, while the feelings and principles of the Hindus remain unchanged, it were unnatural to suppose it otherwise. For, although the loss of caste ought no more to operate as a disqualification than the other causes supposed to have now become obsolete, yet, as the law is understood and recognized, and a convert to Christianity, as such, is the object of *religious enmity*, it will, in *his* case, no doubt, be always enforced; so that he must, as such converts have always hitherto done, submit to the entire deprivation of his property, without the hope of redress in the courts.

After all, though we should allow, what appears to be contrary to fact, that the case of him who loses caste by embracing another religion, and Christianity in particular, is involved in uncertainty, how can this vindicate the propriety of allowing such a subject to continue in that condition for one year, one day, one instant? What! has a Christian nation come to such a state of lowered honour, suspicious piety, and glaring inconsistency, that it should declare it to be uncertain, whether, as often as occasion arises, it may not commit what has been shewn grossly to outrage all justice, and piety, and consistency? And will a great, and wise, and enlightened Christian Government brook such a defence? Rather, will it not utterly reject it as the insidious defence of an enemy; and, by its decisive conduct, proclaim, "*Timeo Danaos, et dona ferentes?*"

2. Many respectable men, Hindus as well as Europeans, feeling alive to the enormity of the law as generally understood and enforced, and desirous, from motives of justice and humanity, that it could be pronounced unfounded, and yet professing to feel dissatisfied with that mode of getting rid of the grievance just now described, have recourse to another method, which, at least, has the merit of plausibility and benevolent intention. And we know not a more satisfactory way of conveying an intelligible idea of this other and distinct mode of solving the difficulty, than by a quotation from a pamphlet, recently published by the learned and ingenious Rammohun Roy. The quotation refers to a subject entirely distinct from the present, and is adduced merely for the purpose of illustrating the *nature of the principle* on which the new solution is founded.

"The Dayabhaga, a work by Jimútváhan, treating of inheritance, has been regarded by the natives of Bengal as of authority paramount to the rest of the digests of the sacred authorities. The author of this work, after quoting two extraordinary texts of Vyasa, as prohibiting the disposal, by a single parcener, of his share in the immoveables, under the notion that each parcener has his property in the whole estate jointly possessed, and, in reply to the question, what might be the consequence of disregard to the prohibition conveyed by these texts of Vyasa? proceeds to say: 'But the texts of Vyasa exhibiting a prohibition, are intended to shew a moral offence; since the family is distressed by a sale, gift or other transfer, which argues a disposition in the person to make an ill use of his power as owner. They are not meant to invalidate the sale or other transfer.' Ch. ii. Sec. 28. A partner is as completely a legal owner of his own share, (either divided or undivided) as a proprietor of an entire estate; and consequently, a sale or gift executed by the former, of his own share, should, with reason, be considered equally valid, as a contract by the latter for his sole estate. Hence prohibition of such

transfer being clearly opposed to common sense, and ordinary usage, should be understood as only forbidding a dereliction of moral duty, committed by those who infringe it, and not as invalidating the transfer.

“ In adopting this mode of exposition of the law, the author of the *Dayabhaga* has pursued the course frequently inculcated by *Manu* and others; a few instances of which I beg to bring briefly to the consideration of the reader, for the full justification of this author. *Manu*, the first of all Hindu legislators, prohibits donation to an unworthy brahmin in the following terms—‘ Let no man, apprized of this law, present even water to a Priest, who acts like a cat, nor to him, who acts like a bittern, nor to him who is unlearned in the *Veda*.’ (Ch. IV. v. 192.) Let us suppose that, in disregard to this prohibition, a gift has been actually made to one of those Priests; a question then naturally arises, whether this injunction of *Manu*'s invalidates the gift, or whether such infringement of the law only renders the donor guilty of a moral offence. The same legislator, in continuation, thus answers: ‘ Since property, though legally gained, if it be given to either of those three, becomes prejudicial in the next world both to the giver and receiver.’ (v. 193.) The same authority forbids marrying girls of certain descriptions, saying, ‘ Let him not marry a girl with reddish hair, nor with any deformed limb, nor one troubled with habitual sickness, nor one either with no hair or with too much, nor one immoderately talkative; nor one with inflamed eyes.’ Ch. III. v. 8. Although this law has been very frequently disregarded, yet no avoidance of such a marriage, where the ceremony has been actually and regularly performed, has ever taken place; it being understood that the above prohibition, not being supported by sound reason, only involves the bridegroom in the religious offence of disregard to a sacred precept.”

Precisely in the spirit of this mode of interpretation, are many disposed to regard the provisions of the law under consideration. They regard them in the number of those precepts and prohibitions that are received as *morally*, but not *legally* binding; disobedience implying a moral or religious offence, but no infringement of a legal right: so that in this way, an outcaste might legally retain his property, and yet be regarded with abhorrence, as guilty of a sin of the deepest dye.

We confess we admire the ingenuity, rather than the soundness of the principle, as applicable to the present subject. It affords no practical relief from the pressure of the evil: it suggests no adequate remedy. Indeed, before it can possibly effect either, its advocates must convince the great mass of the Hindu population, as well as the executive authorities, of its propriety. But this is a task too Herculean ever to be attempted. And even though the belief in its soundness and propriety were extended far beyond the very narrow circle to which at present it is confined, it would then only resolve itself into that case of dreadful uncertainty, the mischievous nature of which has already been alluded to in such a way as to require no repetition.

III. Having thus endeavoured to point out the nature of the evil, we must now very briefly advert to the subject of a remedy.

And here it is almost unnecessary for us to refute the objection, that the Government being pledged to administer justice according to the Hindu and Muhammadan Laws of inheritance, interference with these laws would infringe the toleration guaranteed to our fellow-subjects. It is evident, from the Preamble to various Regulations issued by different administrations, that the duty of the Government has always in *its own view* been bounded by the limits of *justice*; and that by every principle of *toleration*, abstractedly considered, a Hindu or Muhammadan is no more justly subject to the loss of property on becoming a Christian, than a

Christian would be embracing (as some have done) the profession of the Muhammadan faith.

We are aware, however, that the difficulties attending an improvement of the system are alleged by some to be insuperable. To several most respectable members of the Hon. Company's Civil Service we have mentioned the subject, and all unite in deploring it as an evil of no ordinary magnitude, but express their regret that the way of obviating the difficulty does not appear so evident.

We certainly make no pretensions to the discovery of a plan in all respects unexceptionable. And yet a few suggestions on the subject, as being well intended, may not be deemed presumptuous.

1. Since, in accordance with the improved state of Hindu feeling, many of the various disqualifications, mentioned in the law that includes the case of the outcaste, have become obsolete, Might it not be possible, as it certainly appears desirable, for the protection of persons already in the possession of property, and the prevention of future outrages against all that is just and excellent, to enact, that *none* of them should be allowed to operate; but that property should descend in the proportions directed by the Hindu law, irrespective of those disqualifications? Thus, the difficulty would be obviated, much to the satisfaction of the great body of Hindus, and, if thought expedient, without the appearance of even a reference to Christianity.

2. The practice of Government in other cases might well sanction a more direct method. One instance directly to the purpose may be specified,

For the information of some of our readers, it may be necessary to state, that as the Dayabhaga is reckoned the standard work on the law of inheritance, by the natives of Bengal, so is the Mitakshura, by Vignaneswar, regarded as the standard work on the same subject, throughout the Upper Provinces, and a great part of the Dakhan. Now in the latter work is contained the following authoritative decision. Mitakshura, Ch. I. Sec. I. Art. 27. "Therefore, it is a settled point, that property, in the paternal or ancestral estate, is by birth, (although) the father have independent power in the disposal of effects other than immovables, for indispensable acts of duty, and for purposes prescribed by texts of law; as gifts through affection, support of the family, relief from distress, and so forth; but he is subject to the control of his sons and the rest, in regard to the immovable estates, whether acquired by himself, or inherited from his father or other predecessor; since it is ordained, 'Though immovables or bipeds have been acquired by a man himself, a gift or sale of them should not be made without convening all the sons. They who are born, and they who are yet unbegotten, and they who are still in the womb, require the means of support: no gift or sale should, therefore, be made.'"

Now we ought to observe, it is the fact, that, under Regulation VII. 1825, and the Regulations to which it refers, Hindu ancestral landed estates, in the Upper Provinces, have been always considered saleable by public auction, in satisfaction of decrees of court, not only for revenue due to Government, but even for private debts incurred by the occupants for the time being. Now, in exact accordance with the spirit and intention of such innovation, and apparent disregard for the sacred authority of the Hindu law, might not Government, for the sake of suppressing the most grievous outrages against all that is just and consistent, at once enact, that, henceforward, a change of opinion on matters of religion shall in no wise affect the just and legal right to hold or inherit property?

3. The following is another way of effecting the object, differing from the latter, in the mode, rather than the principle, and is completely in accordance with the former practice of the Government of Bengal, and might be made applicable to both Hindus and Musalmans.

Besides many other great improvements of the Muhammadan Code, (on which criminal law as administered by the Honorable Company is founded,) introduced by Regulation IV. 1822, one very important and salutary alteration, very much in point, has been introduced in the case of murder by Musalmans. By the Muhammadan Code it is enacted, that no Musalman should be liable to *kissas*, (i. e. death by retaliation,) for murder, unless *one of the witnesses be a Musalman*. This restriction being justly deemed contrary to impartial justice, a regulation was passed, by which the *Mufti* is directed to give his opinion, whether the accused is guilty, or not guilty, by the evidence, *had the witnesses been Muhammadans*; and sentence is passed accordingly. Might not, with equal propriety, a Hindu or Muhammadan law-officer be directed to give his opinion as to the share of *property* which would have belonged to any individual, or his heirs, becoming a Christian, had he remained a Hindu or Musalman; and might not that property be secured to him accordingly?

We presume not, by the foregoing hints, to dictate in what way the injustice of which, on behalf of a number of converts to our common faith, already large, and annually increasing, we have ventured to complain, should be removed; but it appeared highly proper for us to exhibit some feasible plan of obviating the supposed difficulty, with the hope of proving that it is by no means insuperable, and that its removal is in strict accordance with the former practice of Government in similar cases of injustice; and would not, in all probability, excite the least dissatisfaction in the minds of our native fellow-subjects.

Such was the Statement prepared and authenticated ten years ago. Of it, several copies were forwarded to leading individuals and Committees of Societies at home, who had embarked on the enterprize of Indian renovation. A partial agitation was in consequence commenced. The Court of Directors and other public bodies were memorialized on the subject. What share of influence, direct or indirect, may have been exerted by the Calcutta statement, it is impossible to ascertain. Nor is it a matter of any moment. The satisfactory result was, that, *early in 1832, the Court of Directors did send a despatch to the Governor General in Council, to institute inquiry and speedily enact some adequate legislative remedy*. In conformity with the declared sentiments and express request of the Honourable Court, the Indian Government lost no time in giving the matter a full and deliberate consideration. The gratifying issue soon appeared. Among the Regulations of 1832, 16th October, was promulgated the following:—

“ Clause VIII. Such part of Clause II. Section 3, Regulation VIII. 1795, enacted for the province of Benares,—which declares that, in causes in which the plaintiff shall be of a different religious persuasion from the defendant, the decision is to be regulated by the law of the religion of the latter,

excepting when Europeans or other persons, not being either Muhammadans or Hindus shall be defendants, in which case the law of the plaintiff is to be made the rule of decision in all plaints or actions of a civil nature,—is hereby rescinded; and the rule contained in Section 15, Regulation IV. 1793, and the corresponding enactment contained in Clause I. Section 16, Regulation III. 1803, shall be the rule of guidance in all suits regarding succession, inheritance, marriage and caste, and all religious usages and institutions that may arise between persons professing the Hindu and Muhammadan persuasions respectively.”

“Clause IX. It is hereby declared, however, that the above rules are intended, and shall be held to apply to such persons only, as shall be *bona fide* professors of those religions at the time of the application of the law of the case; and were designed for the protection of the rights of such persons, not for the deprivation of the rights of others. Whenever, therefore, in any civil suit, the parties to such suit may be of different persuasions; when one party shall be of the Hindu, and the other of the Muhammadan persuasion; or when one or more of the parties to the suit shall not be either of the Muhammadan or Hindu persuasions,—the laws of those religions shall not be permitted to operate to deprive such party or parties of any property to which, but for the operation of such laws, they would have been entitled. In all such cases, the decision shall be governed by the principles of justice, equity, and good conscience; it being clearly understood that this provision shall not be considered as justifying the introduction of the English or any foreign law, or the application to such cases of any rules, not sanctioned by those principles.”

The announcement of this new regulation was hailed at the time as an invaluable boon—being an important modification of the ancient barbarous law. Still doubts and difficulties of a practical nature, kept floating around the subject—casting their portentous shadows over the first timid motions of weak and irresolute minds. In order, therefore, to ascertain the *present* realities of the case, viewed as a question of law, certain queries have been propounded, and by competent judges answered, in substance, as follows:—

1st. Does a Hindu or Muhammadan, by renouncing his ancestral faith, lose his right to ancestral property?

Ans. By Regulation VII. of 1832, Sections 8, and 9, (quoted above) he would lose no civil right, *if not an inhabitant of Calcutta*. In other words, if resident any where in the Mufassal, or provinces, a native, being amenable to the Mufassal courts only, which are held bound by Act of Parlia-

ment to be regulated by the enactments of the Governor General in Council, may avail himself of the regulation which declares, that the laws and usages of particular religions "shall not be permitted to operate to deprive him of any property to which, but for the operation of such laws, they would have been entitled." On the contrary, any native, resident in Calcutta, being subject to the Supreme Court, which, in this respect, is governed by Hindu and Muhammadan laws, would forfeit all right to property, by *loss of caste*, which is essentially involved in a renunciation of, or apostacy from, his ancestral faith. But if the property be actually vested in the native, at the time of his losing caste by apostacy or otherwise, the case is declared to be *doubtful*.

2nd. Does he lose his right to personal or chattel property?

Ans. By Mufassal law, No.—By Supreme Court law, Yes.

3rd. Does he lose his right to his share of family property, landed or chattel, acquired by himself, (either in conjunction with the other family members or as manager of their joint affairs,) previous to his repudiation of the Hindu or Muhammadan faith?

Ans. By Mufassal law, No.—By Supreme Court law, Yes.

4th. Would ancestral or acquired property be still heritable or retainable, by Mufassal law, irrespective of all conditions?

Ans. No. If certain conditions were attached to the property which the inheritor or holder refuses to perform, he might thus forfeit it, even by Mufassal law.

5th. What is the state of the law, with reference to those who are neither British-born subjects, Hindus, nor Muhammadans?

Ans. East Indians, Parsis, Armenians, Jews, Greeks and others make sad complaints of the discrepancy between Supreme Court and Mufassal law, especially with regard to rights of inheritance. In Calcutta, the Supreme Court obliges them (not being Muhammadans nor Gentoos) to conform to the English law in this respect. In the Mufassal, the Judges acknowledge they have no law at all to guide them. In some districts, the case will be decided by Hindu, and, in others, by Muhammadan law;—in some, by the inheritance laws of the parent nation to which the suing parties respectively belong, and in others, by the English or Canon law (that of the Pandects) according to the varying sentiments or caprice of the acting Judge.

From these replies it is evident that the state of the law, relative to inheritance and acquired property, is still far from

being satisfactory. In order, therefore, to approximate the ends of legislative wisdom, it is recommended or suggested:—

*First*, that,—as it is a breach of all uniformity and a violation of all equity that any class of subjects should be without law at all; or that one law should be administered to the native inhabitants of the metropolis, and another, in many important respects entirely opposite, to the native residents throughout the Mufassal,—the Mufassal and metropolitan law be assimilated in one consistent and harmonious code which may extend to East Indians and Parsis, &c. as well as Muhammadans and Hindus.

*Secondly*, that,—as it is contrary to the first principles of natural reason and natural justice, that a change of religious sentiments, more especially when that change involves an abjuration of error and superstition, should entail a forfeiture of that property which belongs to a man of natural right,—it be enacted, that one general and all-comprehending law be framed in the spirit of the 8th and 9th clauses of Regulation VII. of 1832;—or, agreeably to the tenor of the admirable recommendation of one of the most learned and respected of our Indian Judges, Sir Hyde East, who in his examination before Parliament, previous to the last renewal of the charter, earnestly and powerfully “submitted to the consideration of government, that their protecting hand should be so far extended as to make provision that no native of India shall forfeit any rights of property, or any personal benefit, on account of his profession of any particular faith or doctrine, which he would be entitled to, and claimed by any law of title, grant, inheritance, or succession established in India, which was binding on the persons last seized or possessed, or on those from or through whom they claimed.”

*Thirdly*, that,—in the event of *conditions* being attached to the property, *connected with superstitious or idolatrous usages*—conditions, the imposition of which may be pronounced unwarrantable, as being opposed to, and therefore superseded by, the higher obligations of natural justice and revealed law—conditions, the performance of which may be adjudged intolerable, as being subversive of the dictates of reason and the rights of conscience;—the Judge or Magistrate be empowered, in accordance with the spirit of British law and the practice of the High Court of Chancery, to review, overrule, modify, or cancel such unreasonable conditions altogether; or otherwise adjudicate for the relief of the party concerned, agreeably to the first principles of natural equity and the suggestions of a good conscience.

The passing of a legislative enactment, embodying these or

similar recommendations, would do much towards remedying the present untoward state of the law of inheritance and succession in this land. Apart from the many reasons urged in the "Statement of 1830," there is another, arising out of the present movements of Government itself, and the sanctioned operations of Societies and individuals, which loudly challenges attention. What is the natural—the inevitable effect which must ensue, not merely from the directly evangelizing measures in progress, but from the success of the Government and other Educational schemes for the enlightenment of this mighty people? From the nature of the component parts of Hinduism—contrasted with the range of European Literature, Science, and Theology—is it not demonstrable, that one grand effect, wherever a high English Education is imparted, will be, the demolition of those errors which constitute at once its basis and superstructure? Is not such abstract or theoretic demonstration borne out by numberless *facts*? Listen to the testimony of one, whose experience and position in native society must invest his assertions with authority. The *Reformer*,—an English newspaper, conducted several years ago, by a native Editor of rank, learning and wealth; and the organ of a large and influential body of educated Hindus,—contrasting the *visible* fruits of *ordinary* Missionary exertion with those realized by the Hindu College, thus proceeded emphatically to ask:—"Has it (the Hindu College) not been the fountain of a new race of men amongst us? From that institution as from the rock from whence the mighty Ganges takes its rise, a nation is flowing in upon this desert country, to replenish its withered fields with the living waters of knowledge! *Have all the efforts of the missionaries given a tithe of that shock to the superstitions of the people which has been given by the Hindu College?* This at once shews that the means they pursue to overturn the ancient reign of idolatry is not calculated to ensure success, and ought to be abandoned for another which promises better success."

Without being at all pledged to the accuracy of this *comparative* estimate, must we not hold such a *genuine native testimony* to be conclusive as to the *operative power of a superior English Education in overturning the superstitions and idolatries of India?* If so, must not the Government perceive, into what a predicament of inconsistency it reduces itself, as well as all the friends of Native Education, if the law of inheritance and succession be not speedily ameliorated, and made co-extensive with the wants and exigencies of the entire body of the people? An awakening and enlightening knowledge is

communicated which sweeps away the gross absurdities of Idolatry and Superstition from the minds of those who acquire it. In this land, almost all property is left, burdened with *conditions of an idolatrous and superstitious character*. Mark, then, the dilemma into which, in consequence of the Government and other Educational measures, the educated Hindu is brought ! *If* he performs the superstitious or idolatrous conditions, in order to secure his property, he must, by such performance, *do violence to his reason, his conscience, and his publicly avowed sentiments* ;—in a word, he *must act the part of a wicked and deceitful hypocrite !* *If*, on the other hand, he has moral fortitude enough to resist any temptation and suffer any loss rather than submit to the sacrifice of reason, conscience and character, he must, while the law remains unaltered, by his non-fulfilment of the superstitious and idolatrous conditions, *forfeit all right to property* ;—in a word, as if the acquired possession of superior intelligence were a crime of the first magnitude, he must, in consequence of his being the happy possessor of such intelligence, submit to the infliction of one of the highest penal severities !

But, as there is in human nature an extreme repugnance to the loss of property ; and as time will show, that, however much power and wealth may be flattered by the interested and the needy, a course of systematic hypocrisy must eventually call forth the contempt and indignation of an enlightened community ;—what may we expect to be the operation of the present law, as it affects the *future spread* of sound knowledge and intelligence among the Natives ? What can we expect except that the spread of both will be vastly and indefinitely retarded ? What a solemn mockery to be, on the one hand, holding out all manner of encouragements—in the shape of salaries to qualified teachers, and stipends and scholarships to promising students—to stimulate to the pursuit and cultivation of superior knowledge and intelligence ;—and, on the other, by a continuance of the present law, holding out positive discouragements of a nature too appalling to fail of fatal success ! And herein lies the strength of these discouragements. Superior intelligence, *if accompanied by a good conscience*, may become penal ; by being attended with the deprivation of all one's possessions—and that too, in such trying circumstances as to loss of caste and reputation, that the immediate punishment of death might often be more tolerable. Surely that man knows little of human nature who does not perceive in this, the surest check to all *inquiry*, and the most powerful *restraint* on every *desire* to acquire or cultivate any knowledge which must, without a violation of conscience,

issue in such disastrous results. The good things of this life take far too firm a hold of the heart of man, to admit of a different inference being drawn:—yea, such is the strength of that hold which the perishable treasures of this world take of all the powers and faculties of his soul, that man is not only apt to become insensible to the glories of an eternal inheritance, but apt to listen to any account of them with positive dissatisfaction; and is too often willing to forego the anticipated enjoyment of God's favour, and brave the terrors of God's wrath, rather than be induced on any account, to withdraw the strength of his affections from his present possessions.

If such be the power of opposition which the enjoyment of the good things of this life ever presents to the ready reception of all *truth*,—as opposed to error, prejudice, self-seeking, or sinful compromise—even in circumstances, the most favourable, when no demand is made but the reasonable and salutary demand, not *exclusively* to direct towards them the affections of the heart, but transfer these to a far more glorious and enduring inheritance:—who can estimate the force of resistance, which a mind, pervaded in all its powers by an almost superhuman avarice, must present to the very first proposal, as well as to the incipient desire, practically to embrace any improved system of knowledge—any scheme of unbending principle, whether human or divine—the embracement and tenure of which may involve, irrecoverably, the *total* forfeiture of all that the soul naturally most values? Accurately to estimate the power of such resistance, till the lapse of time and experience have sufficiently illustrated the awful nature of the dilemma, is altogether impossible. But it is very possible, yea, very easy, to perceive how inevitable is the certainty of its existence;—since the slightest consideration will suffice to shew that the supposition of its non-existence would imply, that the usual processes of nature are reversed and the constitution of man unhinged—that actions the most prejudicial to every worldly interest are conducted without a motive, and extraordinary effects produced, either entirely without, or directly contrary to the ordinary operation of natural causes.

Let then the Government of this great Empire speedily emancipate itself from the meshes and the remnants of a barbarous jurisprudence:—let it, by a wholesome infusion of the spirit and principles of British justice, speedily divest itself of the anomalous and degrading attitude of appearing to sanction or offer, on the one hand, the largest bounties upon vivifying and illumining knowledge; and, on the other, to expose its

fairest fruit to the consuming blight of legal pains and penalties :—let it no longer, in point of apparent irreverence and inconsistency in its manifested conduct, provoke a comparison with the procedure of the man, who,—with the amplest proffers of recompense and reward to all that may strive to raise the most luxuriant produce from an unpromising soil,—would yet guard, by the threatened interference of an armed force, against every attempt to sow the seed ; or, if already somehow or other deposited, would, by the visitation of flaming fire to blast and devour, prevent the possibility of its ever attaining to maturity ! Let the Supreme Government of these realms prove faithful to the God of Providence by dealing out perfect righteousness and judgment to the multitudes over whom it has, in a way so marvellous and unprecedented, been constituted the Protector and the Guardian ;—and the God of Providence will smile propitious on its efforts, and render its administration a source and surety of abounding prosperity to itself—a guarantee of brightening hope to the millions of the present generation—a fount of reversionary bliss to future myriads, who, as they rise in long succession, may joyously hail the continued waving of the British sceptre, as the surest pledge of the continued enjoyment of their dearest rights and noblest privileges !

THE  
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I.—*The Protected Hill States.*

(For the Calcutta Christian Observer.)

The section of country known by the name of the *Protected Hill States* may be described generally, as comprising the whole of that part of the Himálaya mountains, which is situated between Nepál on the East, and the river Sutlaj on the West; and extending from the plains on the South, to the borders of Thibet on the North. It is divided into numerous small districts, the principal of which are Buschar, Jubal, Kyúnhal, and the Rájaships of Baláspúr, and Nóhan; also a number of very small states belonging to Ránas (chiefs). Some of these districts are entirely under British control. The remainder are subject to Ránas or petty Rájás, and only under the protection of the Company, for which they pay an annual tribute.

POPULATION.

The population of the Protected Hill States cannot be easily calculated. The scattered state of the villages, and the prejudice of the Rájás and Chiefs against having their people numbered, render it a difficult task. Their proneness to exaggerate also, makes the data afforded by the natives very uncertain. The population may however be estimated at about four, or five hundred thousand.

ORIGIN OF THE HILL PEOPLE, AND PERSONAL APPEARANCE.

The lower hills were doubtless peopled by emigrants from the plains, and that at a very early period. All traditions however respecting the mother-country appear to be lost, and no records refer to it. The first settlers, like the dwellers on the Alps were likely driven by persecution, or oppression

to the fastnesses of the mountain, or they may have preferred a residence in their secure vallies to the more exposed cities of the plains. The present inhabitants are very similar to their Hindu brethren in religion, customs, and language. They are generally of a middle stature, well made, and robust. Their skins are smooth, and of a lighter colour than the people of the plains. Their countenances are mostly agreeable, open and frank ; uniting in their expression mildness and vivacity. Many of the young females might be called beautiful in any country ; but when they arrive at years of maturity they generally lose almost all traces of beauty. This is owing to their having to undergo the labours of the field, as well as the drudgery of the house, spinning, weaving, &c. The people of the higher hills are evidently of Tartar extraction. They are short of stature, and stout, with broad faces, and high cheek bones. Their eyes are black and small with long pointed corners, and oblique like a pig's. The expression of their countenances is generally disagreeable, and manifests much deceit ; but this is not their character : their hair is long, and black.

#### DRESS.

The dress of the inhabitants is one well adapted to the climate. That of the men consists of a kind of frock-coat made of coarse woollen cloth, just the colour of the wool, often double reaching to the knees ; a pair of trowsers in the shape of drawers, and a girdle of the same material tied over the waist of the coat. For the feet they have short boots of the same cloth soled with leather. The common head-dress is a ring of black cloth, like an *indúá*, with a flat top of the same. With the exception of the head-dress, that of the women is much the same as the men's, only of a lighter material usually. Many of them have no other covering for their heads than their hair, which they wear very long behind, and ornament it with a variety of shells, and smooth, coloured stones, from the size of a rupee to that of a four-ana piece. These they wear on a string, sometimes two feet long, and suspended from the crown of the head down the back. Many of the women who labour in the fields leave all parts of the body above the waist perfectly exposed. The children go naked in the warm weather to the age of 6 or 8 years, or even longer. The more respectable people among the men wear *pashmina* shawls (made of goat's hair), loosely thrown over their shoulders, also earrings of gold. Their wives and daughters dress much as the respectable females do on the plains.

## FOOD.

Bread of wheat, or Indian corn flour made into thin cakes and eaten with ghee and vegetables, forms the principal food of the hill people. It is only on particular occasions the poor indulge themselves with animal food. Bráhmans, and all castes eat the flesh of he-goats, white sheep, wild hogs, wild fowls, and fish. The art of cookery has made but little progress among this people. The usual way of preparing a goat or a sheep is to roast it whole, over a large fire, with the hair, skin, and all the appurtenances until it is eatable. Sometimes the raw meat is cut up fine, and prepared with vegetables.

## GENERAL CHARACTER AND HABITS.

The people of the Hill States are much more industrious than those of the plains. This is probably owing to their invigorating climate, and their greater difficulty in obtaining a livelihood among their rocky and sterile hills. They are, also of a more cheerful, and peaceable disposition, and more courageous—have fewer prejudices, and less craftiness. They are, however, under the influence of a dark, and enslaving superstition, from the shackles of which they are never for a moment free. Their bewildered imaginations people every dale, and cave, and grove with genii, and often lead them to suspect each other of secret intercourse with demons. Hence they have frequent recourse to charms, and spells, and enchantments.

Hospitality is practised to a considerable extent; but a reward is always acceptable from a stranger. Lying, and theft are likewise less common than on the plains.

The habits of the people of the upper, and lower hills differ as much as their personal appearance. The farmers resemble the Thibetans more in their customs than they do the people of Hindustan; while the latter scarcely differ from their Hindu brethren. They all usually reside in villages of from 5 to 2 or 3 hundred houses. These are regulated both as to size, and number by the nature of the surrounding country. If there be much arable land, the villages are large and numerous; if not, they are small and scattered. The villages in the interior of the mountains are much neater than they are on the plains. Many of the houses are two stories high, and quite spacious; they are generally built with dressed stones, interlaid with hewn timber to bind them together instead of mortar. They are for the most part covered with slates, and surrounded by a high piazza. The upper story is occupied by the family, or families, and the under by cattle. Many

of the houses are white-washed, and at a distance present a neat, and comfortable appearance ; but their internal arrangements do not correspond with their external. Like whitened sepulchres they are within full of all uncleanness. The under story is a stable, with all its concomitants ; and in the upper a few old filthy mats on a filthy floor—a few old earthen lamps in the interstices of a greased and smoked wall—an old family hukka, and coeval *chárpái*, together with a few cooking utensils, constitute the whole household furniture. Almost every village has its temple, or *Devtásthán*, attended by a number of *faqírs*, or *bráhmans* who live by the altar. These are built after the fashion of the dwelling-houses, but more costly and always surmounted by a high steeple and flag. With the exception of a few priests and *buníahs* the mass of the people are farmers. Men, women and children of various castes and ages may all be seen labouring together in the same field.

#### MARRIAGES.

Marriage contracts, among the people inhabiting the lower hills are made much in the same way as they are on the plains, when the parties are married young. But it often happens when they arrive at maturer years, they are not pleased with each other. In this case the husband says to the wife “Pay me my marriage expences (about 40 Rs.), and you may go free.” If she can prevail upon her friends to redeem her, she does so ; if not, she looks out for another husband, who will be willing to pay for her release, and espouse her to himself. It matters not whether he be a married man or not. In this way there is a continual interchange of wives, even among the best friends, and it frequently happens that one woman, becomes successively the wife of six or eight men. The husband disposing of his wife always retains the children and her ornaments, and the purchaser having paid her ransom, observes no other ceremony than he would in purchasing a horse, or cow, except it be introducing her to his other wives (if any), or to his friends. Yet these marriages are considered valid, but not quite so honorable as if they had been performed according to the *shástras*. The common people have scarcely any prejudices against second marriages of females. A widow has, however, in a second, or any number of marriages after the first, only to swear fidelity to her new husband. He then promises to support her, and her children so long as she is faithful. Polygamy is sometimes practised though cases of the kind are not common among the labouring classes. The *rájás* and *ránas* usually marry five or six wives, and keep as many concubines as they can afford.

In the interior of the hills, a different custom obtains among the poor people. There as in Thibet the practice of polyandry is universally prevalent. One female associates with four or five brothers of a family without any restraint or regard to age. The choice of a wife is the privilege of the elder brother, and to him the first-born is conceded, and the next to the second brother and so on to the younger. The elder brother is in fact the master of the family. All, however, contribute to the support of the household, and in general they have a community of goods.

This extraordinary and unnatural custom may have been intended to prevent too numerous a population in an unfertile country, or it may have been induced by the poverty of the people. When asked the cause of it, they reply, "How could a poor man support a family himself?" Frequent jealousies no doubt arise among such a plurality of husbands, but it is surprising to witness the apparent good feeling which prevails between them. I have seen the wife seated in the midst of her four or five fraternal husbands enjoying a social puff of the hukka with all the seeming impartiality possible. It is the wife's province to light the hukka, and to set it a going. It then passes round from the eldest to the youngest brother, each one taking two or three puffs until it comes to the wife again, who in her turn partakes of it, and sends it round as before. If the family is travelling, and have no hukka in their possession, a perpendicular hole is bored in the ground with a small stick, and another obliquely until it comes in contact with the perpendicular one. Upon this a small stone is loosely placed to support the tobacco and fire, while from the oblique hole they inhale the smoke through their fists.

The marriage ceremony is very simple, and is only observed by the elder brother. He sees some fair one whom he fancies—consults an astrologer respecting her destiny, who generally reports favourably. He then makes a small present of clothes, and ornaments to his intended or her father, and mother, and on a propitious day takes her to his house, where without any further ceremony she becomes the wife of the younger brothers also.

#### BURIALS.

When a person dies among the people of the interior hills, his body is preserved several days before its interment. In the meantime, attended by the beating of drums, blowing of horns, &c. it is carried by his friends in the night all over his possessions that he may take a last survey of them.

Provisions are also placed near the dead body, and held to the mouth that the spirit of the deceased may be propitiated.

The corpse is then consumed on the bank of some river, and part of the ashes preserved to be committed to the Gauges.

#### LANGUAGE.

The language of the hill tribes under British protection is chiefly Hindí, but very much corrupted, so much so, that the Hindus of the plains can scarcely understand it. Their spoken language abounds with gutturals and nasals, and is announced in a mincing and singing tone which renders it difficult to be understood.

The dialects vary in different districts, as much if not more, than those of the several parts of England or America. The substantives are mostly the same as in Hindí, or so similar as to be immediately recognized by a Hindí scholar, and although in the adjectives, verbs and adverbs, we find the difference somewhat greater, the similarity is here also very conspicuous. The language of common conversation, however, differs much more from Hindí, than that usually written. This corrupt Hindí is spoken on all the lower hills, from Hardwár to Rámpúr, the capital of Buschar by the uneducated classes. Those who have been taught to read, and who mingle with the higher grades of society speak Hindí well. All their books of science and religion are either written in Sanscrit or Hindí, and the Deva Nágri character. In some places correspondence is carried on in the Tánkna character.

In the upper part of Ranour (far up the Sutlaj river) the Thibetan language is much used. Its characters are remarkably simple, very distinct from each other in shape and easily formed. They are written from left to right like the Sanscrit, and bear a strong resemblance to the Deva Nágri character. As they are undoubtedly of Sanscrit origin, they partake of the nature of that system, and mostly have the same names. The sacred character is called Udhan, or capital, and that for correspondence, which is quite different, is called Umed (without capitals). The Thibetan language is entirely distinct from Sanscrit, or any of the Indian dialects. It has doubtless received large accessions from the Chinese, and probably some additions from the languages spoken westward of Thibet. Like the Chinese it abounds in monosyllables and in words ending in ang, ing, ung, also mig, chig, &c. A single letter often constitutes an entire word, as ká, a pillar; khá, snow or the mouth; má, mother; pá, father; chhá, a portion; bá, a cow; shá, flesh; sá, earth, &c. Among the verbs there are many impersonal or indefinite locutions, or expressions formed by the participles, which render the language difficult for a foreigner. They are usually conjugated by the help of prefixed or affixed letters, which are mostly silent.

Many of the substantives are also burdened with silent letters, as *bskya*, pronounced *kyá*; *brkya*, *kyá*; *chos*, *cho*. The nouns are declined much the same as in Hindí, as Nom. *miq*, (the eye;) In. *miq gís*; P. *miq-gi*; D. *miq lá*; Acc. *miq*; Abl. *miqnas*. The terminations are regulated by the final letter of the noun. The articles and adjectives are always put after the substantive, as *miq po*, the eye. *Lo* (a year); *lo chiq*, one year. The whole structure of the language appears to be just the contrary of English, viz. *Blaq gis matong paí dpe zhiq ná* (in a book seen by me) makes in Thibetan order *me by seen book a in*.

The following is a list of some of the Thibetan words. The italic letters are silent.

Thib. char.	Rom. char.	Translation.	Thib. char.	Rom. char.	Translation.
དཀོན་མཚོ་ལྷ་	<i>Dkou Choq</i> ,	God.	ཤིང	<i>Shing</i> ,	.... Wood.
མི	<i>Mi</i> ,	..... Man.	ལོ་ཅིག	<i>Lo Chiq</i> ...	One year.
བུ་མེད	<i>Búdmed</i> ...	Woman.	འཇག་པ	<i>Hchoq pa</i> ,	To walk.
ཆུ	<i>Chhú</i> ,	..... Water.	གསུང་པ	<i>Gsúng pá</i> ,	To com-
མ	<i>Me</i> ,	..... Fire.			mand.
ལམ	<i>Sam</i> ,	..... Road.	ག	<i>Ká</i> ,	..... A pillar.
ལུས	<i>Slú</i> ,	..... Body.	ཚ	<i>Chhá</i> ,	.... A part.
ཐུག	<i>Phyaq</i> ,	.... Hand.	ར	<i>Rá</i> ,	..... Goat.
	pronounced <i>Chaq</i> .		ལ	<i>Lá</i> ,	..... Páss.

The language of lower Kanour appears to be a mixture of Hindí, and Thibetan, and is called *Milchán*, from the Sanscrit word, *malichh*, which is applied to any barbarous people or language. It has never been reduced to writing.

#### RELIGION AND LITERATURE.

The Religion and Literature of the Protected Hill States are essentially the same as those of Hindus in other parts of Hindustan. The inhabitants of the outer ranges, consider themselves more orthodox even than their brethren of the plains; but the tenets, and practices of those in the interior have become contaminated with Búddhism. The commonly received *shástras*, such as the *Bhagawat*, *Ramáyan*, &c. are the fountains of their religion.

Caste, however, has a much lighter hold on the minds of the people than it has in the plains. With the exception of a few pandits all the bráhmans in indigent circumstances cultivate land, engage in merchandise, and in all the pursuits

common to other respectable castes without any disgrace. The prejudices of the people are also much fewer than in other parts of Hindustan, and when not initiated into the evil practices of the plains, they are proverbially faithful. On all these accounts they are more accessible to the gospel. Like all hill tribes, they are very superstitious, and have literally erected an altar under almost every green tree, and on every high hill. These are dedicated to numerous *Devtas* not known on the plains, viz. *Banár*, *Mahású*, *Bijú*, *Gogá*, &c, who preside over their crops, health, prosperity, &c. These are all deified heroes, who as it appears from the accounts of the natives have been admitted into their catalogue of divinities within the last century. They are, however, mostly well acquainted with the celebrated names that compose the Hindu Pantheon, and occasionally erect temples for them.

The most of their temples, and images are of the rudest description possible. A few rough stones thrown together without any apparent design—a long bambu erected in their centre, and an old piece of white cloth attached to its summit, often constitutes a temple. Their images of wood and stone too scarcely resemble the likeness of any thing on earth—a piece of rough board, rudely cut out with a farmer's axe, or a stone of the same description, is not unfrequently their only object of worship. At some of these temples, or altars there are several *melas* held during the year to which thousands of people of both sexes resort. Some present a handful of wheat, or a few pice to the *Devtas*; others offer sheep, goats, and fowls. This done, the men amuse themselves by walking about from place to place, and idle conversation, and the women, collected in groups, entertain the multitude with their monotonous songs. A few of the more devoted, pretend to be possessed of the *Devi*, (the feminine of *Devta*,) and to manifest it shake and throw themselves into every possible posture, until they fall down quite exhausted. The shaking, all believe is produced by the *Devi*, and is considered a token of her approbation. While this is going on a tremendous discordant noise is kept up with drums, and horns. These *melás* seldom last more than 3 or 4 hours, after which all return home, seemingly much delighted. The victims offered in sacrifice are sheeps, goats, and fowls, and sometimes buffaloes. Their heads are struck off, if possible at one stroke, and offered to the idol. Their bodies together with the wheat and pice are gathered up, and borne away by the *bráhma*n of the temple, for his own use. If a Christian or any unclean animal touch one of these rude temples, or altars, the sacrifice of a goat is deemed indispensable to purify it from its pollu-

tion. If the former be the transgressor, a goat for this purpose, or the value of it, is claimed from him. Like all heathen nations, while they continue the practice of sacrificing, derived no doubt from our first parents, they have lost its design. They know nothing of the great sacrifice for the prefiguration of which the rite was instituted. They know not that the rite itself has been abrogated by the death of the Son of God, and that the remission of sins is only by faith in his blood.

#### INFLUENCE OF RELIGION.

Of a future state of rewards and punishments, or of sin and holiness these people seem to have scarcely any conception.

They imagine the spirit after the dissolution of the body will depart far away to the summit of some high mountain, and there wander among lonely rocks, and caves, until it obtains some new birth; consequently they look forward to death without terror, except such as may arise from the prospect of bodily suffering, or a long separation from their friends. The idea of an immediate interposition of supernatural agents in human affairs possesses an unbounded dominion over their minds: yet as they assimilate the nature of their presiding divinities to their own depraved practices and passions, this belief has no conservative influence on their conduct. All their prayers and worship at their temples, they say are for temporal blessings: such as good crops, prosperity in business, children, health, &c. Their past sins, they say, can be removed in no other way than by bathing in the Ganges, at Hardwár, or other sacred places. Hence they make frequent pilgrimages to these places. The practice of daily ablutions, so strictly observed by the majority of Hindus and so necessary for personal cleanliness, is almost entirely neglected by the hill people. Their clothes and persons are therefore extremely filthy.

#### AGRICULTURE.

The whole surface of the country is very broken, and precipitous. Many of the higher hills consist of little else than large masses of rock, apparently thrown together in a confused state by some mighty convulsion of nature, and here and there thinly strewed over by a light gravelly soil, on which no vegetation, except a coarse kind of grass in the rainy season, is ever seen. A few on their northern sides are covered with verdure, and rich with abundant forest trees. The lower hills often afford good pasturage, and whenever practicable they are covered with terraced patches of cultivation. The valleys are

very numerous, and generally fertile ; they are, however, much broken by deep ravines, through which flow streams of excellent water. Many of them bear populous villages amid orchards, and neat little plantations. Several of the valleys are eight thousand feet above the level of the sea.

The productions of the Protected Hill States are wheat, barley, buckwheat, *dál*, rice, *úrd*, *más*, *bátu*, potatoes, and various kinds of pulse, such as are common on the plains. Also apples, peaches, apricots, grapes and walnuts. Iron, copper, lead, and rock-salt are likewise found in several places.

#### IMPLEMENTS OF HUSBANDRY.

The implements of husbandry of the hill people are essentially the same as those used on the plains.

A billet of wood about three feet long and six inches broad, at one end, and pointed with iron at the other, with but one handle attached to it, and drawn by small oxen, is a substitute for a plough. A piece of timber, four or five feet long, and six or eight inches square, dragged horizontally over the ploughed ground, serves for a harrow. For digging around rocks, and in places inaccessible to oxen they have a small hoe but little larger than a man's finger. This is a specimen of all their implements for agriculture. They are all of the rudest, and most trifling description. The little patches of cultivation on the sides of the hills are all terraced, and rise one above another like the seats of an amphitheatre. They are usually irrigated by conveying water along small canals from some fountain, or rivulet, and discharging it on the fields below as they require it.

The climate of the hill states is for the most part delightful. On the lower ranges it is cool in summer, and agreeably cold in winter. On the higher it is cold even in summer, and braces up a debilitated constitution, equal to that of any other country in the world. By ascending or descending according to his fancy, a person may suit himself with any temperature he wishes, at any season of the year. He may one hour bask in the scorching rays of an Indian sun, and the next inhale the chilling breezes of her snow-capt mountains.

I have now laid before the Christian community, a brief sketch of the inhabitants, &c. of the Protected Hill States. It is doubtless imperfect, and in some things may be erroneous ; but I trust a residence of upwards of three years amongst them, a careful observance of their customs, and a particular inquiry into their matters of faith, has enabled me, upon the whole, to represent things as they are amongst this, in many

respects, interesting people. In searching into their characters and conditions it has not been my object to satisfy a vain curiosity, nor merely to throw light upon the moral chart of the world. I wish rather to elicit Christian sympathies, Christian prayers, and Christian efforts, in their behalf. Could I accomplish this, it would be my great privilege to guarantee a greater blessing to these poor benighted mountaineers than even the protecting arm of Great Britain has secured for them. I would therefore raise the "Macedonian cry," "*Come over and help us.*" Especially would I say to my missionary brethren, whose natural vigour has yielded to the "destruction that wasteth at noon day" on the plains, or whose family circumstances may make it necessary to leave their fields of labour for a more congenial climate,—*here* is room for at least twenty missionaries—*here* is a *hilly* country—a comparatively fine climate, and a comparatively simple-hearted people to labour among—*here* a missionary could have a good *log* or stone house—an abundance of cold spring water close by to drink, and many of such fruits as are common in his native land to eat;—*here* his constitution might be restored, and he might labour many years in his Master's kingdom—*here* is a portion of the great field which is already "white for the harvest." Too long has it been neglected by the Church of Christ, and her messengers. The votaries of science have penetrated to its centre, and traced its boundary—stood on every high hill—explored every valley, and trod its snow-capt mountains where foot of man never before dared to tread. With mathematical precision the heights and distances of their towering peaks have been measured. By the pencil their sublime and awe-inspiring scenery has been reduced to canvass, and now adorns the halls of the lovers of fine arts in all parts of the world. Their minerals and botanical productions have been collected by the curious to enrich the cabinets of the learned—their river-courses have been traced with untiring zeal, through perilous rocks, and mountains of snow to their sources, to increase geographical knowledge. This is all well. But while this untiring research is going on among the votaries of science, why has the mountaineer himself, for whom all the beauties of nature which adorn his dwelling-place were spoken into existence, been neglected? Why have not the feet of those who bear glad tidings preceded scientific adventurers, or at least followed in their foot-steps to these regions of the shadow of death? Shall men of science risk their lives in scaling the steeps, and spend their time in bending over the pebbles of the *Himálayas* to ascertain their quali-

ties or for vain amusement, while the ministers of Christ neglect the immortal souls of their inhabitants?

Would the heralds of the cross manifest but half the zeal, for the evangelization of these benighted mountaineers, exhibited by men of science for the promotion of their favourite cause, soon would they be gathered into the fold of our Redeemer; soon would idolatry, and superstition, and ignorance disappear, like the mist which rolls up the mountain side before the rising sun, and all the region on which they rested, shine forth enlightened, and redeemed.

J. M. J.

*Sabbath, October 13th, 1840.*

NOTE.—We trust the appeal of our intelligent correspondent will not be in vain in the Lord. We feel great pleasure in having awakened an interest in the hill tribes of northern India.—Our prayer is that it may increase until they shall all be brought to the knowledge of Christ.—Ed.

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## II.—On Hindustáni Translations of the “Word” and “Son of Man.”

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

As every thing which has a bearing on the illustration of the Bible is important, I feel inclined to offer a suggestion or two on the translation of a term in the current Urdú Testaments. It is the term “Word,” occurring in the 1st chapter of John and the 1st Epistle of John. Martyn translated it by the Arabick word “Kalma.” Messrs. Bowley, Yates, and the authors of the Banáras translation have all taken the word Kalám. I think this change was not happily made. There is no doubt but they have all made this change with the view of simplifying Martyn’s translation. There is no doubt that “Kalám” is a plainer word, and more likely to be understood by common people in common circumstances. But in these places the word is used in very peculiar circumstances—viz. as a title or name of Christ, the second person of the Trinity. And for this purpose I think “Kalma” is very much better suited. When the native reader takes up the Testament and reads “Shurú men Kalám Khudá ke sáth thá, aur Kalám Khudá thá,” he is likely to pause to ascertain what this means. He knows that “kalám” means “word,” “speech,” “discourse;” he concludes that this must be its meaning—that when God created the heavens and the earth he used some form of speech or language. But he does not suspect that it is a name or epithet of Christ. Thus the word is plain, but it does not help him to get its meaning.

“Kalma” corresponds more accurately with the Hebrew or Chaldaic word “Memra” and the Greek word “Logos.” It is the word also used in the Qurán, which gives us high vantage ground with the Musalmáns. We can show to them that the Jewish commentators, before the time of Jesus were accustomed to refer the word “Memra” and also the more ancient Hebrew word “Dabar” in several cases to their expected Messiah, and thence to ascribe divine attributes to him. St. John seems

evidently to have had this in his mind when he commenced his history of Jesus. And falling in with this Jewish doctrine he merely stated definitely that this Memra—or Logos who was with God and was God, is this same Jesus of Nazareth respecting whom there were such contradictory opinions. Then the Qurán in the Surah "Imrán" twice uses the word "Kalma" as the name or epithet of Jesus, and once in the Surah "ul Nisa." True Abdul Qádir in his translation renders the Arabic word "Kalma" by the word "Hukm," and once "Kalám," but he manifestly does it so on purpose to conceal or obliterate the force of the word Kalma. Thus by steadfastly keeping this on the high ground where Martyn placed it, we have the Tauret and Injil and Qurán uniting in a strong and unequivocal testimony to the pre-existence and dignity of the Messiah.

We can then establish from the Qurán itself that "*Alláh ká Kalma*" was the appropriate and peculiar name of Jesus before his incarnation—*that after his incarnation he was called "Jesus the son of Mary."* And this quite agrees with the Injil and the Prophets. According to them also before his incarnation "Logos" or "Memra" was his peculiar title; after his incarnation he was called "Jesus." And I think that all the ingenuity and sophistry of Muhammadans cannot evade the force of this argument. But if we change the ground by using Kalám or other words for the sake of making the subject plain, we only make the subject more confused, and surrender a vantage ground which it is of immense importance for us to keep. I think the position in which the Qurán has placed the "Kalma" and "Rúh Pák" is one of the strongest and most available positions which we can at present use in discussions with Muhammedans. It thus gives unequivocally the *elements* of the doctrine of the Trinity, and we can use them in support of the Bible doctrine on that subject.

The same argument holds, though not to the same extent, in regard to the term "Son of Man" as applied to the Saviour. Martyn translates this "Ibn Ádam"—Mr. Yates adheres to the same. Mr. Bowley and the Banáras translators (not the Banáras Committee) attempt to make it more plain by using, (the former) "*Ádam ká farzand*" and "*Ádmí ká farzand*" and (the latter) "*Ádmí ká Betá.*" Now what we want in this case is, not to simplify terms, but to use that term which most aptly designates Christ in his human nature. Of the four forms found in our current Testaments I think "*Ibn Ádam*" is the most eligible. Neither of them has any plainness about it till the person learns that it means "Jesus Christ." I suppose the Saviour in the frequent application of the term "Son of Man" to himself, had especial reference to the place in Daniel where he "saw in the night visions that one like the *Son of Man* came, and there was given unto him dominion, and glory and a kingdom, that all people, nations and languages should serve him, and his dominion shall be an everlasting dominion, and his kingdom that which shall not be destroyed."—Daniel, in the visions of the night, saw among the Heavenly hosts one who bore the form of *man*. That one was brought prominently before him as one who was to possess a kingdom and dominion that should be universal and perpetual. There is no doubt that this was with the Jews a favorite prophecy—one on which they delighted to dwell, until the time that Jesus of Nazareth began to appropriate it to himself. And there is little doubt that the steadiness with which the Jews applied it to their Messiah was one reason why Jesus so frequently applies the term to himself. They were prepared to see their Messiah in *human form*, and to believe that though he wore a *human appearance* he was in *reality divine*. Just so in Jesus of Nazareth, we recognize both *their* and *our* Messiah. His *form*

bespeaks him *man*. His *words* and actions bespeak him more than man—declare that “in him dwelleth the fullness of the Godhead.” Now this same prophecy of Daniel is to us a precious prophecy, and one which I apprehend will have much to do in our discussions both with Muhammadans and Jews, in this country. It is therefore desirable in our translations to use and adhere to those terms which will throw our discussions back on the original ground where the prophets placed it. Thus these terms which at first seem difficult come to our hand full of meaning, and full of force. And I think that “*Ibn Adam*” is better adapted to express this term in Hindustáni and to throw the discussion back upon its origin than either *Admí ká Betá*,” “*Adam ká farzand*,” or “*Admí ká farzand*,” or any other term that is likely to be used. To my ear it also sounds more dignified and definite than either of the others.

I shall be exceedingly delighted to see the translators of the Scriptures uniform on such points. Every difference of this kind which finds its way into printed editions of the scriptures lays up unnumbered difficulties for our future use, and puts into the hands of Muhammadans the means of very much trouble and annoyance to us afterwards.

I may not however, have come to the most correct views after all on the subjects which I have thus briefly discussed. I have therefore no wish to dictate, but hold my mind in readiness to take different views whenever it shall be shown on sufficient grounds that my conclusions are hasty, or formed from insufficient data. I should be glad to see some one who is more familiar with the resources of eastern languages, and especially with the doctrines and discussions of the Jews between the time of Daniel and the coming of the Messiah, take up this subject and develop its real position and bearing.

If you think the thoughts thus hastily and rather crudely put together would be either acceptable, or useful to the readers of the *Observer*, kindly insert them—if not lay them aside.

W.

Allahabad, October 20, 1840.

### III.—Sketch of the Lodiána American Mission.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I hasten to comply with your request, as I find it in the September No. of the *Observer*. A long tedious history would be both unprofitable and altogether out of place. I shall therefore give you but a rough sketch of facts.

The Rev. J. C. Lowrie, a Missionary of the Foreign Missionary Society of the Presbyterian Church in the United States, arrived at Lodiána in the latter part of the year 1834. His attention had been directed to this region by the fact of its entire destitution, and because a door was open for the dissemination of gospel truth in the Protected Sikh States. The door to the Panjáb was then, as it still is, closed against the Missionary; but we hope the day is not far distant when the Missionary of the cross will be permitted to travel its length and breadth, making known the glad news of salvation to those who are sitting in darkness and the shadow of death. Even now we are able to do something for the people of the Panjáb. Thousands of them

come to or pass through Ludiana every year, many of whom are anxious to obtain our books for themselves and their friends. Mr. Lowrie was not permitted to remain long at this station. Ill health obliged him to remove to Simla in March 1835. In November following he returned to the plains, and in December he had the pleasure of welcoming to their field of future labor the Rev. Messrs Newton and Wilson. Mr. Lowrie's health still continuing in an unfavorable state, early in 1836, he was obliged to leave the station and return to America. Early in 1837 Mr. Wilson left the station. Since that time however the number of Missionaries has been annually increased. We now number *four*: "The Rev. Messrs. J. Newton, J. Porter and W. S. Rogers, and Mr. R. Morris, together with our wives—and one native Catechist, Goloknath.

*Presses.* We have now in operation two presses—one of them an iron press. A new iron press, of a large size has been received, but has not been brought into use yet. We have large founts of Persian, Nāgri and Gurmukhi type, and some small founts of Roman type: we have also two Lithographic presses at work. A book-binder is connected with the office. Last year we printed in Urdu and Panjābī 46,000 copies of books and tracts, making a total of 1,236,000 pages in those two languages. In this number of books are included 3000 copies of John's Gospel, and 3000 Acts of the Apostles, both in Urdu. During the present year we have printed the Gospel according to Matthew, translated into Gurmukhī by the Missionaries at this station, and the Pilgrim's Progress in Urdu (Persian Character). During the present and past years we have also printed a number of tracts in Persian, Urdu, Hindi, Panjābī, and Kashmīrī.

In addition to the Scriptures and tracts printed here, we receive supplies from the several Societies in Calcutta.

*Schools.* The English High School. This school was established by Col. Sir C. M. Wade, and supported by him for some years. On the arrival of Mr. Lowrie he was requested to take the superintendence of it, which he did with the understanding that Christian instruction was to be communicated in a prudent manner. It has since then been made over entirely to the Missionaries who now have its sole management. Col. Wade since making it over to the Mission has continued to manifest a warm interest in its welfare. Last year there were seven classes. The first had studied Evidences of Christianity, Intellectual Philosophy, Chemistry and Arithmetic. The second Physical Geography, Astronomy, part of Natural Philosophy, embracing Hydrostatics, Hydraulics, Pneumatics, Acoustics, and Optics. The third and fourth classes, Geography, Grammar, Arithmetic and New Testament. The other classes were studying the Elements of English language and translating. During the present year a change has been made in its arrangement—the lower classes have been formed into what is called a Primary School. The Primary School numbers about 40 pupils, and the High School, about 25. The exercises are commenced (daily) by reading the Scriptures and prayer.

*Boarding Schools* for boys and girls. The number in each school is *seven*. One of the girls (since married) and two of the boys, have

been admitted to the communion of the Church during the present year.

*Sabbath School.* We have a Sabbath School, composed chiefly of pupils from the High School, and a Bible class of young men, chiefly from the printing office and High School.

*Church.* We have erected a large and comfortable Chapel in one of the principal streets of the city, in which a sermon is preached every Sabbath. The language used is Hindustání. The Church numbers, exclusive of the Missionaries and families, 6 members,—making our whole number fourteen.

*Languages and Population.* The whole population of Lodiana has been estimated at 30,000 persons. Of these 7000 or more are Kashmírís, who in their intercourse with each other, use the Kashmírí language: indeed many of them know no other. Of the remaining 23,000 perhaps half speak Hindustání, and the remainder Panjábí.

I have endeavored to give you a short sketch of our operations as they are now conducted, and hope you will find it of some use in preparing the History of Indian Missions you have in contemplation.

Yours very faithfully,

R. MORRIS,

American Missionary.

Lodiana, Sept. 22, 1840.

NOTE.—We shall print all the documents received on this subject as they may afford instruction to some, while it is a sure way of preserving the facts connected with the history of Missions in India. We entreat our friends to communicate similar statements concerning their stations.—ED.

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#### IV.—*Some causes for the slow progress Christianity is making in India; in a letter to a Friend in America.*

MY DEAR BROTHER,

I have often felt a wish to say a few things to the good people at home through the medium of the *Chronicle*, in explanation of some of the latent causes from which the progress of Christianity appears so slow in India. As the dear people of God at home who contribute, and pray, and long for the bringing in of the Gentiles, have to share with us in the delayed hopes and disappointments and trials which belong to this subject; it is right they should be made as fully acquainted as possible with the outward and visible causes which operate in this case. The more they see of the silent influences at work the less are they likely to be stumbled when they find that the outward and manifest results do not seem to come up to the full measure of the means and efforts used. And their faith and prayers and expectations will bear on the subject more exactly as it is.

I mentioned in a former letter, which I hope you have received, the extent to which the native mind is filled—utterly filled—with legendary tales, all of which are decked in the strongest colors of romance. Hence

many times the very strongest announcements of the Bible often only serve to throw the mind back into the midst of them, and make them think how utterly vapid and feeble are the strongest figures and illustrations which we use when compared with those which are common among themselves. Where they are familiar with men "weeping tears of iron," and figures equally strong on all subjects, the strongest statements that Christianity makes are considered as only second rate. Immemorial custom has taught them not to accord to any the character or title of an author until he is able to write his sentiments, or doctrines, or what he wishes the people to read, in *Poetry*. A prose writer is regarded merely as an aspirant to a name of which he is unworthy. Hence nearly all their works are written in verse. Hence too that extravagant fondness for the gingling, measured lines of poetry so characteristic of Asiatics. Hence too the florid style of poetry decked in the most exuberant and gorgeous imagery has transfused itself through all the Prose which they do write. Thus the commonest prose writer cannot write on the commonest subject without striving to soar into the regions of poetry: *e. g.* A common approved writer now before me, speaking of a few of the hangers-on of a great man in office who were begging some appointment from him, instead of saying "they indulged sanguine hopes of success in their application," says, "the rose of desire bloomed in the garden of their expectation." This is but one of a score which are found in a chapter. Take one other specimen; it is a reply to an order about some work. It begins thus—"Your devoted slave Sikandur, having performed the ceremonies of the prostration and the dependency of slavery, sendeth health to the 'Qibleh\*' of this world and the next, at the petitioning place of the servants of your heavenly palace, I became dignified and elevated with the honor of the auspicious contents of the illustrious mandate that was issued in the name of this meapest of your slaves, on the subject of repairing the fort of Rajore," &c. And this is found among the forms of law where perspicacity and plainness are peculiarly necessary. Capacity in this kind of gorgeous decoration is that which in a great measure gives character to a writer and brings his services into demand in this country. And the simple un pompous "doctrines of the cross" in the hands of foreigners, can do very little at captivating the ear in this style.

Again the native works contain many very judicious reflections and precepts, mixed up with a great deal that is childish and even corrupting. So when the *Christian stranger* repeats the purest sentiments and precepts from the Bible in their presence, they are even ready to reply "We have so and so in our books just like that," and immediately set their minds at work to show the similarity of their moral precepts with those we wish them to receive as *new*.

Again natives have to do with *despotic* mind in all the affairs of life. Hence all their skill and training bear on the point of learning how to manage mind in this form. The books which are prepared for the

\* "Qibleth" means the place towards which one turns in prayer, as the Musalmáns do towards *Mecca* and the Jews to *Jerusalem*.

especial use of Kings and Rulers bend all their powers to the preparation of rulers to rule and manage men in the way of absolute despotism. And all the training and experience of the common people are directed to the management of mind (especially of superiors) in that form. One of their first and highest efforts is to learn "with the water of endurance to quench the fire of anger." And by means of cunning and artifice to get that which they cannot obtain by power. And every man must adapt his mind and all his measures to be treated by all above him as a slave, and make up his account by bearing down the harder on all below him. The ramifications of this run through the whole framework of society, and in a thousand forms retard the progress of society from the present to a later state.

Again Christianity comes into a land where all the channels of thought are in almost every possible form pre-occupied in favor of some of the native forms of religion. Thus even a *virtue*, or excellency of character can scarcely be named which does not to their ear express some of their own forms or modes of worship. Thus "believer" is to a Christian ear a very familiar term and full of meaning. So is it in Hindustán. But here it means belief in Muhammad and the Qurán. And if we change and compound a word to express the idea, still the elements of that new word point to the Qurán and its prophet. When we speak of "Musalmáns," we use a term "*Ahli islum*," (the most popular term for Musalmáns) we utter a term which means "Master, a possessor of *safety* or *orthodoxy*," whilst we are labouring to show that this very people are far from either *orthodoxy* or *safety*. If we use the term "*Kalam-ullah*," (Word of God) it means the Qurán as distinct from the books of *Moses* and *Jesus*. If we use the term "Qurán," or its more popular form "*Furkán*," it means the book which "distinguishes *truth* from falsehood." When we speak of "*Ahlullah*," (people of God) it means dervises, faqirs, &c. When we recommend "piety," and the "fear of God," "deadness to the world," &c. we are in danger of requiring people to throw off their clothes and besmear themselves with dirt, and forsaking society go and dwell in the jungle.

Thus Christianity has to wear or cut for itself *new* channels, whilst all the old channels are flowing full and strong with a tide which carries far away from where the Bible bids us to go. The languages of India are copious and capable of expressing great varieties in the shades of thought. But it seems as if almost every possible combination is already brought into the services of the current forms of religion. So that Christianity has to take one of three alternatives; viz. either stand back and be content with very few simple, religious and theological terms, and express the most important and oft-recurring ideas by a tedious circumlocution, or attempt to form *new compounds*, the elements of which will still point to persons and opinions which Christianity proves to be false and unworthy such honor, or come forward with a confident and vigorous step and wrest a sufficient number of the most clear and simple and expressive terms already in use and appropriate them to its own use. The latter is the alternative, which I think it were most desirable to choose. *e. g.* The word "Kalá-

mulláh," "word of God" is perhaps the most simple, musical and expressive which the language affords; and if we have to stand back at respectful distance and yield the term entirely to the Qurán, and use some other compound or circumlocution in its stead, we tacitly give them the vantage ground. Thus in a whole class of most important terms Christianity has to consent to the enemies occupying the vantage ground, whilst it occupies the plains and vales below. As a matter of policy this is not wise. When military men make a hostile advance into a country, their first and steady effort is to get possession of the *forts* and citadels, and eminences from which they can with ease bring their artillery to bear on the surrounding lower grounds. Whether Christianity will take no valuable hint from the policy of the world or not remains to be seen. Hitherto the aspect of things seems rather to say "no." Christians seem hitherto to be toiling each in his way to mould or form, or compound such terms or circumlocutions as will express the religious and theological terms of the bible without encroaching on the ground conceded to the qurán and the shástras.

And thus until Christianity shall have either formed or appropriated terms to express her important and oft-recurring doctrines, terms which will be recognized as implying just what the Christian preacher wishes to express, the power of Christian instruction will be greatly diminished.

Thus it will be many years before Christianity will have learned the exact force of her own terms, and have the lines drawn around the definition of terms used, so as to have it known exactly what is meant. But as Christianity goes forward in this work, exhibiting her doctrines and fruits along with the terms she uses, and thus illustrating their exact meaning, the announcements of the great truths of the Gospel will be constantly acquiring new strength.

Now whilst Christianity is thus, as it were, feeling her way through this mass of preparatory work, let not Christians who dwell on the opposite side of the globe, are acquainted only with the simple, clear, and holy doctrines of the bible propounded in well-understood terms, be stumbled or perplexed when they seem to see the results of the gospel preached in this country not proportioned to the means and appliances used.

When Christianity shall have made a *channel* for herself, and when the ground is more thoroughly explored, and the high grounds and citadels are a little more in possession, on the principles of mere human calculation she will begin to exert and exhibit a very different power in possessing the country. Add to this the assurances, of Him whose cause it is, that "the kingdom given unto the Son of man is such a kingdom that *all people, nations and languages* shall serve him: that his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed; then the faith that was wavering cannot but be strong. The vividness, the hope, the panting expectation of immediate and greatly abundant fruits, will give place to that more deep and steady faith of the Prophets which saw the certain establishment and glory of the Messiah's kingdom through a far more extended tract of time than now lies before

us; and led them to act steadily on the connections of that faith though they saw that not to themselves, but to other generations they did minister in the toils and labors and privations which they endured.

As ever, your affectionate brother,

J. W

*Allahabad, Oct. 16th, 1840.*

### V.—*The Temples of Wún in Nemár.*

The province of Nemár is interesting for its fine diversified scenery and several interesting places. The climate during the rains and cold weather is agreeable, but during the months of March, April and May, it is considered the hottest part of India; its fervid heat is then particularly ungenial to a European constitution. Wún is a small town in this province, and from the number of old Jain and Bráhmán temples in its vicinity must have been the residence of a considerable number of those two sects. The present inhabitants, however, know but little regarding them; some are not at all respected, a few (Bráhmánical) which contain Lingams are resorted to by the wretched inhabitants for the benefit of púja; only one of the Jain temples is visited by the Banyans, of whom there is a very small number, and that they have not thought proper to have cleaned out. However, I should have thought it more strange if so dirty and absurdly prejudiced a set of people as the Banyans had ventured on having their temple cleaned out, for, from the neglected state of these temples, they must contain many a happy, contented insect, which would have been brought to an untimely end, had the use of a broom been ventured upon.

Last hot weather, I passed through Wún; it was one of those closely hot, sultry days that precede the setting in of the rains, which draw the perspiration from the body like the action of a heated oven on a piece of meat. I was anxious to visit the temples during the day, and once ventured out, but after inspecting one was obliged to retire to my resting-place much discomfited, for the heat and glare combined were irresistible. It would have been an excellent state of atmosphere for Monsieur Chabert to have practised upon. I was compelled to hide my diminished head. However, during the day I was indulged with a dust storm and slight sprinkling of rain, which enabled me to visit them some time before sunset.

Temple No. 1 in the town is dedicated to Mahádeva. In front is a detached pillar with capital on the summit, on which are four stout figures, (one on each side) on their bellies, very similar to the cherubim we sometimes see outside the churches in England. The base is square, and on it are some carved bulls. The steeple of the temple is of a pyramidal shape, open in the middle of its faces, and hollow inside; the corners are friesed; at the entrance are two shafts of pillars on each side of the vestibule; one side is uninjured; they are merely half pillars; above them are very well carved figures on their bellies; on each side of the entrance are longitudinal carved lines; at the base of each side of the entrance are seven female figures in alto relievo, all in good condition but one; on the ceiling are some well executed medallions; in the centre is a large one very well worked; inside below are two Lingams and on each side are some carved figures; outside are a number of carved figures of both sexes, seated and standing in recesses; the sides of the temple are richly carved in smaller pyramidal shapes; the top, especially in front, is falling into ruin.

Passing through the town to No. II. a small structure dedicated to Mahádeva with many detached pieces of sculpture of Hindú deities scattered about; inside are two Lingams, outside two Ganpats, a Bull and three standing figures with many smaller ones around them.

No. III. is outside the town to L. with a Lingam inside. At the entrance is carving on either side; some small figures are indulging in strange fantastic contortions of body; outside in recesses are seated figures, three of which are in a supplicating attitude. No IV. has a portico projecting in front, supported by pillars; at the bases are figures and outside are fringes of elephants, and figures both large and small in various positions but falling into decay; the inside above is ornamented with devices and figures;—in front of the portico, two pillars are thrown forward, and behind are three on each side; the east and west porticos have fallen down; pieces of sculptured stone lie about; inside the temple are eight pillars, above the capitals of which are couples of each sex; and in some three are grouped together, one playing a bansi is very well carved. The deity of this temple they called Parasnáth; in Gujárať I have always seen this character represented as seated, but here he is standing and sports a head-dress. The Márwári Banyans worship this.

No. V. On rising ground, beyond the south of the town. The exterior of this is in better repair than any of the preceding ones; nearly the whole pyramidal steeple is perfect, but there are no figures outside excepting a few that have fallen: a flight of steps leads to the entrance, at which are pillars, the capitals of which are adorned by sculptured figures; the interior is square with circular dome above, round which are carved circular lines and figures of kinds; on the sides and angles are twelve pillars; in recess to S. under the steeple is a large standing figure which the people here call Gwaleswar; on each side are figures, and about devices.

To the L. of the town. On turning to that direction passed over a rising ground, on which are vestiges of what were four pillars and left without anything to support. Further on, near the town standing in relief against a stone is a figure possessing Buddhist characteristics, it having a head of hair or a wig. It is about seven feet in height, with arms broken at the joints; there are two foundations of temples close by and several other figures, some in high relief but rather damaged.

No. VI. The best of all the Temples. The projecting portico has an apartment branching off on either side; the interior is square with a circular dome above; on each side is a projecting balcony with four half pillars, surmounted by figures on their bellies, with heads upright; there are a number of pillars to this temple surmounted by male and female figures on their bellies; on each side are figures in relief about eighteen inches in height; above and about are many others. Indeed the elaborate carving of this temple is not equalled by that of any other at Wún. Four of the pillars are very minutely worked, especially at the bases. Above is a female standing figure; the interior is about 24 feet square; in the recesses is a standing figure which differs somewhat from others which I have seen here; in the vestibule at the base is a line of seven figures and many smaller ones. The balconies are of red stone, the remainder of basalt. Inside against the wall is some writing, which differs but little from the Nágari character: an attendant said that it was in the Nimari language and professed to read it. However it was too late for me to inquire into its purport; I may do so at some other time, should chance lead me in that direction. Against the wall to L. in relief is a small standing figure about eighteen inches high, a triad, with head very similar to the celebrated Trimúrťi of Elephanta. This is a Jain temple; the

exterior is much ruined. Close by are two smaller temples, one of which possesses a Lingam : around are scattered many sculptured fragments. Beyond, under a tree with sculptured figures and foundations of temples intervening, is a small temple with plain exterior and domed roof, in good condition ; below, outside are Ganpat, Mahádeva and Párvati, and inside a Lingam ; the domed roof is very probably a modern renovation.

Here ended my ramble, for darkness was approaching, and I had no time to look after more foundations. I had, however, seen all the standing temples and I was satisfied. It is probable that these temples were formerly in the interior of the town, and on the decrease of inhabitants the Kacha buildings may have returned to mother-earth, and the paka temples remained as monuments, showing that this now small place was formerly inhabited by a large sect of wealthy, and in their peculiar religion, zealous Jains ; the workmen may have been indigenous or exotic, but they were evidently skilful handicraftsmen and excite our admiration. The neighbouring workmen at Mahesar, though excellent for the present day, do not come up to the bygone architects of Wún. As the plan of architecture of these temples is generally uniform, it is not improbable that the Hindú deities and Lingams may have been subsequent additions. The Jain religion was more prevalent in this part of the country many years ago than it is now ; and I think it very probable that Ahilya Bai from the neighbouring town of Mahesar, on seeing the disuse into which many of the temples had fallen (supposing the whole of them to have been at that time Jain temples) may have converted them (with the exception of two or three) into Hindú temples, on the same principle as she has had a temple to Mahádeva near Mahesar raised over an old Jain temple, (see O. C. S. vol. 10, p. 478.) This however is nearly a conjecture, for there may have been an equal number of zealous Jains and Hindús formerly resident at Wún, who had their temples erected by the same architects.

The country about Wún is rocky, but the vallies are fertile. The town consists of about 200 houses, inhabited by cultivators and a few Banyans. The country to the south of the town is wild and desolate jungle, with here and there a poverty-stricken village ; the country towards Mandlesar is open undulating but rocky in general. Kurgon the former capital of Nemar is ten miles from Wún ; it is still a tolerably sized town, but has nothing remarkable to boast of, being now entirely superseded by Mahesar.

About fifty years ago, when under the immediate cherishing rule of Ahilya Bai, this province must have been in a prosperous condition, but Jeswant Rao and his friends the Pendhâris, used their utmost endeavors to transform the smiling face of this formerly favored province into a cheerless waste. However, under a peaceful Government and British surveillance, Nemar is gradually resuming its wonted cheerful aspect. Nemar is principally famed as a grazing country, and its breed of bullocks is much esteemed in Malwa ; they are small but compact and hard working animals ; a good pair may be obtained for 50 Rs. ; the ghee is highly spoken of by the Hindús who it must be allowed are no bad judges of that article. Jawari and dhall are the principal products of the soil ; sufficient gram for internal consumption (not much) is grown ; wheat is imported from Malwa, famous for the fine white and sweet quality of that grain. Al, the root of a bush (*Morinda citrifolia*) from which a red dye is extracted, used in dyeing cloths and staining leather is grown here, and exported to Baroch, from which place they receive salt, coconuts, &c. Turmeric is another root cultivated and exported.

The dialect peculiar to Nemar assimilates very much with that of Malwa, and the character used is very like the Balbodh.

NEMO.

*Oriental Christian Spectator.*]

VI.—*Dissenting Ministers and Cantonment Burial Grounds.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRs,

It is apprehended frequent difficulties have arisen between Dissenting Ministers and Episcopal Chaplains with reference to the former officiating in Cantonment Burial Grounds. Indeed within about the last three years two cases of this kind have occurred in connexion with the Orissa Mission. In the former instance the late Rev. R. Arnold objected to the Rev. A. Sutton officiating in the Burial Ground at Cuttack, and after some discussion the whole affair was referred to the Bishop of Calcutta, who refused to interfere with such long established usages. In the latter a few months ago the chaplain of this division expressly prohibited to the officer commanding, my officiating here. I felt assured he was assuming an authority which did not belong to him, and one in which the Government of this country would never justify him; accordingly I referred the matter to the Governor of Madras in council with whose reply I have been favored. As the result if known, may tend to prevent future difficulties on this subject, allow me herewith to enclose copies of letters dispatched and received by me, which you will greatly oblige me by inserting in the "*C. C. Observer.*"

Yours sincerely,

J. STUBBINS.

(Copy.)

To R. Clerk, Esq. Secretary to Government.

SIR,

I do myself the honor to request you will have the goodness to lay the following subject before the Right Honorable the Governor in council for his Lordship's consideration, as I and my brother dissenters at this station feel it a matter of severe consequence, and trust if we have been unjustifiably interfered with we may be relieved from the restriction which has been laid upon us.

It has hitherto been considered that the Burial ground at this station is open for the reception of the dead of every denomination of European Christians and their offspring; and that any minister, Dissenter or Episcopalian, is at liberty when requested to officiate, as the ground is not consecrated, and no objection on the part of any minister of the Episcopal church has ever that I am aware of been made.

When the Rev. R. W. Whitford, the Chaplain of this division, visited the station last month, he informed the officer commanding that he had heard that the dissenting minister had officiated in the Burial ground, and that he had interred there the unbaptized child of a dissenter, but that he (the Rev. R. W. Whitford), now took the liberty of distinctly prohibiting any person who had not been baptized being buried there, and any dissenting minister officiating under any circumstances; and also every dissenter (in other respects qualified) who was

not so far an Episcopalian that he could and would use the form of Burial service as contained in the Book of Common Prayer "without impropriety or variation."

It will be seen that the above prohibition affects every Christian community, for not unfrequently are infants so suddenly removed that even where parents desire it they cannot have their children baptized. Others again conscientiously object to infants being Baptized at all, believing Baptism to be an ordinance to which only believers in our Lord Jesus Christ can attend. In these and other cases the rites of sepulture would be denied in the common burial ground.

The second part of the prohibition refers to Dissenters generally who could not use the form of service, &c. but particularly to Dissenting ministers who are prohibited officiating under any circumstances.

Now, sir, it is well known that Presbyterians, Congregationalists, Baptists, in short every denomination of Dissenters, decidedly object to, at least the indiscriminate use of the burial service as contained in the Book of Common Prayer, and to make the use of that a *sine quâ non* to interment in the public Burial Ground would be at once virtually to shut it up against numbers of European dead, in which case no considerable proportion of the Honorable Company's Servants both Civil and Military, with many others not ranking in either of the above classes, as Missionaries, merchants, &c. who have an equal right to Government protection, must be buried by the side of the high road, the effect of which upon the European and Native community, and especially upon the minds of surviving friends, will not be difficult to divine. It must also be esteemed an invidious distinction and persecution too that Dissenting ministers are prohibited officiating when requested, especially for members of their own church, and in the absence too, as in the present case, of a resident Episcopal clergyman.

It is apprehended to be contrary to the avowed liberal principles of the Honorable Company that religious party considerations should have had any influence in providing cemeteries for the burial of their servants as well as Europeans generally and their offspring, or that it was ever contemplated making the use of any particular form of service a *sine quâ non* to interment, or that Dissenting ministers should not officiate.

Trusting his Lordship will give this subject his serious consideration, and if possible relieve us from what appears to have been a needless and unjustifiable restriction,

I have the honor to be,

Sir,

Your obdt. servt.

J. STUBBINS.

*Berhampore, near Ganjam,*  
Aug. 25th, 1840.

(Reply.)

*Ecclesiastical Department, No. 176.*

*Extract from the minutes of consultation under date the*  
15th October, 1840.

Read the following letter from the Right Rev. the Lord Bishop of Madras.

(Here enter 18th September, 1840.)

The Right Honorable the Governor in Council observes that the number of Protestants in this country of every denomination is very small, and that it would be impracticable or at least superfluous, to provide each sect at every station, with a separate place of interment.

His Lordship in council conceives, that it would not conduce to harmony and good feeling, if the performance of the service of the Church of England were insisted upon at the funerals of Presbyterians and Dissenters; that the religious feelings of those present on such occasions, will be generally best consulted by the interment of the dead according to the forms of the religion which they professed while living, and that under the circumstances above adverted to, such a course can hardly be held by any to desecrate the common burial-place of all.

The Governor in Council is not therefore prepared to order any deviation from the practice which he has reason to believe has hitherto prevailed of allowing the use of the Burial Grounds at the different stations under this Presidency, to all denominations of Christians, without rendering the performance of any particular funeral service compulsory.

(A true extract.)

(Signed) ROBERT CLERK,

*Secretary to Government.*

*To Mr. Stubbins, Missionary, Berhampore.*

#### VII.—*Revival of the Lord's work, in Ross-shire, North Britain.*

The body of Christ is one; and this unity is manifested in that sympathy which we severally feel with its most distant members. There are many in India who take a deep interest in the progress of salvation, even in the remote districts of Scotland; and who will rejoice to hear that the Spirit of the Lord is still recognizing in that land a portion of the Redeemer's great heritage. It will appear by the subjoined extracts, both from private letters and public papers, that there is a spirit of deep concern and anxious inquiry about salvation sprung up among hundreds, if not thousands, within a short period of time. The minister referred to, as the chief instrument in this work of grace, is one well known to those connected with the north of Scotland; to those who know him not, a notice from a correspondent would be of little consequence.

Suffice it to say that he is a minister of 35 years' standing; has been well tried and proven in the Church; has been

honoured of God in the conversion of thousands\* ; and that to him scenes of excitement are no novelty. Concerning his own share in these, he has himself ever been silent;—and it is therefore left for others to describe them as best they can.

Let the facts speak for themselves ;—we give them as we have received them.

*No. 1.—From a correspondent.*

“ *Tain, July, 1840.*

“ It hath pleased the Lord to awaken many dead souls lately in this corner of his vineyard. The preaching of Mr. Macdonald of Urquhart (or Ferrintosh) has been made the means. It began in a neighbouring parish (*Tarbet*) on the Monday after the communion. Numbers were crying out, during preaching, for ‘ Christ,’ and that their ‘ souls were lost.’ Many were able to bear their agony in silence, though their hearts were like to burst at the view they got of their lost estate. Mr. Macdonald remained amongst them, and many soon found Christ and peace.

“ Our communion (in *Tain*,) was immediately after; and although there seemed much feeling and attention, there was nothing very remarkable until Monday evening, during a Gaelic discourse by Mr. Macdonald. I was glad I was there to witness so striking a scene; for about the middle of the sermon, from every corner of the Church were heard cries of the greatest distress. Mr. Macdonald remained some days labouring here, and at *Tarbet*, where so many were concerned; and I witnessed here, on another evening, after sermon in the open air, the same deep feeling. I think I can never forget the sight of young men borne along between two, weeping as if for a first-born or an only son; and young women, gaily dressed, in the same state; not to speak of hoary-headed sinners. I trust, very many will shew the world, by the fruits, that this is a work of the blessed Spirit!”

*No. 2.—From a correspondent.*

“ *Urquhart, 19th August, 1840.*

“ I am now going to mention a much more important subject. In the parish of *Tarbet*, for twelve months past, the people have manifested an increasing desire to attend prayer-meetings, Sabbath-school instructions, as well as regular church service. On Monday of last year’s communion, whilst Mr. David Campbell [their minister,] was preaching, there appeared a shaking among the dry bones; and since then instances of conversion have been occasionally occurring. This year, on Monday of the communion it was proposed to have an additional sermon at 6 in the evening, in the church, and in the Gaelic language. This seems to have been the commencement of a great revival. Mr. Macdonald was obliged to stop preaching for some time, and order a few verses of a Psalm to be sung, the crying and weeping were so general. Some persons screamed out and spoke aloud—many were unable to leave the church or churchyard for a considerable time, from the agitated state of their feelings.

“ On Tuesday evening following, Mr. Macdonald preached at *Tain*, to a large congregation, *with similar results*. The Rev. C. Mackintosh [the minister of *Tain*] has had an evening sermon on the Sabbath, and an additional prayer-meeting, during the week, for nearly a year:—and by these means good has been done.

“ On *Tuesday* last (August ) Mr. Macdonald again set out for *Easter-Ross*. *Tuesday* evening, on his way, he preached to nearly 3000

\* We say *thousands*, deliberately.

people at Alness; text Job xxxvi. 18. Twenty persons are said to have been awakened. *Wednesday*; he preached at Tarbet, in the open air, in the Gaelic language—great appearance of seriousness among the people—sobs and weeping. *Thursday* evening, preached at the Tent in Tain, to an immense congregation. *Friday*, at Edderton, in Gaelic from Jeremiah l. 4, 5, 6,—several persons awakened. Same evening, in Tain Church, in the English language, when there seemed to be people affected in different parts of the Church. [N. B.—This was a month after the scene mentioned in the letter No. 1.] On *Sabbath* last, Mr Macdonald preached an evening Gaelic sermon *at home* (Urquhart). His text Habakkuk iii. 2. ‘O Lord, I have heard thy speech and was afraid!’ He said, in a striking manner, ‘My friends, you have for many years been hearing my voice; but, will you not now hear the words of God himself addressing you!’—We trust the Holy Spirit was poured out—about *one hundred* were alarmed:—but none can yet say with certainty, what it will turn to. The people awakened here, are of all ages, but chiefly young persons.”

*No. 3.—From the INVERNESS COURIER of August 26, 1840.*

“The great Religious movements which are taking place in various quarters of this country, are drawing a large share of attention; and a short account of what has occurred in the parish of Alness may not be uninteresting to some of your readers.

“The usual fast-day preparatory to the celebration of the Lord’s Supper was held on Thursday the 30th ultimo, but nothing remarkable was observed on that day. The first symptoms of any thing like an awakening made their appearance on the Friday evening, when, under the ministrations of that faithful and self-denying servant of God, the Rev. Mr. Macdonald, Ferrintosh, a considerable number were brought under concern, and made to cry out beneath the stings of an awakened conscience, “What must we do to be saved?” During the sermon which completed the duties of the Sacramental Sabbath, the movements in the congregation, which had been begun on the Friday evening, were increased to a much greater extent. Then, but more especially on the services of the following day (Monday), one could not cast his eyes around in any direction among the thousands collected on the occasion, without witnessing in almost every half dozen of hearers, one, if not more, deeply moved, some sobbing audibly, others, evidently by the greatest effort, restraining themselves from bursting out aloud, while many, utterly unable to command their emotions, gave vent in loud screams to their agonized feelings. Nor was this confined to any age or sex. The young and the aged, the gray-headed man and the child of tender years might everywhere be observed deeply affected; and we conceive we are within the mark when we say, that on this occasion many hundreds were brought under serious impressions; for there is scarcely a family in the district but has one, two, or more of its members under deep convictions. It was truly a heart-stirring sight, and we could wish that those who make a mock of such scenes could have looked upon it. Insensible to every good and holy feeling must he have been who could have beheld it with cold indifference.

“When witnessing or hearing of such events, one is irresistibly led to ask, Is this the work of the Spirit of God? Though time alone can give a *perfectly* satisfactory answer to this question, yet there are circumstances attending this particular work which tend to show that it is indeed genuine, and not spurious. This revival has followed the means which the word of God teaches to employ. Prayer meetings have for some time been established through the parish by the faithful and zea-

lous clergyman, Mr. Flyter, who has now had the satisfaction of seeing his labours blessed, and his supplications answered. There was nothing in the instrument which could lead us to attribute the result to him. He is well known to all who heard him, and his style of preaching is as familiar to most of them as is that of their own clergymen; and he has been often known to proclaim the thunders of Sinai with as much, if not with greater force, on previous occasions. Indeed, the terrors of the law and the consolations of the gospel were, as they ever ought to be, blended together.

“But whatever opinion may be formed as to this interesting event, it is a matter too serious to be laughed at or ridiculed; and sure we are, no man who has the fear of God in his heart will talk scoffingly or in mockery of such scenes. Reason against them, pray God to arrest their progress, if convinced that they are mischievous in their tendency; but, beware of hurling at them the withering sneer of contemptuous scorn. If genuine (and what good man would not wish to believe so), they are a token for good, and a proof that, desert her who may, God has not forsaken his church; and that in the difficulties into which she has been brought by Iscariots within, and Herods without, He will stand by her and defend her, and bring her unscathed out of every trouble that can assail her.”

No. 4.—THE WITNESS—*an Edinburgh Paper, July 22, 1840.*

“We owe the following letter to the *Montrose Standard*. The Editor, a respectable intrusionist, and not at all more inclined to patronize revivals than most of his brethren, describes the writer as a person of unquestionable veracity and great sobriety of judgment. We deem his testimony valuable. Mr. Burns of Kilsyth would have written a different kind of letter in the circumstances, and so would the Rev. Mr. Pirie of Dyce; but it is something to be put in possession of the evidence of an individual who at least strives to write fairly, and who, if devoid of the experience of the one clergyman, would shudder to employ the language of the other.

“Tain, 15th July, 1840.

“MY DEAR \* \* \*,—I write you very hurriedly, to inform you of a fact of absorbing interest in this quarter at present, as I am anxious to anticipate the newspaper accounts of it. I mean, a religious awakening in the parish of Tarbat, and in part also in Tain, through the ministry of Mr. M'Donald, Ferrintosh. The sacrament of the Supper was dispensed at Tarbat a week from Sabbath last. Many persons were affected by Mr. M'Donald's preaching, but nothing remarkable was observed until the concluding service on Monday, when an extraordinary commotion spread through the congregation—many crying out in agony—many groaning—many weeping bitterly. He preached again that evening, and has preached several times since. Every night several have been awakened, and several now have found peace, and rejoice, as there is reason to believe, in Christ. One instance:—The man who, as the minister of Tarbat informs me, manifested the most painful bodily emotion of all, was first startled on Sabbath by seeing his wife proceed to the communion table; he used to persecute her for becoming so religious, but he did not know before that she had applied for admission to the Lord's Supper. Mr. M'Donald, in his table service, was led (accidentally? or providentially?) to state, that on the great day we should see the wife enter heaven, and the husband shut out. His agony became inexpressible, and continued for several days; on Saturday, he was rejoicing, apparently on good grounds.

“I have not been at Tarbat; I must briefly mention what I have witnessed here. On Thursday,—there were several cases of awakening

—on Sabbath many. On Monday evening, Mr. M'Donald preached in Gaelic in church; and there occurred the most heart-rending scene I have ever witnessed. Towards the close of the sermon, the groans and cries became so great that the preacher was obliged to pause, and give out some verse of a psalm. Several fainted—many were groaning in agony—*very many were weeping*

“Now, I have *honestly* tried to account for this awakening on natural principles; and honestly, I am obliged to say, I cannot. I have supposed it *sympathy*; but long before the crying began, or those in one part of the church knew that those in another part were affected, many, many were weeping unnoticed, save by a few *observers* near them; every observer thought the commotion began first in his own part of the Church—it was so instantaneous; it was *impossible* it could be from sympathy (though very many, of course, were violently excited, when the emotion of those who were awakened, burst forth so violently). Throughout the parish there are many in deep distress and anxiety. I have seen two; one a boy of thirteen; I asked what moved him; he repeated certain expressions of Mr. M'Donald's. I have seen a woman in the deepest anxiety to be found in Christ. The most notorious prostitute in the town is awakened. They all can tell the *reason* of their alarm; it is not sympathy, then. I have tried to account for it by the eloquence of their preacher; but I have often heard him preach as eloquently, as forcibly, as alarmingly. The only *outward* antecedent circumstance was much prayer by the parish minister and others for an awakening; much and constant prayer among “*the men*” for the effusion of the Spirit, and many meetings among the pious for that purpose. But outwardly such meetings can never account for the awakening of the careless, the profigate, and the light-headed. Account for it how you will, I have *honestly*, stated the facts.”

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“In the first Confession of Faith, drawn up by the Church of Scotland (1560), there is a section occupied by ‘the notes whereby the true Kirk is discerned from the false.’ ‘Sathan from the beginning,’ it is stated, ‘hath laboured to deck first his pestilent synagogue with the title of the Church of God.’ And hence the necessity of some distinguishing test.

“Now, one of the ‘assured’ tokens, it is added, a token which the false Church does not borrow, is ‘the faithful preaching of the Word, as revealed in the prophets and the apostles.’ We are convinced that, tried by this test, the revival in Ross-shire will be found to be of no wild or extravagant character. We are not quite unacquainted with the clergymen named in the letter; and we know that sounder or more Scriptural divines are not to be found in connection with the Scottish Church, nor yet more judicious men. All our readers would sympathize with us in our feeling of pleasure of seeing, that ‘*the men*’ have been engaged in the work of revival at Tarbat, did they all know who the ‘*men*’ are. They are the venerable relics of the religious peasantry of a former age—a race well nigh worn out, even in those northern districts, and which, in the greater part of Scotland, entirely disappeared more than an age ago. The reader has but to cast his eye over the death Testimonies of Naphtali, or the Cloud of Witnesses, in order to acquaint himself with the character and the theology of ‘*the men*.’ Some of them have been living in the parishes of Moderate ministers for many years,—travelling far on Sabbaths to hear clergymen of the better school,—maintaining churches in their humble cottages, when all around them was sinking into a state of indifferency and torpor; and boding gloomily for the future as they grew up in years, and saw their devout friends and cotemporaries dropping, one by one, from beside them, and

men of a different stamp rising to occupy their places. It is something to see such men in their twilight of life, for the greater part of them are far stricken in years, finding cause of joy, after a long and dreary winter, in the indications of a second spring time. It serves, besides, to connect the present with the past by more than mere association, and furnishes as a guarantee for the nature of the present awakening, the experience of men recognized, both in their lives and their beliefs, some of them for more than half a century, as Christians of a high order."

These testimonies are sufficient to attest the fact that there existed, at the time referred to, an extraordinary degree of concern on the part of very many people, in regard to their eternal interests; and that this state of concern was felt to be of a very unusual kind, and not to be accounted for on ordinary grounds. Let the following circumstances be considered.

1.—The *Parishes* in which these extensive movements have taken place, have not now been hearing the Gospel for the first time. By no means. *Tarbet* was for many years favoured with the pious ministry and spiritual preaching of the late Rev. W. Forbes. *Tain* long enjoyed the presence and ministrations of one of the holiest and most fervent of God's servants, the Rev. Dr. Mackintosh, who is gone to his heavenly rest. *Urquhart* also, for more than a century, has been blessed with a succession of Gospel ministers, some of the chief lights of the country. *Alness* and *Edderton*, until lately were not so favoured;—still, nearly half a generation (or fifteen years) have passed, during which they too have had the truth preached with sincerity and with purity;—and even when they possessed not the Gospel themselves, they were in its near neighbourhood.

2.—The chief *instrument* employed was not a stranger just come amongst the people affected, or one whom they had not before known. He was well known to those several parishes; for, during many years past, he has been in the habit of preaching in them, and so has become familiarly known to the people. His tones, his gestures, his divisions, his applications, are familiar to the Highlanders of Easter-Ross. For twenty-seven years has he been preaching amongst them;—so that his name is a household word with them. In his own parish also he has ministered during that period; and has ever seen the pleasure of the Lord prospering in his hand, in a greater or less measure.

3.—This revival was *unexpected*. There was no previous excitement of mind, calculated to induce the persons interested to lay hold of even a straw, as an indication of a self-created movement. The intentness of mind was fixed on the Gospel of Christ, and not on a revival as a distinct and individual thing; and when the burst of irresistible feeling came, under the

sceptre of the Gospel, then was there surprise and astonishment. In some of the places there was no thought on the subject at all; and where there was, it was not concerning the peculiar externals of a revival, but concerning the grand realities of salvation.

4.—Different persons, and of different views in religion agree in the peculiarity of this work, as manifested to them and witnessed by them. By all there is shewn a desire to write cautiously, but decidedly as to the facts of the case. The one class ascribe the effects produced to something extraordinary but impalpable;—the other class at once attribute it to the agency of the Holy Spirit of God, because it corresponds with what is attributed to that agent in scripture.

But why multiply considerations to shew what, we trust, few of our readers will feel desirous of doubting—Let us rather improve the tidings which have been related, by a few serious thoughts, that may edify us, in our several spheres of action, as the servants of the Lord.

He that hath sent such a blessing *there*, is *our* Master *here*. He is the same Jesus—the same in remote Britain, and in this India. The trophies won there, He wears here. Our Master is honoured, and that is enough to us;—and if we mourn that he is rejected by the Hindu, let us rejoice that he is accepted by the northern Highlander, although we could desire to include both.

How *mighty* is the Spirit of God when He comes forth in power! As Sampson rent the lion, so rendeth He a congregation at once. He hath no law of numbers; He doeth as seems good to Him. If there be a semblance of proportion in His operations, it is that He will honour most the agency of those who most honour His ministration. This has been manifest in the agency chiefly employed in the northern revivals—it has ever been distinguished for a distinct, constant, and powerful magnifying of the ministration of the Holy Ghost: alas! how rare a thing!

How unnecessary is the formation of *new* schemes for the conversion of sinners. The old one is not become feeble with age. The gospel, if preached in the spirit of the gospel, is sufficient in its original form for its original ends. Without any change, save in the purity of its ministration, and in the measure of the Holy Spirit's power accompanying it, the whole world may be converted in a day. No change would be required in its agency, save the multiplication of its messengers. Every minister has in his hand what will one day convert India.

If the time and measure of the effusion of the Spirit, depend

on the will of God, O how careful ought we to be that we *displease* Him not, seeing that we deprive ourselves and others of a blessing so vast ! How often may ministers, by some besetting sin, quench the Spirit, and make it inconsistent for that holy agent to work by them, until they be purified from their iniquity. Ministers should never forget, that, whilst they are wielding the pure Gospel with all its power, they may be offending in some other form the Holy Spirit with all His power :—and so, all will be in vain, and yet they may wonder “ *Why.* ” Deep humiliation of soul, and vivid holiness of life, are concomitants of agency in true revival ;—and no expense of thought in preaching, no earnestness of effort, will ever bribe the Spirit of Holiness to signalize the ministry of the worldly, the sensual, the vain, the compromising, or the inconsistent. It matters not that their sin may be secret ; God will openly act on that which is secretly done. “ If I regard iniquity in my heart, my God will not hear me ! ”

Who can tell *when* God will work ? It may be to-day, or to-morrow or a year hence, or a generation after we are gone. Why then do men reduce the extension of the Gospel to be a matter of numerical calculation ? There is no law of increase in the gospel kingdom, that man can apprehend ;—for every conversion is by a direct divine agency. Now, who can calculate when *that* shall be put forth, or on whom, or on how many ? There is a law of *operation* indeed ; but, that is not of *increase*. One man preaches the gospel for thirty years and sees but a few conversions ;—in another case, a man preaches one sermon and a hundred are converted unto the Lord, besides some hundreds more awakened. No man could foretell this ;—neither would any one have said that under the former ministry, faithful it may be, conversion would be so rare ; yet, so it is—and it is good for us that it should thus be. We cannot endure to hear men talking of rates of conversion, and rates of entrance into the ministry, as they would talk of insurance tables and the rates of national population. This is God’s work—and this is better than all our rationalized rates. He that hath his hand on man, and his eye on God, is the true calculator.

How should we be always *ready* for divine interposition ? How should we be as servants that wait for the coming of their master, whilst we are in the church, the chapel, the bungalow, the school, the street, the bazar, or on the river side ! Oh what daily supplication, what daily watching, what daily contending, what daily faith, are needed in order to receive the blessing that may be hovering over us, ready to burst on our heads ! Are we ready then in spirit ?

Could we with humility bear "the opening of the windows of heaven?" Would there be no sectarian vaunting—no individual vanity—no invidious comparisons—no love of religious notoriety—no preference of schemes—no impatient urgency—no claims of priority—no—but we cease from the theory—what is the reality? The writer feels himself to be thus unprepared, and owns it as his sin:—what saith the reader? Look and see!—alas,

"THERE IS NONE THAT STIRRETH HIMSELF UP TO TAKE HOLD UPON GOD."

J. M. D.

### VIII.—*The Missionary Conference.—Rejoinder to T. S.*

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

It may seem uncourteous to allow the respectful notice of my letter taken by T. S. to pass in silence, may I therefore request the insertion of this rejoinder, and with this I make my bow.

T. S. is quite right in saying that he and I have other matters to mind than controversy, at least the remark applies to me. I have no wish to provoke or continue discussion. My remarks on the resolution of the Missionary conference, as expounded by T. S., I consider rather as a testimony against it than any thing else, and here I am willing to leave it, and I do so the more cheerfully as since my remarks were written the review of a work has reached me, though not the work itself, which appears to me to contain a suitable antidote to the above resolution and exposition.

T. S. will I am sure give me credit for being ignorant of the defect in his olfactory nerves, as from his letter I suppose is the case; nor did I object to his scribeship, but simply to incompetence from inexperience to pronounce with so much confidence on the subject in hand; and here I crave the indulgence of extending my remark to his more experienced colleagues. I cannot help thinking, that the *great words* they have employed in the advocacy of a favorite system are calculated to do considerable disservice to the general cause of Missions. It is not necessary to the prosperity of institutions where English is the medium of instruction, to depreciate the clearly divine institution of preaching to the people in their own tongue. The moral of all such ultra representations seems to be, "There is nothing like leather."

How far T. S. may have embodied the views of the Missionary conference I cannot of course decide, but I hope if all who were present "marvellously agree in holding" the views he has put forth, that the attendance was unusually select on that occasion, and that many non-cons. were from some cause or other absent.

Two paragraphs of T. S.'s letter might have been spared. He discovered himself that by clerk I did not mean parson, and therefore

any implication that I was averse to an educated ministry should have been cancelled. The last paragraph might have shared the same fate, for though not so clearly expressed as it might have been, yet by the word 'some extent' I meant not the degree of education but the number of pupils and schools.

I see no relevancy in the remarks of T. S. about asking me why I do not learn the Chinese language, &c. If Cuttack were inhabited by Chinamen, as Calcutta is by Bengalis, I should think it a very suitable remonstrance. My respected correspondent may see by my first letter that I feel not the least objection to those who cannot or will not learn the native languages teaching in English, the more help the better; I wish to pour all the light possible by any and every means, into the minds of the people, but I dissent from the doctrine that teaching English is the way to bring truth to bear most effectually on the minds of the MASS of the people. This is the only point about which I am anxious.

I still think T. S. must wait a few years before he criticises the native languages. It would be doing the cause of truth and righteousness good service, if those who have a very superficial knowledge of the native language would express their opinions less confidently. I make this remark in reference to much that has been written lately on this subject. The remarks of T. S. about the time necessary to qualify a man of ordinary ability to preach in the native languages are calculated I think to do harm. Far be it from me to underrate the difficulty of acquiring and speaking an Indian language; or to convey an idea that a man may not be employed in studying it till his death, and then not be perfect, for so he may in Greek. But I can testify from the experience of our own Mission that a much less time than T. S. mentions will suffice to enable a man to make known the Gospel with tolerable clearness and saving effect.

Let a missionary resolutely commence the language in which he expects to labour, during the voyage or on landing; let him work at it every day, and in the evening regularly accompany a missionary brother in his preaching trips to the bazar, villages, or native chapel; as soon as he can, let him take a catechism and read it over with a class of boys, sit down and read a verse in turn or sing a poem with them (he will catch many words and sounds from children he will not get from a pandit); let him note new and useful words and make a point of using them in various sentences till he feels their force and extent of application; let him begin to speak at once with any persons with whom he can be familiar; and I will engage that at the close of the first year he will be able to make himself understood on most subjects, and by the close of the second he will feel his ground to go out with a native preacher on a missionary excursion in the country. Let him pursue this plan, reading at the same time missionary journals relating to his field of labour, and he will soon become a workman that need not to be ashamed, rightly dividing the word of life. I could point to many living illustrations of my advice—nor do I know of an instance where it has been properly tried, and the missionary has failed. T. S. in "Thirdly" of his first communication, furnishes us with a specimen

of his gift of speedy penmanship, and after having "as clearly established his point as any point can be," viz. that English must be the medium of communication to teachers, he concludes as clearly that the vernacular in general must be the medium of dispensing to the mass. Now this argument appears to me to be nearly suicidal. Are not the teachers of the many to have books through which to teach? and if so the labour of preparation whatever it be, must be endured, and my friend with his ready pen has rattled on to his conclusion rather too rapidly. But for the sentiments which have been so industriously circulated on this subject we should by this time have had a respectable body of Bengali literature; but alas where are the successors of the Pioneers of Missions to India!—Since the death of Pearson and our Serampore Brethren we have scarcely an addition of any importance to our vernacular book-store. Let us hope there are works already prepared which only await a little encouragement to bring them into use.

I have filled my paper: I have no time to notice what remains of the letter of T. S. Whatever force there may be in his method of making ministers I hope will be well employed. I do not love the resolution any better for his sentiments. I must not begin to praise the venerable and Apostolic Church to which I belong, because I should not know where to end, but with every sentiment of respect for T. S. and for yourselves,

I am, Gentlemen, yours obediently,

Cuttack, Nov. 12th, 1840.

A. SUTTON.

## **Missionary and Religious Intelligence.**

### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last, the following Missionaries have arrived. In connexion with the Mission of Mr. Start at Patna: Rev. J. D. Prochnow and wife, Rev. Messrs. E. Schulze, G. Niebel; Misses Henriette Just, Auguste Winter, Sophia Wernicke, Dorothea Feldner.—The Church Mission has been strengthened by the arrival of following brethren: Rev. Mr. Osborne and Mrs. Osborne, Rev. Mr. Bowman and Mrs. Bowman, Rev. Mr. Wenargerl, and Mrs. Wenargerl, Rev. Mr. Makie, and Rev. Mr. Long.—The Baptist friends in the midst of their losses have received help in the arrival of the Rev. W. W. Evans and Mrs. Evans, Rev. J. Parsons and Mrs. Parsons. Mr. Evans will most probably superintend the Benevolent Institution. We rejoice in the arrival of these good brethren: may they long abide in health and strength, and abound in the work of the Lord.—It is our painful duty to announce the death of the Rev. G. B. Parsons, late of Monghyr. He died at Calcutta on the 13th of November, on his way to Europe. Though in a very weak state, his end was unexpectedly sudden and yet was it peace. He was but in his prime, 27. He was a generous, lively, and Catholic minister of Jesus Christ, and gave promise of much usefulness. Be ye also ready.—The Rev. Mr. Becher and Mrs. Becher, arrived on the *Plantagenet*. Mr. B. is a Chaplain, on this establishment.—The Bishop of

Calcutta is on his way down, the last account reports him at Karnaul, in health and strength.—We regret to learn that Mrs. Mather of Mirzapoor is obliged to visit Europe for the restoration of her health, accompanied by Mr. Mather: she is on her way from Mirzapoor to Calcutta for that purpose. Verily we are in a land of changes and death.—Two laborers in that interesting department of labor Female Education, have also arrived. Miss Lang, who is to labor in connexion with the General Assembly's Missions and sent to this country by the Edinburgh Ladies' Association for the promotion of Female Education in India, and Miss Swinborne, one of the agents of the London Ladies' Society. Miss S. is to labor at the Central school.—The brethren referred to in connexion with the Church Mission, are to be located as follows: Mr. and Mrs. Osborne, Agarparrah; Mr. Lang, Mirzapoor, Calcutta; Mr. Mackie, Goruckpoor; Mr. Bowman, Banâras.—Mr. Parsons proceeds to Monghyr, Mr. Evans remains in Calcutta.

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## 2.—MISCELLANEA.

News from China announces the cessation of hostilities for the present, the Chinese are disposed to accede to our proposals if we give up *Chusan* and carry on our negotiations at Canton; Lin is to be punished and a large sum of money to be paid by the Chinese, and the Opium trade is to be legalized.—In the Punjab matters of a melancholy nature have occurred. The son and grandson of Runjeet Sing, have both fallen by the hand of death; the former it is reported through treachery, the latter from the falling of a beam. Dost Mahummud has been again defeated, and our arms victorious. Events are evidently coming to a crisis in the Northwest.—In Egypt all is commotion. The tocsin of war has been sounded in Syria by the British, and it is to be feared the overland intercourse will be suspended for the present.—Rumour with her hundred tongues prophecies war between England and France. We trust this is merely the idle speculation of some Stock-jobber.—An intelligent young Native, formerly a student of the Medical College, on his death-bed requested his friends to allow his widow to marry again.—A number of poor girls who had been long incarcerated in the *Kuttra* were liberated on the representations of the press.—It is stated that *Thuggee* is practised in and near Calcutta, and that the purchase of female children as prostitute slaves is still very common in our city. Surely these things, together with *Ghat murders* and the state of our streets, in reference to accidents and nuisances call for redress.—Another Sati has taken place in the Punjab. Can the British do nothing in this matter?—The British India Society lives and prospers, notwithstanding the carping of the press and the prophecies of its death.—The celebrated *Dharma Shabha* is again called upon to awake from its slumbers. A letter in the *Hurkaru*, written by an anonymous native, calls upon that conclave to prevent native Christians from holding their rightful possessions on change of religion!!! Well, let them try. The *Hurkaru* thinks the Missionaries are not prudent in agitating this matter, and would quiet the fears of the *Shabha*, by intimating that the Missionaries have but little, if any influence with the council. This may be; but they have an influence; and that influence abolished Sati, and the Government connexion with idolatry, and this encourages them to agitate every legitimate subject until they shall have emancipated both native heathens and native Christians from every species of civil and religious bondage.—Dost Muhammad has surrendered; his troops have been entirely routed by Sir R. Sale. Afghanistan is therefore conquered and now we may hope that the Gospel will no longer be withheld from the inhabitants of the far West. The Panjab alone re-

mains in an unsettled state. Thus is the Lord of Hosts giving victory to our troops—surely it is for a wise and merciful end.

\* \* We are indebted to our contemporaries the *Calcutta Christian Advocate*, the *Oriental Spectator*, and the *Herald* for the following items of intelligence and information for which we tender our best thanks.—Ed.

### 3.—TWENTY-SECOND ANNIVERSARY OF THE BENGAL AUXILIARY TO THE LONDON MISSIONARY SOCIETY.

On Sabbath the 15th November, Sermons were preached on behalf of the above Society. The Rev. A. F. Lacroix preached in the morning at the Union Chapel from Rom. i. 16; and the Rev. J. Macdonald in the evening at the same place from James iv. 17. The Rev. Charles Piffard preached at the Cooly Bazar Chapel on the same evening.

The 22nd Anniversary Meeting of the Society was held in the Union Chapel on the Evening of Tuesday last: there was a respectable attendance, as attendances go in India. The services commenced with devotional exercises conducted by the Rev. Mr. Gogerly, at the conclusion of which A. Beattie, Esq. took the chair, and called upon the Rev. Mr. Boaz, the Secretary of the Society, to read the Annual Report. This document will soon be before the public, and therefore we shall only state in the most general terms that it is very interesting; as bespeaking the faithful patience and noiseless perseverance with which the agents of the Society are prosecuting their work of faith and labor of love.

The Rev. Mr. Yates rose to move the first resolution as follows:

“That the Report, extracts from which have just been read, be adopted and circulated by the Committee.”

Mr. Yates said the Report is cheering as shewing that some good has been effected by the humble instrumentality of the few agents that are employed in the Missionary work. Compared with the great work to be achieved, all human instrumentality is weak and feeble. To go into the jungle and lay hold upon a savage tiger, to subjugate him and train him to the docile habits of a domesticated animal, seems an impossibility. Now the object of the Missionary work is to civilise men, to change their habits and modes of thinking and acting, to make those who are living in darkness and ignorance fit companions for intelligent Europeans. But this is not all; the object is still further to make them partakers of a new nature, and render them worthy associates of the pure and sinless angels. For this vast work the human agency is weak and feeble; but God works by feeble means. If you saw a man with a worm in his hand beating a mountain with it, and if he told you that he intended with the worm he held in his hand to break down the flinty mountain and level it with the plain, you would think he had lost his reason. Yet God has declared that he will thrash a mountain with a worm, and he is by the instrumentality of men, who are as worms, levelling all mountains and obstacles, and preparing a highway for the glorious advent of his Son. Sanballat and his associates derided the feeble Jews when they saw them rebuilding the walls of Jerusalem with the instruments of war in one hand and the implements of masonry in the other; and so men of the world many deride the Church and call her romantic and extravagant in her expectations; but the hopes of the Church do not depend on the number of her agents, but on the infallible promises of God; if there was but one Missionary in all India, these promises would nevertheless stand for ever.

Capt. Paton seconded the resolution which was passed unanimously.

The Rev. Mr. Lacroix moved the second resolution which was as follows:

“That this meeting records its gratitude to the Lord for those of his favors which have appeared to this and other Missions during the last year, and at the same time

it would humble itself before God for the manifold sins which have mingled themselves with all their doings; while in the spirit of a scriptural faith and earnest believing prayer, it would commence and continue the labors of a new year."

He wished to act in the spirit of this resolution himself, and he wished all other Christians to do so. Those who have done most are most sensible of their deficiencies, and all must be sensible that they have fallen far short of their duties. Yet is there cause of warm gratitude to God. His work has been going on; and the time has been coming nearer when this whole people shall cast their idols to the moles and to the bats. It might be well, in order to give some idea of the various forms of evil with which, in our Missionary work, we have to contend, to state that the case mentioned in the Report (of a Guru proposing to embrace Christianity provided the Missionaries would lend him their aid in a suit he had pending in court), was by no means a solitary one. The natives have the idea, however often they are assured that it is a false one, that the Missionaries have great influence with European judges and magistrates. They therefore frequently ask them to use their influence in order to sway the minds of the judges in their favor when they happen to have actions in the court. A Zemindar who had uniformly resisted all Missionary operations lately offered to open his Zemindary to Missionaries, to give refuge to all native Christians, and permit his ryots to embrace the gospel, provided the Missionary would exert himself in this way. He blessed God that no countenance had ever been given by the Missionaries of this Society, nor he trusted by those of any other, to those ideas. He rejoiced at the catholic spirit in which the resolution was expressed, and he trusted we would all act in that spirit. We are called on to express our gratitude for the success that has attended the labours of other Societies as well as our own. We have heard of great success having attended the labours of the Church Mission, especially at Krishnaghur, and also the labours of the Baptist Mission, and shall we not rejoice at this? What is it if we be Episcopalians or Presbyterians or Independents; what is it if we be Baptists or Pædobaptists? Are we not all Christians? Let us then as Christians unite against the hosts of Satan. When this battle has been fought and won it will be time enough to discuss our questions as to these lesser points. This is the spirit in which he desired to act, and he hoped it was also that of his brethren. While we ought to rejoice with our brethren over their success, we ought also to sympathize with them on account of their losses and sorrows. Our Baptist brethren especially have been severely tried during the past year. It may be that we shall soon be tried in a similar way. He had often remembered a circumstance from which our brethren may derive comfort under their bereavements. When a Missionary of the London Society, was on his death-bed, just in such a year to this Society as the last has been to the Baptist Society—a year in which they had lost many labourers. He said to Mr. Hill, who was lamenting over the fact "Do not be discouraged, remember that after the holy land was promised to Abraham and his seed, it was first occupied by his purchasing in it a grave. Yet God had not forgotten his promise, but in due time brought the seed of Abraham into the promised land." In like manner we may have to begin by making many graves, but the time will come when our Lord shall take possession of this land as part of His kingdom. Where are now the idols that the Greeks and Romans and our own ancestors the Celts and Teutones worshipped—ninety-nine out of a hundred of their descendants of the present day have never heard the names of Jupiter and Juno and Neptune, of Thor and Friga. So it will be in India: the day will come when the idols shall be cast to the moles and the bats, and the names of Shib and Durga shall be forgotten. In order to the realization of this glorious hope Christians must be alive to their duties. The de-

claration of Nelson was, " England expects every man to do his duty," and our Lord expects the same of those who have entered into his service. Would our recent victories in Afghanistan ever have been achieved, had officers and men in our army, from the Commander-in-Chief down to the humblest camp-follower not been more strenuous in the discharge of their several duties than Christians generally are in the discharge of theirs?

The Rev. Mr. Smith seconded the resolution. He had at the meeting last year either moved or seconded a resolution precisely similar, but there was no impropriety in committing the same resolution to him again, for every day of the past year had shewn him renewed reason for humility and for gratitude. In reviewing the doings of the past year every one of us will find that every day, yea every hour, his short-comings and sins have been abundant, and the mercies of God equally abundant, so that our causes of humility and of gratitude may be measured by the hours that we have lived. There is no better preparation for the Missionary work than humility, an habitual temper of humility and special acts of humiliation. Till a man is divested of all fancied excellence in himself, till he finds that his talents and his acquirements are all but as dust in the balance towards the effecting the great work of the conversion of a soul, he is not fitted to enter upon Missionary work. It is only when we are weak that we are strong, for then only we can be endowed with strength from on high—for God resisteth the proud, but giveth grace to the humble. With humility then on account of our weakness, with special acts of humiliation on account of our manifold sins, let us go to the good work; and God will bestow his blessing on labours performed in this spirit. But in passing this resolution you also pledge yourselves to an expression of thankfulness, and if you be Christians in reality as well as in profession, you will feel gratitude as well as express it. The report which has been read affords abundant cause for humble thanksgiving. It tells of the body of Missionaries having been preserved in life and generally in health during a year of peculiar mortality. It tells of some souls added to the church of those who, so far as human knowledge can judge, shall be saved. It tells of others who have continued to adorn the doctrine of God their Saviour by lives and conversations becoming the gospel. And it tells of others who have fallen asleep in Jesus and have gone to the enjoyment of eternal glory;—and which of these is not cause to the Christian of abundant gratitude to God?—If you be Christians you need not be told that you ought to be grateful to learn of others being made partakers of like precious faith with yourselves. You once like the heathen around you wallowed in the deadly gulf of darkness, ignorance and sin; by the grace of God you have been rescued. Well what then? Are you to be told that you ought to rejoice when you hear of others also being rescued from the devouring flood and brought to the shores of happiness and peace? But while the report tells you of the few who have been rescued, it at least by implication reminds you of the many—the millions upon millions—who are yet in the same condemnation. Let the consideration of their miserable estate be before our minds when we come to consider the third part of our resolution, which has reference to your conduct for the future. We are to enter upon our work for another year. Yes *our* work; for you and I have all a work to do. We have to plunge into the tide and stem and buffet the waves, and lay hold upon the drowning wretches and drag them out. Say not it is enough for us if we be saved ourselves. What if this spirit of selfishness had been found in the breast of the Holy Jesus? Where had you been to-day? Do you say that this one and that one swims with a bold and nervous stroke, and it is possible they may of themselves reach the shore? My brethren, it cannot be. No one has ever yet of himself

come out from the gulf of heathenism to the shore of peace and happiness. They must be rescued, and rescued instrumentally by you. We are to go about our work in the spirit of scriptural faith and earnest persevering prayer, faith in the promises of God, faith in the power of God. He only can give us strength to swim. He only can give us the power to keep afloat ourselves, much more must the power to rescue others come from Him. Hence the necessity of earnest persevering prayer. Not the mere wedging in of a general, and, so far as we are concerned, an almost meaningless petition after we have prayed for all the blessings we desire for ourselves and our friends; but a spirit of earnest importunity, a spirit of determination to lay hold upon the blessing, a spirit like that of the widow who gave the unjust judge no rest day or night till he granted her request. And while we pray we are not to neglect our work; while all our success must come from God, the use of the appointed means is ours. It was the declaration of John Elliott, grounded on the experience of a long life spent in Missionary work, that "pains and prayer, by faith in Christ Jesus, will do any thing." But they must not be separated—there must neither be pains without prayer, nor prayers without pains. When men of the world have an object to accomplish, they know that it is indispensably necessary that they should devote their whole heart to it. It was thus that Nelson overcame all the obstacles that lay in his way and rose to the highest rank in his country's service and his country's esteem. Let us do likewise, and remember that we war not in a vain service. We are called to begin this year in faith, and we may be called to begin many years more in faith before we be privileged to see the full fruit of the Missionary enterprise. But we know assuredly that whether we ever see it or not, the gospel shall be preached to all for a witness to all; and from this and all other lands the chosen of God shall be gathered out to swell the train of our Lord at His coming.

The third resolution was moved by J. F. Hawkins, Esq.

"That the business of the Society for the next, be conducted by the Committee of the past year, Mr. H. Andrews being added to their number."

Mr. H. said, Such a motion as this is generally reckoned a matter of mere form—but it ought not to be so. In appointing a Committee we ought at the same time to resolve to give them something to do. Both the treasurer, who has charge of the funds, and the other members of the Committee ought to have work given them. There must be an increased liberality on the part of Christians; there must be greater exertions made. Mr. H. in a very forcible but brief manner addressed the audience on the responsibilities resting upon us as God's stewards, and of the certainty that we must give an account of our stewardship at the last day, and this however we might get rid of our idea of responsibility now, would assuredly be felt then, and felt in a manner too fearful to be described and too awful to be contemplated with indifference.

The Rev. Mr. Macdougall in seconding this resolution begged to call attention to a comparatively new feature in the constitution of the committees of our religious Societies. He alluded to their containing so large a proportion of laymen. In the scriptures all Christians are called servants of God. In the primitive Church all Christians acknowledged their obligation to engage in the service of God according to their abilities and opportunities. There were diversities of gifts and diversities of calling: some were apostles, some prophets, some evangelists and some pastors and teachers, but all acted in accordance with their designation as servants of God, and felt themselves bound to do whatsoever they could for the promotion of his glory. But when the Church fell from her purity an unscriptural distinction was made between clergy and laity, and gradually the

idea was formed that it was only to the former that the work belonged of carrying forward the work of spreading the gospel. Now it would appear that the Church is beginning to act on a more just and scriptural principle, and her lay members are beginning to be associated in the management of her Missionary operations. It is of great moment to laymen to be thus associated. They talk and consult in meetings of Committees, and thus their interests are joined with those of the cause. They are associated in the eyes of the world with the work, and so they become accustomed to the name of saints, and cease to consider it a reproach. The speaker concluded by cautioning the members of the Committee against the admission of a secular spirit into their deliberations. This is only to be guarded against by watchfulness and prayerfulness.

The Chairman then made some very suitable observations, remarking especially on the Catholic and Christian spirit of the second resolution, and on the signs of the times as an incitement to Missionary exertion. The success of our country's arms in the east and the west ought to stimulate us to exertion in order to carry out the designs of Providence in putting so much power into our hands. Surely the design of God in all this is not merely that we should enrich ourselves, or that we should get honor or reputation for ourselves, but rather that we should use the influence which He has given us for the promotion of his own glory.

A hymn was then sung and the meeting separated. The service was very interesting and well adapted to induce a proper state of feeling in the Christian mind. The collection we understand was very liberal.—*Advocate.*

#### 4.—THE SAND HEADS.

What a crowd of associations connect themselves with the *Sand Heads*. How many a youthful heart has beat high as it has heard—the Sand Heads! Hope with uplifted foot has lit up its future career with brightest scenes, now about to be realized. How many a heart has sickened as it has approached the estuary of the Ganges; children anxious to hear of the life and health of parents not seen since childhood's days; and wives and others returning from a search after health to those they hope are living but who yet may be dead. How many a man has bid adieu to the Sand Heads with joy, having gathered amply of the barbaric gold of this land of sun. He is hasting in the "May of life" over the bosom of the deep blue sea to the shores of his native isle—with a glee and gladsome mind. He is about to enjoy the fruit of his toils in his father-land. How many with riches burdened but despoiled of health, with care-worn countenances have cast one sad lingering look at the muddy banks of Gangá;

"Grateful yet sad and scarcely joyous to depart or stay;"

while some neither permitted to go or stay linger in search of health on the very threshold of the deep blue sea. How many a captain's heart is lightened when he sights the pilot, and how the pilot watches and toils, marking lights and buoys as he guides the noble vessel into a safe but difficult port. How like the turbid and restless waters of the Sand Heads must be the turmoil of thought of those who are ever and anon passing over the treacherous channel. How like to life in general with its anxieties and trouble. Such a mixture of sunshine and shade, tears and smiles, sorrows and joys, hopes and fears, agrements and disagrements. How like unto life in its entrance—its troubled waters—its wide yet dangerous entrances—its land and sea marks—its experienced pilots and its noble and peaceful port, once entered. How like life in its close—the troubled waters of the *Jordan*—the really narrow though apparently wide and expansive entrance to the haven of rest—the blessed pilot, Christ—the sure marks of salvation, and the noble and delightful port of the new heaven. Reader! when at the Sand Heads

either going or coming or remaining, look on it as an emblem of life in its progress and close, and be edified as you see the works of God in the great deep, and his creatures and people therein.—*Ibid.*

5.—PROPOSAL TO TRANSLATE AND PRINT THE QURAN IN THE URDU AND ROMAN CHARACTER.

We have had forwarded to us a prospectus for printing a Romanized Urdu and Nāgri edition of the Qurán by Christian men. The object is, that by a plain, faithful translation of this heterogeneous mass of selections from other sacred books, Musalmáns may be enabled to judge more accurately of its merits, and be better informed as to its contents than they can be now that it is doled out to them in the flowing numbers of Arabic poetry, which but few among them comprehend. It is the poetical mysteries which attach themselves to the Qurán which constitutes its chief recommendation. Another object which the translators have in view is to place in the hands of Missionaries and Native Christian teachers, who may not be conversant with Persian, a plain and faithful translation of this most important book in all discussions with the Muhammadans; so that they may be able to quote it in the ordinary language of the people to whom they preach. The Hebrew scriptures, the Greek scriptures are translated into the Vulgar tongues, why not the Qurán that it may be brought by the people to a fair test with the truly holy books? Such a test the people may be able to appreciate. This is the reasoning of the translators. It is proposed to add notes explanatory. We regret that we cannot recommend this plan, and we candidly confess we look upon it with sincere regret. Had the Musalmáns attempted it or had it been the work of any literary body, we could have had no objection; but as it is the work of Christian men, we cannot approve it. That it may effect some good we are convinced, for the good men who have undertaken to translate it would never have made the attempt had they not so thought: but that the good will counterbalance the evil we very much doubt. As Christians it is our duty to print and distribute Christian truth, but certainly not that which we know to be a cheat and a lie, and that lie firmly and fanatically believed by so large a section of the human family. Let us put what notes we please, will not the impression get abroad that Christians are printing the Qurán?—and what effect will that have on the illiterate Musalmáns which impression the Maulvis will not fail to strengthen?—but whatever be the impression, it is clear that Christian men cannot do evil that good may come, and that to translate, print and circulate that which we know and believe to be the grossest and most influential of all impostures certainly comes within the category of evil. The intention of our friends who have undertaken this work we believe to be good, but we entreat them to pause ere they set one type to press in such a matter.—*Ibid.*

We entirely concur in the sentiments expressed in this extract.—ED.  
C. C. O.

6.—CHRISTIAN EDUCATION—INCREASED EXERTION NEEDED.

The advocates of what is called a neutral education, that is education without Christianity, are making great efforts to extend their schools and colleges in every direction. They have at their command considerable pecuniary resources and political influence; and hence they are not likely to contract the circle of their operations. They must and will increase. Whatever may be the estimate formed of education without Christianity by the upholders of the Government system, there are many who deem all knowledge, except it be accompanied by the truth of God's word, to be but an engine for evil put into the hands of this people. We would therefore entreat the friends of native Christian education not to rest on their oars, but in every district of this densely populated country

to plant Christian seminaries that the stream of knowledge may be accompanied by that which can alone make it a blessing to the people—true and pure Christianity. The educational wants of the people of India are clearly becoming much greater than can be supplied by the different Missionary Societies as such. The subject is evidently becoming one which cannot be treated as an appendage to missions: it must be taken up and dealt with as a great national question by the Church of Christ and friends of Christian education both here and at home. A Society should be formed for this express object—the Christian Education of India on a scale commensurate with the demands of the people and the efforts of the anti-Christian system. We merely throw out the suggestion. We may return to the subject in a little.—*Ibid.*

#### 7.—THE MONTHLY MISSIONARY PRAYER MEETING.

The Monthly Missionary Prayer Meeting was held at the Lal Bazar Chapel, on Monday the 2nd inst. The address was delivered by the Rev. J. Wenger, who gave a brief account of *The present state of the Greek Church in Greece and Turkey*. Religiously considered nothing can be more deplorable than its present condition. The priesthood are sunk in ignorance and the people held under the influence of the grossest superstition. Ceremonies and miracles occupy the place of vital godliness. Preaching is a thing almost unknown. The efforts of Protestant Missionaries have been directed to this field. They have prepared school and other useful books on general knowledge and have commenced a library of Christian knowledge in the translation of standard authors. The Scriptures have been translated into modern Greek, and Schools of a very superior character have been established in Greece. The priests alarmed at this state of things, have anathematized those of the people who have dared to benefit by the labors of the Missionaries. Persecution has ensued—the Scriptures have been burnt by order of the Patriarch of Constantinople, and all books printed at Mission presses—scientific as well as religious—have been ordered to be burnt by the same authority. The Missionaries are stigmatized as foreigners, the Bible as a dangerous book, and the efforts of these men of God are declared to be subversive of order and peace. This is but another form of the papacy—another of those cheats by which the evil one deludes the erring children of men into the belief and practice of a lie. Amidst all this there are a few who stand fast, who are, according to the election of grace; and a large party of what may be called the liberal, that is, the educated party, are fast progressing, towards that state of things which will forbid their tamely submitting to the anathemas of an ignorant and besotted priesthood. The devotional parts of the service were engaged in by Rev. Messrs. Bradbury and Smith.—*Ibid.*

#### 8.—REPUTED REVIVAL OF SATI AT MIRZAPORE.

A correspondent of the *Englishman* states that a Sati has occurred in that neighborhood. Some time ago we stated that two had occurred in the vicinity of Calcutta. We have little doubt of their being perpetrated, though they could not be distinctly traced by the authorities. That the brahmans would, if possible, revive this or any other barbarous custom, we have little doubt—that they may ever and anon make an attempt “to try the spirits” is not improbable. Wherever such things happen, the authorities ought to leave no stone unturned until the whole matter is sifted and the parties made a public example of; for if they can with impunity perform such a rite in the very vicinity of the authorities, what may they not practise in the remoter and less regulated portions of our territories? We do hope for humanity’s sake such thing has not occurred,

but if it has, and can be traced home, it ought to be visited by the severest punishment which the law can inflict.—*Ibid.*

#### 9.—THE MEDICAL MISSIONARY SOCIETY.

Christianity is not only benevolent but ingenious in the modes by which she would commend her benevolence to mankind. Like the mercies of nature, though provided for all and tending to the same end, the happiness of man and the glory of God—like these, though having one object, Christianity assumes different aspects and presents her mercies, in different forms. In nature now mercy comes in the sunshine, and then in the shadow—now in the valley, and then in lofty mountain. So does Christianity:—now it comes to the guilty in the preached word, and then in the form of the Asylum, the Hospital and the Refuge; and now it has determined to commend itself to the inhabitants of China and the East through the medium of medicine—the superior science and skill of Western pharmacy. A Society has been formed in London, under the auspices of some of the most talented and humane laymen and others—most of them medical men, for the purpose of sending forth Medical Missionaries to China—a noble and commendable object indeed, and one which has the high sanction of the Lord himself, who while he came to seek and to save the souls of the lost, did not forget to minister to the temporal wants and necessities of the people and to relieve their bodily ailments. In the East, medicine is a powerful key. It is almost like the magician's wand and may in wise hands be made a powerful means for introducing and propagating the truth of the gospel. The Rev. Mr. Kidd, formerly of Malacca, now Professor of Chinese in the London University, is Secretary to the Society. We shall be happy to convey the donations of any of our friends to the Secretary.—*Ibid.*

#### 10.—THE SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE.

The Society for the Diffusion of Useful Knowledge connected with the Hindu College have just issued a volume of Essays in English and Bengali. These Essays have been delivered by the Members at the Meetings of the Society. The publication of this volume forms an era in the history of the Hindus. It is the first tangible literary fruit of a party of intelligent native youth, and may be taken as a specimen of their talent and general modes of thinking, and conveying their thoughts, both in English and Bengali. We hope that every encouragement will be given to this effort. The Society is a vast improvement on the Debating Societies and Spouting Clubs of the native youth, of which this volume is an abundant evidence. Might not the Society issue its proceedings in a less ponderous and more frequent form?—*Ibid.*

We understand the volume in question has not been published but only printed for the use of the members and their friends. —ED. C. C. O.

#### 11.—STATE OF NATIVE FEELING—WIDOWS—NOBLE EXAMPLE OF A NATIVE YOUTH—GHAT-MURDERS AND THE CHARAK.

The indications that a spirit of change in a religious point of view is coming over the people in this country are many. "Straws," it is said, "shew which way the wind blows;" and acts, though they are but the acts of individuals, indicate the state of feeling amongst the native community. Some time back a wealthy native offered a sum of money to any one, *ceteris paribus*, who would marry a Hindu widow. The offer we understand was accepted. Not to revert to other singular phenomena in Hindu Society equally opposed to native prejudice and practice, we cannot pass over in silence the dying act of *Raj Kirshna Dey*, a young well-educated and highly intelligent youth, one of the pupils of the Medical College, and

acting, since the completion of his studies, in the Upper Provinces as a native surgeon. In his dying moments this promising young man entreated his friends, nay enjoined it upon them, not to allow his wife to remain a widow, or at least not to prevent her marrying again if she wished. The time was when such an act would have called forth the anathemas of the *Dharma Shabha*, and the ire of the whole Hindu community; but this, as well as the previous offer of Mutty Lall Seal, have fallen dead on the ear, and show how little impression of an unfavorable kind they have produced on the minds of the people. The prejudices of the people are weakened, and it only requires the example of such men as those we have alluded to to check the disgraceful practices of Hindu life. Some of these evils however are of such a character as to need the interference of the strong arm of Government as well as the influence of personal example. We refer now more particularly to *Ghat-murders* and the *Charak Pujā*—but more especially to the former. This practice is carried on in all its horrors, and they are horrors dread enough to awaken the sympathies and energies of the most inert. Only imagine a man or woman prostrated by fever or other disease, remonstrating against removal but yet dragged away to the Ghat by relentless and hungry brahmans and terrified relatives. This happens every day at our doors: men and women are deliberately murdered every day under the sanction of religion, and by the hands of brahmans. Can nothing be done in this matter? Will no hand move or no voice be raised to arrest the progress of this Moloch-like practice? Aided by the wise and humane legislation of Government, the *Charak Pujā* will, we hope, effect its own cure. Oh for more such noble spirits as Raj Krishna Dey.—*Ibid.*

#### 12.—INDIAN MISSIONARY SOCIETY.

The *Madras Protestant Week'y Visitor* gives an account of the fourth Annual Meeting of the Indian Missionary Society. The object of this Society is to employ lay agents in the Mission field irrespective of peculiarities on the subject of Church Government. All are eligible who hold the fundamentals of our holy faith. The Society we are happy to state, has hitherto answered every expectation. The agents are all attached to the country, and hence have none of those temptations to quit the field of labor which strangers have; that they are not laborers for filthy lucre's sake is clear from the fact that the income of the Society is not more than £200, yet with this thirteen agents have been sustained. We are happy to see the clergy and laity of every denomination engaged in this Society: it is a proof, if of nothing else, of this at least, that the members of the Church of Christ at Madras are imbued with a truly Christian spirit in practice as well as theory. We have more than once heard of the truly Christian temper which prevails at Madras, and would earnestly commend it to all the Churches of Christ in India. We pray the Lord of Missions may bless effectually the Indian Missionary Society in all its operations and agencies. The Agra Missionary Society was formed on a similar principle; but we have heard nothing of its operations for a long time.—*Ibid.*

#### 13.—NEW EDITION OF THE NEW TESTAMENT IN HINDUSTANI.

We are happy to state that another edition of the New Testament in Hindustani has just been completed. The volume consists of 510 small 12mo. pages; it is therefore the most compact form in which this large portion of the word of God has hitherto been presented in this popular language. The edition consists of 3000 copies of the entire Testament, besides 1000 copies of the Four Gospels and the Acts of the Apostles in a separate form. May that great Spirit, by whose inspiration the sacred text was originally written, render this version the honoured instrument

of imparting to very many the saving knowledge of the truth as it is in Jesus.

For the generous aid rendered them in this important department of their labours, the missionary brethren desire to present their very grateful acknowledgments, while they indulge the hope that the example set by some will be followed by many more, that as the demand for the word of God increases, the means of multiplying copies of the sacred volume may also increase.—*Herald*.

#### 14.—DESIRE FOR RELIGIOUS BOOKS AT DACCA CONTINUED.

*Extract of a letter from Rev. W. Robinson.*

Sept. 3.—I shall now give you a few hints, concerning the state of things at Dacca during the last month. I may state in general terms, that the demand for books is greater than ever, and that the disposition to hear seems on the increase. I have seldom spent 60 rupees to better purpose, than in the erection of our native chapel. Let it be opened whenever it may, we are sure of some hearers, and we often have a great number. But I will give you a few particulars.

On the 7th ultimo in the afternoon I went to the chapel and spoke from these words: "It is appointed for all men once to die," &c. As soon as I had done, many requested books, that they might, as they said, learn more of these things. Before we left the chapel, a letter was brought for Chand informing him that a native teacher was on his way to Dacca. This cheered him much.

On the 8th brother Leonard and I went to Fraganj with an intention of preaching, but I became so unwell, that we were obliged to content ourselves with the distribution of a few books, which brother Leonard had brought with him. On this day your first box arrived, containing 1302 volumes; but I did not open it till Monday the 10th.

On Sabbath morning the 9th the congregation in the native chapel was about 40. My text was Isaiah xlv. 5—8. I succeeded in fixing attention better than usual. The poor people appeared quite surprised, but not at all offended, to hear their own idolatrous practices so exactly described in our shâstras.

On the 11th brother Leonard and I went to the chok or square. About 50 gospels in Hindustâni, a large bundle of tracts in the same language, and a few in Bengâli, went off in a few minutes. On such occasions it is impossible to preach; the uproar is too great.

On the 15th brother Leonard and I went to Dhâkâishwari, where there is a temple of Kâli in a thick jungle, perhaps a mile out of the city. A few brâhmans, who inhabit a few mean huts were the only persons to be seen. The brâhmans were very civil, and gladly received portions of scripture. I wonder at the brâhmans of Dacca; they come to my house in great numbers for books, and claim them in preference to other people, because they are brâhmans.

After the box above mentioned was opened, crowds came for books, and I had to live, for a few days, in the midst of a great uproar. On the 18th another box containing 810 volumes arrived with the native preacher. On the 19th I employed him in distributing books at my house. He continued the distribution perhaps an hour, and then the tumult became so great, that I thought it prudent to desist.

On the 21st the people began to come in to celebrate a Hindu festival, in honor of the birth of Krishna. In the evening, brother Leonard and I went to the native chapel, and found our native brethren engaged with a crowd. Leaving them at the chapel we took about 100 copies of Matt., and went to one of the outskirts of the city to meet the people, who were coming in from the country. We saw many flocking into the city, but

there were few readers among them ; and some of those who could read were very shy : they had not heard much of our books. We persevered however, and gradually the whole number was disposed of, either to persons who begged them, or to persons who gladly received them when offered.

Saturday 22nd was the day of the festival ; crowds of people paraded the streets all day. I had so many applications for books at my own house, that my stock in Bengali was soon exhausted. I had determined to go out about twelve and join the native brethren ; but I was taken suddenly unwell, and was unable to go. I went in the evening with brother Leonard, and when we reached the native chapel, we found that nearly all the books were gone. Our native brethren had opened the chapel in the morning, and had been engaged, either in the chapel or near it, in talking and giving away books many hours. They had distributed, on that spot, in two days, about 1000 volumes, chiefly, of course, single gospels. On this day, a few volumes in Hindustani excepted, the contents of both the boxes were exhausted. They contained 2,112 volumes. Supposing about 112 volumes in Hindustani remained, mostly single gospels, it follows, that from the 10th to the 22nd, i. e. in 13 days, 2,000 volumes were distributed.

It may perhaps be thought, that many of these books must have been given in a very indiscriminate and careless manner. Such however was not the case. We never force books on people ; on the contrary we withhold them till we are satisfied that those who solicit them, can read and are likely to read them. This plan we adopt as much as possible, even in a crowd, where we seldom give any thing larger than a single gospel ; and when people come to our houses for large books, we make them submit to many interrogatories before they obtain their request. I now refuse even small books to many who can read, when I think they have received them before or are not likely to read them. Some now come to me for books, and beg with great importunity, just to amuse themselves and inflict a little trouble on me ; but long practice has taught me to know these characters, and I send them away as they come. On the other hand, as our books spread in the country, many new faces appear. They have seen books with their neighbours and they want some for themselves. Thus, for one volume given away, we may expect three or four new applicants. This, I think, is the secret of the increasing demand, after so many have been supplied, and so many refused.

On the 25th Chánd went to Narandiya, a place crowded with boats. Many of the boat people requested books, but he had none to give. This was to be regretted, as they might have been very widely dispersed.

Last Sabbath morning, in our native chapel, I again preached on the subject of idolatry, taking for my text Isaiah xlv. 9—20. The people, about 40 in number, heard with fixed attention. When I had done, a man stood up : “ All this is very true ; give me a book, that I may learn more of Christianity.” Chánd gave him a Testament which he had reserved for his own use. The same man attended again in the afternoon.

Would it not be well to publish, in a separate form, the book of Isaiah and the first nine chapters of Daniel ? They contain some very pointed passages against idolatry, many predictions concerning our Saviour, and many about the nations of the earth, which may be illustrated by profane history. I would say, Print it in both languages.—*Ibid.*

#### 15.—MISCELLANEOUS NOTICES.

We have been sorry to learn that the funds of that most excellent institution, the District Benevolent Society are quite inadequate to the

demands which are made on its benevolence. In its native asylum, there are at present about 200 inmates, the number of out-pensioners is very considerable. In many instances, it affords temporary relief to those who are suffering from want and disease. In order to give effectual relief to the objects at present dependent upon it, it requires an income of about Rs. 12,000 per annum, while only Rs. 8000 form about the average of its annual receipts. It is manifest that some extraordinary effort must be made on its behalf.

Considerable additions have lately been made to the Translation and Examining Committees, of the Bombay Tract and Book Society. It is hoped that greater expedition in the publication of the Scriptures and tracts in the vernacular languages of this Presidency will be the consequence. For some time past, the Committee of the Bible Society has had monthly meetings for the despatch of business; and by this arrangement the interests and efficiency of the institution have been materially advanced. The Committee of the Tract Society has determined to meet once in the two months.

It has been resolved, that in consideration of the extent of the province of Gujarát, the prospects of increased missionary agency within its borders, and the multitudes of the mercantile class of natives speaking its language who reside in, or visit Bombay, a fourth part of the funds of the Tract Society be set apart for the publication of tracts and small books in Gujaráthi.—*Bombay Spectator*.

#### 16.—MISSION OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND TO KĀTIAWĀR.

In our last number, we expressed our expectation of soon welcoming to the shores of India, the ministers lately appointed by the Presbyterian Church in Ireland to labour in the peninsula of Gujarát. In doing this, we were guilty of a lapsus pennæ in reference to the name of one of the missionaries. The necessary correction will be made, and additional information given, by our introducing the following extract of a letter to Dr. Wilson, from the Rev. Mr. Morgan, of Belfast, dated the 12th August.

"You may think it strange that no answer has yet been forwarded to you from the Synod of Ulster on the subject of your communication recommending the district of Kātiāwār as a suitable field for a Mission to the heathen. Allow me to assure you this has not arisen from inattention or disrespect. Your communication was highly esteemed, and determined us in the selection of our first Missionary field. But we did not wish to write until we could do so with entire satisfaction, and that, by the blessing of God, we are now enabled to do. Our two Missionaries have been chosen, both tried men, having been ministers in congregations and having renounced their charges at the call of the church to go to the heathen. They have both been married within a few weeks. Funds have been raised sufficient to make a commencement. . . . The names of our Missionaries are James Glasgow, formerly minister of Castledawson, and Alexander Kerr, formerly minister of Portadown. May the Lord carry them to the heathen with the fulness of the blessings of the gospel of Christ. You will accept the thanks of our missionary directors and of our Assembly for your valuable communication and the interest you have taken in our cause. The name of our church *now is* 'The Presbyterian Church in Ireland,' and that of our principal ecclesiastical assembly 'the General Assembly.' This includes the General Synod of Ulster and the Secession Synod, who are now happily united."—*Ibid*.

17.—MOVEMENT AMONG THE LINGAYATS OF BAINTHUR IN THE SOUTHERN MARATHA COUNTRY.

Some of our readers may perhaps have heard some rumours respecting the existence of religious inquiry at Bainthur, originating in interpretations which have been made of different passages of Lingayat books, which are supposed to intimate the conversion of the people to another faith through the instrumentality of foreigners. We are happy to have it in our power to give precise information on the subject.

The three following notes are from the pen of the Rev. Joseph Taylor of Belgaum, who has shown a very commendable zeal in early embracing an opportunity of personally investigating the circumstances of the case.

Bainthur, Sunday night, 23rd November, 1839.

(1). Through the mercy and care of our Heavenly Father, I arrived safe and well here last Friday. I spent the day before yesterday with the German Missionaries at Hoobly. Immediately on my arrival, I had an interview with the people, by whom I was invited, and saw them to-day also. I find they know very little, or rather scarcely any thing, of Christianity more than the name. They profess however to have no faith in their own religion, and that the Linga which they wear is of no use, and can profit them nothing, and may be cast off. They would, I suppose, in one way immediately embrace Christianity, or rather take upon themselves the profession of it, that is, if I would engage to secure them from loss, and procure the power of Government to support them against any unpleasant results. But of course I can give them no such assurance. I purpose staying here a day or two longer to sift them further, and ascertain, if I can, their true motives. There is certainly a stir among the people in this and some of the adjacent villages, who are of opinion that some great change is about to take place, and that one religion only will prevail, and that all castes will become one, or rather that there will be no caste at all. And though some readily say, that the Christian religion, according to what is predicted, is to be the prevalent religion, yet they are very ignorant of the doctrines and requirements, the graces and duties of Christianity. They listen to me very quietly, and apparently with attention; but there is no anxiety evinced about their soul's salvation. There is no earnest inquiry made, "What must we do to be saved," nor any desire evinced to make themselves acquainted with the nature of Christianity and its author, the work he did, the salvation he wrought out, and the glory to which he exalts his people. Nor do they inquire to know the temper, dispositions, and conduct required of those who believe on his name. May the Lord direct and give me wisdom and grace to know and do what will be for his Glory and this people's good. I would ask all my friends to pray for me.

Tuesday night, 25th November, 1839.

(2). I have had a long, and on the whole an interesting interview with the people for about five or six hours to-day. One of their promised books was brought this afternoon, and part of it read. It is indeed surprising that many things are predicted, which have been either already accomplished or are now being accomplished. They have agreed to let me take the book with me to translate into English. There seems to be something worth knowing further regarding this book, and one or two others which they produced this night while I was at the Guru's house, and parts of which they read. A few of his disciples, from one or two of the adjacent villages, came in this night, and I had a very favourable opportunity of setting before them the nature of the Gospel. They seem fully to believe that the time is not far distant when all the people will become one, that is, that the distinctions of caste among the people will

cease, and that the Christian religion will universally prevail, and all merely from what is predicted that a religion will be brought to their notice and which they will be invited to believe by a people corresponding with the English (and many particulars are recorded regarding their appearance, dress, simple manners, their power, conquests, &c.) and which they are assured is to be the prevalent religion. They are likewise in those books exhorted to receive and follow this religion, and threatened with severe judgments if they despise and reject it. So far it is good and hopeful; but the greater portion of the people know little more of the Christian religion than that it is the religion of the English. They have no apparent sense of sin and their need of salvation by Jesus Christ to save them from sin, with the teaching and influence of the Holy Spirit to make them wise and holy. But they may, notwithstanding, be a people prepared of the Lord, to hear and receive his word; and I think a residence of a month or so is desirable, or frequent visits among them, until something more satisfactory or tangible is manifest, so as to make it necessary to make some arrangement for their further instruction and to admit such as may afford evidence of a change of heart and true faith in Christ, into his Church by baptism.

(3.) Since writing the above, I had an interview (on the morning of the 26th November) with several individuals who were assembled at the Guru's house. Extracts from one or two of their books, which they appeared to venerate very much and consider inspired, were read by a man of the goldsmith caste, to whose judgment and interpretations much deference appeared to be paid; but, the interview was to me not at all satisfactory, for when I endeavoured to set forth the truths of the Gospel, there was much evident listlessness and apathy. No anxiety was evinced to understand the things which were spoken. Some questions were put about forms and ceremonies which would be necessary to observe if they became Christians. I told them there were other things of greater importance for them to know and experience first; otherwise, whatever they may profess or whatever they may do, would avail them nothing. This kind of address they did not at all seem to relish; but they would profess the Christian religion (holding still in veneration their own books), under the assurance of protection from harm by the Government, and security against any temporal loss. After being with them upwards of two hours, I left them, but was invited to return again in the evening, which I purposed doing, but, having ascertained that in consequence of several additional persons having during the day come in from adjacent villages, flags were hoisted and other ostentatious preparations made for shew, I was induced to decline going, especially as I had also learnt, that a report was in circulation that I was come with authority from Government to install the Guru there, as the High Priest of this new sect. My duty appeared clear, that I should not lend myself to promote any improper views or expectations, among the people, and that the evil should be nipped in the bud. I therefore, preferred rather to represent the Gospel to them in its native unostentatious character and at once to tell them that instead of immunities and emoluments those who embraced it would be exposed to loss and persecution. And as several were assembled in the vicinity of my halting-place, Solomon (the native teacher who accompanied me) and I went out and alternately addressed them for a considerable time. A few objections were made by some bráhmans, but we appealed to the common people who heard us apparently more gladly. We endeavoured fully to explain to them the nature and doctrines of the Gospel, the obligations and duties of those who embraced it, with the happy results attending the reception thereof both here and hereafter. It was not till it was quite dark the people separated.

The disappointment was evident in the party which had made the preparations alluded to, and they used various means to induce me to change my purpose. Nothing, however, was evinced to indicate any particular concern for the welfare of their souls, but rather, like Saul with Samuel, they sought to save their credit among the people. Though I felt it my duty not to support what appeared to me a worldly scheme, under the cloak of our holy religion, I still think the people there should not be altogether neglected. Some further attempts should be made to instruct them more fully in the truths of the Gospel. I therefore communicated the particulars of my visit to the German missionaries at Hoobly; and as they are the nearest to them, they may easily go among them. May the Lord direct them and bless whatever endeavours they may use to bring them to right views of the things which make for their everlasting peace, and may it be found that my short visit, has, by the Divine blessing, been attended with some beneficial results. I should have remained out for a few days longer on my tour; but the sudden indisposition and death of a dear child induced my return home sooner than I intended.

The following note is from Mr. Layer of the German Mission.

“ Mr. F. and I have returned from a tour to those people who from prophetic books of their own have been led to recognize in the religion of Christ that true religion which the above books speak of as to come, and which they require their readers to embrace. It is now a year and two months since two of their head-men came first to our notice, on a visit they paid us at Hübli. I had several conversations with them; but so crude and carnal were their notions about Christianity and conversion to it, and so little did we see, as we thought, of any signs of the Spirit of God working in them, that we rather believed them to be persons who wanted to aggrandize themselves by a connection with Europeans. They came to us in Hübli and Dharwar again and again, and afterwards they went to Belgaum too to the Missionary brethren, and received afterwards a visit from Mr. T. in their own region, who was however called away from them by family afflictions. Since that time, their head-man has been very much with us, and grown much in our esteem. About three months ago, Mr. F. and Mr. E. were for about three weeks among these persons, and on their return stated to have seen many things which they could not help regarding as proofs of a sincere desire to forsake Idolatry and to receive the Gospel, and yet also many things which had no reference to the kingdom which is not of this world. The result of our present visit to them, is the conviction that there is indeed a work of the Spirit of God begun in them, and that we must therefore apply ourselves with all zeal and earnestness to the business of making them disciples of Christ, in so far as our own instrumentality is concerned. As to their own prophecies (a mass of confusion as they are), it is not impossible that the Lord should make use of them as of a star that must lead them to Christ. O that the great head of the Church might pour out his Holy Spirit upon them, that many of them may indeed become children of God. The way in which they themselves desire to become separated from Heathenism and brought under Christian instruction and Christ (and besides which we ourselves see as yet no other), is the raising of a new village. This has great difficulties, and lies still very dark before our eyes. However, our consolation is, that if the Lord has ordained it so, light and open doors will in the proper time spring up.”

We shall mark with interest the progress of this work.

The Lingáyats are not so gross in their idolatrous observances, nor so bigotedly attached to caste, nor so much devoted to polytheism, as the followers of the Brahmanical system. A very interesting account of their

tenets and practices, from the pen of Mr. Brown of the Madras Civil Service, is to be found in the last number of the Madras Journal of Literature and Science.—*Ibid.*

18.—HORRID PERSECUTION AND MASSACRE OF THE NATIVE CHRISTIANS OF MADAGASCAR.

The existence of the London Society's Mission at Madagascar, is well known to our readers. It was founded in the year 1818, under the auspices of Governor Farquhar of the Mauritius, and Mr. Hastie, the British agent at Madagascar; and after struggling with many difficulties, arising principally from affliction and bereavements in the mission families, and the distrust of the natives, it began, in a few years, to assume a very promising appearance. Radama, the general sovereign of the island, proved decidedly favourable to the missionaries, and zealously countenanced them in their endeavours to advance the cause of education, and to introduce the arts of civilized life. About the commencement of 1828, when through the blessing of God, favourable appearances began to present themselves in several individuals who had received instruction, it was proposed to admit them into the visible church. Radama declared his satisfaction with the arrangements which it was intended should be made; but he was removed from this sublunary scene, on the 27th July, 1828, before they were carried into effect. The sovereignty was assumed by Ranavalona, one of his concubines; and under her sway the whole aspect of the mission speedily became changed. The missionaries were not without apprehensions as to their personal safety. The son of Rataffe, the brother-in-law of Radama, who had visited England in 1821, the rightful heir to the throne, and a youth of hopeful piety, was cruelly murdered; and his parents afterwards suffered a similar fate, being transfixed through the heart by a spear. "Their only crime," says Mr. Ellis, whose history of Madagascar we cannot too strongly recommend to our readers, "was, that they were the immediate descendants of the ancestors of Radama, and were favourable to the education and the improvement of the people." Other atrocities were at this time perpetrated by the usurper. During the long season appointed for ostentatious mourning for Radama, the missionaries devoted themselves to the preparation of elementary and other useful books, and the translation of portions of the Holy Scripture. When they were ready to resume their regular labours, they met with great discouragements; and they had the mortification of seeing about 700 of the native teachers, and senior scholars, withdrawn from the schools, to serve as recruits for the army; while they were prohibited from establishing any seminaries, however humble, in any of the villages in which the national idols were kept. The Queen annulled the treaty with the British Government which prohibited the slave trade, and refused to receive Mr. Lyall, who had come as British agent in succession to Mr. Hastie. The island having been afterwards invaded by the French, there was a slight remission in the efforts to impede the missionaries. An edition of 5000 copies of the New Testament was completed; and there were favourable indications that the divine blessing rested on their spiritual labours. The attendance of the people at the Chapel increased; and even the Queen assented to the baptism of the candidates for that ordinance. On the 29th of May, 1831, twenty persons were publicly baptized by Mr. Griffiths; and on the following Sabbath eight individuals were baptized by Mr. Johns. Inquiry continued to make progress among the people; but it excited the jealousy of those who were devoted to idolatry. The use of wine in the sacrament was interdicted by the authorities; and all connected with the army and government schools were forbidden to be baptized. Mr. and

Mrs. Atkinson, who had come to strengthen the mission, were ordered to depart from the island. Their loss seems only to have quickened the exertions of their brethren who were permitted to remain; and the cause of Christianity continued to gain ground, till the 26th February, 1835, when the queen prohibited her subjects from abandoning the customs of their fathers. A few days afterwards, notwithstanding the remonstrances of the missionaries, and after a council at which 150,000 persons were supposed to have been present, she denounced *death* as the penalty of maintaining the Christian profession. The missionaries, becoming apprehensive that they would be driven from the island, completed, by extraordinary exertion, the printing of the entire Bible. They were shortly after induced to take their departure. The proceedings of the native government immediately became very sanguinary; and the Christians were reduced to the greatest distress. Some of them denied their Lord and Master; but a number of them glorified God in the furnace of affliction, and thus evinced the power of their principles, and the grace imparted to them by the Great Head of the church.

We are unable to continue their subsequent history, except so far as to state, that such of them as did not escape from the island continued privately to meet together when practicable, to call upon the name of the Lord, and to encourage one another amidst the awful trials to which they have been subjected; but we have now the melancholy duty imposed upon us to announce to the Christian public its dreadful close. The following letters, addressed to Mr. Webster of the American Mission Press, and which reached Bombay a few days ago, contain the dismal tidings. The writer is a Greek.

Dear Sir,—I embrace the opportunity of His Highness the Emaum's yacht the "Prince Regent's" departure for Bombay, to write you, advising you of my return to Zanzibar from Madagascar after an absence of four months.

I have very little news to communicate. The Christians in Madagascar are being persecuted to the greatest extent. Every native with whom a bible is discovered, is condemned to death. There were sixteen unfortunate beings, native Christians, who were converted to Christianity by the missionaries; and about two years since they were discovered praying, and were condemned to death; but with the assistance of the Europeans they made their escape, after which a plan was formed for their final escape from Madagascar; but on the 7th of last July, when within one day's journey of the coast, they were discovered and put to a most cruel death, by being boiled alive for the crime of being Christians. Six of these unfortunate beings were females of about 18 years of age. I myself was obliged to leave five days after, being suspected. Mr. D. Griffiths and Dr. L. Parrell, who were residing at the Capital "Antananarivo," contrived their escape, and are in consequence in great danger. If I have time and my hand is better I will send you a translation and copy of one of the letters from the unfortunate sixteen Christians, written some time previous to their being discovered.

You may, if you think proper, publish any part of this for the eye of the Christian public, with my name to prove the above authentic.

I remain, dear Sir, your most obediently,

HENRY C. ARCANGELO.

*Translation of the letter from the persecuted Christians.*

"Antananarivo, 20th Addo—10th Nov. 1839.

"May you live long and be happy. May God bless you. O beloved friend; for we are still alive by the blessing of God to us—so that we can visit you by a letter and tell you of our troubles. O friend! if it should meet with your wishes, because we are so miserable on account of

the fear of the enemy we remain in perpetual jeopardy, and if you can effect our escape; and if there is any way for us to go over the waters—and if there is any work for us that we can do there, please to think how and in what manner we can go out of the country. Let our mutual friends know our troubles and misery, for you know and see our misery; please to let our friends know of what has befallen us for it is reported that if they can find us out, that our hands shall be tied behind our backs, put into a small basket tied up, and a large whole be digged for us, and then we are to be put into this hole with our heads downwards, and then pour boiling hot water into the hole upon us. It is also reported that we shall not be allowed at all to come into Antananarivo, for they (the enemy) say these fellows have received such a quantity of the strong medicine (sorcery) from the white people. ‘Do not bring them at all to the Royal city (the town of the sovereign) but kill them on the very spot where you find them,’ said the officers to the persons sent to search for us; it is this that we are afraid of, for Jesus saith the spirit is truly ready, but the flesh is weak, (Mark xiv. 28) and saith David, ‘Trembling and terror of death has encompassed me.’

“We deserve to suffer for our sins, but Christ who was without spot or blemish suffered for the sins of men, but we deserve to suffer, and may you live happy saith your friends Paul and Josiah and all their companions who love the cross together.

“If you approve of this and it can be done we shall be very glad, say your friends, for we are afraid because the terror of death is upon us.”

*Note.*—The above unfortunate sixteen Christians were discovered within one day’s journey of Foul Point, Madagascar, and put to a most cruel death by being boiled alive.

(Signed)

HENRY C. ARCANGELO,

*Supercargo of the schooner Hawk.*

Tamatave, Madagascar, }  
July 14th, 1840. }

The blood of the martyrs is the seed of the church. May this proverb be verified in the case of Madagascar. This must be the prayer of every Christian heart.

Since we received the information which we have given above, we have been favoured with two extracts from letters from England, and which give a very interesting account of some of the Madagascar converts who have been enabled to escape to our own happy island, and who are living under the care of the Rev. Mr. Freeman, missionary.

Walthamstow, July, 1839.

“We walked the other day to Mrs. F.’s, to meet the six good Madagascars who had suffered so much for their Saviour’s sake. They have been baptized, and have chosen the names of David, Simeon, Mary, Sarah, Joseph, and James. I will relate to you all I can remember of their sufferings. David, aged 28, Simeon, aged 22, had their choice of death, either by poison or to be buried alive. They took the former, which however had no effect on them! these two men have left their wives and children in Madagascar.

“Mary was imprisoned. The morning of the day she was to have been stabbed to death, a fire broke out which enabled her to escape from the prison. She fled to the house of a friend and concealed herself in a bundle of faggots. The soldiers searched the very spot, and struck their spears into the very bundle of faggots, but Mary was unhurt! She has left a husband and a child of 14 years old. Mary is 32 years of age.

“Sarah aged 21 has left a husband in Madagascar, who assisted her in making her escape from her persecutors; she has fretted much about him, as his life is in danger. He is a Chief, and in consequence of some note. David and Simeon are the sons of Chiefs.

"During Mary's distress in prison, &c., she contrived to conceal a small book, which she showed to us. This book she used to read unobserved.

"Joseph, aged 18, is the son of a Chief. Because he refused to renounce Christianity he was sent to prison, where he remained six months, was beaten every day, and scarcely allowed any food. His body has several marks.

"Joseph has left a wife. She was to have been put to death for reading the Scriptures: we heard these six sing in their own language, 'O'er the realms,' &c. to the tune *Calcutta*. The Rev. Mr. Freeman interpreted for them. Mary's favorite chapter, the 14th of John, was read with the 13th and 15th chapters, it was her comfort in prison, and 'fear not them that kill the body,' in particular, afforded her solace.

"She understands as yet but little English."

Walthamstow, July, 1840.

"I am truly happy to be able to give a good report of our Madagascar friends. They do indeed continue *humble faithful* Christians. The health of one of the women, and one of the men, has failed a good deal. The rest are well in body, and all are truly consistent in their walk and conversation. I fear the wretched Queen continues her persecutions—but we know her power is limited, and in due time God will appear to deliver his suffering and faithful people."

Madagascar has not inappropriately been denominated the Great Britain of Africa. It is one of the largest islands in the world; and has in many places, the capacity of great productiveness. Its present population has been estimated at about four or five millions of souls. Like every other country of the world, it must sooner or later yield to the sway of the Redeemer. May the day of its merciful visitation speedily arrive!

#### 19.—THE CHURCH OF SCOTLAND.

We have now the gratification of presenting to our readers a league worthy of the venerable class of documents to which in the religious history of Scotland that name has been wont to be applied. It was submitted and solemnly adopted at a large and influential meeting of ministers and elders of the Church, held at Edinburgh on Tuesday last. The meeting is said to have been pervaded by deep religious feeling, and conducted in a spirit worthy of the occasion and of the cause. Several of the most aged and revered fathers of the Church—men of the most elevated piety—men who, for half a century, had laboured and prayed for the coming of such a time of revival and reformation to the Church of Scotland—conducted the devotions of the assembled brethren. The spirit of remarkable unanimity and Christian love, and calm but resolute determination, which reigned throughout the whole proceedings, is described by those who witnessed and shared in it as peculiarly striking and impressive. The "ENGAGEMENT IN DEFENCE OF THE LIBERTIES OF THE CHURCH AND PEOPLE OF SCOTLAND," as the document is termed, written out on an immense sheet of parchment, was subscribed by all present, including ministers and elders from almost every quarter of Scotland. Steps, we understand, will immediately be taken for affording opportunities to the office-bearers of the Church throughout the country to exhibit their names; and we have no doubt that by and by it will exhibit, in one firm phalanx, the vast majority, and certainly all those who constitute the very heart and soul, of the Church of Scotland.—*Scottish Guardian*.

#### ENGAGEMENT IN DEFENCE OF THE LIBERTIES OF THE CHURCH AND PEOPLE OF SCOTLAND.

AUGUST, 1840.

Whereas it is the bounden duty of those who are intrusted by the Lord Jesus with the ruling of his House, to have a supreme regard in all

their actings to the glory of God the Father, the authority of his beloved Son, the only King in Zion, and the spiritual liberty and prosperity of the Church which He hath purchased with His own blood :

Whereas, also, it is their right and privilege, and is especially incumbent upon them, in trying times, as well for their own mutual encouragement and support, as for the greater assurance of the Church at large, to unite and bind themselves together, by a public profession of their principles, and a solemn pledge of adherence to the same, as in like circumstances our ancestors were wont to do :

And whereas God, in his providence, has been pleased to bring the Church of Scotland into a position of great difficulty and danger, in which, by acting according to the dictates of conscience and of the Word of God, imminent hazard of most serious evils, personal as well as public, is incurred :—

In these circumstances, it being above all things desirable that, in the face of all contrary declarations and representations, our determination to stand by one another, and by our principles, should be publicly avowed, and, by the most solemn sanctions and securities, before God and the country, confirmed and sealed :—

We, the undersigned, ministers and elders, humbling ourselves under the mighty hand of our God, acknowledging His righteousness in all his ways, confessing our iniquities, and the iniquities of our fathers, mourning over the defections and short-comings which have most justly provoked His holy displeasure against this Church ; adoring at the same time his long-suffering patience and tender mercy, and giving thanks for the undeserved grace and loving-kindness with which he has visited his people and revived his cause ; under a deep sense of our own insufficiency, and relying on the countenance and blessing of the great God and our Saviour ; do deliberately publish and declare our purpose and resolution to maintain in all our actings, and at all hazards to defend, those fundamental principles relative to the government of Christ's house, his Church on earth, for which the Church of Scotland is now called to contend ; principles which we conscientiously believe to be founded on the Word of God, recognised by the standards of that Church, essential to her integrity as a Church of Christ, and inherent in her constitution as the Established Church of this land.

The principles now referred to, as they have been repeatedly declared by this Church, are the two following, viz., I. " That the Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate." II. " That no minister shall be intruded into any parish contrary to the will of the congregation."

To these principles we declare our unalterable adherence ; and, applying them to the present position and the present duty of the Church, we think it right to state still more explicitly what we conceive to be implied in them.

1. We regard the doctrine—" that the Lord Jesus is the only King and Head of his Church, and that he hath therein appointed a government in the hand of Church officers distinct from the civil magistrate,"—this sacred and glorious doctrine we regard as fencing in the Church of God against all encroachments and invasions inconsistent with the free exercise of all the spiritual functions which the Lord Jesus has devolved either upon its rulers or upon its ordinary members. While, therefore, we abhor and renounce the Popish doctrine, that the government appointed by the Lord Jesus in his Church has jurisdiction over the civil magistrate in the exercise of his functions, or excludes his jurisdiction in any civil matter, we strenuously assert that it is independent of the civil magistrate, and that it has a jurisdiction of its own in all ecclesiastical matters, with

which the civil magistrate may not lawfully interfere, either to prevent or to obstruct its exercise.

2. In particular, we maintain, that all questions relating to the examination and admission of ministers, or to the exercise of discipline, and the infliction or removal of ecclesiastical censures, lie within the province of the Church's spiritual jurisdiction, and all such questions must be decided by the Church officers, in whose hands the government is appointed, according to the mind and will of Christ, revealed in his Word, not according to the opinions or decisions of any secular authority whatsoever. We are very far, indeed, from insisting that the judgments of the competent Church officers, in such questions, can of themselves carry civil consequences, or necessarily rule the determination of any civil points that may arise out of them. In regard to these, as in regard to all temporal matters, we fully acknowledge the civil magistrate to be the sole and supreme judge—bound, indeed, to have respect to the word of God and the liberties of Christ's Church, yet always entitled to act independently, on his own convictions of what is right. But, in regard to all spiritual consequences, and especially in regard to the spiritual standing of members of the Church, and their spiritual privileges and obligations, the judgments of the Church officers are the only judgments which can be recognized by us as competent and authoritative. And if at any time the civil magistrate pronounce judgments by which it is attempted to control, or supersede, or impede, the sentences of the Church officers, in these spiritual matters, and in their spiritual relations and effects, we must feel ourselves compelled to act upon our own conscientious interpretation of the will of Christ—disregarding these judgments as invalid, and protesting against them as oppressive.

3. As the Lord Jesus has appointed a government in His Church in the hand of Church officers, so we believe at the same time that He has invested the ordinary members of his Church with important spiritual privileges, and has called them to exercise, on their own responsibility, important spiritual functions. In particular, we are persuaded that their consent, either formally given or inferred from the absence of dissent, ought to be regarded by the Church officers as an indispensable condition in forming the pastoral relation; and that the act of a congregation, agreeing either expressly or tacitly, or declining, to receive any pastor proposed to them, ought to be free and voluntary, proceeding upon their own conscientious convictions, and not to be set aside by the Church officers—the latter, however always retaining inviolate their constitutional powers of government and superintendence over the people. We hold it, accordingly, to be contrary to the very nature of the pastoral relation, and the end of the pastoral office—altogether inconsistent with the usefulness of the Church, and hostile to the success of the gospel ministry—an act of oppression on the part of whatever authority enforces it, and a cause of grievous and just offence to the people of God—that a minister should be settled in any congregation in opposition to the solemn dissent of the communicants. We deliberately pledge ourselves, therefore, to one another, and to the Church, that we will, by the help of God, continue to defend the people against the intrusion of unacceptable ministers, and that we will consent to no plan for adjusting the present difficulties of the Church, which does not afford the means of effectually securing to the members of every congregation a decisive voice in the forming of the pastoral tie.

4. And, further, with reference to the question respecting civil establishments of religion, which we believe to be deeply and vitally concerned in the present contentings of the Church, we feel ourselves called upon to bear this testimony:—that, holding sacred the principle of establishments, as sanctioned both by reason and by the Word of God—recognising

the obligation of civil rulers to support and endow the Church, and the lawfulness and expediency of the Church receiving countenance and assistance from the State—we at the same time hold no less strongly, that the principles which we have laid down regarding the government of Christ's Church, and the standing of his people, cannot be surrendered or compromised for the sake of any temporal advantages or any secular arrangements whatsoever; that it is both unwise and unrighteous in the civil magistrate to impose upon the Church any condition incompatible with these principles; and that no consideration of policy, and no alleged prospect of increased means of usefulness, can justify the Church in acceding to such a condition. We emphatically protest against the doctrine that in establishing the Church, the civil magistrate is entitled to impose any restrictions on the authority of her office-bearers or the liberties of her members. On the contrary, we strenuously assert, that it is his sacred duty, and it is his interest, to give positive encouragement and support to the Church in the exercise of all her spiritual functions—for thus only can God, from whom he receives his power, be fully glorified, or the prosperity and greatness of any people be effectually promoted. We admit, indeed, that, as supreme in all civil matters, the civil magistrate has always command over the temporalities bestowed upon the Church, and has power to withdraw them. But he does so under a serious responsibility. And, at all events, the Church, whilst protesting against the wrong, must be prepared to submit to their being withdrawn, rather than allow him to encroach upon that province which the Lord Jesus has marked out as sacred from his interference.

5. While we consider the Church's course of duty to be plain, if such an emergency as we have supposed should arise, we have hitherto believed, and notwithstanding the recent adverse decisions of the civil courts, we still believe, that the constitution of the Established Church of Scotland, as ratified by the State at the eras of the Revolution and the Union, when, after many long struggles, her liberty was finally achieved, effectually secured that Church against this grievous evil. The only quarter from whence danger to her freedom ever could, since these eras, be reasonably apprehended, is the system of patronage; against which, when it was restored in 1711, the Church strenuously protested, and of which—as we have much satisfaction, especially after recent events, in reflecting—she has never approved. The restoration of that system we hold to have been a breach of the Revolution Settlement, and the Treaty of Union, contrary to the faith of nations. Even under it, indeed, we have maintained, and will contend to the uttermost, that the constitution of the Church and country gives no warrant for the recent encroachments of the civil courts upon the ecclesiastical province; that, in terms of that constitution, the Church has still wholly in her hands the power of examination and admission, and, in the exercise of that power, is free to attach what weight she judges proper to any element whatever, that she feels it to be necessary to take into account as affecting the fitness of the presentee, or the expediency of his settlement; and that, unquestionably, in whatever way the Church may deal with the question of admission, the civil courts have no right to interfere, except as to the disposal of the temporalities. But while we have taken this ground, and will continue to maintain it to be lawful, constitutional, and impregnable, even under the restored system of patronage, we avow our opposition to the system itself, as a root of evil in the Church which ought to be removed—the cause, in former times, of wide-spread spiritual desolation in the land, as well as of more than one secession of many godly men from the Church, and the source, in these our own days, of our present difficulties and embarrassments. We look upon the recent decisions of the civil courts as

illustrating the real character of that system of patronage which they attempt so rigidly to enforce ; making it clear, that it does impose a burden upon the Church and people of Scotland greatly more grievous than it was ever before believed to do. We consider it to be impossible for the Church, so long as this matter continues on its present footing, fully to vindicate or effectually to apply her inherent and fundamental principles ; and it is now more than ever our firm persuasion, that the Church ought to be wholly delivered from the interference of any secular or worldly right at all, with her deliberations relative to the settlement of ministers. We declare, therefore, our determination to seek the removal of this yoke, which neither we nor our fathers have been able to bear ; believing that it was imposed in violation of a sacred national engagement, and that its removal will, more effectually than any other measure, clear the way for a satisfactory and permanent adjustment of all the questions and controversies in which we are now involved.

Having thus set forth the principles on which we are united—being deeply impressed with a sense of their sacredness and magnitude—having our minds filled with solemn awe as we contemplate the crisis to which God, in his holy providence, has brought this Church and kingdom—a crisis of immediate urgency and of momentous issues, in which great principles must be tested, and interests of vast extent may be affected—and desiring to deliberate and act with a single eye to the Divine glory, and a simple regard to the Divine will—

We, the undersigned ministers and elders, do solemnly, as in a holy covenant with God and with one another, engage to stand by one another and by the Church which God's own right hand has planted amongst us—promising and declaring, that, by the grace and help of Almighty God, we will adhere to the two great principles which we have avowed, and in all our actings as office-bearers in the Church, will do our utmost, at all hazards, to carry them into effect ; and that we will consent to no surrender or compromise of the same, but will faithfully and zealously prosecute our endeavours to obtain a settlement of the present question in entire accordance therewith.

And considering, that, in this struggle in which the Church is engaged, it is most necessary that we should be assured of the concurrence and co-operation of the Christian people, on whose sympathy and prayers we, in the discharge of our functions as rulers, greatly lean, and by whose influence and assistance we can best hope effectually to press upon the governors of this great nation the just claims of the Church—

We do, most earnestly and affectionately, invite our friends and brethren, members of the Church of our fathers, to come to our help, and to the help of the Lord—to declare their concurrence in the great principles for which we are called to contend, and their determination to do all in their power, in their station, and according to their means and opportunities, to aid us in maintaining and defending these principles ; so that they, as well as we, shall consider themselves pledged to uphold the Church in her present struggle, and, in particular, to use the powers and privileges which, as the citizens of a free country, they have received from God, and for the exercise of which they are responsible to Him, for this, above all other ends, that the determination of the Legislature of this great nation, whenever this subject shall come before them, may be in accordance with those principles which all of us hold to be essential to the purity of the Church and the prosperity of the people.

We, in an especial manner, invite them to raise a united and solemn protest against the system of patronage, which, unjust and obnoxious as it was in its first enactment, the decisions of the civil courts are now riveting more firmly than ever on the reclaiming Church of their fathers. The

entire removal of that system they have the fullest warrant, as Scotsmen and as Presbyterians, to claim, on the ground of their ancient constitution, and the solemn guarantees by which their national freedom and their religious faith have been secured.

And finally, recognising the hand God in our present troubles, depending wholly on his interposition for a happy issue out of them, and remembering what our fathers have told us—what work the Lord did in their days and in the times of old, we call upon the Christian people to unite with us in a solemn engagement to bear the case of our beloved Church upon our hearts, in prayer and supplication at the throne of God, beseeching him to turn the hearts of those who are against us, and to guide us in the right way, so that, under his overruling Providence, and by the operation of his Almighty Spirit, the cause of truth and righteousness may be advanced, and the work of righteousness may be peace, and the effect of righteousness, quietness and assurance for ever.

#### 20.—JEWS AT JERUSALEM.

A missionary writing from Jerusalem says:—As you are already aware, from my first letter, I arrived here at a time when the plague was just beginning to abate the rigor with which it had been raging here for sometime previously. Nearly three weeks therefore passed away before I commenced my missionary labor, but then I was fully occupied several weeks, during which I had many controversies with some of the most learned Jews here, and concluded by a public controversy in one of their synagogues. Soon after this, however an excommunication was promulgated in all the synagogues, cutting off from their communion every Jew that should hold any intercourse with me. But here I must observe that a very respectable Jew took great pains to assure me, before the excommunication, was proclaimed, but after it had been resolved upon, that this arises from no ill feeling towards me personally, but they considered it a duty they owed to their religion, in spite of friendship and every other consideration; and here I may also add, that all my controversies, both public and private, were carried on in the most becoming spirit, without any thing like strife or bitterness.

Now, in Jerusalem you must know an excommunication in a case like the present, has both a double incentive to issue it, and a double incentive to regard it. The first was common to all Jews' prejudices; and secondly, their very existence depends on their Judaism. The Jews here have neither trade nor profession, but live entirely on the free contributions of their benevolent brethren abroad; and these contributions are tendered entirely on the supposition that the Jews here are peculiarly devout, and most assiduous in their meritorious study of the Talmud. As a collective body they are therefore bound to preserve their reputation, and as individuals, it is the only means of subsistence they have or could have. One thing more, the number of Jews here is nothing like what you think in England. Mr. Nicolayson thinks it is in all 5,000, and this is the highest number I have heard yet. But some of the Jews told me that the number of souls does not exceed half this number. Nor are the number of those that annually come here so great, and they are barely or scarcely sufficient to make up for the ravages that the periodical visitations of earthquakes, plague, &c., make among them. A Jew told me, he had now been four years here, and the greater number of the Jews he then found here are now no more, while the majority of the present are new comers.

This is an affecting statement respecting the Jewish population, entire generations of which seem to be cut down by pestilence, earthquake, or the sword in the space of a very few years. A considerable accession of

new comers must be required to keep up the number, and continual changes must spread among the Jews throughout the world the knowledge of what is doing at Jerusalem. It is well known that the Jews are in the habit of studiously concealing their real numbers.

Amongst the rest of my controversialists, there was a young Talmudist, reputed for his sound mind and piety, who, after my first controversy with him, was not indeed converted, but most firmly convinced that he had spent his whole life in a most awful delusion, and requested me to read the Prophets together with him; and from this time he at once gave up all his other studies, and spent almost his whole time with me. This began to ferment among the Jews; signs of persecution, too, began to show themselves, till it came so far, that he considered himself in danger of his life in his own house, and I was obliged to afford him a few nights' lodging in my house. By that time we had read about twenty chapters of Isaiah, the whole of St. Matthew's Gospel, &c. and we had the most confirmed conviction of the truth of Christianity, and I am sure a good work had begun in his heart, which his fervent spirit easily manifested; and he declared himself ready to encounter any thing, though by nature he is rather of a sedate and solemn turn of mind. What brought the matter to a crisis was that he at last thought himself no longer justified and actually declined, but all in a humble, Christian spirit, to discharge those duties which as master of the house, devolved upon him. This happened on a Friday night, after I had just pointed out to him several instances wherein Jews tell God in solemn language, that He had commanded them things which he has not commanded, and thus make themselves guilty in a manner equal to a parallel. The Saturday and Sunday following, Jerusalem was turned almost upside down, and on Monday the chief rabbi sent for me. I immediately obeyed his summons, and went to him, together with Joseph (for that is the name of our friend) and Levi. Several very sharp contests took place, which lasted the best part of the day. Joseph they succeeded in separating from me, and with a select number of Jews were locked up in a room by themselves, while I and Levi with the rest, were in the adjoining synagogue. Joseph avowed his faith in the Lord, and stood his ground remarkably well—while my chief object was to attest the truth and allay if possible their excited feelings. The whole ended in triumph of truth over error—and God's holy name be praised, I am enabled to say the gospel has been faithfully preached to the Jews as a body in Jerusalem—they all know what it professes to be, and have many proofs that they cannot refute. But this led to the unpleasant but unavoidable conclusion that Joseph must instantly divorce his wife. My utmost attempts to prevent this were in vain—they would not even postpone it in the hope of a change of mind on the part of the husband, who was very averse to it; and even his wife was only led to demand the divorce, by over persuasion, and I fear against her will, though she is now already engaged again to another man. The divorce took place two days after, and then followed the excommunication. The Jews however would not give up Joseph yet—and now commenced a kind of manœuvre that he could stand less than all that hitherto was resorted to. He of course disregarded their excommunication, and continued coming to me for instruction, &c., but never hinted that he wanted a penny from me. In spite of this however, they began so to load him with kindness and entreaties that it quite unmanned him. One whole night while his heart yet smarted from his divorce, and he was almost surfeited with sorrow, he told me that fathers and mothers some of his best friends came around him with their children in their arms, or leading them by their hands, telling him he should rather take a knife and kill them all at once, than take such step, which must inevitably as

they thought have the effect of depriving them of every further support from abroad, or a great part of it at least—and this was so small already, that it could scarcely support them—for if the rumour were once abroad that the Jews here embrace Christianity, nothing would be left them but absolute starvation. And when he pleaded his duty towards God, &c., they told him that he ought to be ready to sacrifice even that too, in consideration of the well-being of so many—and he was almost ready to say with the apostle, though in somewhat different sense, “I could wish that myself were accursed from Christ, for my brethren, my kinsmen, according to the flesh.” I have only room to add, that he has remained a witness to the truth as it is in Jesus, in the midst of the Jews where he yet lives; but I cannot persuade him to stay in Jerusalem, and he is now on the point of leaving for Constantinople, with letters from us to the missionaries there, where he wishes to embrace Christianity.—*Jewish Int.*

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#### 21.—LETTER FROM ST. PETERSBURG.

Most of our readers, says the N. Y. Observer, will remember the communications we published several years since from Hannah Kilham, a distinguished philanthropist of the Society of Friends, who left England to establish schools for the negroes in West Africa. Her husband, a pious Methodist minister, died soon after their marriage, leaving a daughter by a former wife to be brought up by his widow. This daughter now also a widow, (Mrs. Biller,) in a letter from St. Petersburg in Prussia, to a lady in this city, dated July 22nd, communicates the following interesting information.

For eighteen years I have been at the head of a government school belonging to the grand Duchess Helen, in which reside from thirty to forty poor girls, principally motherless children, and over these I generally have at least a slight influence after they leave the school. These girls are taught Russian, reading, writing, arithmetic, needle-work, and knitting—and as we keep no servants, they do all the work of the house in turn, according to their ability and strength. Therefore by the time they are sixteen or seventeen, they are ready to enter into light service. We have also in the house a considerable day-school for girls, about eighty, who are taught with the boarders, on the plan of mutual instruction; and in addition to these, we have an infant school of about fifty children. To assist in this undertaking, I have two young women who have been educated with me. I take a pretty minute oversight of the whole myself, and spend about one and a half hour daily in actual teaching. Although this situation is arduous and responsible, yet being unfettered by restrictions, I can teach as I please, and am allowed to explain the Scriptures to them in the way that I feel to be the most natural. The priest knowing the confidence I enjoy, does neither thwart nor contradict it in his manner of instruction, which is a great favor. I often feel that I am not thankful as I should be for this and many other privileges.

#### *Asylum Schools.*

Since our infant school was opened, another kind, named asylum schools, are become general in this city. They are principally on the plan of those in Berlin, with a little mixture of the infant school system. The children are left there the principal part of the day—are dressed in a kind of uniform, and fed. They are not taught much but being kept in clean rooms and pure air, and having wholesome food, these are great advantages—and besides they do learn to read and to sew. A number of those asylums are supported by private individuals, and this is good in fostering a kind feeling between the upper and lower classes.

*House of Industry—Provision for the Poor.*

These schools are a branch from a large institution for promoting industry, by providing the poor with work according to their ability; and this work, whether weaving collars, making gloves, embroidery, &c., is sold in a public shop at a moderate price. Work-people are also provided with food at a very reduced price. Indeed all who please may receive a very sufficient dinner of soup, bread and thick gruel for twelve copicks a meal; and this provision is so good, that the servants' refuge is regularly supplied from thence. In order to bring so seasonable a help within the reach of all the poor, eating rooms on the same terms are opened in different parts of the city, and the stock of provisions after being cooked in the principal institution, is carried to these eating houses in large vessels of tinned brass, placed in still larger ones containing boiling water. This is a very nice help to the poor. They may either take their dinner at the general table, or carry them home; and if the latter, they may generally out of three portions have enough for four persons. There is a great desire to put down begging, and this is one of the means resorted to, as well as a lodging for the homeless. But all does not do, for although lessened, many still live by mendicity.

Mr. and Mrs. Brown are very dear Christians, and of my most intimate friends. The health of the latter is very indifferent, so they are going to Scotland to winter.

*Pastor Gossner of Berlin—Self-supporting Missionaries.*

I do not know whether you have heard of Pastor Gussner of Berlin, who is a very eminent Christian minister and author. He is a man of much prayer, and a remarkable blessing has attended his ministry for many years. A few years ago he was led to believe that missionaries might be sent out at much less expense, and he himself began the trial.

He took young men who conceived it their duty to labor among the heathen, whether they were mechanics or not—let them follow their trade for a livelihood, and make use of their leisure hours in gaining such needful information as their calling required, himself appropriating some hours daily in reading the Scriptures with them, and in conversation, and in prayer. Before he had any ready for the missionary field, an Englishman in affluent circumstances hearing of it, wrote to Pastor Gossner, proposing to assist in sending the young men to their fields of labor. What they need is but little—a small stock of clothes—books, and tools to pursue their occupation. No allowance is made further—they are expected to earn their own living among the heathen, as they are expert in trades which may be of value to the people among whom they are to live. Twice in this manner has Pastor Gossner sent about twenty young men, and the accounts he has from them from time to time are most cheering. Very lately he had six more ready, and called to join their brethren laboring in India, (indeed the request for such missionaries is far beyond his means of supply,) and he wrote to ask his English friend's assistance. The latter hesitated, said he would wait till more intelligence was received from those already laboring. Of course such an answer was unexpected and disappointing. Pastor Gossner called together the young men and communicated it to them. They did not long hesitate, but came forward observing—"We believe ourselves called to the missionary field, therefore we can depend upon being provided for by Him who sends us, and who careth for the birds of the air." After this conclusion in strong faith, supplies came in from unexpected quarters, and Pastor Gossner was enabled to send them out stocked with all that was necessary. I often wonder that the Lord bears with our puny, wavering faith; how different would be the conduct of man under similar circumstances. He would spurn us from him, and leave us in our deserved pover-

ty. Not so our wonderfully-loving and impassionate God. He entreats us to believe—tells us how soon our enemies world all be subdued—what joy and sweet peace we should have, and even uses the astonishing language we find in Malachi iii. 10. And are not the Psalms full of similar promises?

*English lady Missionary on a Chinese island.*

A very devoted young woman of the neighborhood of London, who is of good property, after waiting eleven years ere the way opened for her to go as a missionary, has now to her soul's delight settled in a Chinese island on which missionaries are not allowed to labor. She resides in a Dutch family, and has opened two schools, one for boys, the other for girls. She superintends and provides for her mission entirely herself. She writes that in the town she is known by "The English lady come on a singular errand." During the last few years of her waiting to go, she acknowledged that the delay was in great mercy in order to deepen her feelings of religion. How often does the Christian require to be made passive that the Lord may work in him of His good pleasure. My heart delights in such missionaries, and I long to see more in the field go in simplicity and faith. Physicians might be most acceptable laborers.

I fear we shall not live to see the time when the Christian body shall be one, and sectarian divisions considered of so little value as to be overlooked. May the day be hastened, for from the words of our blessed Saviour in the 17th of John, we may then expect multitudes added to the body of believers. My firm opinion is, that until Christians live more like pilgrims, and have evidently their only treasure in heaven, the day of full gospel light will not be manifest. Let it be the object of each to live so under the banner of divine love, as to draw many to the Lord. May the very countenance testify that we have been with Jesus.

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THE EDITORS' LAST WORDS FOR 1840.

DEAR READER,

Through the good mercy of God, we have been permitted to pass through another year, in continued life and health. Our winged moments have borne to us innumerable mercies and they have urged their way back again to God, with their report of our employment of those mercies. We *live* this year—it may be our last! What a year has the last been!—What a changing time! How many have been cut down and withered—many of them too, fair to live, yea, fair as we, and ere another year comes to a close, another pen may address you, or you may be beyond the reach of our admonition. Pass the time of your sojourning here in fear. Set your affections on things above. Cling to the blessed atonement of the Son of God, make that your anchor, both sure and steadfast, and then the last year will be the best; the end of life will be but the beginning of bliss. Live on God, and to God, and for God, *and the end shall be well.*—Remember these last words, Reader—Prepare to meet thy God!

O Lord upon our thoughtless heart  
Eternal things impress;  
Make us to feel their solemn weight  
And wake to righteousness.