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Established, June, 1832.

NEW SERIES VOL. II. No. 15.—OLD SERIES VOL. X. No. 106.

THE  
**CALCUTTA**  
**CHRISTIAN OBSERVER.**

MARCH, 1841.

\* \* \* The entire profits arising from the Sale of this Publication will be devoted to the  
CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

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## FUNDAMENTAL RULES.

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

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

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

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

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## EDITORIAL NOTICES.

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Owing to the mass of intelligence in hand we have not been enabled either to afford a place for much that is yet by us or even to find room for other matters. The public meetings being now over we shall in our next number be enabled to afford space for several long promised articles. The Reports of the Maulmain and Tavoy Missions have come to hand. The Reports of the American Societies have also come to hand.

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### NEWPORT PAGNALL EVANGELICAL INSTITUTION.

The subscriptions to the above College acknowledged in former numbers and amounting to £60 have been received in England. The Principal writes—“It could not have arrived at a more seasonable time, for our finances are very low, our Treasurer being considerably in advance.”

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The Monthly Missionary Prayer Meeting will (D. V.) be held on Monday evening, the 1st instant, at the Circular Road Chapel, service to commence at *half-past seven o'clock*.

The Church Missionary Prayer Meeting will be held (D. V.) at the Old Church Rooms, on Tuesday evening, the 9th instant;—service to commence at  $\frac{1}{2}$  past 7 o'clock.

The Committee of the Bible Society will (D. V.) meet for the transaction of business on the third Thursday in every month, at  $\frac{1}{2}$  past 9 o'clock in the morning.

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## ADVERTISEMENTS.

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*For Sale at the Calcutta Christian Observer Office, No. 99, Dharamtala.*

Complete Sets of the *Calcutta Christian Observer* from its commencement in 1832 to the present period, comprising 9 vols. Co.'s Rs. 45; and complete vols. for each year 6 Rs. per vol. Odd numbers 1 Rupee each.

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Dec. 1st, 1840.

G. C. HAY.

THE  
CALCUTTA  
CHRISTIAN OBSERVER.

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NEW SERIES, VOL. II. No. 15.—OLD SERIES, VOL. X. No. 106.

MARCH, 1841.

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I.—*Address delivered at the Missionary Prayer Meeting, Lal Bazar Chapel, Feb. 1, 1841. By Rev. G. Gogeryly.*

It has been a general complaint for many years that our Monthly Missionary Prayer Meetings are not sufficiently interesting to induce persons to attend; and in consequence, although members of different churches are present, the congregations, on these occasions are generally smaller than they are at the ordinary week-day services at our respective places of worship. This state of things is much to be deplored, as it manifests both feelings and tastes in direct opposition to the spirit and genius of the Gospel. But in order to meet the wishes of their hearers, the Missionaries have adopted every means that they could think of to excite a Missionary spirit in the church, and to bring together its members once a month, to pour out their hearts in prayer that God would be pleased to convert this wicked world to the obedience of the faith. From time to time they have detailed the mode of their own Missionary operations, and the amount of success which have followed their efforts. At other times, they have led your thoughts to distant lands, and shewed the triumphs of the Gospel in the overturning of the altars of idolatry, and the rescue of the slaves of superstition from darkness and death, and introducing them into the light and liberty of the children of God. Again, they have endeavored to cheer your minds by referring to the promises of God, and the certainty arising therefrom of the ultimate success of the Redeemer's cause, the destruction of the enemy's power, and the firm establishment of the reign of truth and righteousness in the earth; and not unfrequently have we appealed to your sym-

pathies as Christians, on behalf of the poor degraded dying idolaters of the land, beseeching you to be more in earnest in seeking their salvation, and in bringing about the great purpose for which the Saviour died, namely, the renovation of a lost and ruined world. But notwithstanding all the means which have been adopted, it is matter of grief to us that these important meetings appear to be but little esteemed. There are many who willingly give their money, when requested, to forward the Missionary cause, who decline uniting with us on these solemn occasions in humble and fervent prayer for the out-pouring of the Holy Spirit, without whose gracious influence all our gifts and all our labors will be in vain.

To-night I have no anecdotes to relate to please the ear, no sentimental tale to affect the feelings; but I have something to bring before you of far greater importance in reference to the missionary cause, in which we are all concerned, and which will have an effect on our destiny through all eternity.

Men view things now in a very different light to what they will hereafter, and they entertain sentiments which will undergo a complete revolution, when they have passed the bounds of time and entered on the solemn realities of the eternal world; and in nothing will these things appear more evident than on the subject of Missions, particularly as it regards the obligations to, and the consequences which will result from engaging in this important work. In order to obtain right views on these subjects, I beg to call your attention to that sublime portion of Christ's words which you will find in Matt. xxv. 31 to the end.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, say-

ing, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

From these words two subjects are brought before our notice.

I. The debt we owe to Christ we are bound to pay to his cause.

II. The momentous consequences resulting from the fulfilling or the neglecting of this duty.

I. Having been purchased by the blood of Christ we are indebted to Him for every thing we now possess or hope hereafter to enjoy: life, health, friendship, property,—all come to us through Christ. Freedom from the captivity of sin, the grace and mercy of God, the consolations of the Holy Ghost, and the certainty of a glorious immortality, have all been secured to us at the expense of the Saviour's blood. The question now is, how are we to pay this debt? The text I have quoted answers the query; *it is to be done in kind*. We have received mercy; we are to shew mercy. We were poor, naked, friendless, sick and in prison, and Christ came and ministered to our wants; so we are called to minister to the necessities of others, and especially to their spiritual necessities. Freely we have received, freely we are to give.

Let us now consider the parties to whom we are to pay the debt we owe to Jesus, and the manner in which it is to be done.

1. The circumstances of the parties are distinctly described: they are hungry and thirsty, they are strangers, naked, sick, and in prison. This description may be taken literally in regard to the utter state of destitution in which many of the people of God have been cast in times of persecution and temporal distress. It refers, for instance, to those who were tortured, not accepting deliverance; of those who had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonments—who were stoned, who were sawn asunder, were tempted, slain with the sword, who wandered about in sheepskins, and goatskins, being destitute, afflicted, tormented, (of whom the world was not worthy,) they wandered in deserts and in mountains, in dens and in caves of the earth. Now to these suffering saints, their more favored brethren were bound to shew mercy, and thus pay to their fellow-servants a part of the debt they owed to their common Lord. But if charity to the bodies of men is commanded, how much more so is charity to the soul. Gold and silver may perhaps obtain deliverance for

the body from all the evils mentioned in the text, but to deliver the soul from the captivity of Satan, to heal the sickness induced by sin, to clothe it with a garment in which it may appear without shame at the marriage supper of the Lamb, a price infinitely superior to silver and gold must be paid, even the precious blood of the Son of God. Seeing therefore that the soul is of more value than the body, our duty is apparent; and we are bound to pay in part what we owe to Christ, by using all the means in our power to save those for whom Christ died.

The people in this land are hungry and thirsty, their souls are famished for the want of spiritual food, and their tongues cleave to the roof of their mouth for the want of the water of life. Restless and anxious, they turn from side to side seeking for something to satisfy the cravings of their spiritual appetites; but after all they feed on ashes, a deceived heart has led them astray, and they go down to hell with a lie in their right hand. They are also strangers—strangers to God, to peace, to heavenly joys. They are sick and in prison, dying with the leprosy of sin, and the chains of their slavery are bound around them. But is there no balm in Gilead? is there no physician there? Yes, there is precious balm and a kind physician; but no man cares for their soul, no hand is stretched out to administer the balm—no friend is near to lead them to Jesus; and thus they perish unblessed by the Gospel, though the light of that Gospel is shining all around.

These are the characters we are bound to benefit; and in not less perilous and mournful circumstances were we, when Christ in his pity rescued us; not less unlovely in the sight of God and holy spirits were we, when Jesus mercifully applied the cleansing washing of regeneration—covered our nakedness—removed our deformity, and saved us by his grace.

What then are we to do? How can we shew to the perishing heathen the love we bear to our crucified Lord? In the first place, *we must entertain concerning them proper views.* They possess immortal spirits, and they are in constant danger of eternal death. They are the subjects of a religion most insulting to God and revolting to every holy feeling of the soul. They are dead in trespasses and sins, and they know it not. Standing on the brink of perdition they fondly cling to the false props of their faith, believing they will sustain them in the time of trial. Hundreds are daily perishing before our eyes—passing from murdered time to an avenging eternity, with all their sins on their heads to meet their final doom; and as their miserable spirits are leaving their dying bodies, they seem to look upon their Christian neighbours

with reproach, and exclaim with feelings of despair—No man cared for my soul. Such are the circumstances of the people amongst whom we dwell ; but how few there are amongst us who duly consider these things. There are thousands who call themselves Christians who scarcely believe that the poor despised Hindu possesses a soul ; but if he does, they imagine that his own gods can save him, thus adding insult to God to his cruelty to man. But we must view the case as it really is, and this will lead us secondly, *to feel for them*. Jesus was perfectly acquainted with our wretched condition, and then he felt for us, and his pity brought him down. If there is a sight more painful to the Christian's heart than others—a sight at which angels well might weep—it is the sight of this immense country under the entire dominion of the prince of darkness, and the millions of its inhabitants, sitting in the shadow of death, and after a time giving up their places to others, whilst they pass on to the regions of eternal death. They are unblest in their lives, deserted in their deaths by hope, and through eternity punished by an offended God. But has this sight affected our hearts ? There are many who are named after the sacred name of Christ who feel far more for their cattle, their horses and their dogs, than they do for the souls of their fellow-men ; and to save the former, they would suffer thousands of the latter to perish without giving utterance to one sigh, or making one effort to save. But I trust we have not so learned Christ. The faith which we profess leads to mercy, pity, compassion, goodness. If these fruits of righteousness do not appear, our faith is vain, we are yet in our sins.

Again, rightly understanding the dreadful circumstances of the people, and feeling as we ought for their mournful condition, our love to Christ will prompt us to *exertion for their benefit*. How often has the question been asked—“What can we do?—We cannot bring them to our houses, neither can we go to theirs”—and satisfying conscience by this mode of arguing, they attempt nothing. Love is ingenious in devising means for the benefit of the party beloved. It looks danger fearlessly in the face—it courts difficulties—despises shame—laughs at opposition—it makes the weak strong—converts the coward into a hero—animates the young with noble boldness and ardent zeal, and imparts a genial warmth to the frozen bosom of age. Such are the effects of love. O if we possessed towards Christ but a tithe of what he has a right to expect at our hands, how different would be our conduct towards those for whom he shed his precious blood ! Under the influence of this holy feeling, we should use all our endeavors

to instruct the young, to reclaim the aged, and to convert the whole. The Scriptures and tracts would be circulated—schools of religion would be established and cheerfully supported—prayer for the spread of the Gospel would be daily offered in the family and in the closet—prayer-meetings for the express purpose of imploring mercy for the ignorant and degraded idolaters of the land would be joyfully attended, and our places of worship would be too small to contain the multitudes who would press forward to lift up their hearts and voices together, crying, “Thy kingdom come.” By these means the hands of your Missionary brethren would be held up as were the hands of Moses in the day of Amalek’s defeat; their hearts would be cheered in the midst of their discouragements, knowing that they had the hearts and the sympathies of the united church with them. Being thus strengthened they would be enabled to prosecute their work with double diligence—and instead of returning from their toils as they now do, saying, “Who hath believed our report and to whom is the arm of the Lord revealed?” we should hear them with joyful astonishment exclaim—“What hath God wrought!” The prayer of faith and the actions of love, both excited by love to Christ, must and will prevail.

Having thus attempted to shew that the debt which we owe to Christ, we are bound to pay to his cause, I would,

II. Speak of the momentous consequences which will result from the fulfilling or the neglecting of this duty. “In as much as ye did it unto one of the least of these, ye did it unto me; and inasmuch as ye did it *not* to these, ye did it *not* to me. And these shall go away into everlasting punishment, but the righteous into life eternal.”

In these words there are three great points of attraction. The condescension and love of the Saviour—the reward of love—and the punishment of cruelty and cold-hearted selfishness.

I. The first point of attraction is the Saviour. No longer the despised Nazarene, wandering as a houseless outcast from the abodes of men—no longer with his garments dyed in blood, his visage so marred more than any man, and his form more than the sons of men—but surrounded with his own glory, attended with all the holy angels, seated on the throne of his glory, he stands confessed the King of kings and Lord of lords;—all power has been given to him in heaven and earth, and now the innumerable inhabitants of both collected together at his command, bowing before Him, wait the declaration from his lips which shall raise them to the glories and happiness of heaven, or sink them to the darkness and despair of hell. And there will be the wise and the ignorant—the great

and the small—the king and the peasant—the master and the slave—the black and the white—the professed Christian—the swarthy sons of Africa—the degraded idolaters of India, and the hosts of the followers of the false prophet. At the command of the King a separation takes place; some are placed at his right hand, and the others on his left. To the right are many seen who were never expected to be seen there. In their life-time they were poor and despised, ignorant as it regards the wisdom of this world, and at one time were in the broad road which leads to destruction. They are placed by themselves. Another group stands near them, who feeling that they have been redeemed without any merit of their own—their hearts beating with gratitude for the undeserved mercy bestowed upon them, listen with astonishment to the gracious declaration of their Lord—“I was hungry and ye gave me meat, thirsty and ye gave me drink,” &c. ; therefore, “come ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world.” Amazed at the declaration they rejoin—When saw we thee hungry and thirsty, naked, sick and in prison and ministered unto thee? The gracious reply will be—“Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me.” Here then appears the grace of Christ most conspicuous; not only has he saved the poor and the wretched of the children of men from their lost and miserable condition, but he condescends to call them his brethren, and he will own them as such in the day of his coming.

Every child of God, of whatever country or rank amongst his fellow-men, is a brother of Jesus. Oh! cheering, delightful thought! Jesus is not a brother who will only own them in the time of their prosperity—no, he is a brother born for adversity—he identifies himself with them—their affairs become *his* affairs—in all their afflictions he is afflicted; and so keenly does he feel the insults which are offered to them by an ungodly world, that he says, he that toucheth you, toucheth the apple of mine eye. Amongst those thus acknowledged as his brethren will be found many of the natives of this land, who, born in ignorance and brought up in idolatrous darkness, have, through the preaching of the gospel, been delivered from their thralldom and brought into the glorious liberty of the sons of God. Poverty their portion, they had to contend with all the ills of life, and whilst endeavouring by the sweat of their brow to obtain for themselves and their families a scanty subsistence, the finger of scorn was pointed at them; they were shunned by their acquaintances and friends; malicious persecutions

were raised against them, and when in their distress they sought the protection of European Christians, they were esteemed as impostors, and branded as covetous and deceivers. And many such there are in the present day. They have, like Peter, given up all for Christ. Little indeed it is, but that little was their all. They gave up their caste, and their standing amongst their fellow-men, and as far as regards their outward circumstances they have nothing more to give. Their intellectual faculties are very confined—their faith is exceedingly weak—the graces of their Christian character do not shine brightly—they are infants in Christ, not walking, but creeping; not talking the language of Canaan as a man, but lisping a few inarticulate sounds as babes; not strong enough to fight the battles of the Lord, but weak and helpless, all they can do is to cling to Jesus and to cry, Hold thou me up and I shall be safe; leave me not nor forsake me, O God, thou God of my salvation. And these are they concerning whom Christ will say, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me. Oh! the amazing condescension and love of our adorable Lord.

The next particular in these words deserving our attention is *the reward of love*—"Ye did it unto me." This declaration alone will be considered more than a recompense for all the labor of our hands, and all the sacrifices we make to save the souls of our fellow-men.

But the grace of Jesus knows no bounds—its height is unknown—its depths are unfathomed. He rewards his servants not according to their deserts, but according to the riches of his glory and grace. They did but their duty, and after having done all they justly acknowledged they were but unprofitable servants. But Jesus, as a Prince, bestows his honors and rewards upon those who have in any way served him, or assisted in advancing his sacred cause. Pointing to a redeemed spirit, the Saviour will say—"Inasmuch as ye did it to this, the least among my brethren, ye did it unto me." He was a poor orphan child thrown upon the charity of a wicked world—he had been taught to bow his knees to idols, and nothing but a life of profligacy and misery was before him. *You* saw him in his distress—*you* stretched out your hand and succoured him—he was naked and *you* clothed him—he was ignorant and *you* taught him—he was sick and *you* led him to the Great Physician—he was defiled by sin, and *you* took him to the fountain that was opened in my side—*you* instructed him how to pray—*you* induced him to read my word—*you* prayed with him and for him—and my spirit given in answer to your prayers, blessed your exertions and the

orphan child became a child of God—"Ye did it unto me." Another and another is pointed out to the astonished crowd of the redeemed, as fruits of their labors and prayer; females rescued from infamy by the hands of Christian love; men, debased by the lowest passions of carnal nature, raised to the dignity and high standing of the sons of God; the worshippers of Kalee, Durga and Sheev, brought to acknowledge the existence and authority of God, and to seek reconciliation with him through the blood of the cross; the self-righteous Musalman, convinced by the patient exertions of the true Christian, is led to throw his self-righteous garments aside, and to robe himself in the righteousness of Christ; and concerning such, perhaps it may be said to some of you, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Oh how delightful will these condescending words sound in our ears! what a great recompence of reward for our exertions! To have our feeble efforts acknowledged, and publicly approved by Christ, is worth the labors of a thousand years! But this is not all—he will not only speak of our conduct with approbation, but reward it with life everlasting, and say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Dear friends, for such a reward who would not labor and toil to make known to their fellowmen the riches of the grace of Christ? But even this is not all; for the joys of heaven will be increased by those sharing it with us who have been brought through our instrumentality to that same blessed home. Let us then be in earnest in this great work, for in due time we shall reap if we faint not.

Lastly, in the text we have made known to us the *punishment of cruelty and cold-hearted selfishness*. "Inasmuch as ye did it not to one of the least of these ye did it not to me." Selfishness is the curse of the world and the bane of the Church. Wrapt up in himself and in his own petty concerns, the unconverted man would allow the whole world to perish without making an effort to save it. Self is the idol before which he bows; and to advance his selfish ends he would sacrifice every thing that came in his way. The providence of God may lead such a man from Europe to Calcutta. He there sees thousands of natives willing to serve him. He secures at a trifling expense the assistance of those he needs; but instead of regarding them as men possessing immortal souls, he treats them as mere beasts, and the most abusive terms are continually in his mouth. He does nothing more for their temporal good than pays them the wages they earn, but for their spiritual good he does nothing at all; on the contrary by his conduct

and example he compels his servants and dependents to despise the religion which their master professes to believe. To such as these Christ will say, "Inasmuch as ye did it not to one of the least of these ye did it not unto me." Even in the Church of Christ, how many are there who profess much, but do nothing. They live perhaps in such a way that no scandal can through them be brought on religion; they may perhaps through the mercy of God, obtain salvation. But where is their compassion, their pity and their love for their fellow-men? Search for these fruits of righteousness, and they will not be found.—Such characters though they themselves are saved by grace, will never receive the honor of hearing Christ say, "I was hungry and ye fed me," &c. But to the former, the unregenerate, the despisers of God, the haters of his people, the lovers of themselves, the sentence will be pronounced—"Depart ye cursed into everlasting fire prepared for the devil and his angels;"—there shall be weeping and gnashing of teeth.

On which side of the Great King shall we appear?—the right or the left?

Can we at present point to any one individual to whom we have shewn such kindness as will make us believe that in the great day of the Lord, Jesus will say, "*Inasmuch as ye have done it unto this the least of my brethren ye have done it unto me?*"

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## II.—Translations of the Scriptures.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In your present No. (February) is contained a letter from the Calcutta Baptist Translators in reply to strictures made against their Urdu Translation of the N. T., and objecting to the word *Shabdu*, used in the Hindi printed by the C. B. Society and to the word *Kalimá* used by Henry Martyn. In reply to these objections the writer of the present letter deems it his duty to the B. Society and all concerned to state,

First, Respecting the word *Shabdu* which I find has appeared for the first time in the complete Testament. In all the former editions it may be seen that the word *Bachan* was used: the reason for the alteration was this; subsequent to the Translation in question appearing in Hindi, *Principal Mill* published a work with the concurrence, I believe, of the great Doctor Wilson on the principle of words to be used in the translation. In this work the word in question is decided upon as being the most proper, therefore it was substituted in opposition to the views and experience of the translator: but not till I had satisfied myself that the word object-

ed to was used in a very superior sense by the great Cahir, who has established a sect among the Hindus. Besides, why *confine* the meaning of *Shabda* to *sound* when both Wilson and Shakespear, say it signifies, a word, a voice, a sound?

Secondly, The word *Kalimá* used by Martyn is also objected to, as signifying "the creed of the Mahomedans." Now the writer can testify after more than 20 years' intercourse with Musalmans that he has never heard the word in the *Gospel* applied in that sense. It is rather a pity that the word was brought forward to signify "*the creed of Musalmans*" as if it had *no other signification*. The objectors ought to know that, Martyn was a great scholar, versed in the Arabic: and I have no doubt, took that beautiful word *Kalimá* from the *Qurán*, where it is used, not, certainly, as the Mahomedan creed.

Having stated so much; in conclusion the writer records it as his decided opinion, that periodicals are not the best channels for discussing or animadverting upon such sacred things as the translations of the Scriptures, as perhaps, not one reader in fifty would reap any benefit by it, and many might suffer from the carnal feelings called forth while objections of this nature should, one would suppose, be laid before the bodies immediately concerned in them, when they might be dispassionately considered and remedied if necessary. Besides the objections brought forward in the letter against the new Urdu Translation, I would suggest that any person wishing to be rightly informed of its merits would compare their Urdu with their Bengali translations, and I feel assured he will meet with innumerable deviations in the sense as the writer has found. Let not this assertion startle any one, only let them carefully compare the two.

Yours,

A FRIEND TO TRANSLATIONS.

10th February, 1841.

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### III.—English v. Vernaculars.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have once more, and I trust only this once, to solicit space in your precious pages for some remarks on the subject of the English language as declared by the Missionary conference to be the most effective medium in the way of imparting to thousands of teachers, the whole range of European knowledge.

First of all, a word regarding Mr. Sutton's "final reply." That reply I have read with feelings of sadness, and now would gladly be saved the necessity of saying a single word in regard to it; for it is very painful for "a young man" to make such remarks upon the writings of an honoured servant of God as Mr. Sutton's last letter seems to require. There is unquestionably a vast difference between opinions and arguments, but it ill becomes Mr. Sutton to take refuge under such

a distinction, for it is a fact notorious to all who have read his letters that he has most *scrupulously* confounded the two. He accuses me of disingenuousness for not attending to a distinction that he has only now for the first time made; for it is only now that he has told us that it was with a view to my *opinions* as contra-distinguished from my *arguments* that he spoke so disparagingly of my personal standing, and in the very next paragraph he himself brings in a bare unsupported *opinion* to justify a most grave charge which he had spontaneously and without provocation brought against a most respectable body of Christian Missionaries. I challenged him to "point out any passage" in the writings of any Missionary of the Church of Scotland, "which either directly or by fair and necessary inference can be construed into a depreciation of the divinely instituted ordinance of preaching to the people in their own tongue." I certainly expected that for the sake of his own character, if not for the sake of those brethren whom he supposes to have so grievously erred, he would have given some references to chapters or pages in the published writings of my colleagues; but no: he "simply replies to the interrogation of T. S. that those who have read the discussion of this subject from the beginning as it has appeared in the *Calcutta Christian Observer* only will know that he is not alone in these views." Now I would ask those of your readers who are acquainted only with the ways of the world, whether amongst merely honourable men of business, a man would not be deemed a slanderer who should make a charge against the character of any man or body of men, and when called on to substantiate it should screen himself under such a sweeping generality. Are Missionaries then to be found acting towards one another in a way that the morality of the world condemns? I dare not bring a railing accusation against any man—least of all am I entitled to rebuke an elder; but surely I may entreat him as a father to wipe off by an open and manly acknowledgment the stigma that I fear such conduct is calculated to attach to the Missionary name.

I would to God that I dared blot out the above sentence, but truth demands that it should stand. I may be accused of presumption and want of charitableness for the penning of it: and so let it be. I trust the Searcher of hearts knows that I have written it in the spirit of self-condemning humility and of ardent love. I am a young man: the first ardour of my Missionary zeal has not yet had time to cool. My veneration for the name and character of a Missionary is yet as profound as when in the ardour of a boyish enthusiasm I pored over the details of the soul-stirring proceeding of the dauntless men

who have gone before us, and felt the longing aspiration arise in my soul to follow at however great a distance in their footsteps. Judge then what is the withering mortification that comes over my soul when brought into so violent collision with one of those men whom I should delight to be able to honour. If any one then accuses me of presumption or uncharitableness, I may not be able to convince him of the contrary, but it will matter little; so long as my heart does not condemn me, I can have confidence towards God, who is greater than my heart and knoweth all things.

And now from this painful matter I rejoice to pass to the letter of your Benares correspondent. In very many points I most cordially concur with him, and rejoice that he should so warmly approve the resolution of the conference. I have again to repeat that my sole reason for refraining from making any comments upon the latter part of that resolution was simply this, that I did not know how any man in his senses could entertain a different opinion in regard to it from that which J. K. and myself and all the members of the Missionary conference held. J. K., however, is wrong in supposing that "the express object of the resolution is to encourage the cultivation and improvement of the native languages." The express object of the resolution of the conference is to define the place that the "ENGLISH LANGUAGE holds, and to ascertain, so far as possible, the influence that it is destined to exert as a means of introducing all sound knowledge into this country." The latter clause was added to prevent the possibility of misconception, not as the substance of the resolution, but in explanation of that which truly formed the resolution, namely, the declaration that "the English language is to be the grand means of contribution," in the way of raising up thousands of teachers for the instruction of the people of this land. If J. K. has the least doubt as to the propriety of the latter part of the resolution, or if he thinks any of his associates in Benares have any doubt upon the subject, I have not the least objection to publish as many "unanswerable arguments," in favor of it as I have already brought forward in favor of the former and main part of the resolution; but as I do not know of any one who doubts or ever has doubted that the people of this country generally are to be instructed through the medium of their own languages, I do not know what good purpose would be served by my arguing in favor of a position which I believe has never been questioned. And here I declare that I will not yield to any man in the appreciation I have of the importance of the cultivation and improvement of the vernacular languages of the country. But here J. K. and I differ. He

seems to expect that the agents in the improvement of these dialects are to be foreigners who have begun their acquaintance with them after attaining the period of mature age. Now I must say I have no such expectation. What would J. K. think if a Frenchman, or a Spaniard, or a Russian, or a Bengali, were to talk of improving the English language, which according to Mr. K. is more in want of it than the languages of this country? Should he not laugh at the absurdity? At all events I should. Yet I believe there are as many Bengalis who know English as there are Europeans who know Bengali, and in a few years I do not in the least doubt that multitudes of the natives of this county will know English at least as well as any Europeans know any of the vernacular languages of India. If the languages of India are to be improved, *it must be by natives of the country who have been taught one or more foreign languages.* It is so and, so alone, that all the modern languages of Europe have been brought to their several stages of perfection; but the idea of a language being improved directly by foreigners is at once preposterous and presumptuous.

J. K. gives me information of which I was not in possession before regarding the regulations of the General Assembly at Bombay. Whether his belief be correct or not I cannot tell, but I know that in the sister establishment of Calcutta all possible means are taken to make every scholar a thorough proficient in Bengali: and all who will, have the best procurable opportunity afforded them of studying the Hindustani also. That in the present desire for English education, a desire over which we have very little control, there have been schools established under the superintendance of natives in which the study of the vernacular languages is overlooked and despised, I have heard and believe. And it is to be expected that in such a state of things as is now in Calcutta such abuses should arise; but such an abuse of English education makes nothing against the use of it.

As to J. K.'s way of teaching English to Native youths, it seems to me to be at all events not that of a practical teacher. J. K. makes reference to the way in which Latin is taught to lads in Europe, and he seems to think he has made a great discovery as to a difference between that and the way in which the English language is taught to youths in India. Now, that there is a difference I most fully admit, but that the advantage is in favor of the European student of Latin I deny. "They (European students) are taught Latin and Greek through the medium of their own tongue by those who are masters of it." Now why is this? Because Latin and Greek

are dead languages, and it is impossible to procure men whose native tongue it is. But let Cicero or even some very much humbler man revisit the abodes of living men, and although he might not know a syllable of English, he would soon have his school crowded.

If J. K. wanted to learn French, or Italian, or German, what kind of a teacher would he seek for? One who had learned these languages as we all learned Latin and Greek, or one who had spoken them from his infancy? The latter unquestionably whether he knew much of J. K.'s native language or no. Let me suppose a case in point. It is a supposable case that I may be at some future time convinced (for I am open to conviction) of the superiority of vernacular over English education. Well, suppose it were so and that being very anxious to redeem lost time, I determine to spare no cost in order to fit myself for vernacular teaching. Well, Benares is a vastly learned place, and I might possibly write to J. K. to send me down at whatever cost a pandit who should be able in the best possible manner to equip me for the work. What kind of man would he send? One who was an accomplished English scholar? One who would explain every thing in good English or rather in good Scotch, for that you are aware is my mother-tongue? I believe he would prefer one who knew hardly a word of English. Let J. K. depend upon it that English can be best taught by Englishmen and the vernacular languages by learned natives. And if J. K. will admit that this is the best way for teaching the natives English, but deny that it is the best way to improve the native dialects, then I beg to remind him that I have never stated the latter object to be the main one contemplated by the advocates of English education. It is an accidental advantage but it ought to be regarded only as an accessory, not as the main object of pursuit.

I never have depreciated and never will depreciate preaching in the native languages of the country, whether it is accomplished by native or by European agency. So far from it, I have magnified its importance by representing it as not a work in which mere tyros are to be engaged, but a work of difficulty and a work of most pressing responsibility, which I hold no one entitled to undertake with so little preparation as some vauntingly tell us that they have found sufficient. Give me a European who speaks the language as well as a native, and I will value the preaching of the one as much as that of the other. I believe there are a few Missionaries in India who have really attained this exalted position, and there is no feeling short of envy with which I do not regard them.

I would not for a moment advise them to slacken their efforts in vernacular preaching, but most heartily and ardently bid them God speed.

Here however I must protest against the tacit assumption that runs through the whole of J. K.'s communication, that no man is to be considered as doing the work of a Missionary who is not engaged in preaching in the native language of the people. He is preaching the gospel who makes known to any creature the truths of the gospel in a language which that creature understands. And it is an unwarranted addition that is made to the word of God when men speak in the way that both Mr. Sutton and J. K. have frequently done in the course of this discussion. It would be very difficult to prove that the apostles, though endowed with a supernatural gift of tongues, always addressed their audiences in the languages of the exact localities which they visited in the course of their wanderings. Certainly we know that the vernacular dialects of the Romans and the Corinthians were not the same, and that neither one nor other of them was Hellenistic Greek; yet we have never heard of its being doubted that the Epistles written by St. Paul to these two churches were both written in that dialect. I once happened to be present in a church where the vernacular dialects of those of the congregation whom I knew were English, Welsh, Scotch, French, Creolese, Malagasi and Bengali. The minister who conducted the services was himself a native of one of the Channel isles (I think Guernsey), so that I presume his mother-tongue was no one of all those I have mentioned, but probably a mixture of English and French. Now had the command of our Lord been, "Preach the Gospel to every creature *in his own language*," the worthy minister would have been sorely put to it. He would have needed the faculty of Mahommed's cock, which spoke with so many voices at one and the same time: but there was no difficulty in the matter at all. He addressed his audience in a language that they all more or less understood. The circumstances were very affecting, and the Spirit of God was in the midst of us. Now this is no doubt an extreme case, but I have cited it to shew how unwarrantable is the way in which my opponents, in order to strengthen their own cause, tamper with the word of God, and to what effects their principles would lead if carried out into particular application. Most willingly do I admit that when the command was given, "Preach the Gospel to every creature," it was necessarily implied that this should be done in ordinary circumstances in the native language of the people addressed, because I believe the great majority of people on the earth know no other language

than their vernacular. But our blessed Saviour laid no restriction upon his servants such as my zealous opponents would fain lay upon us; he knew that, while in general the case should be as I have stated, yet there would be particular exceptions, which he made his commission wide enough to include.

I have not regularly followed J. K. through his well written paper, because that would have taken me over the ground that I have trodden before. I have just alluded to one or two points that made an impression on me in reading his letter. And I think that any one who will do me the favour to read the various papers that have appeared in your pages with my signature during the past months will find an answer in one place of them or other to all that J. K. has advanced.

I am, very sincerely yours,  
T. S.

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#### IV.—*Notices of Japan, No. IV.: Domestic life and customs of the Japanese, relating to Births, Marriages, Funerals, &c.*

We are now to seek such information concerning the social, political, and religious condition of the Japanese, as can be gathered from the different members of the factory; and it is scarcely necessary to say, that a very ample harvest cannot be expected to repay the search. The mode of existence to which the Dutch residents at Dezima are condemned, does not authorize us to anticipate that it is in their power to afford a very complete picture of Japanese manners. They have, however, notwithstanding every disadvantage, collected a good deal of information, seeing something and hearing more; which, methodized and arranged, may afford at least a general view of this extraordinary nation, whose really high state of civilization is so very dissimilar both to our own and to that of every other people with whom we are familiarly acquainted.

Our gleanings with respect to the domestic and social life of the Japanese shall first be presented, as being the part of the national idiosyncrasy that strikes the stranger, and by its very singularity awakens his curiosity to investigate the political and religious causes in which much of this singularity originates. But, in order to convey any sort of connected notion upon the subject, some degree of unity must be given to the sketch; and the most effectual way of accomplishing this, will, perhaps, be, to take the Japanese gentleman at his birth, and trace him, as we best can, through childhood, youth, and manhood, to his grave. But so much of the difference between Asiatic and European, as well as between ancient and modern civilization, appears to be intimately connected with, if not actually to result from, the different treatment and appreciation of women in Asia and in Europe, in ancient and in modern times, that the condition of the female sex in Japan must be first considered, as far as means for ascertaining it are within reach.

The position of women in Japan seems to be unlike what it is in all other parts of the East, and to constitute a sort of intermediate link between their European and their Asiatic conditions. On the one hand, Japanese women are

subjected to no seclusion ; they hold a fair station in society, and share in all the innocent recreations of their fathers and husbands. The fidelity of the wife, and the purity of the maiden are committed wholly to their own sense of honor, somewhat quickened, perhaps, and invigorated by the certainty that death would be the inevitable and immediate consequence of a detected lapse from chastity. And so well is this confidence repaid, that a faithless wife is, we are universally assured, a phenomenon unknown in Japan. The minds of the women are as carefully cultivated as those of the men ; and amongst the most admired authors, historians, moralists, and poets, are found several female names. In general, the Japanese ladies are described as lively and agreeable companions, and the elegance with which they do the honors of their houses has been highly eulogized.

But if thus permitted to enjoy and adorn society, they are, on the other hand, held during their whole lives in a state of tutelage and complete dependence upon their husbands, sons, or other relations. They are without legal rights, and their evidence is inadmissible in a court of justice. The husband may not only introduce as many subsidiary, unwedded helpmates as he pleases into the mansion over which his wife presides : and these women, though inferior to her in rank, dignity, and domestic authority—in proof of which they are not permitted to shave their eyebrows—are not deemed criminal or dishonored ; but he has also a power of divorce, which may be called unlimited, since the only limitation is, his sense of economy and expediency. A husband must support his repudiated wife according to his own station unless he can allege grounds for the divorce, satisfactory to a Japanese tribunal ; among such grounds, barrenness is one that leaves the unfortunate, childless wife, no claim to any kind of maintenance. Under no circumstance, upon no plea whatever, can a wife demand a separation from her husband. At home, the wife is mistress of the family ; but, in other respects, she is treated rather as a toy for her husband's recreation, than as the rational, confidential partner of his life. She is to amuse him by her accomplishments, to cheer him with her lively conversation, not to relieve, by sharing, his anxieties and cares. So far from being admitted to partake the secrets of his heart, she is kept in profound ignorance of his affairs, public or private ; and a question relative to any such matters, would be resented as an act of unpardonable presumption and audacity\*.

Turn we now to the life of a Japanese, and the ceremonious observances that nearly fill it. These begin prior even to birth, and indeed, with the very incipency of existence.

\* [With a few exceptions in their favor, the estimation of women in Japan is probably similar to that of their sisters in China. Literary attainments are prized in both countries, and the lady who can write an elegant letter, read a book fluently, and above all, compose verses rapidly, is considered by them as highly accomplished ; but the demands of their families, the necessity laid upon them by poverty to follow some manual occupation, or some other like reason, act as preventives to high, or even ordinary, attainments in literature to the great proportion of females in China, and no doubt in Japan too. The declaration in the text on the education of females should be considered as applicable chiefly to the nobility or wealthy commoners ; for none of the female relatives of our informants knew how to write a letter. Polygamy is confined for the most part to families of rank, or to very rich commoners ; when a man takes an unwedded helpmate, she is often provided with a miniature establishment of her own, or is not obliged to associate with the legal wife. The statement given in the text of the fidelity of wives must be taken with great allowance. Paganism in Japan, as in China, and elsewhere, produces the same fruits ; one of our authorities avers that he himself saw a man murdered by the injured husband, who was caught with his paramour : the man afterwards ripped himself up. The younger female members of a family are allowed much more freedom than in China, sisters associate with their brothers, and as their feet are not cramped, they go whither they please. Infidelity to the marriage bed is the most common grounds for dismissing a wife, for the adoption of an heir is preferred to divorcing the childless wife and taking another, especially where long continued conjugal intercourse has cemented the affections of husband and wife.]

Upon the first symptoms of pregnancy\*, a girdle of braided red crape is bound round the future mother's body, immediately below the bosom. This is performed in great ceremony, with religious rites appointed for the occasion; and the selection of the person who presents the girdle is a point of extreme importance and dignity. This singular custom is, by learned Japanese writers, said to be practised in honor of the widow of a *mikado*, who, some sixteen centuries ago, upon her husband's death, being then in an advanced state of pregnancy, thus girding herself, took his vacant place at the head of his army, and completed the conquest of Corea. The name of this Amazon, herself of the *mikado* blood (according to Klaproth), was Sin Gou Koö-Gou, and her exploits were rewarded with sovereignty. Whether she was actually acknowledged as a *mikado* seems to be a disputed point amongst Japanese historians; but she certainly governed the empire during the remainder of her life, sixty-nine years, and dying at the age of one hundred, was succeeded by the son she had borne to her husband after his death. Both mother and son are deified. The more vulgar opinion represents the girding as a mere physical precaution, by which the unborn babe is prevented from stealing the food out of the mother's throat, and so starving her to death! But whichever be the cause, the red fillet must remain, as at first fastened, until the birth of the infant†.

Upon the occurrence of this happy event, the mother is relieved from her long-endured binding: but her sufferings from ceremonious or superstitious observances are not yet over. She is forthwith placed in an upright sitting posture upon the bed, fixed in it by bags of chaff under each arm and at her back; and thus is she compelled to remain during nine whole days and nights, most sparingly fed, and actually kept wide awake, lest, by dropping asleep, she should in some way alter the prescribed position. Perhaps the most extraordinary part of the whole business is, that no ill consequence is said to ensue to the patient. It is to be observed, however, that Japanese women recover more slowly than those of other countries, from parturition; probably, in consequence of this severe treatment. For one hundred days after her delivery, the recent mother is considered as an invalid, and nursed as such; at the end of that period only, she resumes her household duties, visits the temple frequented by her family, and performs her pilgrimage, or any other act of devotion that she may have vowed in her hour of peril.

The infant, immediately upon its birth, is bathed, and remains free from all swathing and clothing that could impede the growth and development of body or limb. Upon one occasion only is this early state of freedom interrupted, and that occasion is the bestowing a name upon the new member of society. This takes place on the thirty-first day of a boy's age, on the thirtieth of a girl's. Upon the appointed day, the babe is carried in state to the family temple; the servants follow, bearing a whole infantine wardrobe, by the abundance of which the father's wealth and consequence is estimated. Last in the procession walks a maid-servant, with a box in her hand, containing money for the fee of the officiating priestess, and a slip of paper, on which are inscribed three names.

\* Meylan and Fischer.

† [This personage is more usually known under the title of *Hachimán Go*, and her son is called *Ko Huchiman Go* (*ko* meaning son); he is also called *Huchiman Turou*, and legends are now told of his famous exploits. The *hare obi* or girdle spoken of is about three inches broad, and one, among other supposed uses, is that it strengthens and braces the mother, for it is girded upon her body very tightly. It is said to be the custom in some places for the woman to be confined of her firstborn in the house of her parents, if their residence and circumstances render it expedient. Elderly females of established character and experience are, as is the case in China, employed as midwives, though perhaps the advice and attendance of the regular physician is not altogether neglected as regards the mothers's subsequent health. Immediately after this event the mother shaves her eyebrows, though this outward sign of maternity may in some places be performed in anticipation as well as consummation of her delivery; they are henceforth kept shaved for the rest of her life.]

These names\* the priestess submits, with prescribed rites, to the god to whom the temple is dedicated; then announces which of the three is selected, and confers it on the child, whom she sprinkles with water. Sacred songs, chanted to an instrumental accompaniment, conclude the naming ceremony. The infant is then carried to several other temples, and, for its final visit, to the house of the father's nearest kinsman. He presents it with a bundle of hemp, destined symbolically to spin it a long life, talismans, relics, and other valuables; to which he adds, if his new-born relation be a boy, two fans (as representatives of swords), implying courage; if a girl, a shell of paint, implying beauty†.

In the unconfined state above described, the child continues for three years, at the expiration of which the clothes are bound at the waist with a girdle. Religious rites accompany this first girding, and the child is now taught to pray. At seven years' old the boy receives the mantle of ceremony, and what could hardly have been anticipated from the great importance apparently attached to the choice of the name given the baby, a new name. For this change, likewise, there is an appropriate religious ceremony; and, to avoid repetition, it may be said, once for all, that every change, every epoch in Japanese life, is consecrated by the rites of the national religion. After the reception of the mantle of ceremony, a boy is permitted to perform his devotions regularly at the temple.

Children are trained in habits of implicit obedience, which, independently of any beneficial effects on the future character that may be anticipated, Japanese parents value as obviating the necessity of punishment. Children of both sexes, and of all ranks, are almost invariably sent to the inferior or primary schools, where they learn to read and write, and acquire some knowledge of the history of their own country. For the lower orders, this is deemed sufficient education; but of thus much, it is positively asserted‡, that not a day-laborer in Japan is destitute. The children of the higher orders proceed from these schools to others of a superior description, where they are carefully instructed in morals and manners, including the whole science of good breeding, the minutest laws of etiquette, the forms of behaviour, as graduated towards every individual of the whole human race, by relation, rank, and station; including also a thorough knowledge of the almanac, since it would be as vulgarly disgraceful as it could be disastrous, to marry, begin a journey, or take any other important step upon an unlucky day. Boys are further taught arithmetic, and the whole mystery of the *hara-kiri*, or abdomen-ripping, by which a well-born man is often compelled to terminate his existence. They are taught not only the proper mode of performing the operation, and the several accompanying ceremonials, varying with the occasion, but also the nature of the occasions, *i. e.* of the causes and situations, which render this form of suicide imperative upon a gentleman. Girls, in lieu of this fearful indoctrination, receive lessons in the craft of the needle, with every species of ornamental work, in the service and management

\* Siebold.

† [It may be remarked, once for all, as applicable to much of the information we possess concerning Japan, that when accounts from different sources by several authors vary with regard to any particular custom, it is possible that both are correct, but applicable to different parts of the country. For instance: in this case of naming a child, we are assured that in the principality of Figo (or Higo), infants are not carried to a temple to be named, but the father confers the name upon the child at home. In Owari, it is not named by a priestess but by the father or grandparents in the temple; the period after birth for this ceremony is not fixed, sometimes it is a week, and sometimes it is three months. We are however rather doubtful whether the word priestess is a proper term for the person officiating; we are told that the name is given in a Buddhist temple, where, of course, there are no priestesses, and we doubt very much whether women (besides relatives or midwives) have anything to do with the ceremony. The observances attending the naming of a child, it appears would vary more, than on other occasions, according to the religious sect of the parents, their rank, wealth, &c.]

‡ Meylan.

of a house, and in whatever it is thought may be useful to them as mothers and mistresses of families.

During this period of their lives, Japanese children are very ill-dressed. Even when accompanying their splendidly attired mothers through the streets, their shabby appearance offers a disagreeable contrast to hers. The object of this is to prevent the noxious effects of the admiration which, if well-dressed, their beauty might excite; and it is not a little curious thus to find the same strange superstition of the evil eye in the most remote and dissimilar countries.

At fifteen, education is deemed complete. The boy is of man's estate, now takes his place in society; his head is shaved in Japanese fashion, and again he receives a new name. But even this third name is not destined to be permanent. Upon every advance in official rank—and half the Japanese above the working classes appear to hold office—the placeman takes a new name. Nor is it only upon an occasion thus agreeable, that he must change his designation; no official subaltern may bear the same name with his chief; so that whenever a new individual is appointed to a high post, every man under him who chances to be his namesake must immediately assume a new denomination. The system of changing the name with the post extends even to the throne, and occasions great perplexity to the student of Japanese history whose undivided attention is requisite to trace, for instance, the progress of an usurper through all his varying appellations\*.

Marriage is contracted early†; but as a *mès-alliance* is held to be utterly disgraceful, persons even of the middle classes of society are not unfrequently reduced to the necessity of espousing, like princes, those whom they have never seen. Thus the treasurer of Nagasaki, whose rank is not so high as to require the detention of his family at Yetdo, has no precise equal in the place; consequently, his children cannot ally themselves with the young people in the town, their acquaintance and associates, but he must procure them wives and husbands out of the families of men of his own rank in distant cities or provinces.

When no such obstacle prevents the 'course of true love' from running 'smooth,' and a youth has fixed his affections upon a maiden of suitable condition, he declares his passion by affixing a branch of a certain shrub (the *Celastrus alatus*) to the house of the damsel's parents. If the branch be neglected, the suit is rejected; if it be accepted, so is the lover; and if the young lady wishes to express reciprocal tenderness, she forthwith blackens her teeth; but must not

\* [The education given to a commoner's son, and that which the son of a man of rank receives, seems to differ chiefly in this, that the latter learns fencing, archery, and other gentlemanly accomplishments. The routine of studies in a common-school is learning to read and write the different forms of characters, the various styles of epistolary composition, and the principles and practice of good breeding; history and the classics are higher branches, considered, indeed, as necessary to a finished education, but not within the reach of all. From his seventh to his fifteenth year, the lad usually spends at school; the schools do not often contain more than fifteen or twenty pupils, and are commenced with the new year. When seven years of age, the boy's name is (in Higo) inserted in the list of inhabitants kept by the headman, but it does not appear to be uniformly the practice to give him a new name at this age. This is done for the second time at fifteen (sixteen in Higo), by his father, accompanied by festivities and congratulations of friends, as with us when a son attains his majority. The given name is only changed; and often it is continued, as fifteen years' use has so accustomed the family to the infantile name, that they prefer to keep it. The lad's hair, heretofore dressed in a tuft or two on the crown, is now shaved in the national mode (see vol. VI. page 360). When a maiden becomes a wife, she loses her surname, and takes that of her husband; the name of a female is distinguished from a male's by the prefix *o* or *wo*. The surname precedes the given name, as among the Chinese; and with regard to distinguishing the family, the shop, and the district of the town, by different appellations, the customs of the Japanese bear a great resemblance to those of the Chinese.]

† Meylan.

pluck out her eyebrows until the wedding shall have been actually celebrated. When the branch is accepted in the one case, or the parents have agreed to unite their children in the other, a certain number of male friends of the bridegroom, and as many female friends of the bride, are appointed as marriage-brokers. These persons discuss and arrange the terms of the marriage-contract; and when they have agreed upon these, they carefully select two auspicious days; the first for an interview between the affianced pair, the second for the wedding.

At this stage of the proceedings, the bridegroom sends presents, as costly as his means will allow, to the bride; which she immediately offers to her parents in acknowledgment of their kindness in her infancy, and of the pains bestowed upon her education. Thus, although a Japanese lady is not subjected to the usual oriental degradation of being purchased of her father by her husband, a handsome daughter is still considered as rather an addition than otherwise to the fortune of the family. The bride is not, however, transferred quite empty-handed to her future home. Besides sending a few trifles to the bridegroom, in return for his magnificent gifts, the parents of the bride, after ceremoniously burning their daughter's childish toys, in token of her change of condition, provide her a handsome *trousseau*, and bestow upon her many articles of household furniture—if the “many” can apply to articles of furniture, where the handsomely-matted floor answers the purpose of chairs, tables, sofas, and bedsteads. Those given on the occasion in question always include a spinning-wheel, a loom, and the culinary implements requisite in a Japanese kitchen. The whole of this bridal equipment is conveyed in great state to the bridegroom's house on the wedding-day, and there exhibited.

With respect to the marriage-rites, some little difficulty is created by Titsingh's intimation, that no religious solemnization takes place; but it is easy to conceive that, in such a country as Japan especially, a foreigner, even the head of the factory, should have been often invited to the formal ceremonies with which the bride is installed in her new home, without ever witnessing, or even hearing of, the earlier religious celebration. In fact, Meylan distinctly states, that marriage, although a mere civil contract, is consecrated by a priest. Fischer adds, that it must be registered in the temple to which the young couple belongs; and from the Swedish traveller of the last century, Thunberg, we have a description of the religious solemnity. This appears to consist in the prayers and benedictions of the priests, accompanied by a formal kindling of bridal torches, the bride's from the altar, the bridegroom's from her's; after which, the pair are pronounced man and wife.

But the business of the day by no means terminates with this declaration. The bride is attired in white, to typify her purity, and covered from head to foot with a white veil. This veil is her destined shroud, which is assumed at the moment of exchanging a paternal for a conjugal home, in token that the bride is thenceforward dead to her own family, belonging wholly to the husband to whom she is about to be delivered up. In this garb she is seated in a palanquin, of the higher class, and carried forth, escorted by the marriage-brokers, by her family, and by the friends bidden to the wedding-feast; the men all in their dresses of ceremony, the women in their gayest, gold-bordered robes. The procession parades through the greater part of the town, affording an exceedingly pretty spectacle.

Upon reaching the bridegroom's house, the bride, still in her future shroud, is accompanied by two playfellows of her girlhood into the state room, where, in the post of honor, sits the bridegroom, with his parents and nearest relations. In the centre of the apartment stands a beautifully wrought table, with miniature representations of a fir tree, a plum tree in blossom, a crane and a tortoise, the emblems, respectively, of man's strength, woman's beauty, and of long and happy life. Upon another table stand all the apparatus for drinking *sake*. Beside this last table the bride takes her stand; and now begins a pouring out, present-

ing, and drinking of *sake*, amidst formalities numerous and minute beyond description or conception, in which the bridesmaids (as they may be called), under the titles, for the nonce, of male and female butterflies, bear an important part, which must require many a school-rehearsal to perfect. This drinking finished in due form, the ceremonial is completed. The wedding guests now appear, and the evening is spent in eating, and drinking *sake*\*. The wedding feast is, however, said usually to consist of very simple fare†, in honor of the frugality and simplicity of the early Japanese, which many of the customs still prevalent are designed to commemorate. Three days afterwards the bride and bridegroom pay their respects to the lady's family, and the wedding forms are over‡.

Whether the house in which the young wife is thus domiciliated be her husband's, or his father's if yet living, depends upon whether that father has or has not been yet induced, by the vexations, burdens, and restrictions attached to the condition of head of a family, to resign that dignity to his son. These annoyances, increasing with the rank of the parties, are said to be such, that almost every father in Japan, of the higher orders at least, looks impatiently for the day when he shall have a son of age to take his place, he himself, together with his wife and younger children, becoming thenceforward dependents upon that son. And among such a whole nation of Lears, we are assured that no Regans and Gonerils, of either sex, have ever been known to disgrace human nature.

The life of Japanese ladies and gentlemen, however the latter may be thus harassed, is little disturbed by business; even governmental offices, from the number of occupants, giving little to do—their time is therefore pretty much divided between the duties of ceremonious politeness and amusement. Amongst the former may be reckoned correspondence, chiefly in notes, and the making of presents, both which are constantly going on; the last regulated by laws as immutable as are all those governing life in Japan. There are specific occasions upon which the nature of the gifts to be interchanged is invariably fixed: upon others, this is left to the choice of the donor, save and except that a superior must always bestow objects of utility upon an inferior, who must, in return, offer rarities and useless prettinesses. Between equals, the value of the gift is immaterial; a couple of quires of paper, or a dozen of eggs, are a very sufficient present, so they be arranged in a beautiful box, tied with silk cord, placed upon a handsome tray, and accompanied with a knot of colored paper, emblematic of luck. They must, indeed, be likewise accompanied, as must every present of the least or the greatest value, with a slice of dried fish of the coarsest description. This same coarse fish is, moreover, an indispensable dish at the most sumptuous banquets; and though no one is expected to eat it, is thus constantly brought

\* Titsingh.

† Siebold.

‡ [In addition to what is said above concerning marriage ceremonies, we will merely add what one of our informants, himself a common laborer, told us what he did when he became a Benedict. The marriage was settled by a go-between, and the pledge-presents sent to the lady's house a month beforehand, and on the lucky day the lady came, accompanied by the marriage-broker, her parents, and other friends, to his father's house. The crowning ceremony, which made her his own, consisted in his taking a goblet of *sake* and drinking it with her, joined afterwards by the go-between and their parents. The feast, with music, &c., then followed. There were in this case no priests; and that their services are not required, we are also led to think, apart from all that we can learn, besides the testimony of Titsingh, from the resemblance which many parts of the ceremony bear to what is customary among the Chinese, who never employ priests. The marriage presents, in this case, consisting of wine and dried fish, garments, &c., were valued at about ten dollars. The wife blackens her teeth with a preparation of powdered charcoal and some metallic salt; the operation requires to be performed about once in three or four days. We are told that it is a general custom for a female, who has reached the age of 25 or thereabouts, (i. e. beyond a certain age,) without being married, to blacken her teeth, and shave her eyebrows, to take away the reproach of her single state.]

under notice, in commemoration of the frugality of the early Japanese, whose chief food it constituted. Upon one festival day, every body presents a cake to all their friends and acquaintance.

Social intercourse among the Japanese seems at first sight to be entirely governed by ceremony\*. Two gentlemen, meeting in the street must bow low, remain for some instants in their bowing attitude, and part with a similar bow, from which they must not straighten themselves so long as, by looking back, they can see each other. In a morning call, the visitor and the visited begin by sitting down on their heels facing each other; then, placing their hands on the ground, they simultaneously bow down their heads, as close as possible to their knees. Next follow verbal compliments, answered, on either side by a muttered, "He, he, he!" Then pipes and tea are brought in, and it is not till all this is duly performed, that anything in the nature of conversation may be attempted. The ceremony of a morning call ends by serving up, on a sheet of white paper, confectionary or other dainties, to be eaten with chop-sticks. What he cannot eat, the visitor carefully folds up in paper, and deposits in his pocket-sleeve. This practice of carrying away what is not eaten is so established a rule of Japanese good breeding, that, at grand dinners, the guests are expected to bring servants, with baskets, properly arranged for receiving the remnants of the feast†.

At these entertainments, each guest is served with a portion of every dish in a small bowl. Another bowl is placed beside him, and kept constantly replenished with rice, whilst the sauces and other condiments, of which, besides soy, are salted ginger and salted fish, are handed round by the servants of both sexes, who are in constant attendance. The viands consist of every kind of vegetables (seaweeds not excepted), of game, including venison, poultry, and fish. This last, however, is the standing dish at every Japanese table, answering to the English joint of meat. Every species is eaten, down to the very coarsest; the lower orders feasting upon all parts of the whale, even upon the sediment from which the oil has been extracted. But to return to the entertainment.

These banquets usually consist of seven or eight courses, during the changing of which the master of the house walks round, drinking a cup of *sake* with each guest. But the grand object in giving a dinner is said to be less the assembling a cheerful party, than the exhibition of the abundance, variety, and magnificence of the china and lackered-ware—called by us Japan—possessed by the founder of the feast; and no compliment is so agreeable or flattering to the master or mistress of the house, as admiration of the table service, and inquiries concerning the price of the different articles.

\* Fischer.

† [These remnants are said to be carried away, not to be eaten but to be dispensed to beggars. At formal feasts, females do not compose part of the company, but in families and private circles they eat with the men; there may, however, be exceptions to the first remark in certain instances. When a large party is assembled, the guests are arranged in two long opposite rows, sitting on their feet, each one having a small table before him, on which the dishes are arranged, accompanied in some cases with a smaller side-table. The servants, usually youths, move up and down between the guests. The dishes are arranged on the table in a quincunx, one of which is filled with rice, one with fish and vegetables preserved in soy, another in pickles, a fourth with cooked fish, &c.; the number of fish eaten, and the various modes of cooking and preserving them practised in Japan, is probably unequalled in any other country. Rabbits, pork, venison, and other flesh is eaten, but not to much extent. As in China, a bowl of rice is served up at the conclusion of the feast, preceded by comfits fancifully contrived to deceive and surprise the guest. At the *hozhe*, or feast given at the expiration of the period of mourning, nothing having life is eaten, nor is *sake* drunken, but at all other entertainments they are indispensable. The host sits at the foot of the room near the door to do honor to the arriving and departing guests. Healths are drank in small cups, but the etiquette varies; one mode is after drinking to send the empty cup to the friend, who refills and drinks too. Water forms no part of a feast, tea and *sake* being the only beverages.]

Tea, made in the ordinary way or boiled in the tea-kettle, is drank at all meals, and indeed all day long, by all classes. But there is another mode of preparing tea, which, on account of its expense, through the various utensils and implements employed in its concoction, all of which Japanese etiquette requires to be ornamental and costly, is wholly confined to the higher ranks, and by them given only upon grand occasions, and in great ceremony. It may be called the form of *un thé* in Japan. The expense must consist wholly in the splendor of the lackered bowls, silken napkins, &c. without which this tea cannot be offered, since the materials and process, as described, convey no idea of extravagance. The finest kinds of tea are ground to powder; a teaspoonful of this powder is put into a bowl, boiling water is poured upon it, and the whole is whipped with split bamboo till it creams. This tea is said to be a very agreeable, but very heating beverage.

When company are invited to such a tea-drinking, the room in which they are received must be adorned with a picture of the philosopher and bonze Daruma, its inventor probably, as he appears to be esteemed its patron *kami*, or saint. The decoration of a reception-room, according to this and to other occasions, is, in Japan, a science not to be easily acquired. In a handsome Japanese drawing room, there must be a *toko*—that is to say, a sort of recess, with shelves, expensively wrought of the very finest woods. In this *toko* must be exhibited a single picture—no more; beneath which must stand a vase with flowers. Now, not only must the picture be suited to the particular occasion, and therefore constantly changed, but the flowers must be similarly adapted; the kinds, the variety, the number, and even the proportion between the green leaves and the gay blossoms, all vary according to the occasion. The laws that govern these variations are formed into a system, and a book, treating of this complicated affair, is one of those studied by young ladies at school.

The Japanese are very sociable, despite their ceremonious nature; and, in these properly decorated apartments, they habitually assemble in considerable numbers, where the ladies sometimes occupy themselves with ornamental work, sometimes with music and dancing. At these parties, various sorts of games are likewise played: of each of these amusements, a few words must be said.

Of music, the Japanese are passionately fond, and their traditions give the art a divine origin. According to this account, the sun goddess, once upon a time, in resentment of the violence of an ill-disposed brother, retired into a cave, leaving the universe in anarchy and darkness. Music was devised by the gods to lure her forth. But, though it evidently succeeded, Japanese music, as described to us, corresponds but ill with the high purpose of its birth. It has, indeed, produced many instruments—stringed, wind, and of the drum and cymbal kind—of which the favorite is the already mentioned *samishen*\*. But with all this variety of instruments (twenty-one in number), the Japanese have no idea of harmony; and when several are played together, they are played in unison. Now are they proficient in melody; their airs, we are told, boasting neither “wood notes wild” nor any portion of science. Yet to this music they will listen delightedly for hours; and the girl must be low-born and bred indeed†, who cannot accompany her own singing upon the *samishen*. And this singing is often extemporary, as it appears that there is scarcely ever a party of the kind mentioned, in which some one of the ladies present is not capable of *improvising* a song, should occasion offer.

\* [The *samishen* is a three-stringed guitar, and is usually played with a plectrum. The Japanese are acquainted with most of the musical instruments known among the Chinese, as well as others of their own invention, of which the *samishen* is one; one account, however, says it is from Lewchew. The *koto* (in Chinese *kin*) or scholar's lute, the *bina* or guitar, pipes, drums, and clariets or flageolets, are among the common instruments.]

† Meylan.

The dancing is of the oriental style (pantomimic), and depending upon the arms and body, rather than the feet, which remain nearly immovable, and concealed beneath the robes; it is, in fact, pantomimic in character, and generally designed to represent some scene of passion, absurdity, or every-day life. These domestic *ballets* are performed by the ladies, the men gazing in rapturous admiration; although the utmost praise their Dutch visitors can bestow upon the exhibition is that it is perfectly free, as might be anticipated from the character of the dancers, from the indecent and licentious character of those of the oriental dancing-girls. The country does not appear, however, to be destitute of this class of performers.

Cards and dice are prohibited, and although the law is said to be secretly transgressed in gambling-houses, at home the Japanese respect it and resort to other kinds of games. Chess and draughts are great favorites, as is one resembling the Italian *moro*\*. Another game seems original. A puppet is floated in a vessel of water, round which the company stand, playing the *samishen*, and singing as the puppet moves. As it turns, penalties of drinking *sake* are imposed, as in wrong guesses at the Japanese *moro*, and the like opportunities for forfeits. Upon occasions of this kind, the trammels of ceremony are completely broken, and the most extravagant merriment prevails, often ending in results, very contrary to English notions of the temperance of tropical and oriental climates. *Sake* is drunk, as a penalty or voluntarily, to intoxication by the men, who then sober themselves with tea, and again inebriate themselves with *sake*, until, after several repetitions of the two processes, they are carried away insensible†.

In summer, their joyous meetings usually take the form of rustic, and especially water, parties, formed expressly for the enjoyment of fine scenery. Large companies will spend the afternoon, evening, and part of the night upon the lakes, rivers, or innumerable bays of the sea, in their highly-decorated boats, with music and banquets. During the heat of the day, they lie moored in some shady nook, protected from the sun's rays, but open to the sea breeze, whence they command a pleasing view. In the evening, the waters resound with music, and are illuminated with the moving lights from the colored paper lanterns of the several boats.

\* Fischer.

† [The game here referred to called *moro*, is like the *micare digitis* of the ancient Romans; it is common in China. It is nothing more than guessing how many fingers will be turned down the instant they are bent. There is another play resembling it, consisting in guessing which hand holds a ball. Chess, called *shyyogi*, is a favorite game, and is played by all classes. The boards are painted upon small tables about a foot high, and contain eighty-one squares, with twenty men on each side. The central man on the uppermost row is called *o*, and is the king; he moves one square each way, and when checkmated the game is lost. The next at the right hand is called *kin* and moves one square at a time, from 0 into 1, 2, 3, 4, 5, and 7, but cannot enter into 6 or 8. Next to it is called *gin* which also moves one square from 0 into 1, 2, 3, 6, and 8, but cannot enter 4, 5, or 7. The third is *kei* or the knight, but unlike the knights in European chess, his power is limited to moving forward; as from 7 to 1 and 3. The fourth or last one is *yari* which can move forward like a castle any number of squares, but cannot go sideways nor retreat. The *kaku* is like the bishop in European chess, and the *shiya* has the same powers as the castle, both moving backwards as well as forwards. The pawns, called *hiyo*, move directly ahead one square; when one has reached the pawn row on the opposite side, the piece is turned over, and becomes a *kin*. The *gin*, *kei*, and *yari* have the same privilege.

Another game called *go* or *igo* is played with small stones. The board has 360 squares, corresponding to the number of days in a year, and each player has 180 stones. The game consists in inclosing the opponent's men in a quincunx, when the middle man is taken, because, as it is expressed, 'he has no road to escape.' Other amusements are common. The battledore and shuttlecock, kicking a football into the air as the Chinese do a shuttlecock, fencing, archery, &c., are all known.]

In order to divert the company, should conversation flag, and their own music pall on the ear, professional musicians, jugglers, posture-makers, and the like, are hired for the day. To these are added a variety of the story-telling genus, very different in character from the ordinary members of the profession in the East. These persons make it their especial business to learn, not romances, but all the gossip of a neighborhood, which they retail for the entertainment of their employers. Some of these traders in scandal are frequently hired to relieve the tedium of a sick-room; but those engaged to divert a party of pleasure, have a second and somewhat startling duty—it is, to set an example of politeness and high breeding, to improve the tone of the society that requires their services. These (not very homogeneous) functions they are said to combine in a most extraordinary manner. We are assured that, although, in their capacity of amusers, they indulge in extravagant buffoonery, rudeness, and impudence, they remain perfectly self-possessed, and at the proper moment, resuming their polished demeanor, recall the whole company to order and good breeding.

From the pleasures and forms that mainly occupy the life of a Japanese, we must now turn to its closing scene; and having begun with his birth, end the chapter with his burial. But first, we must advert to the length of time during which death occasionally precedes burial. Many Japanese of the higher order die *naïbon*, either in the course of nature or by their own hands. If a man holding office dies, his death is concealed—is it *naïbon*—and family life proceeds apparently as usual, till the reversion of his place has been obtained for his son. If such a person be deeply in debt, the same course is adopted for the benefit of his creditors, who receive his salary, whilst he, though well known to be dead, is nominally alive. Again, if he has incurred any disfavor, or committed any offence, the conviction of which would be attended with disgraceful punishment, confiscation, and corruption of blood, he probably rips himself up, either in his family circle, if any good to his family be contingent upon his death's remaining for a time *naïbon*, or publicly, in a solemn assembly of his friends, if the object be solely a satisfaction of justice, and obviating of punishment.

When the necessity for the *naïbon* ceases, or when a Japanese openly dies, either naturally or by the national *hara-kiri*, the first symptom of mourning that appears\*, is the turning all the screens and sliding doors throughout the house topsy-turvy, and all garments inside out. A priest then takes his place by the corpse. The family is supposed to be too much absorbed in sorrow to admit of their attending to the minor cares and preparations requisite upon the melancholy occasion; wherefore, they are permitted to weep in unmolested solitude, whilst their most intimate friends supply their places in all matters of business or ceremony. One of these kind substitutes directs the laying out of the corpse, whilst another orders the funeral. One stations himself at the house-door, in his dress of ceremony, to receive the formal visits of condolence paid by all the friends and acquaintance of the deceased, sometimes [in person, but very frequently done by a servant coming with his master's condolence,] and paid outside the door, to avoid the impurity incurred by entering the house of death. The digging of the grave is superintended by a fourth friend. This is situated in the grounds of a temple, is shaped like a well, and lined with strong cement to prevent the infiltration of water. If the deceased be married, the grave is usually made sufficiently capacious to receive husband and wife. A monument is prepared, bearing the name of the deceased, and, if married, the name of the survivor is added in red letters, to be blackened, or sometimes gilt, when this surviving partner shall rejoin in the grave the partner who has gone before.

When all preparations are completed, the corpse, washed, and clad in a white shroud, on which the priest has inscribed some sacred characters as a sort of passport to heaven, is placed, in the sitting posture of the country, in a tub-shaped coffin, which is inclosed in an earthenware vessel of corresponding figure; and the funeral procession begins. This is opened by a number of torch-bearers,

\* Meylan.

who are followed by a large company of priests, bearing their sacred books, incense, &c. Then comes a crowd of servants carrying bamboo poles, to which are attached lanterns, umbrellas, and strips of white paper inscribed with sacred sentences. These immediately precede the corpse in its round coffin, borne upon a bier, and covered with a sort of white paper chest, having a dome-shaped roof, over which a garland is suspended from a bamboo carried by a servant. Immediately behind the body walk the friends and acquaintance of the deceased, in their dress of ceremony accompanying, attending, and surrounding the masculine portion of the family and kindred, who are attired in mourning garments of pure white. White mourning is also worn by the bearers and household servants of the deceased. The procession is closed by the ladies of the family and their female friends, each in her own palanquin, attended by her female servants. The palanquins (*norimono*) of relations are distinguished from those of friends by the white mourning dresses of the attendants. In families of lower rank, the female relations and their friends walk after the men.

The sorrowful train is met at the temple by another body of priests, who perform a funeral service, and the corpse is interred to a peculiar sort of funeral music, produced by striking copper basins. During this ceremony, two persons, deputed from the house of death, sit in a side chamber of the temple, with writing materials, to note down the names of every friend and acquaintance who has attended\*.

\* [Funeral ceremonies differ very much in the several principalities. The ability of a family to incur the expense of a funeral, the condition in life of the deceased, his age, his religious belief, or the local customs of the place, all combine to alter the ceremonies observed at his interment. One account will not apply to all parts of the empire. The funeral regulations of the different religious sects are adhered to by every one belonging to them, and priests are called in at every well ordered obsequies, by whom much of the business is directed. There are three modes of disposing of the remains of a person; by burying the dead body in a grave, which is called *doso*; by burning it and interring the ashes contained in an urn in a grave, which is called *kuaso*; and by throwing the corpse into the ocean, called *suiso*, which is now disused.

When a person dies, his body is washed, and laid out with the head to the north, and face looking westward, the hands being clasped upon the breast; this custom is said to have some reference to the fox, which is supposed to compose himself in this manner to die. The shroud is of white, but we are told that in Owari, it is sometimes made of paper, with long extracts from the books of the Buddhists printed upon it. The head is usually shaved, and in some places the hair is placed in the coffin; the short sword of a nobleman, or a wooden substitute is also put into the coffin. The mode of burying in a tub is too expensive for all classes, inasmuch as the tub must also be inclosed in a square coffin; therefore some content themselves with a simple coffin, in which the body is placed in a reclining posture. Double coffins are sometimes made; in rare cases the body is said by Titsingh to be surrounded with cinnamon to preserve it. These various duties, besides many others which society imposes of a condoling nature, are performed by the relations and family priest, assisted by the members of the household. It is customary to send for the priests as soon as the person is dead, who chants hymns, prepares the *ihai*, or ancestral table, with the *koi-miyo*, or temple designation of the deceased.

In some places, it is not usual for the women to accompany the body to the grave; but whatever male relative does so must be dressed in a white *kanishimo* or dress of ceremony, without the coat of arms upon it. Friends who aid the funeral procession wear a blue dress. The body is brought out of the house by the eldest sons, but carried to the grave either by retainers, by domestics, or by professed undertakers; the bier is carried on the shoulder, if a man of rank, or in the hands, if a commoner. The eldest son, called *ato-tsugi* in this case, follows first as chief mourner; the rest of the procession is as described above. Gongs and cymbals and other kinds of music are used by some persuasions; others omit all music. After burial, the friends are politely thanked for their kindness in attending the obsequies, and are afterwards visited when the period of mourning is over. We cannot ascertain that the grave is lined with cement, and that it is not always situated in the grounds of a temple, we had opportunity of seeing at Sataura in Satsuma, when anchored there in the ship *Morrison*, where an extensive grave-yard was seen near the seashore, far removed from any dwelling.

In former times, obsequies were, in many various ways, far more onerous ; for it seems that, even in secluded and immutable Japan, lapse of years has wrought its ordinary, softening effect, and lessened the propensity to make great sacrifices, either of life or property. In the early times alluded to, the dead man's house was burnt, except so much of it as was used in constructing his monument\*. Now it is merely purified, by kindling before it a great fire, in which odoriferous oils and spices are burnt. At that period, servants were buried with their masters, originally, alive ; then, as gentler manners arose, they were permitted to kill themselves first ; and that they should be thus buried, was, in both cases, expressly stipulated when they were hired. Now, effigies are happily substituted for the living men.

The mourning is said by some of our writers to last forty-nine days ; but this must mean the general mourning of the whole family, inasmuch as Dr. Von Siebold expressly says that very near relations remain impure—which, in Japan, is the same thing—as much as thirteen months. It appears, also, that there are two periods of mourning in Japan, as with us a deeper and a subsequent lighter, which may help to explain the discrepancy. During the specified forty-nine days, all the kindred of the deceased repair daily to the tomb, there to pray and offer cakes of a peculiar kind, as many in number as days have elapsed since the funeral ; thus presenting forty-nine on the forty-ninth day. On the fiftieth day, the men shave their heads and beards, which had remained unshorn and untrimmed during the seven weeks. All signs of mourning are laid aside, and men and women resume the ordinary business of life, their first duty being to pay visits of thanks to all who attended the funeral. It should be added, however, that for half a century, the children and grandchildren of the deceased continue to make offerings upon the tomb†.—*Chinese Repository for Dec. 1840.*

The ceremonies of interment are the same when the corpse is buried ; it is then, however, carried to the family temple and not to the grave, where the priests read and chant the prescribed forms. Burning is more prevalent in large cities and places where land is expensive ; in the suburbs of Ohosaka are many burning pits, near which *omho* live, who procure their livelihood by burning the dead. The mode of burning is thus described by M. Titsingh, with whose account our information mainly coincides.

“ The *kwan* or bier is previously carried with all the ceremonies enumerated above, to the temple, where, after the reading of the last hymn, it is taken up by the bearers, and carried to the *okubo*, followed by the relatives and friends. In the centre of this hut is a large well of freestone ; outside of the door the tub or coffin is taken out of the *kwan* by the servants of the deceased, or by the bearers, and placed over this well, in which the *omho*, a class of people very little better than beggars, keep up a great fire with wood till the body is consumed. Each of them has two poles of bamboo, with which he picks the bones out of the ashes. The first bone is taken up by two of these *omho* with four sticks, which is called *oribusami*, or, to lift up on opposite sides. For this reason two persons will never lift up together any meat or food whatever with the sticks they use for eating : it would be an omen of ill luck. The *omho* deliver this bone with their four sticks to the eldest son, or the nearest relation, who is provided with an earthen urn, into which he puts the bone with his right hand. The other bones are collected by the servants or the porters, and poured with the ashes into the urn, the mouth of which is closed up with plaster.

“ While the body is consuming a priest reads hymns ; the friends remain outside the *okubo* in the road. The bearers then take up the urn, and carry it in their hands to the grave, to which flowers, the *sioko*, and the *kwan* are likewise carried ; but the flags and lanterns are thrown away, or given to beggars. The parents, the friends, and the priest who reads the hymns, follow the urn to the grave, in which it is immediately deposited. It is filled with earth, on which is laid a flat stone ; this is also covered with earth, and after it has been well stamped down and levelled, the *kwan* is placed over it. At the expiration of forty-nine days, the *kwan* is removed, and the *si-seki* or gravestone put in its stead.”

\* Siebold.

† [For further particulars concerning the marriage ceremonies and the rites of sepulture among the Japanese we would refer the inquisitive reader to Titsingh's *Annals*. Among the Sinto sect, mourning is continued a year, but other persuasions lament for the dead only forty-nine days.]

## V.—The Cooly Trade.

The Cooly Trade has now existed for a sufficient length of time to warrant us in determining as to its real character and influence. At the onset of the trade, it is true, we had little but theory to guide us as far as it referred to the transport of Indians to the *Mauritius*, or any other of the slave colonies. The kind of labor however for which these people were designed—the general character of those who sought their services, notwithstanding the generous and Christian professions held out by the planters—all tended to induce the most fearful apprehensions that the Cooly Trade was but another designation, under a more polished and legalized form, for the old slave system. Every thing which has transpired in connection with its history has but confirmed this apprehension. The kidnapping mode in which the poor creatures were decoyed from their home, and the summary manner in which they were transported from the different ports to their toilsome destination has been condemned in the general, even by the cooly merchants themselves. They have endeavoured to roll this evil from themselves to the duffadars. The attempt to escape from the charge, however, only confirms the fact. The crowded manner in which they have been huddled together during their passage to the different slave ports—the undisguised manner in which their little means have been plundered by the harpies of the system—the treatment they have received in the shape of beating, transfer and stopping of wages for sickness—are all confirmed out of the mouths both of the Coolies themselves and the testimony of parties both for and against the traffic. It would appear from all that has transpired both here and at home, that the Queen's and Company's Government look with a different eye on the testimony produced; and if we do not egregiously mistake, they are disposed to *sanction the traffic under certain regulations*. The plea is that it is the duty of Government to protect the civil rights and forward the interests of its subjects. The plea would be good if all other things were equal, but they are not, and we may with greater propriety take up the plea and urge it against the traffic. We preface what we have to say on the subject by one remark—that it is utterly impossible by any regulations to check the progress of cruelty and injustice under any such system. If the Government are convinced that it is their duty to protect the civil rights of their subjects, then are they in duty bound to keep them in their own country until those subjects are enabled to comprehend the nature of the transaction in which they are engaging, for we consider no greater act of injustice can be inflicted on a man than that

he should be carried away he knows not whither, under legal sanction. Nor less are the Government bound to continue the people here if they consult their best interests and those of the country. One of the arguments employed by the advocates of the Cooly trade was that the people would be enabled to obtain a better means of subsistence, as well as to save from their earnings that which would render them comfortable should they feel disposed to return. Out of the thousands who have departed from India, how many have returned? Some 500, and of these many are evidently mere decoys;—but notwithstanding, the average of all the savings, if such they can be called, is about 12 annas per mensem for each man, that is, of the returned ones; but these know nothing of their accounts; they have no statements of their monies, nor do they know how they have been expended, or why they now have any in their possession. Now every one of these Coolies could have lived as well in his own country, and might have remunerative employment in it were the Government as solicitous for the real welfare of the people as the plea for this trade would insinuate, by the bringing into cultivation all the waste and jungle lands in India, or by the encouragement of civilization and religion in their own country. The Cooly obtains no pecuniary gain by his departure from India, while he sustains the loss of that which is of all things the dearest to man—the loss of country and friends, and becomes the mere transferable animal of a sugar planter—open to corporal punishment and other ills. With such testimony before them, and it is their own, we think the Government cannot, ought not, must not sanction the Cooly trade. It has failed as an experiment—why confirm it as a regular trade? One thing cannot fail to strike all parties in connection with the examinations taken in Calcutta. In no one instance do we find a staunch opponent to the trade on the Committee; nor do we find any fully of this order examined; the leaning of the vast majority appears evidently to be strongly towards the trade, while their evidence faithfully given defeats the intention; but while this has been the case, the chief Cooly exporter and the agents or servants of Government have invariably been found on the Committees, and Cooly agents and exporters amply examined. On such a subject we should have thought that the amplest and most open line of conduct would or ought to have been pursued. We rejoice, however, notwithstanding this that the evidence is condemnatory of the traffic. But if it be so under existing circumstances, what would it have been had the evidence been fully brought to bear on the dark as well as the bright side of the picture.

## Poetry.

### TO THE MEMORY OF S. M. A. M.

Though fond affections heart, left sad and lone,  
Enshrines the thought of joys for ever fled ;  
Yet not in vain the monumental stone,  
Records the memory of the silent dead.

They die.—the best beloved—and pass away  
Like evening tints, like shadows on the wave ;  
But Fancy warmed by Hope's inspiring ray,  
Reveals to grief a world beyond the grave.

M. I. C.

## Missionary and Religious Intelligence.

### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to learn that our esteemed friend, the Rev. A. Leslie, is about to depart for Europe. Mr. Leslie has now laboured 17 years in this country, and with, we believe, as large a measure of success as any Missionary or Minister in the land. He leaves India with the respect and love of all who know him. Mr. L. intends to return almost immediately to the scene of his labours. Mrs. Leslie and children accompany him.—Mrs. Ellis, the wife of the Rev. J. D. Ellis, is obliged, from continued ill health, to seek the restoring influence of a European climate. Mrs. E. and her family leave on the *Walmer Castle*. May the Lord bless and keep them in all their ways.—The Rev. Messrs. De Rodt and Bradbury have returned in safety.—Messrs. Vaughan and Norgate have returned from the Straits.—The Bishop of Calcutta may be expected this month.—Letters have been received from the Rev. F. Tucker, dated Madras. We regret to state that his health was not materially improved by the voyage.—The Rev. W. Yates, D. D. has proceeded to the Upper provinces, chiefly with a view to determine some important questions connected with the translation of the Scriptures into the Hindui language.

### 2.—THE LENT LECTURES.

The Lent Lectures commenced on Friday evening last, at the Cathedral, and will be continued in the following order—

*March* 5—Acting Principal of the Bishop's College.

12—Rev H. A. Fisher, A. M.

19—Rev. R. B. Boyes, B. A.

26—Rev. R. B. Boswell, B. A.

*April* 2—Rev. Professor Street, A. M.

*Good Friday*—The Bishop of Calcutta.

May the Spirit of God accompany the preaching of his gospel by all his faithful servants.

### 3.—THE REV. A. LESLIE.

It is with much pleasure we announce that the church at Monghyr have presented the Rev. A. Leslie with a very handsomely chased silver tea-pot on his departure for Europe. It bears the following inscription:—"To

the Rev. A. Leslie, presented by the members of the Baptist church at Monghyr as a token of respect and affection on the occasion of his departure for England, January, 1841." It is not so much either in the value or form of such presents that we rejoice, as in the feeling of respect which they evince towards able and faithful ministers of the New Testament on their departure for a foreign country or on their resignation of office.

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

was held at the Lal Bazar, on the evening of Monday the 1st ult. The address was delivered by the Rev. G. Gogerly—subject, *The responsibilities of the Christian Church, founded on the Lord's words, Matt. xxv. 31—46.* Mr. G. dwelt on the condition of the people—our obligation to aid and bless them, and the rewards and punishments which awaited the faithful and the slothful in this vast work. May God make it a means of quickening the Christian people of this land to more active labor in the work of evangelizing the poor deluded people by whom we are surrounded. The speaker alluded to the comparatively few who attended the meetings for prayer. Be the cause what it may, it is a standing libel upon the Christian Churches of this city that so few of the professing people of God can be found to meet together once a month to pray for the coming of Christ's kingdom. It matters not whether it be sectarianism, or indolence, or indifference, it is equally a reflection on our common Christianity. We do hope that a word to the wise will be enough. We shall feel it our duty to return to this subject if the evil continue, with a view to probe the mischief to its very core. The devotional parts of the service were engaged in by the Rev. Messrs. Lacroix and Macdonald.

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#### 5.—THE FIRST ANNUAL MEETING OF THE AGRA MISSIONARY SOCIETY.

We are glad to find that the Agra Missionary Society has survived throughout one year, and that it has been the means of accomplishing any even the least good. The proximity of Agra to Brindabun and Meerut, two centres of Hindu influence, renders that station one of considerable importance, as a centre of Christian influence and exertion. We rejoice therefore that the Society has been enabled to engage and retain two native agents during the year, and has just secured, we believe, three more, and that some of its own Committee have been practically engaged in preaching the Gospel to the heathen in the bazars; this, together with the fact that a neat and commodious chapel has been erected in a most eligible spot, are matters for gratitude and thanks to God. We lament however to find that our predictions regarding the obtaining of native laborers have proved but too true. The general cry is for well-instructed and efficient native assistants. The funds of the Agra Society have, we regret to learn, been comparatively locked up for the want of agents—a fact which should arouse the Church of Christ to adopt the most vigorous efforts for raising up an educated and devout indigenous ministry. This subject, we are delighted to hear, does now occupy the attention of nearly, if not, every Mission, and several interesting young men are now in course of preparation for the work of the ministry. May the time of their shewing forth unto Israel soon appear, and appear accompanied by the wisdom and power of God's Holy Spirit. We have been favored with the following brief account of the meeting, which it affords us much pleasure in placing before our readers. The Report will, as soon as printed, be circulated amongst the friends of the Agra Society.

At the first Annual General Meeting of the subscribers and friends of the Agra Missionary Society, held in the Agra Association rooms, on Thursday evening the 7th January, 1841, Mr. M. W. Woollaston having been requested to take the chair, the proceedings of the Meeting were opened with prayer by the Rev. R. Williams, after which the Secretary read the report of the Society for the past eight months.

It was moved by the Rev. A. B. Lish, and seconded by Mr. Conlan,

I. That the report now read be adopted as the report of the Committee for the past year, and printed and circulated for the information of the subscribers and friends of the Society.

The following amendment to the above resolution was proposed by Mr. M. Anthony, and seconded by Mr. G. R. Gardener.

That this Meeting regrets to observe that the funds of this Society have been directed towards the building of a Chapel at the station, and that so much of the report which relates to the building be disapproved. But as the building has been constructed it is requisite that trustees be appointed on the part of the Agra Missionary Society. As an unwarrantable precedent has been established by this procedure, measures be adopted to prevent its taking a wider range. On being put from the chair this amendment was negatived.

Moved by Rev. Mr. Lish, seconded by Mr. James Carter, and carried unanimously,

II. That this Meeting acknowledges with fervent gratitude to God the generous support the Society has received from the friends of the good cause both at this station and at others.

Moved by the Rev. R. Williams, seconded by Mr. P. B. Reid and carried unanimously,

III. That this Meeting has great reason for deep humiliation before God for the limited efforts the Society has yet been able to make for want of labourers, and that it also feels the necessity of fervent prayer to the Lord of the harvest that he would send forth more labourers into the harvest.

Moved by Mr. T. Falkland, and seconded by Mr. B. Griff,

IV. That this Meeting, in proposing the following Gentlemen to act as the Committee of the Society during the ensuing year, would do so with fervent prayer to the Divine Spirit for his guidance and blessing on all their operations.

Capt. S. G. Wheeler.

Mr. T. Bailey.

Mr. M. W. Woollaston.

Mr. W. Greenway.

Rev. A. B. Lish.

Mr. P. B. Reid.

Rev. R. Williams.

Mr. E. M. Anthony.

Rev. T. Phillips.

Mr. T. Falkland.

And that Mr. J. W. Urquhart be Minute Secretary, Mr. T. Bailey, Cash Secretary, and the Agra Bank the Treasurers.

The following amendment to this resolution was proposed by Mr. A. R. Gordon, and seconded by Mr. James Carter, that in amendment to the last resolution and in modification of rule 6 of the Society, its business be in future managed by a Committee of 5 persons not sustaining the ministerial character, assisted by two Secretaries from different sections of the Christian Church who are to be ex-officio members of the Committee. This amendment on being put was negatived.

Moved by Mr. T. Bailey, seconded by Mr. P. B. Reid, and carried unanimously,

V. That the thanks of this Meeting be offered to the chairman for his kindness in taking the chair.

Moved by Mr. James Carter, seconded by Mr. P. B. Reid, and rejected by a majority,

VI. That half-yearly Meetings be held to keep up an interest in the affairs of the Society.

Moved by Mr. W. Greenway, seconded by Mr. E. M. Anthony, and carried unanimously,

VII. That the thanks of the Meeting be also given to the Members of the Agra Association for their kind consent to our use of this Hall on the present occasion.

The Meeting closed by singing the Doxology.

M. WOOLLASTON, *Chairman.*

#### 6.—VERSION OF THE NEW TESTAMENT IN SANSKRIT.

We have been favored with a copy of the translation of the New Testament into *Sanskrit*, by the Calcutta Baptist Missionaries. The typography, binding, &c. of the volume reflects the highest credit on the Baptist brethren, while the work itself, independent of its value as the word of God, translated into this most sacred of all the languages of India, is one of no small literary merit. We congratulate our Baptist friends on this new accession to our stores of translations into the primary languages of the east. May the Spirit of God rest upon this, and every version of God's truth in India. We have now the New Testament, and the Psalms translated by the same brethren, ready for distribution amongst the pandits and bráhmans of India. To those interested in the spiritual welfare of such, we would recommend that they forward a copy of this most excellent work to the learned pandits and bráhmans in the circle of their acquaintance.

#### 7.—THE LATE PUBLIC DESECRATION OF THE SABBATH IN HIGH PLACES.

"Yesterday, between the hours of three and four, the Governor General, the Honorable the Miss Eden, and Sir Edward Ryan proceeded to the Company's Botanical Garden, where some twenty advanced students of the Medical College were examined in botany by Dr. Wallich, in the presence of these distinguished patrons of native education, who, we understand, expressed their great satisfaction at the worthy professor's mode of instruction, and the aptitude which the boys evinced in acquiring the practical knowledge of a science so highly useful to medical men."—*Courier*, Monday, 1st Feb.

"Render honour to whom honor is due."—"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons!"—These two maxims are inspired by one Spirit, and meet in one end. Give to all men the species of honour due to them;—but never at the expense of that honour which is due only to the "Lord of glory." In the things of God, all men are alike; and no sin is to be covered by "respect of persons." Nay, the more honorable men are, the more influential become their sins;—and, therefore, the more need is there, that the disciples of Christ, should do what lies in their power to counteract that example which tendeth to evil. They are in this city, as well as in the world, as "salt;" and how shall they perform their duty but by counteracting corruption around them?

We were much surprised, and we may also say much grieved, to find the above-quoted paragraph in our public journals of last week. The "Yesterday" was the SABBATH. That the highest resident *Ruler* of India, with his select party, should have chosen the day which commemorates the resurrection of the Lord Jesus from the dead, the seal of redemption, for a mere excursion of pleasure, or for a scientific examination, is a breach of Christian decorum as regards Christian society, of which he is the civil head, and a violation of that inestimably precious day of sacred rest, of which he ought to be the civil conservator. We highly esteem

the human virtues of his Lordship, so far as we know them:—if we be not much mistaken, he is a man of integrity, and straightforwardness of character; and certainly it has pleased the Almighty Ruler of the Universe to prosper much that he has undertaken, to a degree beyond what man could have expected.

We are therefore the more sorry that the desecration of the Lord's-day should derive any thing like advantage from a personal and official character, in its general bearings respected and esteemed; and that the political success, which has manifested the goodness of God towards us, should by recompensed by the public denial among the heathen of the holiness of that day, which is a peculiar pledge of God's supremacy and mercy amongst the nations of the earth. These words may never meet the eyes of him whom they chiefly concern; and, if they did, we know not what their reception might be: but our sincere prayer for our respected ruler is, that he may so feel in his own heart the power of the love of the Lord Jesus Christ, that he shall love to keep the memorial of his resurrection-day, — and enjoy that sweet rest which is to be found in the sanctuary of God, or in the privacy of personal retirement. Then will religion sweeten the cares, and sustain the toils of state!

One of the *Heads of Justice*, also forgot or slighted the day which specially belongs to Him whose minister a judge is declared to be; can justice to man be strengthened by injustice to God? Shall he who most equitably passes sentence on the robber of man, himself rob God? That judge is a Christian by profession; and if so, he holds it to be the law of God that the Sabbath shall be "kept *Holy*?"—As a distinguished lawyer he knows how to construe human law—as a judge in equity, he knows beyond many how to derive the principles of a sound decision, in the jurisprudence of human claims:—and will this respected judge add the weight of his judicial character to the violation of a clear command of God? Will the bench long flourish, if the decalogue be disregarded? The judge who promotes religion, promotes morality also, and he adds a ten-fold weight to his decision:—for the judgment that is believed to be religious, is ever more revered than that which is believed to be merely professional. The judge who keeps the Sabbath, like the righteous Sir Matthew Hale, will find that God will prosper him beyond his expectation, and beyond the usual calculations of men. Go, ask some of the most worldly men, what was the character established by the lamented *Blosset*, even in a short time, in this very city? Had they not a secret esteem for *that man*, which would soon have invested the judge with an official fame, framed out of his very personal piety?

We have not been so much surprised at the part which the scientific *Conservator* of the Botanical Gardens acted on this occasion. Such desecration of the day of religious rest, by mere scientific instruction to native pupils, is (we are told, and if mistaken, we shall be *most gladly corrected*) not uncommon *there*;—and therefore when distinguished visitors added their influence to former habit, or at least to frequent practice, we need scarcely be surprised at a professional examination in Botany on the Lord's own day. But it were well, before the respected *Conservator* close his scientific career in this country, to reflect, whether he benefits the world much by setting the progress of mere science against the claims of religion;—whether Botany cultivated at the expense of piety, can produce ultimate good to India;—and whether the open sacrifice of that seventh portion of time claimed by God, be a good introduction to that awful eternity of existence which to all of us cannot be very far off. It is of no use to plead "different views" in regard to religion; the question is not, do we differ? but, what is the *basis* of our difference? If that stand not, all is lost.

But if men *will*, themselves, so act, why yet do they mingle others and involve them in evil? Why are these young *native students* to be thus seduced into the belief that Christianity is a fable, or that its professors are hypocrites;—for, into one or other of these conclusions, must such conduct ultimately drive them. Is this *neutrality*, on the part of our authorities—our political, judicial, scientific functionaries? What, is this *neutrality*,—to teach the natives Botany, or to have them examined in that science, on our Lord Jesus Christ's holy day?—Is this neutrality towards *Christianity*, is it neutrality towards *Hinduism*? Is it neutrality to the Christian Sabbath, to profane it and weaken its solemn obligations by unchristian acts? Is this neutrality to the decalogue, or to the church of Christ in India? Or is it neutrality to the Hindu to tell him, that there is no Sabbath, and that his contempt for its observance and disbelief of its divine institution, are most justifiable and worthy of countenance from the highest or most influential quarters? Is it neutrality to tell the youth of Hindustan, that there is no need for a day of physical and mental rest—that there is no need for a holy day in seven to purify the soul, to refresh the body, and to maintain the honour of God the Creator of the world and Lord of time?—This is neutrality!—Oh when will man learn wisdom in things that concern God. We challenge all the neutral pens of this empire to demonstrate to us one *strictly neutral* proceeding—neutral between Christianity and Hinduism—there is none such. This Indian problem has become like the quadrature of the circle—every man fails in succession who attempts it. The Bible has pronounced it impossible—and impossible it is, and will be till the end of time. If Christian men would be neutral in such things, let them first give their fellowmen an opportunity of seeing Christianity practised by *them*, as they see Hinduism, Muhammadanism or Scepticism practised by others—then all would be equal. Act for yourself at least, if you will not act on *them*; and leave with them then to draw their conclusion from the equilibrium of circumstances presented to their sight. This would be an approach to neutrality;—but to join in such a scene as that presented in the Botanical Gardens on Sabbath the 31st of January last, is the neutrality that affronts the Christian, and prejudices the Hindu! May the Lord of the Sabbath interpose for the spiritual welfare of this country!—and speedily establish in it that greatest of temporal and spiritual benefits, the Sabbath, the seventh day of rest, the divine commencement of the human week!

May these words of the LORD OF INDIA, as well as of Judea, be remembered:

“If thou shalt turn away thy foot from the Sabbath, from doing thy pleasure on my holy day—and call the Sabbath a delight, the Holy of the Lord, Honourable—and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words,—then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: FOR THE MOUTH OF THE LORD HATH SPOKEN IT!”

#### 8.—CHURCH MISSIONARY SOCIETY.

The following brief account of the Anniversary of the Church Missionary Society taken from the *Courier* will be gratifying to our readers, inasmuch as it tells of such a measure of success in the good cause as is especially encouraging. The state of feeling in the district of Kishnagar is cheering, and the arrival of five new laborers amidst the removals and deaths of excellent Missionaries is gratifying, as it is at once a proof of the existence of a Missionary feeling strong and ardent in the breasts of individuals and in the Church in general, and that the best feelings of

the Church tend in an enlarged degree towards India. May the Lord prosper the Society in all its doings.—Ed.

The Twenty-second Annual Meeting of the Calcutta Church Missionary Society, was held last evening in the Town Hall, Rev. Mr. Fisher in the Chair.

The Report was read by the acting Secretary, Mr. Innes—it was a long but interesting one—the only points that we have room for are the following—the number of clergymen who have come out to the Society during the past year has been five—with reference to the funds, the Report stated that the parent Society allowed them 80,000 rupees annually, but that their disbursements in 1839 had exceeded 102,000, and in 1840 were above 116,700.

It was then moved by the Rev. R. B. Boyes, seconded by T. Sandys, Esq.—That the Corresponding Committee be requested to print the Report that has now been read, and to circulate it for general information.

Moved by W. Byrn, Esq, seconded by the Rev. J. F. Osborne—That this Meeting acknowledges with gratitude to Almighty God the prosperous state of the Calcutta Missionary Society's Missions in Bengal, and would earnestly implore the out-pouring of the Holy Spirit on the various fields of labour that an abundant harvest may be gathered in to the glory of his name.

Moved by C. W. Smith, Esq., seconded by the Rev. T. Sandys—That this Meeting desires humbly to recognize the hand of God in all the afflictive dispensations wherewith he visits his people, and would receive the removal of Missionary labourers from their sphere of usefulness as urgent calls upon the Lord's people to fresh and more vigorous efforts in his service, and especially to work while it is day, since the night cometh when no man can work.

In proposing and seconding the above Resolutions the Chairman, Rev. Messrs. Boyes and Osborne, and Wale Byrn, Esq., spoke generally of the cause they had for thankfulness for the past success and for making their most strenuous exertions to support the cause of the Society for the future—they regretted that the cause had been supported so feebly by the public, and that so little had been done in the good work either at home or in this country—they also urged the necessity of an out-pouring of prayer for the prosperity and increased usefulness of the Society.

C. W. Smith, Esq. in moving the fourth Resolution, feelingly reverted to the afflicting dispensations of Providence which they had had to lament during the last year—they had to lament the loss of the Schwartz, the cruelly-murdered Williams in the South Sea Islands, the young and zealous Wybrow, and the lamented departure for Europe, with no hope of his returning, of Mr. Wilkinson. When all these dispensations of Providence are witnessed, one feels inclined to ask why it is that God thus afflicts his people—the only answer that can be advanced is, that it is the will of God, he sees fit to do so and none should say that it is not for the best. The Resolution, said the speaker, calls upon all for more vigorous efforts in aiding Missionary work. Some may ask, what can I do, I cannot *preach* to the heathen, I cannot give tracts, &c.—but though it may be said, I cannot *preach*, in the sense that they mean it, every one is able to *preach* by their example, and to illustrate his meaning the speaker adverted to a circumstance which once happened to a Missionary friend of his in the Western Provinces. A gentleman, finding him in the midst of an assemblage of natives who were besieging him with questions from all sides, inquired if he could in any manner assist him—“No,” was the reply, but after a short pause, he said—“Yes, all my countrymen can assist me if they please, by setting the natives an

example in a right line of life and conduct. This is not the case at present, and when engaged in my Missionary labour, I am sometimes asked by a staunch brahman, how it is that my countrymen do not practise what I preach." This want of setting a good example before the eyes of natives is a very great drawback to the advancement of the Christian religion. Besides by an exemplary line of conduct, every one ought to further this great and glorious cause by their prayers, earnest prayers, before the throne of the Almighty.

The *Rev. Mr. Sandys* in seconding the fourth Resolution, briefly remarked that God's purposes in afflicting his people were to humble them and make them rely upon Him alone. In the removal of one so young and even before he had scarcely engaged in the work, it becomes every one to investigate into and inquire what God's purposes are in thus removing him. God's ways are mysterious, they are not as man's ways; let each endeavor to do his best for the promotion and advancement of the Gospel of Christ—if all had done their duty multitudes who are now in darkness would have been in the enjoyment of the blessings of light and happiness.

The Doxology was sung and the Meeting closed.

#### 9.—MECHANIC'S INSTITUTION.

The new Hall of the Mechanic's Institution in Government Place was opened on Tuesday evening the 9th, with a lecture (one of a course) on the vitality and mechanism of the eye, by Dr. Brett of the Eye Infirmary. The lecturer descanted in an eloquent and lucid manner on the various properties of the eye, aided by diagrams. The assemblage did not, we regret to learn, exceed 100. The room is well adapted for the purpose of lectures, and we do trust that the members will avail themselves of the opportunity offered them by Dr. Brett of becoming acquainted with the vitality, mechanism and functions of the eye. We now hope this Institution will proceed in an even and useful course.

#### 10.—LECTURES IN BENGALI.

One of the most curious signs of the times is the Institution of a Lectureship on Morals in connexion with the Hindu College. The Lecturer, the head pandit of the Patsala, is well known as an erudite and ingenious Sanskrit and Bengali scholar; his discourses at the Brahma Shabha amply testify to his ability to communicate instruction on the abstrusest point in his own tongue. With such a lecturer and such a subject, provided correct information be conveyed, such a course of lectures as that programmed by the lecturer could not fail to give a more elevated tone both to the thoughts and actions of the pupils. The first lecture was a merely introductory one, the style classical, the subject well arranged and aptly illustrated, the plaudits rapturous. The subjects proposed for future lectures occupy the whole range of Ethics. We shall watch the influence of these lectures as one of the most curious of the signs of the times, as we hail it as the token of a return to that which is the most natural of all things—the communication of knowledge to the people through the medium of their own tongue.

#### 11.—SIGNS OF THE TIMES—HINDUISM—CHRISTIANITY.

The signs of the times are many and striking. Hinduism has awoken from her long and dreary sleep and is beginning to manifest symptoms of life; but like all newly awakened persons, she throws about her arms in wild astonishment, hurling destruction on every side. She talks incoherently and speaks a language more ancient than Sanskrit, while her ideas are evidently those of some other *Jog*. Dwarkanath Tagore,

the friend of native enlightenment is reported to have sacrificed at some celebrated shrine or shrines in the Upper Provinces, and that the wives of Prosonocomar Tagore, a zealous vedantist, visited the holy bathing place at Ganga Saugor. The Raja of Andool, the celebrated editor-imprisoning Raja, has been again admitted into Government House, and in proof of his penitence has set up an Auxiliary Dharma Shubha at Andool. The ease with which a man may violate the first law of our constitution in India is very great, and the punishment by no means adequate. What would be said had some titled ruffian in Britain so seized the Editor of the mighty *Times*, and in a few short months be found an acknowledged visitor at Court? We see but little hope of the regeneration of India from the natives themselves for many a year, when the most enlightened amongst them can offer sacrifices to idol shrines and other equally unenlightened deeds, or sanction a deception so palpable as the Ganga Saugor bathing puja; or when such a man as the raja of Andool can be admitted by the highest authority in the land in so short a space of time in levee at the Government house.

The real *genuine* Dharma Shabha, the original Banerji *dul*, has turned the tables on the majority of *seven* who excluded the raja Radhacant Deb and his party; this (old) Shabha has met and passed a vote *excluding* the seven—including the translator of Gay's fables and other learned works, while the parties professedly excommunicating the raja are still in existence as a society, fulminating their anathemas against the raja and his party. Advertisements excommunicating and replicating have appeared from time to time in the presidency prints, and so childish and ridiculous are they that they put us in mind of the tricks of trade in Britain—"No connexion with the other shop," and had they no connexion with religion it would inflict no pain on those who wish well to the natives; but they are inseparably bound up with the religious movements of the Hindus, and as such they are deplorable enough. Both parties are however agreed in one thing—they are equally intolerant and persecuting. By reference to our pages of selections of last week our friends will see that the Secretary of the (old) Shabha has moved for the appointment of a Committee to petition Government on the subject of inheritance in connexion with a change of religion—in which he confesses that if the law of inheritance should permit *a change of faith Hinduism is gone for ever*. This may or it may not be the case; the British Government has but one course open to it as an equitable legislative body, and that is to protect every man in his rightful possessions be his creed what it may, or let it become what it may, provided that creed is not inimical to the real interests of the community; and by parity of reasoning it is bound to give its fullest support to any transfer of faith if the adopted one be better calculated than the one deserted to promote the happiness of the whole community. The British Government has given no pledge—to transfer the hereditary property of a man consequent on his change of faith to another; it would be monstrous to suppose such a case. It did pledge itself to protect a man in the exercise of his right as a religionist and as a Hindu, so long as he remained one, but certainly no longer, for by the Regulation of 1832, a change of religion does not affect the inheritance of personal property.

The Secretary of the Shabha says, should the law of inheritance be changed (and by this Regulation it is) Hinduism will come to an end, and he is partly in the right, for *whatever tends to remove the influence and fear of caste tends to overturn Hinduism*, and one of the chief sources of such influence is PECUNIARY; and not the least endeared of all pecuniary matters *hereditary* property; we do not marvel at the Shabha rising up in alarm at any effort which develops the weakness of its cause

and opens the door to hundreds of intelligent youth to profess their belief in at least a nominal Christianity, and take their station in Society as intelligent and virtuous citizens. So we have it here on the testimony of the learned brahman Secretary of the *Shabha*, that the stronghold of Hinduism is pecuniary. So that as popery is upheld by the confessional, so Hinduism is kept alive by the dread of losing not only all the comforts of relationship but all hereditary if not chattel property. Where are the apologists for Hinduism—for its mild and generous spirit? Such was once the influence of popery. A man could scarcely pass to heaven without well feeing the priest, but that has passed away, and so soon, we trust, will this stronghold of Hinduism.

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12.—ATTACK ON THE DINAJPUR MISSION, AND THE MURDER OF A NATIVE PREACHER.

We regret to learn that an attack has been made on the Baptist Mission at Sádámahl near Dinájpur. The life of Mr. Smylie, the Missionary, was endangered, and one Native Catechist has been murdered. The parties suspected are a portion of a gang of coiners, whose wickedness had been detected and exposed by some parties connected with the Mission. We trust that diligent search will be made into the matter, and the parties brought promptly to the bar of justice. The enmity of the zemindars and other Natives towards Christians does not arise so much on account of their calling and professing themselves Christians, but from the fact that the Christians as such cannot and will not unite with them in their acts of wickedness and oppression, nor will they by any current practice sanction idolatry.

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13.—THE SECOND ANNUAL EXAMINATION OF THE CHRISTIAN INSTITUTION.

The second examination of the Pupils of the Christian Institution connected with the London Missionary Society, was held at the Town Hall, on Friday, the 5th ult. The Rev. T. Boaz presided. The attendance of the friends of Christian Education, we regret to say, was limited. The number of Pupils at present in attendance is above 300. The following are the subjects on which they were in part examined.

FIRST CLASS—8 BOYS.—Astronomy, (Herschel's 8 Chapters.) Optics. Conic Sections. 1st Book, Algebra, (Quadratics.) Outline of Universal History, first 6 chapters. Milton, first five books. Barth's Church History.

ESSAY ON the Advantages of the study of the Physical Sciences.

SECOND CLASS—15 BOYS.—History of Greece, to the end of the 2nd Persian war. Evidences of Christianity (by Philalethes.) Geography. Plane Geometry, 2 books. Mechanics. Arithmetic. Scriptures, Gospel of Matthew.

THIRD CLASS—26 BOYS.—History of Rome, end of the 2nd Punic war. Geography. Mechanics. Scriptures, (Gospel of Matthew.) Arithmetic.

FOURTH CLASS—32 BOYS.—History of Bengal, 166 pp. Geography, (Asia.) Scriptures, Gospel of Luke in Bengáli.

FIFTH CLASS—31 BOYS.—History of Bengal, 49 pp. Geography, (Asia.) Grammar.

SIXTH CLASS—43 BOYS.—Instructor, No. III. 77 pp. Geography, (Europe.)

SEVENTH CLASS—43 BOYS.—Instructor, No. II. 63 pp. Grammar.

EIGHTH CLASS—39 BOYS.—Instructor, No. I. Grammar.

NINTH CLASS—48 BOYS.—Instructor, No. I. throughout.

TENTH CLASS—34 BOYS.—Instructor, No. I. 15 pp.

ELEVENTH CLASS—23 BOYS.—Instructor, No. I. Beginners.

Total number of Boys, 342.

Other branches of science have formed the subject of study during the year. Such as Political Economy, Natural Philosophy, History of England, &c. &c., but it was thought advisable only to enumerate in the Programme the subjects on which it was designed to examine the pupils. The examination was searching and rapid, the result gratifying, and considering that the school has been established only about three years, the amount of information possessed by the pupils, and the accuracy of their replies, reflect equal credit on the indefatigableness of the superintendent and the diligence of the students. The acquaintance of the young men with the errors of their own system and the truths of our holy faith were such as to induce the hope in the mind of every Christian, that the time is not far distant, when they must receive the truth in love. The Christian institution is situated near to Káli-ghát, in the centre of a bráhman and idolatrous population, and it was prophesied at its establishment that professing to teach, as it did, the truths of Christianity to all its pupils, it would never succeed. Experience has proved the contrary, and we doubt not, conducted on the same principle, it will continue to increase. The influence of a sound and scientific Christian Education in such a neighbourhood can only be such as every sincere Christian could desire; it will sap the foundation of Hinduism while it will provide for the emancipated mind that on which alone it can rest, the truth of Heaven. One of the senior pupils read an essay on the advantages of the study of the physical sciences, which considering the youth three years ago did not know how to express a single sentence in English, was for the accuracy of its knowledge, idiom and expression, in the highest degree satisfactory. This Essay obtained the prize of a silver gilt medal given by the Rev. T. Boaz. Two silver medals the gift of H. Woollaston, Esq, were awarded to two other of the pupils, the one for general good conduct, the other for general talent. The Examination of the pupils was principally conducted by the Rev. J. Campbell to whose indefatigable and persevering exertion the institution owes, in a great measure, its origin and prosperity. The Rev. Messrs. Macdonald, Lacroix and Boaz took an occasional part in the examination. We were happy to see the following friends of Christian education present on the occasion. Rev. Drs. Charles and Hæberlin, Rev. Messrs. Lacroix, Mack, Ellis, Gogerly, Bradbury, De Rodt, and others, together with a tolerable sprinkling of ladies. The experiment of the establishment of such an Institution in the neighbourhood of Káli-ghát, having so far succeeded as to win the confidence of the natives, the Committee are anxious to provide the pupils with suitable apparatus and a library, and also at no distant period, they hope, with a more permanent building. We shall be happy to forward any gifts of books and apparatus or donations for this purpose to the Superintendent.

14.—THE EXAMINATION OF THE PUPILS OF THE BENEVOLENT INSTITUTION was held on Friday morning, the 5th ult., at the premises in the Lál Bazar. We regret that owing to the examination of the Christian Institution being held at the same time we were unable to attend, for we have ever felt a deep interest in the welfare of this Institution. The object of the Benevolent is to provide a sound Christian Education for the children of indigent Christians of every sect. From its walls, by its constitution, sectarianism is and must be banished, and well was this Christian principle carried into practice by its late esteemed Superintendent, the Rev. James Penney. The influence of the Benevolent during his life time

over a large class of interesting young people was of the most delightful kind, not only in the storing of their minds with useful knowledge, but in the formation of their character as citizens of this world and heirs of the life to come. It affords us pleasure to know that after having passed through many vicissitudes since the removal of Mr. Penney it has again been placed under the management of a gentleman possessing qualifications and a disposition fitted to secure the confidence of the parents and the affection of the pupils, and our prayer is that he, following in the steps of our beloved friend, may be the means of diffusing as much, yea if not more, happiness around him than did he, and earn to himself and the cause of our divine Master as good a name as did the revered founders and the late excellent superintendent, Messrs. Carey, Marshman and Penney. It affords us pleasure to find from both public and private report, that though the School has labored under many disadvantages during the last year and a half, yet owing to the exertions of the acting master and the late indefatigable Mistress of the girls' department, the pupils passed through a very creditable examination, and we doubt not ere another year they will have attained again the character which they held during Mr. Penney's life time. The Rev. W. W. Evans and Mrs. Evans have taken the superintendence of the Institution—the number of pupils has materially increased since their arrival. We wish the Institution every success in the name of the Lord.

#### 15.—ANNUAL EXAMINATION OF THE INDIAN ACADEMY.

We were much gratified in attending the examination of the pupils of this Seminary on Monday the 15th of Feb. It was held at the Town Hall, Rev. J. Charles, D. D. presided. The examination was conducted by Dr. Charles and Rev. T. Boaz. The boys acquitted themselves with great credit. The accuracy of their pronunciation of the English language was very marked; it is entirely taught by natives. The school was founded by the late Rammohun Roy, and is one of the last vestiges of the good he attempted. The following is from the *Englishman*.

"We had the pleasure yesterday of being present at the examination of the Indian Academy, and are able to bear testimony to the great care that has been taken to ground the boys well in various branches of useful knowledge. The examination was conducted by Dr. Charles and the Rev. Mr. Boaz, who put an infinity of questions to the pupils in order to ascertain their proficiency in Geometry, Natural Philosophy, Ancient History, &c., and likewise required them to read and parse, and solve arithmetical propositions without the aid of pencil or slate. The result was highly satisfactory—honorable to Sibchunder Bhowe and Dwarkanath Mitre, the teachers and proprietors, and creditable to the boys themselves.

"During, and after, the examination, there were some recitations of pieces judiciously selected from Shakspeare, Addison, Southey, &c. These were delivered with good emphasis and graceful appropriate action, manifesting a decided improvement upon all previous essays. Prizes were delivered to the most deserving boys consisting of books provided at the cost of the proprietors of the Schools, and to these Mr. Boaz added a few valuable volumes from himself, which the boys seemed particularly to treasure."

#### 16.—THE PARISNATH AND THE MELÁ.

We have been favored with the following interesting account of the Parisnath and its Melá by a friend travelling to the Upper Provinces, to whom we are much obliged. It will always afford us pleasure to hear

from him or any other of our friends who may be peregrinating: it is almost the only way for obtaining information on localities.

“The country we have passed through is as wild and romantic as any part of England or Scotland, and had there been no fear of tigers, we might have enjoyed it quite as much as we should travelling in either. At Topchánchí, we came to the neighbourhood of the mountain Parisnáth, held sacred by the Buddhists, and at the foot of which we heard there was a large melá of pilgrims from every part of India. We resolved to ascend it, and accordingly started at six the next morning. It is said to be 5,000 feet above the level of the sea; we took doolies for 12 miles along the base, passing through the deepest jungle, along roads formed by the wood-cutters of the forest. The scenery around was most lovely. Hill and dale, and running stream and flowery vale, we were again and again reminded of the best scenery at home. The ascent from the base to the top is six miles, which we walked up to the top, there is a forest of jungle so dense that the sun scarcely penetrates. Sál trees of 80 to 100 feet in height abound on both sides of the rough path. Our ascent was most pertinaciously opposed by the pilgrims, both at the base, and on the sides of the mountain; we were told that they had an order from the Supreme Council to have and keep it all to themselves. However, we were firm, and finally after immense labour we reached the top at 2 P. M. The sight amply rewarded us, though the atmosphere not being quite clear we could not see more than 40 to 50 miles distance from the mountain. There are 22 temples on the different apices of the mountain, some of which we went to see. At the foot of the hill there is a little city of palaces, called Madhoban in which are three large gardens with bárahdaris, &c. for the convenience of their wealthy builders, when disposed to make the pilgrimage. At this place, we found quite a camp of tents, &c. of various qáfilas, one from Calcutta, one of the Mah-rattas, and one from Delhi. We finally reached the dák-bungalow at 8 P. M., after a dangerous journey through the wildest jungle I have ever seen. We had no torches, which was a calamity, but the full moon helped us not a little with its bright light, and providentially we met with no injury.”

#### 17.—NEWS FROM CEYLON.

The following extracts from the *Colombo Observer* will be interesting to many of our readers. The decline of idolatry and the ordination of faithful servants of God must ever be subjects of interest to the friends of Christ.

##### *Decline of Heathenism at Batticaloa. (From the Friend.)*

Heathenism, in this province, is evidently on the decrease. It is a remarkable circumstance that, within the last few months, no less than five heathen temples have been plundered. Nothing has been left but the idols, and *they* have been stripped of all their jewels; and in one instance the idol, which was made chiefly of silver and brass, was taken away also. The heathen are quite confounded when shown the folly of trusting in gods that can neither preserve themselves nor their property, much more the souls of men. They say, now the preserving spirits have deserted their temples, Christianity must prevail.

A short time ago, I went into the country to visit my schools, and to distribute tracts. In one large village, Parea-Kallar, I placed myself near the heathen temple, and was soon surrounded by many of the inhabitants, when, to my surprise the officiating Brahmin stood up and made the following declaration:—“I believe that the gods we worship are false gods, and that they can never save us. I believe there is but one true God, and that is the God worshipped by Christians, I act as the Brahmin

of this temple merely for the sake of a living ; if I were not to do so, myself and family should starve. I have a promising lad in your school ; you may do with him as you like ; I shall be glad if he become a Christian."

During the same journey, I passed through a village I had not heard of before. I inquired of the inhabitants if they would like to have a school. They replied, they would be very thankful for one. I promised to send them a school-master, if they would provide a place : they engaged to do so. When the school-master went, no place could be found but the heathen temple. He commenced ; and now eighty-one boys are taught every day, out of Christian books, in this heathen temple. All this shows that the natives are not so much attached to their system as they once were. I sometimes think that the whole province is ready for the Gospel.—May God hasten the glorious day when the Heathen shall be given to the Son for his inheritance, and the uttermost parts of the earth for his possession !—*The Rev. C. Hole, Wesleyan Missionary Notices, Nov. 1840.*

*Ordination.*

On Friday evening last Mr. Macarthy was publicly dedicated to the Ministry of the Gospel in the Baptist Chapel in the Pettah. The opening prayer was offered up by the Rev. Mr. Harris, who also delivered a suitable address explanatory of the nature and duties of the ministerial office. Mr. Macarthy was then interrogated as to his motives in devoting himself to the preaching of the Gospel, when he gave, extempore, a short and interesting account of his former life ; the good providence of God in bringing him in contact with the Word ; the beneficial effects of chastisement by sickness ; his conversion ; his being strengthened in the faith ; the spread of the leaven amongst some of his relatives ; his ardent desire to proclaim the Saviour's love ; the period of his probation, and the success attendant upon his labours during that time. This having been declared to be most satisfactory, Mr. Macarthy was next asked to give a statement of his Belief, when he read a clear summary of the Christian faith, beginning with the existence of a Supreme Being, as discoverable in the works of creation and providence ; the essential attributes and moral character of such a Being ; Revelation ; its proofs ; the Trinity ; the Incarnation ; Atonement ; Original Sin ; the Preaching of the Gospel ; Regeneration ; Faith ; the Sacraments ; Personal holiness, &c.—which was listened to with the most profound interest by the congregation, and pronounced to be equally satisfactory with the former exercise.

Mr. Macarthy was then placed between the Rev. Mr. Daniel and Mr. Harris who laid their hands upon his head—all three kneeling below the reading desk—whilst Mr. Daniel offered up the solemn prayer of dedication. This ended, Mr. Daniel ascended the pulpit, and addressed the newly admitted brother from the expression of St. Paul to Timothy " Give full proof of thy Ministry," which terminated one of the most interesting ceremonies we have ever witnessed, and which was attended by a large congregation, some of whom were even moved to tears.

18—REPORT OF THE AMERICAN MISSION AT ALLAHABAD, IN RELATION TO THEIR ORPHAN ASYLUMS.

The Missionaries of the American Presbyterian Church, labouring at Allahabad, in laying before the public an account of their Orphan Schools, desire especially to record the goodness and mercy of God towards them in this department of their Missionary work ; and with equal gratitude would they record the mercies of God in giving them to see their schools laid on a broad, and, as they would hope, permanent foundation.

The Mission, as stated in their Circular of last March, had three objects before them, which they were earnestly desirous of accomplishing.

First, to locate a part of their number nearer the heart of the city, which is the more immediate field of their labour. Second, to unite the Orphan schools, then separated, and to erect suitable buildings for their accommodation. Third, to build a chapel for the use of the Orphan schools, the bazar schools, and all such natives as might feel desirous of learning the truth as it is in Jesus. We rejoice to say that the first was secured by purchasing the estate of the late W. FANE, Esq. on the bank of the Jumna. The second has also been attained. A row of large out-houses, 100 by 26 feet, was altered, and so arranged and fitted up as to give sufficient room for the female school, and also to afford three convenient rooms for the assistant Teacher. For the boys' school a building was put up 96 by 40 feet, having three rooms for the assistant Teacher, a large school-room, sick-room, with small rooms for wardrobes and grinding, together with two rooms for a Bookbindery. On the 1st of March the schools were moved to their new location.

During the year several additions have been made to the schools of parentless children, who were rescued from want and infamy by R. MONTGOMERY, Esq. and A. A. ROBERTS, Esq. while engaged in the discharge of their official duties. Though several of our boys have deceased, we now number 37 boys and 18 girls, an increase of 7 over the number in the schools October 1st, 1839.

The first object in gathering these Orphan children is to instruct them in the truths of the Christian religion; and the second is to prepare them to be useful and active members of the community. They are all required to be present in the prayer hall at 8 A. M., when a portion of the word of God is read and explained, a hymn sung, and prayer offered, all in the native language. Through the week they are expected to attend such religious exercises as the Mission may deem proper. On Sabbath a Sunday-school is held early in the morning, when the children repeat what they have committed the preceding week, of the word of God, of hymns, and answers in the catechism; read a chapter of the Bible both in English, and the native languages, and answer such questions as may be suggested by the word read. At 10 A. M. a Bible class assembles, consisting of nearly all the children, at which time they are questioned as to their knowledge of the lesson given out on the preceding Sabbath. At 4 P. M. public service is conducted in Hindustáni, at which the Teachers and children, the servants and workmen, in connexion with the mission families, and some natives from the city are present. In the evening those who choose attend the English service at the Presbyterian church. On the first Monday evening of each month the monthly concert is observed in Hindustáni. The Head of the church has so far smiled upon their labours as to enable them to organize a native church, and administer all the ordinances of his house. Within the past year four adult natives have been admitted to this church on profession of their faith in Christ, one of whom is a catechist, in connexion with this mission, preaching the gospel to his countrymen. Two others are now candidates for admission. The ordinance of Baptism has also been administered to 18 of the boys of the Orphan School. These meetings have been well attended, averaging about 90 individuals, and some of them have been deeply interesting, and full of promise.

By this brief statement it will readily be observed that the children have the opportunity of becoming thoroughly acquainted with the way of salvation, and the numerous blessings which the gospel confers upon mankind.

The children have studiously pursued their way in the acquisition of different languages. All read the Roman character with ease; a majority read the Nágari with fluency, and some translate into English; and

those who read English translate into the native language. Two classes are now learning the Persian character. The children, according to their class, and advancement, have studied in part English Grammar, Arithmetic, Geography, in English and Hindustání; reading in English, Nágari, Persian and Roman Characters; and the first class of boys have commenced the Brief Survey of History. The most of the classes have practised writing in the English language, while the first class are required to present compositions, both in English and Hindustání. The mission have resolved to have the larger classes taught to write the Nágari and Persian characters.

The children are also taught to labour. The girls make their own clothes, grind their wheat, cook their food, &c. and are also taught various kinds of needle and fancy work. The boys, assisted by a Darzi, make their own clothes, but most of them are engaged in learning to fold, sew and bind books. In the months of July, August and September they folded 328,760 pages, sewed and bound 95,000 pages. As the Mission Press is designed principally for the printing of school books, religious tracts, and the word of God for the use of the native population, our schools bid fair to be an efficient auxiliary in this work. The children seem to enter with some spirit into their various employments, and appear perfectly contented and happy. They are clothed comfortably and neatly; are supplied with good and sufficient food; and are daily allowed time for bathing and recreation.

The Girls' school is under the care of Mrs. WILSON, who is assisted by a pious female Teacher. The Boys' school is under the supervision of Mr. FREEMAN, assisted by a pious male Teacher.

The mission is greatly encouraged with the general conduct of the children, the progress which they have made, the cheerfulness with which they labour, and above all the Christian privileges with which they are blessed.

Our schools are open at all times for the inspection of those who may favour them with their visits; but it is requested that, when convenient, these visits may be in the early part of the day.

Total Expenditures, .. .. .	3142: 12: 3
Total Receipts, .. .. .	1320: 0: 0

Expenditure above Receipts, 1822: 12: 3

\* \* We shall be happy to forward any donations to our good friends at Allahabad.—Ed.

#### 19.—MADRAS TEMPERANCE SOCIETY AND SAILOR'S HOME.

The cause of temperance in and about Madras appears to be progressing. It will be seen on reference to the accounts published in the *Temperance Recorder* for October last, that the strength of the Madras Temperance Society was at that time as follows:

Temperance, .....	401
Total Abstinence, .....	147
Females, .....	53
Youths, .....	86
Natives, .....	27

making a total of.....714 Members. Since then some alterations have taken place. In consequence of the removal of the Auxiliary Branch in H. M. 55th regiment—this corps having left the Presidency for Bengal—the members in that regiment must be deducted, with some who have withdrawn their pledges; some have died, and others who we are sorry to say have been expelled from the society.

for inconsistency, to the number of 144. After making these deductions the Society's Register exhibits on the 1st January a total of 570 members.

It will be no doubt gratifying to know that 6,000 copies of the *Recorder* have been published since January, 1840, nearly all of which have been issued to subscribers. This shows that the publication is much appreciated; The issues are about 500 copies per mensem; but we proceed to notice the Sailor's Home.

The Home continues to meet with patronage and support from the public. The institution now ranks with, and has a place among, other benevolent institutions at Madras. Its doors are always open to those for whom it was established. Destitute seamen are admitted and provided with board and lodging gratuitously, until berths can be provided for them, providing they produce a certificate from the Master Attendant, who possesses the best means of knowing who are fit objects of charity. Other seamen pay eight annas per diem for their board, the same as soldiers on furlough. Nothing is charged for their lodging; numerous boat's crews who come on shore on liberty put up at the Home, but on account of the arrack and beer shops and other haunts of vice and infamy with which Madras abounds, many seamen on their landing are entrapped by designing men, and are led astray before they can reach the Home; and as the rules of the institution strictly prohibit the introduction, or use of intoxicating drinks, by inmates, as also the ingress of drunken men, many who have been led astray on their landing have chosen rather to remain with their tempters and indulge in drinking and debauchery than afterwards come to the Home. The well inclined however who resist the alluring temptations and are content with rational enjoyment, invariably make the Home their dwelling place while they remain on shore, and return cheerfully to their duty at the expiration of their leave with their little purchases, and with the satisfaction of knowing that they have not been half-poisoned with the deleterious stuff that is vended at the beer shops, and punch-houses about Black Town.

The Home during the past year has accommodated many, who but for this institution would have had to take up their lodgings in common houses kept by persons of notoriously bad character, whose sole purpose is plunder, and who take every advantage of those who come within their grasp. The aggregate number of seamen, soldiers on furlough and their families, boarded and lodged at the Home during the year 1840, is as follows:

Ship officers, .....	104
Seamen, .....	899
Soldiers, .....	150
Soldiers' wives and families, .....	52
Individuals of various classes, .....	207

Exclusive of the above, the Home has accommodated many soldiers and their families belonging to the different regiments and detachments in Her Majesty's and the Honorable Company's service, who have arrived to embark or disembark at Madras, and your committee are happy to say that they have often with much satisfaction been witness to the comfort and accommodation which the Home has afforded to families of soldiers thus arriving at, or quitting Madras.

We will here briefly advert to the shipwrecked crew of the Brig *Richard Bell*; the vessel was wrecked in April, 1840, at the Nicobar Islands, the poor seamen when they arrived at Madras were perfectly destitute, having lost all with the vessel. Immediately on their landing they were conducted to the Home, received, clothed, boarded and lodged,

and made comfortable. But for this institution the crew after having traversed the ocean as they did, a distance of 1,500 miles in open boats, would have landed without a place of comfort and respectability to come to; but the *Home* at once afforded them, as it has to many others, a comfortable asylum. The men on their leaving the institution, to show their gratitude for the kindness they had met with, subscribed from the small pittance they received as an advance of wages, from the commander of the vessel in which they engaged for the voyage home, and purchased a silver medal which they presented to the superintendent of the *Home* with all their names engraved thereon; and the commander of the *Richard Bell* to show his sense of the attention which had been shown to him during his stay, presented the *Home* with a new Union Jack, saved from the wreck, which your committee have had put on a staff, and it is now displayed at the *Home*.

The public, with its usual liberality, have rendered sufficient pecuniary aid during the past year, to meet the current expenses of the society and the institution connected with it. The receipts and disbursements for the year 1840, are as follows:

Receipts, .....	Rs. 4597 13 1
Disbursements, .....	Rs. 3582 9 6

The particulars will be found in the quarterly reports published as they became due during the past years, the balance in hand on the 1st January, 1841, will be seen by the quarterly account current for the quarter ending 31st December, 1840, annexed to this report.—*Madras Circulator*.

#### 20.—MISCELLANEOUS NOTICES.—BOMBAY PRESIDENCY.

We are happy to intimate that Sati has just been prohibited by the Kolápur Darbár. It is to the honour of our Presidency, that its influence has been so zealously and successfully used among the native chieftains and princes, that they have now, with one or two exceptions of minor note, entirely abolished the horrid rite. We look with anxiety to learn what is to be done by the Bengal Government among the Rajputs.

An association has lately been formed in Bombay for the encouragement of Native Female Education, distinct from any of the existing missionary institutions. Its schools, however, will be conducted thoroughly on Christian principles.

Miss L. Reid, who about two years ago was sent to this country by the Scottish Ladies' Association to assist in the superintendence of the female schools of the Church of Scotland's Mission, died at Mahábaleshwar, on the 26th November. During her voyage to and residence in, India, she had been a severe, but patient sufferer; and in her last moments she enjoyed that "peace which passeth all understanding."—*Oriental Spectator*.

#### 21.—BAPTISM OF TWO CHINESE, &c.

A very interesting service took place in the Cathedral of Bombay, on the 21st ultimo, in the baptism, by the Rev. George Candy, of two natives of China, a child of one of them, a boy, the son of a native Christian, and a child of Portuguese parentage. The Chinese have for some time enjoyed the benefit of Mr. Candy's instructions. They had been connected with the Secret Society; but two days before their admission into the Church, they destroyed or parted with all the idolatrous trappings connected with it, and that in the presence of Mr. Candy. Good hopes are entertained of their sincerity and uprightness; and it will

be the prayer of our Christian readers that they may "stand fast in the Lord." Besides them, there are converts among their countrymen, both at Mahabaleshwar and Puná,—a proof that the Chinese, when possessed of religious liberty, are not indisposed to religious inquiry.—*Ibid.*

22.—ANNUAL MEETING OF THE BOMBAY AUXILIARY CHURCH OF SCOTLAND'S MISSION SOCIETY.

The Annual Meeting of the Bombay Auxiliary Church of Scotland's Mission Society was held in St. Andrew's Church, on Monday evening last. The chair was occupied by the Honorable J. Farish, Esq. who presided with his usual kindness and ability. The body of the Church, we were happy to observe, was nearly filled.

The report, consisting principally of interesting communications from Dr. Wilson, and some of the other missionaries of the General Assembly, was read by the Secretary, Dr. Stevenson. The meeting was afterwards addressed by the Rev. Messrs. Allen, Miller, and Mitchell, and Dr. Wilson; and besides them, Captains Jameson, Wilson, Thornbury, and Mr. Payne, were movers and seconders of motions. Many regretted that the Meeting was not favored with any specimens of lay eloquence, though no fault appeared to be found with the Rev. speakers. Mr. Allen gave a running comment on the report, which he wished to be extensively circulated, as containing highly gratifying intelligence, and just views of missionary operations in their different departments. Mr. Miller, after expressing his great regard for this mission, which Providence had brought him lately to visit, gave a highly gratifying account of the progress of the Gospel in the neighbourhood of Cape Comorin, and especially amongst the Shanars, about thirty-three thousand of whom have embraced professional Christianity, in connection with the Tinnevely and Travancore districts. He was very candid in his statement of the influences, by which they have been brought to entertain a peculiar regard for the Christian preacher, which appeared in the first instance to have nearly as much reference to this life, as that which is to come. Only those whose knowledge and conduct appears to agree with the claims of Christianity, however, are admitted to the communion of the Church. Mr. Miller seemed to express a preference to country districts as localities for missionary operations. Mr. Mitchell dwelt on the great importance of the education of the young, and impressively shewed the necessity of combining religious with secular knowledge in any scheme for general education. Dr. Wilson delicately expressed the obligations of the mission to Mr. Farish for his valuable countenance, and liberal assistance, since its commencement, and after adverting to the loss which it would sustain by his departure for Europe, proposed that R. T. Webb, Esq. should be elected President in his room. He pointed out the great value of the Christian example, and endeavours of our countrymen in India, and after adverting to the earlier attempts, to propagate Christianity in India, he showed the peculiar propriety of attending to large cities in evangelistic efforts, alluding to their influence for good or for evil, over the surrounding territory, and to the practice of the Apostles in regard to them, and the success which followed their labors. With regard to what had fallen from his friend Mr. Miller, he stated that he wished no district of India to be without its agents; and that the tribes which are without the pale of Hinduism are worthy of particular attention.

At the close, Mr. Farish expressed his sense of the privilege he had enjoyed in being so long connected with the society, and warmly commended its interests to his friend Mr. Webb.

The meeting was closed by Prayer from Dr. Stevenson.

The annual sermon for the society was preached in St. Andrew's Church on Sunday last by Dr. Wilson. The collection was the largest which has been obtained in similar circumstances in this place; but the expenditure of the society in its School Department, it would appear has exceeded its income. The publication of the sermon has been requested; but we have not heard that Dr. Wilson has consented to send it to the Press.—*U. S. Gazette.*

23.—RISE AND PROGRESS OF A RELIGIOUS SECT OF HINDUS IN KATTYWAR AND GOOJERAT.

*A Brief Memoir or Sketch of the Rise and Progress of a Religious sect of Hindoos in Kattywar and Goojerat, called the Swamee Narrayen Punt, with a translation of a Digest of Rules and Ordinances for the Guidance of the Proselytes.*

All the Mundeers (monasteries) of the Sadoos, contain the representation of Samee Narinis 'pugla,' or foot print in vermillion, on paper which is deposited in a niche or in a free place, open to the view of strangers: it is thus imprinted on paper, and is the actual foot-print of Sejanund Swamee. The Sadoos every morning go to their temple first, and afterwards pay adoration to this print, calling on the Deity and on Sejanund to make the day propitious to them.

Most of all the Temples contain a few relics to Sejanund, such as beads of the 'Toolsee,' a brass pot, a large pillow, bed and bedding, and many other little things to which the Sadoos pay reverence and prostrate themselves. At Wurtal, at Guddra, and Ahmedabad are the books. A cap and brass pot with Gadee and Tukeua, (i. e. seat and pillow) the beds with gold brocade covers, all these are worthy the sight of visitors, and serve to form an idea of the man, who first attempted to reform the religion of the Wullubacharya.

At Wurtal there is a Tank called Gomteejee, on the banks on which, it is said, there is a garden, of about four acres, belonging to the Temple, well studded with flower and fruit trees. Several Jack trees thrive here, and have yielded fruit. It is remarkable that no Jack trees are to be met with north of Nosave and Gundavee, and the fact of its having come to perfection at this place, speaks highly of the fertility of the soil, and what human industry can accomplish! The tank above alluded to is built up about 180 paces square, with steps leading down to the waters edge. About six years ago this tank was an insignificant hollow, and as Sejanund used to resort to it on account of its open and picturesque situation, he commanded its excavation, and personally used daily to carry a basket of earth from the bed to the bank, and his disciples seeing that this great Reformer considered this act as one of humility—they now consider it as incumbent and meritorious to do the same by bathing in the water, and taking away the basket load daily. At this rate it has been so deepened, that water never rises up in it. The earth from the tank has been taken to raise the ground floor of the Temple, as well as the grand Dhurmsalla attached to it. On grand festivals, all the Pilgrims make it a point of bringing away a few basket loads of earth from the Tank, to the bank or to the Temple, to fill up any hollow that may be there. An idea may be formed of the quantity of earth excavated, when the assemblage of pilgrims amount to between 10 and 15,000 persons of all sexes during the fair. Bishop Heber in his journal makes mention of a visit he received from Sejanund Swamee while encamped at Neriad;—he was then in the height of popularity.

Sejanund departed this life at ——— on ——— corresponding with the English year, and while he lived, the greatest regularity existed among his converts, but since his demise, many have become dissenters and have started up with a few proselytes ; but there is no likelihood of their ever becoming a strong body.

The head priest of Ahmedabad from his extensive jurisdiction often gets involved in law-suits on encroachments of land, for buildings. A suit on the latter was pending in the Adawlut for a long time, at length the Swamee Narayen people were cast and obliged to break down a large House they had built over a public thoroughfare. Such is the rise of this curious sect, and time alone will tell the end.

*Translation of the Precepts for the Guidance of the Disciples of Swamee Narayen.*

THE INTRODUCTION.

Having the fear and remembrance of Sri Christna Bhugwan before me, I sit to write the following rules.

Christna is such, that on his left is seated Radha, while Luximon lives in his heart ; and they enjoyed themselves in play at Bindrawun.

I, Sejanund living in Wurtal village, write the following rules to be observed by those who follow the doctrine I shew.

To my brothers Rampurtab and Icharam ; their sons Ujoodhea Pursad, and Rugood Verjee, whom I have adopted as my sons ; and appointed them over my disciples ; and to my principal Brumachary Mookanund nistic ; and to my other disciples ; Myaram Bhut ; and to the females who are my disciples ; and to Moktanund who is head of the Sadoos, to them all I write and address this, and send them greeting.

The purport of writing these rules, is that you may follow and keep them in mind, as it will tend to the consolation of your mind. These rules are an abridgment of the Shasturs, and those that abide by them shall be blessed ; and those that take upon themselves to interpret the Shastur according to their own opinion is not right, it is meet that they should ask the advice of those who are versed and acquainted with the rules.—Therefore as you are my friends, I write this, and those who are my disciples must read these rules, and abide by them accordingly, and not to put any interpretation of their own.

1st.—My disciples are not to kill any living animal, not even to kill lice, bugs, fleas, &c.

2nd.—Kill not, even as sacrifice to the gods, any goats, fowls, hares, fish, &c. because all this are prevented in the Shastur.

3rd.—Kill not man on any account for the sake of woman, kingdom or money.

4th.—Kill not thyself by self-immolation, or at the shrine of any Teerut or place of worship, nor for the sake of any worldly disappointment, neither shalt thou kill thyself by poison, hanging or falling into a well, or from a high mountain or in any other manner whatsoever.

5th.—Thou shalt not use any flesh as food, even if there be a great famine.

6th.—Thou shalt not use any intoxicating ingredient or liquor, even if it is ordained in the Shastur as sacrifice to the gods.

7th.—Thou shalt not strike any one, nor thyself, for any real or imaginary harm, even in revenge or anger.

8th.—Thou shalt not steal even for the sake of religion, nor take up, or touch, any thing belonging to another, without the owner's permission.

9th.—Thou shalt not commit adultery.

10th.—Thou shalt not gamble, as it becomes a habit, and must be

abandoned ; even bang muffer, [opium] majum, ganja and other intoxicating drugs not to be eaten or drunk.

11th.—Thou shalt not eat or drink of any cooked offerings, even if it is a 'Pursad' (offerings set before the gods) from any temple whatsoever, only excepting in Juggernath where this is free.

12th.—Thou shalt not for thy own purpose, or for lucre take fictitious names to obtain any thing ; or bear false witness against another.

Thou shalt not make use of any abusive speech against any one.

Thou shalt not ridicule, nor cause to ridicule, strange images, Teeruts, any sects of Bramins, and Veedas religious women and Sadoos.

Thou shalt not use any pursad, of the images, before whom offerings of wine of flesh of any living animals are made.

Thou shalt reverence and bow to the temple or its images whenever you pass by them, such as Mahadeo. Observe the rules of thy own caste or sect, and not attempt to imitate the observances of any other sects.

Thou shalt not form friendship with any person, by whose talk and manner thy own will be corrupted, impeded, or effected, not even if such were to say they are quoting the Proverbs of Sri Christna Bhugwan in proof of their assertion.

Thou shalt not speak the truth, if it tend to hurt thyself or others.

Thou shalt not connect thyself with any one who proves ungrateful, nor art thou to take bribes on any occasion.

Thou shalt not associate thyself with thieves, sinners, persons of bad habits, cheats, or swindlers ; adulterers, alchemists, or any other persons who deceive mankind ; nor art thou to trust them.

Thou shalt not associate thyself with any one who proclaims himself as a holy man, or a wise man, for the sake of women, money or good living.

Thou shalt not read, hear, nor believe the Shasturs which tend to lessen or depreciate the respect due to Sri Christna Bhugwan, or any of his avatars.

Thou shall not drink any liquid, such as waster, milk, &c. without being strained. Thou shalt not wash nor bathe in water, which apparently contains animalculæ.

Thou shalt not take nor use any medicine in which intoxicating liquids or drugs may have been mixed, nor are you to take medicine from physicians, whom you do not know.

Do not commit nuisance near any ruined places of worship nor on a road way, nor on banks of a Tuloo, nor in a cultivated field, nor under shade of any trees under which travellers may take shelter, nor in flower gardens or any other clean places, nor even to spit there.

Thou shalt not silyly enter into any place, nor stealthily get out of any place.

Thou shalt not put up at any place, without first obtaining the consent of the owner.

Thou shalt not hear, nor listen to any talk, even if it be godly from the voice of a woman, nor are you to converse with any woman, nor are you to argue or remonstrate with a servant of the king's nor show disrespect to your tutor or elder, or any other who are popular among the people. Show civility to all wise men, and men that are armed.

Do not undertake any business without duly considering and reflecting on its issue, but in godly works do not hesitate.

Thou shalt teach and instruct others in any art or science which is known to thee, and always associate with godly persons.

Thou shalt not enter into the presence of a Raja, head priest, or a temple empty-handed.

Do not hurt nor deceive any one, who reposes any confidence in thee.

Praise not thyself.

Thou shalt not wear any clothes, in a manner in which thy nakedness may appear.

Thou shalt honour and respect the laws, in which thou hast been brought up, even if any one mock or scoff at you.

Thou shalt not touch nor speak to one another in the temple of Sri Christna Bhugwan; the men and women should be separate, and after thou leave the Temple, follow your own occupation.

*Rules regarding the Destruction of the Disciples of Swamee Narayen, by Sejanund.*

The Bramins, Khutrees, and Veeas who are my followers, are to wear a double row of Toolsee (wild basil) beads around the neck, and they are to make 'Tuluk' the two arms, the breast and the forehead with the Gopee Chundun (ground sandalwood). The Chandla or mark on the forehead should be round, either of Chundun, or Kunkoo, Kesur, &c. Those who are 'Sesht' or high among the Soodrs (the 4th class of Hindoos) are to make the same marks as the three above mentioned—but those who are below the Soodrs are to mark the forehead with a Chandla or round mark only, without the 'Tilluk' (tilluk is the vertical mark on the forehead, and the 'Chandla' is marked within it,) and they are to wear double beads made of wood such as sandal, &c. but not of the Toolsee. It may have been the custom among Bramins who have become converts to mark their forehead with three horizontal lines, and to wear the Roodrak mala; they are at liberty to continue the same customs with respect to their forefathers, because there is no distinction between Narayen and Seoojee, these two are one as is written in the Vedas.

Those who are my followers bear in mind what the Shasturs say, that for the sake of a little persecution it is not meet that ye should go astray from what you conscientiously profess.—*Bombay U. S. Gazette, Feb. 5.*

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24.—MADAGASCAR.—MARTYRDOM OF RASALAMA.

(From the new work, entitled, "A Narrative of the Persecution of the Christians in Madagascar; with details of the escape of the six Christian Refugees now in England." By J. J. Freeman and D. Johns, formerly Missionaries in the island.)

Rasalama was among ten other Christians confined in the house of Ramiandravola, a Dekana of Rainiharo, a man proverbially savage and cruel. A relation of hers told her she was astonished that she had accused her brethren and sisters, since nothing had been previously known to the government respecting Paul, Simeon, Andriantoandro, Andrianimanana, Ramanana, Raivo, and Raminahy, till she had disclosed their names. She was deeply grieved when she heard this, as it showed she had been most unintentionally the cause of betraying her friends. She was overheard, during the time she was under confinement, to express her astonishment that the people of God should be treated in such a manner. "Men," said she, "that have neither excited rebellion, nor stolen the property of any, nor spoken ill of any, yet all their property is confiscated, and they themselves reduced to perpetual slavery: I would advise the persecutors to think a little of what they are doing, lest they bring on themselves the wrath of God." When the Tsitaliaingia came to the house, she added with extraordinary warmth of feeling, "I was not afraid, but rather rejoiced that I was counted worthy to suffer affliction for believing in Jesus; I had hope of the life in heaven." The wife of Ramiandravola, her master, heard the remarks, and told her husband, who immediately communicated it to Rainiharo. The latter

praised him for his fidelity and diligence, and ordered him to put heavy irons on Rasalama. A messenger was also sent to acquaint the judges with what she said.

On the return of the messenger, she inquired of him what message he had taken; "Only your words," said he, "that you rejoiced when you saw the Tsitaliaingia come to you." "Why," rejoined Rasalama, "when I said much did you report little? The net is spread, but the bird may escape. It was I," added she, "that gave the names of Raintsiheva and others as our associates, that it might be for their honour and happiness. No one else raised them to honour, and I did." She was now put in heavy irons and beaten, but continued singing hymns. "My life," said she, "shall go for my companions. You say Rafaravavy will be put to death; but no, she will not die—I shall be killed instead of her!" Such a spirit and such remarks in Madagascar were sufficient to lead to her condemnation and death.

Such was her excitement of mind amidst an enfeebled state of body, produced by severe beating and excruciating pain, that she perhaps said some few things unadvisedly, and led some of her friends to think there was a slight degree of incoherence about her. But she was perfectly calm and tranquil before death.

Ramiandravola had said to her, when the heavy irons were ordered to be placed on her, "I know you are a relative of mine, and that we share the same family grave; still, if you are found doing what the Queen condemns, I renounce all acquaintance with you. I have nothing whatever to dread but Ranavalona the Queen, and Rainiharo; what they love, I love; what is sweet to them, is sweet to me; and although a dog should be cut to pieces over my head\*, if that would please them it would please me." "That is a strong expression to use," said Rasalama, "and ought to awaken some reflection. You say you would delight to submit to the greatest possible indignity, even that a dog should be cut to pieces over you if the Queen desired it, and all this out of love to the sovereign. That devotion to the Queen ought to make you reflect a little"—meaning, if so much is due to an earthly sovereign, is no obedience to be paid to the authority of the supreme Lord of all?—should not his servants be willing to suffer in his cause, and cheerfully endure all that he may impose upon them?

Many of the people attributed her firmness and the remarks she continued to make, to the influence of some secret witchcraft which they believed had been employed over her by means of the Missionaries. "Dreadfully powerful, indeed," said they, "must those ('ody') charms be which can induce her to keep on talking in this way to the very last!"

She was now taken from the house of Ramiandravola, and ordered for execution the next morning. She was put that afternoon into irons of a peculiar construction; not intended so much for the security of the prisoner, as for cruel punishment. The irons consist of rings and bars, and are so fastened around the feet, hands, knees, and neck, as to confine the whole body in an excruciatingly painful position, forcing the extremities together as if the sufferer were packed into a small case. These irons are called "omby fohy,"—"the shortened bullock," from the mode in which the natives are accustomed to tie the animal by drawing the fore and hind feet together in one knot.

Being led to the place of execution next morning, she expressed her joy that she had received the knowledge of the truth, and continued singing hymns on the way. Passing by Mr. Griffith's chapel, where she

\* A common practice in cases of persons put to death on any charge of sorcery, and a mark of extreme contempt and abhorrence.

had been baptized, she exclaimed, "There I heard the word of the Saviour!" On reaching the fatal spot she requested permission to kneel down and pray; her request was granted: *she calmly knelt down, committed her spirit into the hands of the Redeemer, and in that attitude was speared to death,* (p. 129;) the executioners, three or four in number, standing behind and by the side of her, and striking her through the ribs and the heart. The pain would be momentary, the release triumphant, and the bliss that followed immortal. Her body was left to be devoured by the wild dogs that frequent all places in Madagascar where criminals suffer. When Rafaravavy and a friend went some time afterwards to the exact spot where she was killed, they could find only a few bones lying about where they had been scattered by the dogs.

The name "Rasalama" is formed of the well-known oriental word, "Salama," "peace," "health," "happiness;" and the usual Malagasy affix to proper names, "Ra." Though a sufferer and a martyr, she realised all that the name imported. She found "peace in believing." She was sustained by the smiles of the Saviour, and enjoyed the fulfilment of his promise, "In me ye shall have peace."

Some said when she was led forth to death, "Where is the God she prays to, that he does not now save her?" Others were touched with pity, and could not see for what crime these Christians were put to death.

He who enrolled with honour the name of Antipas as his "faithful martyr," at Pergamos, has in his providence now enrolled the name of "Rasalama" as the proto-martyr of Madagascar; and long will that name continue embalmed with fragrancy in the memory of those who love the Saviour's cause.—*Missionary Chronicle.*

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Berhampore donations, by Rev.		16 0 0
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