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THE
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CHRISTIAN OBSERVER.

NEW SERIES, VOL. II. No. 16.—OLD SERIES, VOL. X. No. 107.

APRIL, 1841.

I.—The late Melá at Allahabad.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I had the pleasure of attending the great Hindu melá lately held at Allahabad. From notes written on the occasion I have drawn up a journal for transmission to the directors of the Society with which I am connected. In former years very interesting notices of this melá have appeared in your periodical. It has struck me that my journal might not be unacceptable to your readers. I have therefore transcribed the greater part of it, and now send it to you for publication, if you see meet. The scenes I have endeavoured to describe were such as I shall never forget. The attention with which the gospel was heard by multitudes afforded to those engaged in preaching to them no ordinary delight and encouragement, and inspired them with the soul-stirring hope, that the time is fast approaching, when idolatry shall utterly perish in this land, and the cause of Christ appear every where triumphant. I trust the account now sent will prove interesting to your readers, and show how our hopes are sustained amidst the discouragement, arising from the very limited success we are able to report of actual accessions to the cause of Christ.

Yours truly,

Benares, 27th Feb. 1841.

J. K.

The 14th and 15th of January were spent in travelling to Allahabad. As I travelled I met an immense number of pilgrims, who were returning after having bathed on the Sakránt, (one of their great days, when the sun enters a new sign,) and

were proceeding towards Benares, to perform their ablutions there, and present their offerings in its famous temples. These people have a piece of wood over their shoulder, to the ends of which baskets are attached, in which they carry the water of the Ganges. These are often adorned with peacocks' feathers, and small flags. They have likewise a number of little bells, which constantly send forth their tinkling sound. By means of these they suppose they are secure from the tigers and wild beasts, which prowl in the jungly region, through which their way lies to Baijnáth. These people are for the greater part most comfortably though plainly clad, and I was not asked for alms by a single one. Their comfortable appearance, and their travelling without begging cannot be well understood at first, as their appearance though comfortable indicates them to belong chiefly to the labouring classes, and as it is plain that by many of them months must be spent on their pilgrimage. The difficulty is explained by the fact that they are deputed by their richer neighbours, who furnish them with the requisite supplies for their journey. The persons who depute and support them are supposed to be thus securing for themselves nearly as large a stock of merit, as the personal performance of the so-called holy rites could impart. Many go to Hardwár, and taking the water of the Ganges from that sacred place mix it with the water of the Ganges as it joins the Jamna at Allahabad. They then proceed to Benares, where they bathe, and perform certain ceremonies. From this city they proceed to Baijnáth in the direction of Calcutta, and pour the water they have carried so great a distance on an image of Mahádeo, (i. e. the great God, as Shiva is generally called.) This is thought to be an extraordinary act of merit. The practice is founded on a story, which is too filthy to be related. Many thousands of the middle-aged and strong-bodied men of the country are thus engaged during the best months of the year. They belong to various castes, but bráhmans are of course most highly esteemed by their employers. During the whole of my journey to Allahabad, these people lined the road. Often did my heart rise to heaven in their behalf, that they might abandon their toilsome pilgrimages, and idolatrous services, and betake themselves to the great Saviour of our lost world. When I got on the 15th to the bank of the Ganges, I saw in the distance the Fort of Allahabad, which is built at the junction of the two rivers, and immediately under it I saw numerous flags, indicating the scene of the melá. I had not a little anxiety at the view of the great work in which with others I was to be there engaged, arising from my limited acquaintance with the

language, and likewise from the peculiarly hostile attitude to the truth I have seen idolaters take on similar occasions. I tried to cast my care on Him who can dissipate the thickest darkness that ever covered the human mind, and can subdue the greatest obduracy that ever set itself against his word; and who is likewise ever ready to impart wisdom and strength to those who go forth in his cause depending on his aid. May many of these deluded people, who have come hither in the service of Satan, receive that truth, which alone can make them free, and here become the servants of the Living God!—Crossed the Ganges on a bridge of boats. A similar bridge Government has recently erected over the Jamna. These erections are very convenient for travellers.

Jan. 16th. I was very happy to hear from Mr. W. that the people at the melá had this year listened with great attention to the preaching of the gospel, and that there was every prospect of our having a delightful season. I was happy to learn that the Prágwáls, as the bráhmans are called, who are attached to this place, and who are notorious for their enmity and virulence against Christianity, had this year given very little trouble. With one exception, when Mr. W. was going through the melá distributing tracts, they had not brought themselves into collision with any of the Missionaries. It was with exceeding pleasure I heard an account of a man who had been to all appearance deeply impressed with the truth. This man had been observed to hear several hours for some successive days. At length he said he should like to know if Christ could pardon his past, as well as his present sins—that he knew he had from his earliest years committed sin, and required a Saviour who could pardon all his sins. The way of salvation through the atoning blood of Christ was again explained, when he exclaimed, “This is what I want. I have long thought these people (meaning the Prágwáls) were telling lies, when they said I could be saved by bathing in the Ganges. I will never go near them again—I will now believe on Christ.” This man had come from a place near Ságár in central India, a distance of, I suppose, three or four hundred miles. The Missionaries wished him to stay to be further instructed, but he said that the company in which he had come was now returning—that he had left a wife and family, who would be anxious about him—and likewise that he was a zamindar, and must go home to take care of his property. He was furnished with the New Testament, the Psalms, and a store of religious tracts, and every thing was done to impress on his mind the truths to which he was so favorably inclined.

Jan. 17th, Sabbath. In the evening preached in English in the very neat Gothic chapel our American brethren have recently erected.

Jan. 18th. After breakfast went to the melá. It is held in a plain formed by the junction of the two rivers. This plain is entirely covered with water in the rainy season. The distance from the high bank of the river to the water's edge is about a mile. On the bank close to the road is erected the bungalow, where the Government used to gather the pilgrim-tax. Happily a change has taken place—the accursed connexion between Government and the idolatry of this place has ceased—and the bráhmans are left to manage affairs as they please. Three melás have now been held without the eclát of state support and state management. All the Company does is to send a police force to prevent accidents from occurring. Would that of every place in India, even now, this could be said! A connexion so abhorrent to every Christian feeling, and to every dictate of reason, must be swept away very soon by the Christian spirit of England, in spite of the pertinacity with which in certain quarters it is clung to, by interested parties. This shameful connexion had never taken such deep root in the Bengal as in the Madras Presidency, and hence the superior ease with which it has been dissolved. Our best preaching station was close to the bungalow, of which I have just spoken. A better site could not have been chosen. The most of the people going to the water, and returning from it passed our way, while by having our station a number of yards from the road a large congregation could stand, without obstructing the crowd, which was thronging by. We had a small platform on which there were chairs, and an awning above to protect us from the sun. Through the kindness of the magistrate, we had the use of the bungalow for our books and tracts.—Mr. W. and I walked together through the melá to the water's edge. There are two great roads—one intended for those proceeding to the water, and the other for those returning from it—to prevent the danger and confusion connected with such dense masses proceeding in the same road in opposite directions. This salutary arrangement however was not so much attended to, as it ought to have been, and thus the difficulty of getting on was much increased. These two roads were lined on both sides with tents, in which merchants having all sorts of goods were engaged transacting business. Looking at them one might suppose that this was a great commercial gathering. These people were bent only on money-making. Many were merely furnished with grain, for which there was a great demand to feed so large an assem-

blage. As we approached the river—at the end of the encampment of the merchants—we came to the place where the supposed holy men, with whom this country swarms, had established themselves. A more forbidding sight than these bairágís and sanyásís presented can scarcely be conceived. Impiety and folly have surely produced their most finished specimens in these men. What would be thought in England of men with long clotted hair—their bodies smeared over with mud and cow-dung—unutterably abominable in their appearance—with scarcely a rag of clothing! Yet these are the people whom thousands in this country worship! These are the peculiar favourites of the gods! Alas! how dark and besotted has the human mind become! We have only mentioned the general appearance of these people. A considerable number had ropes tied round their body, and had a piece of wood peculiarly made, instead of clothing. Some were in a state of shocking and shameless nudity, and these were peculiarly honored. Men and women adorned them with garlands—made the lowest obeisance to them, and presented offerings, while the wretched creatures thus honoured did not condescend to take any notice of those who worshipped them. Others were in the most unnatural and forbidding postures, and these too were considered men of no ordinary holiness. Under what a dreadful curse does this country lie, in having thousands of those most competent to support themselves abandoned to idleness and vagrancy, under the pretence of living a holy life! In a temporal view what an incubus is such a body of men on the country! In a spiritual view, how incalculable is the mischief they inflict! Government cannot reach the evil. To the gospel is the honour reserved of uprooting this, and the other innumerable evils, which have grown so rankly in the soil of idolatry. After leaving the bairágís, we entered by a broad gate-way on the ground close to the junction of the rivers, where the Prágwáls and pandits had taken up their station. In this spot there were numerous flags on the tops of high bamboos, which contained devices illustrative of the Hindu mythology. We had now got to the water's edge, and there we found an immense multitude—men, women and children—bathing and performing their ceremonies. When will the time come, when they shall repair in equal numbers, and with equal eagerness, to the fountain which has been opened for sin and uncleanness, in the atoning blood of Christ!—After remaining a short time, we returned to the preaching place. Here we found Mr. McL., an old venerable man, who has laboured between twenty and thirty years at Allahabad with great devot-

edness. Here too I was happy to find Narapat, who had just arrived from Benares. Other two native preachers were likewise present. We all preached in turn to large and attentive audiences. I can scarcely give even a sketch of what was said. The folly and wickedness of idolatry were exposed—the vanity of expecting salvation by ablutions and pilgrimages and offerings was laid open—the great doctrine of salvation by the atonement of Christ, the Son of the Living God, was explained—and the people were entreated to abandon their false confidences, and trust in Jesus the only Saviour. Very few were inclined to controvert what was said, although it struck openly at the root of that system, in which they had been nurtured, and at the call of which they were then assembled. The greater number seemed much pleased with what they heard.

Jan. 19th. I went early this morning to the melá, and found Mr. W. with several of the Native brethren there. The crowd had evidently increased since the preceding day. When I got to our station one of the Native brethren was preaching. Then Mr. W. read the 3rd chapter of Daniel, and commented on the interesting narrative which it contains. This, with many other portions of the Scriptures, comes home with peculiar meaning to the Asiatic mind. When Mr. W. had finished, Narapat gave a long and effective sermon from Matthew viii. 1—5, in which he very happily described the marks of spiritual leprosy, and showed the people the impossibility of cure till they applied to Christ. They listened with great attention, and expressed their approbation of what was advanced. In such a crowd, met in the very service of idolatry, I was astonished to see no one coming forward to attack the truth. The Prágwáls and other disputatious bráhmans, having found how difficult it was to meet the positions of the Missionaries in former years, must surely now be determined to try what an opposite course of procedure can accomplish. Their absence was a great comfort, as thus the people heard patiently, and many of them gladly, the words of eternal life. When Narapat had finished I preached from the parable of the sower. The preaching was thus continued by the Missionaries, and the Native brethren—when one was fatigued, another immediately taking his place. The great fundamental truths of Christianity were most prominently exhibited. Frequently portions of tracts were read, and commented on. To this when sparingly done I have no objection, but I like much our honouring the word of God, by reading portions of it, as the ground on which our addresses are founded. Returned home, delighted with the attention which had been given—

rejoicing that so many had heard that truth, by which they may be saved, and fervently praying that God would snatch these poor people as brands from destruction. When we were leaving the melá, we saw two Prágwáls contending who would get a crowd of villagers just arrived to conduct them to the river. These Prágwáls travel for months through the country, proclaiming the merit of bathing in Tribene, as the junction of the Ganges and Jamna is called, and using every persuasive to induce the attendance of the people. Every Prágwál considers himself to have a right to conduct those to the water, and obtain their offering, whom he has induced to come. Hence disputes occur among them.

Jan. 20th. Went to the melá after breakfast. The crowd is still increasing. This has been a very delightful and encouraging day. I am astonished at the attention given to the exposure of idolatry, and the preaching of the gospel. One could not have supposed it possible, that idolatry should be fully and fearlessly exposed, (at this work our Native brethren are particularly happy) and a new doctrine, subversive of all their former views, be proclaimed, and not a mouth be opened to sustain the cause of Satan! Not only is opposition absent, but every appearance of marked approbation is afforded. Many stand with their attention undiverted by the passing throng, during two or three successive addresses, with fixed eyes, and apparently with fixed hearts. Surely God is about to arise to establish in this land the kingdom of his grace. Mr. McI. tells me that in former years, when any thing was said about the 'Gangá Jamná jal' (the water of the Ganges and Jamna) as possessing no efficacy to cleanse away sin, the indignation of the hearers was at once excited, and they hurried away, exclaiming that they could not hear any thing so wicked. Now the folly of trusting in the water of the Ganges is exposed—they are told in the plainest terms they may bathe in Tribene for thousands of years, and not obtain the pardon of a single sin—and yet no indignation is seen to arise, and rarely does a word of disapprobation escape a lip. This is surely an omen of coming prosperity to the cause of Christ. This is surely a proof that idolatry is on the wane. Mr. S., the Baptist Missionary of Benares, we were very happy to find, had arrived the preceding day. There being now four Missionaries, ready to take part in the services, and three native preachers, we got a tent erected in the plain below, where the half of our force might be engaged, while the others were employed in our first preaching station. In these two places preaching was kept up from an early hour in the morning till between four and five in the afternoon, with very little inter-

ruption. Occasionally a few minutes intervened in distributing Tracts and Gospels, to obtain which great eagerness was evinced. Many heard several consecutive discourses. A great variety of subjects was treated, topics of the greatest moment obtaining the foremost place. What a precious season for making known the Gospel! May we have hearts filled with love and zeal—may we be enabled to preach energetically and faithfully—and above all, may God himself by his Spirit crown our labours with success! All the brethren seemed encouraged, and incited to the utmost effort, by the appearance of the people. Returned in the afternoon after a laborious and delightful day.

Jan. 21st. The crowd has greatly increased since yesterday. From early dawn all the roads visible from Mr. W.'s house were filled with a stream of people proceeding towards the junction. There was every indication of an unusually large assemblage. From the mass of people filling up the way we had considerable difficulty in getting to our station. Before beginning operations for the day, walked together to the water side. Devotees, in bands of four and five, were scattered through the melá, singing as lustily as they could songs in honour of their gods, and importunately begging alms from the passers by. Cowries and rice were thrown on the cloth they had spread before them, but I was astonished at their poor success. If this were all their success in begging through the country, their well-conditioned appearance should soon depart, and their numbers should speedily decrease. It is well known however that what does not proceed from the spontaneous liberality of the people is extorted from their fears. As we went on towards the junction of the rivers, we saw the road so covered with hair, that scarcely a step could be taken, without walking on it. Here and there large heaps were collected. The bráhmans and barbers seemed to be reaping a harvest. When the melá was under the patronage and direction of Government, the barbers were licensed, but now they are permitted to practise their trade without any restriction. This shaving of the head is connected with vows which the people make. When the vow, for instance of bathing in Tribene and making certain offerings to the bráhmans, is discharged, then the head is shaved. In this, as well as in many other customs prevalent in this land there is much which bears a resemblance to the institutions of God's ancient people. This pleasing idea however is soon overcast by the fact, that between the objects of their worship, there is as great a difference as between light and darkness—as between heaven and hell; and thus ceremonies, which in the

one case when rightly considered were full of meaning, become senseless and superstitious rites, fitted to excite our pity. We could not get to the exact junction of the rivers, from the numbers eager to bathe. The sight was very affecting. Old men and women tottering on the brink of the grave, and persons in the spring of life, with crowds of all intermediate ages, equally bound in the fetters of idolatry—equally deluded to believe a lie! The poor simple villagers in groups of ten and upwards, hand in hand lest they should lose each other in the crowd, presented a piteous spectacle as they came out of the water, and wended their way through the melá, shivering in their dripping clothes. The bráhmans were all activity. After looking for a time in silence on the scene before us, at once so fitted to call forth our pity, and kindle our zeal, we returned to the preaching stations. Notwithstanding the apparent zeal of the people at the bathing ground, the preaching went on most delightfully at our two stations, with scarcely a show of opposition to the gospel. The crowds who listened were large, and the attention was very cheering. Many listened for hours, as if they had forgotten the object for which they had come to Tribene. I also observed some women present, apparently drinking in the words of eternal life. This was a novel sight and an exceedingly pleasing one. Women have an immense influence in this country, and very rarely are they accessible to the gospel. The established customs of the country forbidding their appearance in public assemblies, they almost never hear the truth, while by the influence they exert in private life they do much to oppose its reception. The attendance of these women was no doubt secured by the absence of discussion, and by the excellent order we were able to preserve. The impiety and folly of Hinduism were illustrated at great length, particularly by the native brethren. We all felt the inspiring influence of the occasion, and I believe preached with an energy and delight we had seldom previously known. We should have had hearts of stone, had we remained unmoved by the scene. Crowds of poor blinded idolaters, many of them from distant provinces, who had never heard the sound of the everlasting gospel before, and might never hear it again—now apparently with intense anxiety and deep interest hearing that truth which can save the soul—some of them in tears—and we privileged to declare the truth to them! If on such an occasion we could have remained strangers to a holy excitement, we must either have been very peculiarly constituted, or love to God could have had no place in our bosom. The wind was high—it blew in our

face—the dust rose in clouds; but we were too much taken up with the delightful work in which we were engaged to heed the little annoyance this occasioned us. In the forenoon I saw a man—representing a numerous class we meet with in India who suppose the Missionary has great influence with magistrates and judges, and listen to him with much respect to secure if possible through him the favour of those in power. This man was in so approving a mood, that he could not restrain his “sach sach,” at the end of a single sentence. I did not like his appearance, as I suspected he had some sinister view. When I began to speak, I entreated him to reserve his approbation to the close, as his constant speaking disturbed me. This he tried to do—but with difficulty from the warmth and fulness of his approbation! When I had finished, he came up to me and said I was a very holy man, and that our religion would doubtless prevail. As I was so holy a man he was sure I knew the judge—that he had been unjustly deprived of his land, and wished me to intercede for him. When I told him that I came to the country, not to be a judge over them, but to preach the gospel—that I could do nothing for him, he went quickly away. We were grieved to hear that several lives had been lost, from the pressing of the crowd at the bridge of boats across the Ganges. I cannot learn the particulars.

Jan. 22nd. This day is the 15th of the Hindu month Mágh, and is called the Anáwas—as indeed the 15th of every month is called. This is a high day, and the crowd is immense. So great a mass of human beings assembled in one place I never saw before. Standing on the high bank, close to our chief preaching station, we saw at once all the roads leading towards the melá, the plain under the walls of the fort, and the plain below stretching to the junction of the rivers. The scene was very striking. Nothing was to be seen, in whatever direction the eye was turned, but a dense assemblage of human beings. It is extremely difficult to form even a rude guess of the numbers present. The calculations given differed very widely. One I heard reckoning the number so low as 60,000, and another I heard making it so high as 600,000. I am much inclined to think that 250,000 is a very moderate calculation—rather below than above the mark. The general impression was that there were considerably fewer present at this than at the preceding melá. All these have immortal spirits—all these like us must dwell for ever either amidst the joys of heaven, or the torments of hell—and all are yet wrapped in the gloom of heathenism! Yet this is a small, small portion of the heathen population of our

world. Millions are still sitting in the region of the shadow of death. O that God might speedily arise, and send deliverance for his own name's sake! O that the time were arrived for knocking off the chains of Satan from millions of his slaves!—Mr. W. and I walked together to a famous stone image of Hanúmán—the monkey-god—immediately under the walls of the fort. It is surrounded by a low circular mud wall. In the rains, the image is covered with water. It lies on its back, and notwithstanding the divinity which is said to dwell in it, it does not attempt to move, when the water encroaches on it. When we were present, great crowds were bowing down to it, touching with their foreheads, adorning it with garlands, pouring the water of the Ganges on it, and what I have no doubt was more acceptable to the bráhmans than every thing besides, laying their pice as offerings on its huge body! There was a marked diversity in the aspect of the worshippers. The majority were as far from seriousness as can be well conceived, they were light and thoughtless; while others, especially the women, had quite a solemn and serious look. The priests, who were gazing with apparent delight on the number of pice, had quite a mercantile air. There is nothing the appearance of the bráhmans standing by their images so quickly and surely indicates, as that the whole is considered by them a profitable trade, which their worldly wisdom will not allow them to abandon. There is nothing more certain than that many of them have not the slightest regard to their imaginary deities, and in others roguery and superstition are strangely mingled, as history tells us has been the case in every age of the world. I was told that formerly the people used to put the pice in the mouth of this image of Hanúmán, and although it can neither stand, nor speak, nor walk, it soon managed to enlarge its mouth!—Preaching was kept up with spirit, as on former days, although the noise of the passers by, and the largeness of the crowd made speaking very fatiguing. Many continued under the sound of the gospel for two or three hours. There was not however I thought such fixed attention as on the previous day, and there was on several occasions a disposition shown to controvert what was said. The first lengthened discussion I heard since coming to the melá took place this day. On former occasions remarks were made and questions asked, but not a few of them were of a pleasing kind, and scarcely any interruption of the preaching occurred. Now however a lengthened and unprofitable discussion arose, and as the result of it, the seriousness we formerly saw speedily disappeared, and the people became confused. It was happily arrested by the question being sud-

denly asked by one of the Missionaries in a loud voice, How are you and I to obtain salvation? This was followed up by an address, which restored seriousness and order. Returned to Mr. W.'s, after an exceedingly laborious and withal a delightful day. Saw the jugglers on the sides of the road, attended by great crowds, and hosts of beggars, secular and religious, the former much more necessitous than the latter, were begging with all possible importunity.

Jan. 23rd. We were at the melá this morning at the usual hour. The attendance was not so numerous as yesterday, though still very large. An equal desire to hear was manifested, but the preachers were too much fatigued with the excitement and labour of the previous days, to go on with their former spirit. Walked down this morning again to the junction. The scene was the same as what I formerly endeavoured to describe. The Prágwáls yet never attempt to come near us! This does not arise from despising the influence of Missionary efforts. Mr. W. saw one of them conduct a large company past, keeping them as far from us as he well could, and when any one showed an inclination to linger, pushing him on, lest he should hear any thing to lessen his confidence in the water of the Ganges. Nothing of moment occurred, which I have not mentioned in the account of previous days.—Mr. F. took up his position to-day at the bridge of boats over the Jamna, and distributed a great number of tracts among the people returning home.

Jan. 24th, Sabbath. I have not been at the melá at all to-day. In the forenoon preached in Urdú at the Printing Press to a small congregation composed of native Christians, and heathen servants. In the evening preached in English.—The brethren were as usual at the melá, and preaching was carried on as formerly. I understand there was a dreadful fight between two bairágis—no very unusual occurrence.—Many portions of the sacred scriptures and tracts were distributed. Many expressed their desire to become Christians, but in every case some obstacle was mentioned, as opposing the immediate reception of the truth.

Jan. 25th. I heard this morning from the best authority an authentic account of the awful loss of life, of which a report had reached us some days previously. On Wednesday and Thursday of last week nearly fifty lives were lost at the entrance to the bridge of boats over the Ganges! Mr. M. the magistrate was present, with a body of a hundred police to keep order, and yet, in spite of their efforts, from the infatuation of the people, nearly fifty persons were trampled to death. Three roads, crowded to excess, met at the entrance to the

bridge—those behind pressed forward, while some delay in front was occasioned by gathering the toll—every thing was done to keep back the people, but in vain, and the consequence was that the poor creatures in front were trampled to death. The cries of the sufferers, we were told, were awful. The bridge was at length thrown open to all, and the toll was abandoned to the great grief of the man who farms the ferry from Government. He was permitted I believe on the return of the people, to gather double toll to make up the deficiency. Two of the roads leading to the bridge were shut up and access was given only by one road. This was found to be an excellent arrangement. As on similar occasions, the people I was told showed a stoical indifference. Every individual and every little party thought only of self. The ear was deaf to the cries of others. O for the speedy triumph of Christianity, to bind all men together in the bonds of brotherhood! We, likewise heard to-day that an elephant belonging to a Ráuí, who had come to the melá, had broken loose, and killed several persons.—The attendance has greatly diminished, though still many thousands are present. I walked again to the junction of the rivers, Mr. S. accompanying me. Having heard the people speak so much of Bene Mádo—having heard so frequently companies, as they came in sight of the river, shouting Bene Mádo kí jaí—Bene Mádo kí jaí (victory to Bene Mádo—victory to Bene Mádo) I was anxious to learn from the people themselves who Bene Mádo was. We asked those we saw in attendance on idols, as most likely to give us the required information. The answers given were very contradictory. By some we were told that Bene Mádo was Parameshwar, the supreme being. Some said this was the Hindu Trinity, Bramhá, Vishna, Mahesh—who we were told were one, as the Ganges and Jamna when joined are one stream. Some said Bene Mádo was the joining of the three rivers, two of which are visible, and the third is invisible. Others said this was Krishna and his mistress Rádhá. It may truly be said of them, they know not what they worship.—Little comparatively was done to-day. The people seemed languid, and disinclined to hear. The preachers too were much worn out with their previous labours. Mr. F. again took his place at the bridge over the Jamna, and distributed many tracts.

Jan. 26th. Went for the last time to the melá. The appearance much the same as yesterday. The people were more bent on buying than on bathing. Had in the evening a farewell meeting with my Missionary brethren at Allahabad, whose society I enjoyed much during my stay there.

I left Allahabad on the 27th, and arrived at home the fol-

lowing day. Shortly after leaving Allahabad, I saw an elephant with its legs chained, and on asking the reason I was told it was a "Khúni," a murderer. It was the elephant which had killed several persons at the melá. Passed an immense number of pilgrims on my way home. Wherever a well appeared, a crowd was seated round. They often reminded me of God's ancient people, as they went up to Jerusalem, the city of their solemnities, and again returned to their respective abodes. "Blessed is the man whose strength is in thee; in whose heart are the ways of them, who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God." Would that these had the spirit of the pilgrims thus described!

My journal having extended to so great a length, many comments are unnecessary. I will merely make a few remarks with scarcely an attempt at illustration.

1. During the course of the melá, much appeared to show the beautiful adaptation of the gospel to people of every country and clime. Even where its historical evidence could not be appreciated, its internal evidence was in some degree felt. When asked why we believed Christianity to be divine, often the answer was given, "We know it to be divine from the views it gives of God and man—just in the same manner as we know that luminary, which enlightens the world, to be the sun. Let ten thousand candles be lighted, and yet they cannot compete with that luminary. It still remains the sun. In the same manner Christianity from the light it gives is immeasurably superior to every human system." This argument appeared to tell on several occasions.

2. We see the wisdom of God's appointing preaching as the great means for diffusing the truth, and converting the world. Conversation and other modes of instruction in their own place are excellent, but they are not to be compared with preaching—proclaiming the gospel as a herald. This was often impressed on my mind during the melá at Allahabad. Every succeeding day assures me more and more of the superiority of preaching to every other mode of instruction—not that I mean it should stand alone.

3. We see the value of labours at melás, when the people can be induced to listen. We may not perhaps have immediate converts, but still the cause of truth is advanced. Idolatry is shaken—false confidences are exposed—and the knowledge of Christianity is widely extended. The people become familiar with arguments subversive of their superstition, and these we may expect to be silently but powerfully making their

way through Society. Portions of the Scriptures and tracts are carried great distances and obtain a place in many a home. Mr. W. on an itinerating tour he made a few months ago in the Rewá country, travelling as far as eighty miles from Allahabad, met a number of persons, who recognized him as a pádrí they had heard at the melá the preceding year. By some he was shown tracts, which had been then distributed, and by others he was told that they had these books in their houses. Thus Christianity obtains something like a habitation and name in the land. Many instances of good have resulted from the perusal of these tracts. Mr. W. has now a most interesting and promising young man with him, who was impressed and convinced by some tracts he had read, before he had seen a Missionary's face. This young man preached exceedingly well at the melá. Whether those who now preach the gospel at these melás reap the harvest or not, we are assured the harvest-time will come. We have no doubt it will yet appear that such labours have had a most honourable place in the evangelization of the country.

4. Our hopes should not be too sanguine of immediate and great results from the connexion between Government and idolatry being dissolved. We have indeed reason to rejoice over the change which has taken place, and we have no doubt immediate good will result. We must not however suppose that idolatry is at once to retire abashed and confounded, because the British Government refuses to be its patron. We must remember that in this city (Benares) idolatry has its stronghold, and to the present day it stands unrivalled in its influence, although the Government has never been connected with its shrines. Let us not suppose then that our work is done by the victory achieved, and that Hinduism is henceforth, without a struggle to sustain itself, to hasten to decay. Now peculiar opportunities are presented for preaching the gospel—a great stumbling-block is removed—and every energy should be summoned to the work of diffusing the truth.

5. The number present on such an occasion is by no means in itself the best criterion, by which to judge of the strength of idolatry in the country. Many are the motives, which bring people together, besides attachment to idolatry. If there were only present those whom a spontaneous regard to idolatry had collected, I am convinced the number would have been comparatively very small. The Prágwáls I understand count 1800 "houses," and only counting two for each "house," we have 3600 individuals, immediately and fully engaged in upholding idolatry at this place. These travel

through the country, proclaiming the merit of bathing at Tribene, especially in the sacred month of Mágh. What a numerous Missionary body in the service of idolatry, who zealously ply their avocation! Then there are so many thousands of pilgrims, who find it much more agreeable and comfortable to travel through the country than labour at home. Then we have the merchants—many of them Musalmáns—who repair thither solely to make gain. Then many assemble to meet their friends, and be amused by the jugglers, who crowd thither in great numbers. When we add to all this the want of moral courage, which prevents many from attempting to be first in forsaking long established customs, and the social principle of man, which invests a large assemblage with great attractions, we see that mere attachment to idolatry is only one among many motives, which secure the attendance of so many thousands. The strength of attachment to idolatry must be ascertained by the aspect of the people, and by the manner in which they hear idolatry exposed. If we are to judge by this test, the late melá at Allahabad was one of peculiar encouragement. From the testimony of those who have been in the habit of attending it for years, the late melá was I understand encouraging beyond all precedent.

6. We see why Christianity makes such slow progress. It is not merely or chiefly because it comes to Hindustán from a foreign land. It is not merely or chiefly because the people are so attached to ancient customs. We see that there are numerous sects among the Hindus. Every one, who sets himself up as a great gurú (teacher), let his views be ever so monstrous, gathers quickly a crowd of followers. It is well known that at Allahabad about twenty years ago, a pandit gave out that “Kampaní” was a great goddess, whom the English people worshipped, and through whom they obtained all their victories. A piece was written out in Sanskrit in favour of this famous goddess—she was becoming exceedingly popular, and the amlahs of the courts especially gave themselves to her worship—the pandit was waxing rich, and a temple was about to be erected, when the bubble burst, by a Missionary being appealed to, who described the “Kampaní” as of earthly origin. If we should set up here gods and goddesses, we should very soon have thousands of followers. As it was in former days, so it is now. Christianity is a holy spiritual religion, which aims at the destruction of sin in every form; and thus, while monstrous schemes of human origin gain crowds of adherents, Christianity has a repulsive aspect to our depraved and fallen nature. As the Romans,

in their conduct towards Christianity, abandoned the liberality which characterized their treatment of the religions of conquered nations, in the same manner Christianity is now seen to have no sympathy with the systems which human wickedness has originated, and is scowled upon, and hated by them all. It is appreciated only by those who are taught from above. This leads me to state,

In the last place—We above all things require the out-pouring of God's Spirit to bless our labours, and turn the hearts of the children of men to Himself. Nothing is too hard for God. His word and oath are pledged to the triumph of his cause. The knowledge of His salvation is spreading far and wide. O that we were prepared for the out-pouring of His Spirit! O that every thing in us, which grieves Him, were withdrawn! Then should we witness scenes of the most joyful and transporting character. Then should rivers break out in the wilderness, and streams in the desert. Seeing thousands flocking into the church of the Living God, with his ancient people after a season of depression and discouragement, we should say, "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad." May the time speedily come, when those who go forth weeping bearing precious seed shall come again with rejoicing, bringing their sheaves with them!

II.—*The Maháráj of Murútia.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

As it is one of the objects of your valuable periodical to diffuse information calculated to throw light on the varied forms of superstition which prevail in this country, I have thought the following particulars relative to the *Maháráj of Murútia* might not be unacceptable to your readers.

A new candidate for divine honors, known by the above name, has lately sprung up in this neighbourhood; and already has he acquired no small notoriety by the miracles which he is said to perform on behalf of his worshippers. *Murútia* is a village in the Kishnagur district, about 14 miles from the town of Jellinghy, and 36 miles E. by S. of Moorshedabad. A little to the north of this village on the banks of the river Bhairab, and near an old burying ground* are several large banyan trees, which were formerly believed to be haunted by evil spirits, so that no one dared to pass that way even in daylight. Some cow-herds, it is said, had several times observed, in the middle of the night, a large

* Or rather a place for burning the dead, *अशान अशान*.

procession (as of a marriage party) with drums, cymbals, trumpets, flambeaux, palanqueens, horses, elephants, &c. &c. coming across the plain; dancing, fencing, wrestling and playing a thousand odd pranks, like the hobgoblins of old Scotland. On reaching the largest of the above mentioned trees, they suddenly disappeared, as if the whole party had entered into the body of the tree. The principal personage in this cavalcade went by the name of bhút-raj, or "king of the devils," and as such was long feared by the inhabitants of the neighbourhood; but no one worshipped him. Now, however, he is called Maháráj (or "great king,") and multitudes from all parts of the country flock to worship at the tree, where he is said to have taken up his permanent residence. The occasion of this transformation is differently related. Some say, a gowalla one day was carrying his milk to the village for sale, when he heard some one calling him to stop and give him milk. He turned round to comply, but seeing no one, he went his way; on which the voice again addressed him as before. Disregarding the circumstance, he went on, but had not proceeded far when his milk pots fell to the ground, and the voice once more addressed him in terms of reproach, for his refusing to comply with the speaker's request. Still the poor milkman could see no one, and being much perplexed at this, as well as grieved by the loss of his property, he exclaimed; "Who are you, sir? and what would you have your slave to do?" The voice replied, "I am Maháráj, and I reside in that tree. Go, tell the people to come there and worship me, offering $1\frac{1}{2}$ seers of milk and $1\frac{1}{2}$ chuttacks of sugar at the root of the tree. There I will cure the sick who come to implore my aid." The gowalla turned to set out on this errand, when he beheld his pots made whole, and the milk, which had been spilt on the ground, restored free from sand or dust, as before. Another account says, that a poor man, who had for three years been afflicted with a disease which disabled him from laboring for his own support, was at last driven from his house by his relations, who had become weary of maintaining him in idleness. In a fit of despair, he cast himself under the above named tree, where he passed the night. In a dream Maháráj informed him that his disease was cured and directed him to return home, to publish his miraculous recovery amongst his countrymen, and to call them to worship Maháráj under the banyan tree, presenting the offerings above described. From that time (about 8 months ago), the fame of Maháráj has spread far and wide, and multitudes of diseased people have come from all parts of the country to worship this invisible debta, in the hope of being cured of their several maladies. Tuesday (मङ्गलवार) is said to be the day on which Maháráj most freely dispenses his favors; as then from day break till noon he holds his levee (वार) and confers blessings (मङ्गल) on his worshippers. On that day, accordingly, the concourse of people is greatest; but many who come from a distance, are constrained to reside in the neighbourhood for days together, so that the place has the appearance of a regular melá. The residents say, that till the last few weeks, not fewer than from two to three laes (2, to 300,000) of people used to assemble, and from the extent of ground which they pointed out to me as being occupied by them, I should think this account is not much exaggerated: but the falling off was very great, when I was there (Feb. 2nd), apparently not above 10,000 people being present.

The worshippers first bathe in the river Bhairab, which runs close by; then approaching the tree, they present the appointed offering of milk and sugar; after which casting themselves on the ground, they roll about or wallow in the mud for an hour or two, each one praying aloud to Maháráj according to the nature of his complaint or the object of his desire. "O Maháráj, restore my eyesight!"—"heal my disease!"—"cleanse me from this leprosy!"—"grant me children!" &c. &c. The Maháráj himself never becomes visible to his worshippers, but makes known his will by possessing the body of some one or other then present, who there becomes, for the time being, his inspired representative. Of the individual so possessed it is said; The वार or डार of Maháráj

has come upon him ; and speaking through him, Maháráj calls out the name of one or more of his deluded worshippers, tells the reason of their suffering, whether for sins of this or of a former birth, whether they will be cured or not, and if to be cured, when, &c. &c. Sometimes cures are said to be effected on the spot ; many, indeed, believe that the milk, offered at the root of the tree, ascends by the trunk into the branches and leaves, from which it drops upon the favored ones and thus effects their cure. Usually, however, some future time is specified, when the hoped for blessing is to be obtained ; and the credulous sufferer is dismissed with directions enjoining the performance of certain ceremonial observances, necessary to ensure success. Several singular instances were related to me : I need only mention the following cases. A respectable bráhmán of Jungipore, who had come on account of long continued indigestion, I believe, was told to return home to his native place, there to wash the feet of a certain prostitute, (whose name, residence, &c. were specified,) and then to drink the water as medicine ! Another, a rich merchant of Tiákátá, was informed that he was afflicted, not for any sins of his own, either in this or any former existence, but on account of his wife being in a state of continual enmity with his mother : he was directed to return home, and bathe in three several tanks, believing them to be the Ganges, when his disease should be removed.

It is usual with the worshippers to vow that if they should gain the object of their wishes, they will return, and again present the appointed oblation of milk and sugar, as a thank-offering to Maháráj. Nothing else is acceptable ; nor must the offering exceed in quantity the prescribed measure, viz. $1\frac{1}{4}$ seers of milk, and $1\frac{1}{4}$ chuttacks of sugar. It is said that a rich man, in gratitude for some relief or favor he had obtained, had determined to make an offering more commensurate with his means ; but after he had prepared the materials, he was forbidden, under penalty of losing all that he had gained, to proceed with his design, and ordered to present the usual oblation.

There seems no reason to doubt that several diseases may have been removed by a journey to this now famous place, without supposing any supernatural influence to have been exerted. Imagination, it is well known, has an immense power over the nervous system, and to this, doubtless, we may safely attribute some of the cures which Maháráj has obtained the credit of having wrought. Other diseases may have been removed by mere change of air, and exercise, combined with spare diet, to which many of the pilgrims from a distance are constrained to have recourse ; and this well accords with a statement we often heard made, that most of those who are cured come from a great way off, few of the sick in the immediate neighbourhood having received any benefit from Maháráj's residence amongst them*.

* A circumstance which occurred as we were leaving Daulta-bázár will illustrate this. An old woman resident in that place inquired of S. (one of our Catechists,) whether we were not going to see the Maháráj of Murútia, remarking that she herself had been there, and had but just then returned. S. asked her *why* she had gone ? she replied that she had long been afflicted with indigestion and pain in the bowels, and had gone thither in hope of obtaining relief. " And have you come back well, mother ?" said the Catechist. " Truth child !" the old woman replied, " I can hardly say yet. I had taken with me provisions for only a few days ; but on getting there I found I had to remain longer than I expected, so I was obliged to eat more sparingly than usual. I have been better since then, certainly ; but now that I have got home again, and can eat a hearty meal as before, should my disease not return I shall know that I am cured, without a doubt." " Take my advice, mother ; rejoined the Catechist, do not stuff yourself with rice, but eat only one-half of what you used to eat, and you will not be troubled with indigestion in future." " That's just what the doctors told me, child ; and I believe it is the truth," said the old woman ; " but *why* are you going to Murútia, then ?" S. explained that *our* object was to preach to the pilgrims the way of salvation from sin, and left her with a few words of exhortation of a practical nature.

Other diseases, however, over which the above named causes could have no influence, such as total blindness, leprosy, &c. are also *said* to have been cured; and though I could fall in with no one who had thus been healed, several intelligent and respectable men assured me that they themselves had seen instances of this kind, and gave me the names and residences of some of the parties. I regret that I was unable to follow up my inquiries, by going to the villages in which these persons were said to live, some of which were at no great distance, but my time was limited*. I confess, however, that without much stronger evidence than the testimony of the residents of the place, I should rather doubt the fact of such cures having been effected, than believe that Satan should have been permitted to work miracles of healing to support his cause; though this is the opinion of many intelligent Musalmáns, and even Hindus, with whom I have conversed on the subject, as well as of most of our native Christians.

As there are no priests to officiate, no bráhmans to tax the pilgrims, or collect the offerings which are poured out on the ground and useless "as water that cannot be gathered up again," the story of Maháráj is, in all likelihood, a fabrication of the milk-men and shop-keepers of Murútia and its vicinity, got up for the purpose of increasing the sale of their respective articles of trade, by attracting a large concourse of people to their neighbourhood; and it is not improbable they may have been encouraged in this by the Zamíndár of the place, whose property is from the same cause greatly enhanced in value. A new bázár has sprung up around Maháráj's residence, and houses are being built, where only a few months ago nothing but jungle was to be seen; and it is said that a splendid temple, and a large pakká ghát for the convenience of pilgrims, are about to be erected forthwith.

The worshippers are principally Hindus, of all castes, and of all ranks in society; but there are also many Musalmáns to be found among them. Much doubt seems to prevail as to who Maháráj really is; some believing, as I have above noticed, that he is an evil spirit, or Satan himself; others that he is a píř, or saint; others that he is Shiva, or Shiva's younger brother from Baidyanáth; but if one may judge from the constant vociferation of Hari-bol which is heard, the more general opinion would seem to be, that he is Krishna or Gauránga. Many also are beginning to doubt whether he has not left Murútia, and gone elsewhere; as miracles are now seldom witnessed, it is said, not more than one or two in a thousand being cured, whereas at first all that came were healed. To this impression gaining ground, the residents attribute the great falling away in the number of worshippers of late.

Yours,

J. P.

III.—*English v. Vernaculars. Rejoinder to T. S.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I suspect the most of your readers are heartily tired of this controversy, and are longing to see its close. I have hesitated much whether or not I should answer the article of T. S. which has appeared in the number of your Magazine for this month. I cannot resist the temptation of noticing some state-

* Would it not be well to institute inquiry as to the truth of a few of the pretended miracles for the purpose of exposing the cheat, which it doubtless is, in a tract form?—ED.

ments he has made in reply to my article, but I will not tax the patience of your readers. My remarks shall be very few, and I faithfully promise not to trouble you for the present with any further communication on the subject, provided I be not personally attacked. An attack on my arguments will not call me again to the arena.

I beg to set out by declaring in the most positive manner that I have neither expressly stated, nor tacitly assumed, "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." The views, with which T. S. concludes the paragraph in which these words are found, are in perfect harmony with those which I both entertain and express. "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." "Our blessed Saviour 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." Beyond this I have not gone one step. I mentioned that "preaching to the people in their own tongue has ever been considered direct Missionary work," meaning thereby that this was the "general" rule, and implying that there were exceptions. Did I not say that I rejoiced in the prosperity of the Assembly's Institution? It is supported by Missionary funds. It is conducted by ordained Christian Missionaries. How could I rejoice in an institution, supported by Missionary funds, and requiring a great degree of Missionary effort, if it were not doing Missionary work. The whole of the paragraph beginning with "Here however I must protest," was therefore, with the exception of what I have quoted, uncalled for and unnecessary. The object of my writing was not to attack the procedure of T. S. and his associates, but to defend the course, which, in common with the great majority of Christian Missionaries, I feel it my duty to pursue. I endeavoured to show that your respected correspondent had made such extraordinary statements about the native languages, and the sacrifices at which they must be attained, that he and those who like him confine themselves to English were made to appear the only wise and effective labourers. I charged him with depreciating the labours of the great body of Missionaries now in the field. I stated the grounds on which this heavy charge rested. Of my statements on this subject T. S. has taken a mere passing

glance, but by that glance I am sorry to say the truth of the charge is strongly confirmed.

I suspected before, and now I am assured, that T. S. divides the Missionary force into three parties. A few give themselves to the communication of instruction in English, for which they are well qualified, and in which they become effective "at once." A few by "heartless drudgery, and hard and uninteresting labour," are able to speak the vernacular as well as the natives, and these are worthy of all admiration. T. S. bids *them* God speed, and wishes *them* to exert themselves to the utmost in vernacular preaching. The end is excellent, but the means are much to be deprecated. A place on the summit is very good, but the propriety of climbing the hill is exceedingly questionable. They are almost the objects of envy for having reached the goal, but whether or not they have done right in running the race is a different thing altogether. They speak the language now as well as natives do, and this is enough. They assuredly were at one time "mere tyros," and they no doubt preached, when they could not speak like natives,—for in every thing practice is essential to proficiency,—but their presumption may be pardoned, and they may now bask in the sunshine of T. S.'s favour, as they have happily succeeded in acquiring a thorough mastery of the native language. But the third class—composed of the many—what shall we say of them? They have been only two, three, four, or five years in the country—they are "mere tyros"—and yet they attempt to preach. They are far from having fully succeeded in obtaining the intonation, the idiomatic propriety, and fluency of a native,—and yet they preach! True, they see thousands around them perishing for lack of knowledge—they see Satan triumphing in the ruin of his victims—they have glad tidings for those who are on the border of eternal ruin—they can state these tidings with such intelligibleness, that their language is understood—they have before them the example of a host of devoted men, many of whom have joined the blessed society of heaven. But in vain. If we are to judge by what T. S. has written, he has no "God speed" for *them*—he looks on *them* as presumptuously engaged in a work for which they are not qualified. What would T. S. advise us to do? Should we at once abandon preaching in the vernacular, and betake ourselves to English schools? Does he really wish that to be the rule for India, which he himself acknowledges to be the exception for the world? Are we to keep La Trappian silence, till we can speak the language with all the fluency and idiomatic propriety of a native? Will he allow us to preach, if we are listened to

generally with respect and attention—if we have every reason to think that the language we employ does not expose our message to reproach—if we are so happy as not to see even on one occasion the smile of contempt rising in the countenance on account of the imperfect mode in which the Gospel is declared—if we see individuals, on some occasions, evidently affected by what they hear? If he will, the majority of us I trust may pursue our labours, not only with a good conscience, which I hope we all have, but also with Mr. S.'s approbation. Who has vauntingly told him, that little preparation is necessary for preaching in the vernacular, I know not. I am sure Mr. Sutton and I, neither by implication nor statement, have told him any such thing. This is a work of immense labour, and though I should be twenty years in India, I am sure I will remain a student of the vernaculars. I deny however, and ever will deny, that those who have their hearts in the work, and have a moderate share of talent, find the study of the Vernaculars a heartless drudgery—hard and uninteresting labour, which fritters away their health and spirits. The body and mind are often greatly exhausted, but there is at the same time a joy experienced which T. S. knows not, and I suspect will never know. Labour is the portion of the Christian on earth. Labour is peculiarly the heritage of the Missionary, let him choose what department he may. I have no doubt T. S. is as laborious as any of us, but his work is not a drudgery, because his heart is in it; and for the same reason should we not feel happy in the midst of our labour and toil? But I am forgetting myself. The object of my originally taking up my pen was to show that T. S. disparaged the labours of most of the Missionaries now in the field. They are chiefly engaged in preaching in the vernacular—they do not speak it so well as natives—therefore they deserve censure and not praise. By adopting the heading of my article, T. S. himself has acknowledged that the adherents of the English are the aggressors, and those who adhere to the vernaculars are only acting on the defensive*. I beg now to enter in your pages my protest against this disparagement of the labours of the great body of Missionaries in the field. I am truly sorry your respected correspondent has got in this work so unenviable a position. The cause he so warmly advocates does not require the weapons he has used, and I believe it is greatly injured by them.

There are several statements in T. S.'s communication, on which I would gladly comment, were I not afraid of exhaust-

* We are requested by T. S. to state that the heading of his article was attached to it by the Editors of the Observer without his consent or knowledge.
—ED.

ing the (I suppose already exhausted) patience of your readers. I have already considered the point which I believe to be of the greatest moment. I cannot at present examine the other views he has advanced. I do not consider one of my positions affected by what he has said. Will you allow me a mere glance at two or three of his statements?—I am well aware that the question before the Conference was the place which the English language holds; but on reading the resolution my impression was and still is, that the conference went beyond this question, and fixed with peculiar prominence the place due to the vernaculars. I see the addition I made to the last part of the resolution exactly expresses the views of your correspondent. I hope in this position he stands alone. His statements directly lead us to suppose that he denies the last part of the resolution referring to the cultivation and improvement of the native languages, to be intended for Europeans. The question he thus brings before us is one of great importance, and cannot be discussed in two or three sentences. I would merely say that the English language has been so moulded and beautified by the master-minds of a Shakspeare, a Milton, a Robert Hall, and other intellectual giants, that no modest foreigner, and not even a native of England can think of improving it. The orthography is indeed very irregular and T. S. as “a practical teacher” knows this to be a most formidable difficulty in the acquisition of our language. The orthography being now however so established, and having in it so splendid a literature, he would be a daring man who would attempt a violent change. It is different with the native languages of this country. No student of them has ever declared them barbarous, but still it is a well known fact that they have not yet been moulded by master-minds. This being the case, Europeans, both Missionaries and others, have directly and indirectly done much for their improvement. Need I mention the names of Carey and Yates in connexion with Bengali; of Gilchrist, Hunter, Roebuck, and Shakespear, in connexion with Hindustani? The Grammars, Dictionaries, translations, and tracts of Europeans have done immense service to the native languages. If they be barbarous, as has been asserted, Missionaries most assuredly can improve them, for they have improved the barbarous languages of the South Seas and other places, and why not the barbarous languages of India? I will say no more on this subject. Will not some of your readers, men of experience in the native languages, favour us with their thoughts on this important topic?—I do not wonder although your correspondent did not exhort European Missionaries to cultivate and improve the native languages to the ut-

most, for this he does not believe to be their work at all, and of course he could not teach what he did not believe. This in my humble opinion is of greater moment than that which he has treated so fully, and which he has supported by unanswered and unanswerable arguments. One great reason why the teaching of Latin and Greek is so beneficial to the youth of our country, is that the course pursued gives them a great command over their own language. If there were teachers, who spoke the Latin as their mother-tongue, and if it retained the very same place in education which it does now, the additional proficiency in Latin should be I suspect at the expense of a retrograde movement in English. When we learn living languages, we are generally adepts, or at least ought to be adepts, in our own. On this account, when the teachers scarcely know a word of our mother-tongue, our standing in it is not affected by their ignorance. We have heard so much of the wretched system of teaching Bengálí prevalent in the purely native schools, that even in the Assembly's admirable institution there may be a danger of its not being thoroughly taught, if entirely committed to native hands. I rejoice however to know that the Bengálí is cultivated by some Missionaries connected with the General Assembly, and that this department is not entirely left to native instructors.

If it were not presumption I should venture to say to your respected correspondent, that his writings in my humble opinion would be vastly improved by having a little more of the *suaviter in modo*. Whether I have enough of this in my own communications I know not. We can generally judge our brethren in this matter far more easily than ourselves. I can say however that the spicing our language with such hard words, as *presumptuous*, *preposterous*, *unwarrantable*, &c. proves any thing but the presence of the *fortiter in re*. It is true some people think this very talented writing. What does your correspondent mean when he says I have tampered with the word of God? Did he consider the awful import of his words, when he charged a brother Missionary with such a crime; and in a case too, where he himself substantially states my own views? I will not wax very wroth about the matter, and write bitter words against T. S., because I fully believe this to be a *lapsus pennæ*, and that he does not mean what he says. When we wax very wroth, I believe the public have very little sympathy with us—many laugh and others pity us. We are told that every thing I had advanced has been met in the former papers under the signature of T. S. My own private opinion is rather different, but as we both are young Missionaries, it is much more modest and becoming to let the public

decide on the merits of what we have written. It will decide much more impartially and fairly than we can. I will not arbitrate between Mr. Sutton and T. S., but I cannot refrain myself from saying that I read with much pain what has appeared in your last number.

I now beg leave to retire from this controversy with perfect good-will and Christian affection to my opponent. For his own sake I deeply regret he should have such low and unjust views of the labours of the great majority of his brethren, while they think highly of his. Nothing said against my arguments, I assure you, will induce me to write another line on this controverted subject.

I am, dear Sirs, yours truly,

J. K.

Benares, March 9th, 1841.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

It really appears to me that your recent controversy, so long continued, in which the use of vernacular preaching and teaching is as it were pitted against the sound education of a few through the medium of the English language, is characterized by as much infirmity of feeling as soundness of argument. Why is the one opposed to the other? Why do we hear the hands crying out to the feet, *We have no need of you?* The most enlightened friends of vernacular education, as affecting the mass of the people, are at the same time most fully impressed with the immense importance of a sound English education, in connection with the cultivation of the vernaculars as the *medium* through which they are to detail European knowledge to their countrymen, as well by translations and original compositions, as by preaching in the native languages of the country. The profound Robert Hall, to whose truth and eloquence many will bow, has some very beautiful remarks on the *vexatious question*; at least it evidently is so to many. He says,—“Christianity was ushered into the world with the injunction, *Go and teach all nations*, and every step of its progress is to be ascribed to instruction. With a condescension worthy of its author, it offers information to the meanest and most illiterate; but extreme ignorance is not a state of mind favourable to it. The first churches were planted in cities (and those the most celebrated and enlightened), drawn neither from the very highest nor the very lowest classes; the former, too often the victims of luxury and pride, the latter, sunk in

extreme stupidity ; but from the middle orders, where the largest portion of virtue and good sense has usually resided. In remote villages, its progress was extremely slow, owing, unquestionably, to that want of mental cultivation, which rendered them the last retreats of superstition ; insomuch that in the fifth century, the abettors of ancient idolatry began to be denominated *Pagani*, which properly denotes the inhabitants of the country in distinction from those who reside in towns. At the Reformation, the progress of the reformed faith went hand in hand with the advancement of letters ; it had every where the same friends and the same enemies, and next to its agreement with the Holy Scriptures, its success is chiefly to be ascribed, under God, to the art of printing, the revival of classical learning, and the illustrious patrons of science attached to its cause. In the representation of that glorious period usually styled the Millenium, when religion shall universally prevail, it is mentioned as a conspicuous feature, that *men shall run to and fro, and knowledge shall be increased*. That period will not be distinguished from the preceding, by men's minds being more torpid and inactive, but rather by the consecration of every power to the service of the Most High. It will be a period of remarkable illumination, during which *the light of the moon shall be as the light of the sun, and the light of the sun as that of seven days*. Every useful talent will be cultivated, every art subservient to the interests of man, be improved and perfected, learning will amass her stores, and genius emit her splendour ; but the former will be displayed without ostentation, and the latter shine with the softened effulgence of humility and love."

Yours faithfully,

Calcutta, 14th March, 1841.

Z.

IV.—*Resolution of the Missionary Conference, March 2, 1841, in reference to Native Catechists and private Christians.*

"In consequence of certain glaring cases, which have been reported to the Conference, the members have unanimously resolved for themselves, and earnestly recommend to all their Brethren in the Missionary field, scrupulously to abstain from engaging in the work, as teachers, catechists or otherwise, any individual who has been discharged for ill conduct by another Missionary, without previous inquiry, and full proof of contrition and penitence. And further that it is most injurious to the cause of Christ, to receive, without previous investigation, any professing Christians that have been members of another Communion."

V.—*Propositions regarding Marriage and Divorce, chiefly as they affect native converts to Christianity.*

On the importance of the Institution of Marriage to the peace and well being of Society it were idle to dilate. Contemporaneous with the origin of man, it has survived the wreck and ruin of the fall. Scarcely any tribe, however barbarous, has been known wholly to disregard it. And in the progress of Society the due observance of it, has ever been found at once a cause and a consequence of advancing civilization.

It cannot therefore be without the deepest injury to any community, should any class or classes be found to exist therein whose intermarriages, and all the grave and momentous interests which these involve, are wholly unprovided for; and, consequently, wholly unregulated by any recognized law. But such is the state of things in India. For British-born subjects, Muhammadans and Hindus, laws have been framed and promulgated. But for individuals of other races, whether pure or mixed, and more especially, the large and constantly increasing body of natives who have renounced their ancestral faith, no laws whatsoever have been enacted by any established authority.

The deplorable consequences of this absence of all law on a subject so intimately interwoven with the best interests of man has long been sincerely lamented by the friends of native improvement; and by none more so, than by the Christian Missionaries of all denominations. In Calcutta, in particular, these have heretofore united for the purpose of endeavouring to secure some commensurate remedy for the great and the growing evil. In January, 1835, after repeated discussions, they published the result of their deliberations in the form of six propositions—accompanied by brief but able explanatory notes by the acting Secretary, the Rev. W. S. Mackay.

No authoritative measure having yet been founded on these or any other propositions, the subject, in so far as it concerns the case of converts to the Christian faith, has again been taken up by the Missionary Conference; and, after reiterated discussion at successive meetings, has been handed over to the Standing Committee for its final and digested report. Accordingly, the Chairman of that Committee begs leave now to report as follows:—

I. The Bible being the true standard of morals to a Christian Government, and its Christian subjects, it ought to be consulted in every thing which it contains on the subjects of marriage and divorce; and nothing ought to be determined evidently contrary to its general principles.

Note. This, with a slight alteration, is the second of the original propositions already referred to; and is too self-evident to require any comment.

II. It is in accordance with the spirit of the Bible, and the practice of the Protestant Church, to consider the State as the proper fountain of legislation in all civil questions affecting marriage and divorce.

Note.—This is the first of the original propositions which the former Secretary pronounces “nearly a truism.” “No marriage or divorce,” continues he “is legal, unless it be according to the law; and whatever the law enacts, or even recognizes, is to be held valid: thus the law practically *defines* marriage and divorce. It may define wrongly, and place them on other than a scriptural foundation; but so it may do in regard to every thing with which it meddles. Under these circumstances, the duty of the Christian is plain. He needs not to seek for such marriage or divorce as is forbidden by the Bible, though legally free to do so: and if the law refuses what the Bible allows, he must submit to its ordinance. (Romans xiii. *passim*.)

The duty of the minister is a little more complicated.

Though the state may tighten or loosen the marriage tie, more than the Bible sanctions, it is plain enough that it has no power to force him to use improperly the authority it may have delegated to him; and accordingly, it may be his duty in certain cases to refuse both marriage and divorce. But it seems impossible to deny the validity of either, when sanctioned by the state, on the ground of its wanting the authority of Scripture: otherwise, as Christians are commanded to marry only in the Lord, we would be unmarried nearly the whole world. The law, for instance, might allow two persons to marry within the forbidden degrees of relationship; but, however much he lamented this, no Christian minister would feel himself at liberty to remarry one of those persons to a third party, while the other was still alive, and the *legal* union undissolved. If the contracting parties were Christians, and aware of their guilt, it would be a case for church discipline; but in other cases, surely common sense and charity require, that the offenders should be excused. To conclude, marriage and divorce are to be held legal and valid, when recognized in any way by the state; but there may be cases, where though the Christian allows the legal right, he denies the moral rightness: it is his duty to suffer them, but not to form or share in them, to bear his testimony against them, and to search the Scriptures, that he may be enabled to choose his own path aright.”

III. A mere contract, oral or written, between the parents of two parties, proposed to be united in wedlock, without the actual celebration of the marriage ceremonial, not being regarded by the natives themselves as of the essence and validity of marriage, ought not to be so regarded by the Christian Church or the Christian legislature.

Note.—It is found on inquiry that such contracts are occasionally entered into; but that they are not held by the contracting parties themselves to be of the essence or validity of actual marriage. Either parent may renege from his promise,—only the party so resiling is liable to reproach or disgrace.

IV. When the marriage ceremonial, authorized by Hindu and Muhammadan law and custom, is formally celebrated between the parties, whatever be their age, we are called on by reason and Scripture to regard such marriage as *civilly* and *legally valid*, and, consequently, its obligations as mutually binding.

Note.—It ought ever to be borne in mind that marriage is a contract, *both civil and religious*. As its essence seems to consist in the union of a man and woman, who are *pledged to live together as husband and wife*, its *validity* cannot depend on the *mode* or *form* of the *ceremonial* by which it is ratified. That ceremonial may be wholly civil, or partly civil and religious,—and it may vary indefinitely with the manners, customs and sentiments of different nations in different ages. In every country, whether civilized or barbarous, there is some act, form, or ceremony, which is generally held to constitute marriage and to legitimate the children. When the question therefore is raised, whether we, as Christians, are called upon to regard those marriages as valid and legally binding, which are considered as such, by the tribes or nations to whom the married parties belonged at the time when the matrimonial alliance was contracted and the matrimonial rites duly celebrated?—it is humbly submitted that we are so called upon. The very expression of the Apostle “*unbelieving wife, unbelieving husband,*” i. e. *heathen wife, heathen husband*, of necessity imports that he regarded them as *legitimately*, husband and wife, while in their heathen state—because so constituted and accounted by their own customs and laws. So our Saviour, when he says, “*What God hath joined together let not man put asunder,*” seems to imply that those were “*joined together by an ordinance of God,*” or lawfully married, or were so united and regarded by the laws and customs which prevailed in his time, though none of the parties had then become believers in Christ.

V. Renunciation of Hinduism or Muhammadanism being regarded by Hindu and Muhammadan law and usage as tantamount to civil or legal death, the non-renouncing party is at liberty to treat the other as repudiated or divorced; but the Christian convert is not entitled to avail himself or herself of the Hindu or Muhammadan law, and regard his or her voluntary renunciation of ancestral faith as *of itself* releasing him or her from the obligations of the previous conjugal alliance, or as rendering him or her free at once to contract another.

Note.—The law of the unbelieving party may entitle it to regard the other as civilly dead or legally repudiated. But the law of the believing party does not entitle it to regard the other, as, *ipso facto*, civilly dead or legally repudiated. A change of religious opinion does not, according to *Christian law*, dissolve any previously contracted bonds or obligations. Should the unbelieving party, therefore, not avail itself of the conceded right or permission of its own law, but still *think it good or well* (Συνευδοκει) i. e. consent, wish, or will, to live with the believing party, and discharge, as before, the duties of husband or wife, it is concluded that the latter or believing party is bound by the previously contracted obligation, to treat the unbelieving party as husband or wife, precisely as if no change of religious sentiment had taken place. See 1 Cor. 12, 13, 14.

VI. If the unbelieving party wilfully desert or appear obstinately to refuse to live with the believing party, as husband or wife, such wilful desertion or continued refusal being presumptive evidence of a real or an intended divorce, it is supremely desirable that some legal plan or measure should be devised for universal adoption, whereby the believer might satisfactorily ascertain whether he or she has been definitively cast off or formally repudiated.

Note.—This proposition assumes it as indisputable that in no case whatever save that of adultery, is the believer entitled to use for divorce (see Matt. xix. 6—9, and 1 Cor. vii. 10, 11). Whether the Hindu or Muhammadan law declare a renunciation of Hinduism or Muhammadanism to be, *ipso facto*, a just ground of divorce or not, the law of the Christian utterly disclaims the validity of any such ground. Accordingly, if the unbelieving party be willing to abide by the antecedently formed nuptial bond, the believer has no option—no alternative—as, in that case, there neither is nor can be, any dissolution of the original marriage. But, if, in consequence of the permission and sanction of Hindu or Muhammadan law, the unbeliever *depart*, i. e. separate himself or herself—in other words, finally and formally cast off, repudiate, or divorce the believing party—the latter, *not being in this case the divorcer but the divorced*, must be accounted as freed, by the wilful and deliberate act of the former, from the ties and obligations of the previous matrimonial union; and, consequently, at liberty to contract another (see Cor. vii. 15.) From the present constitution of Hindu society, however, and the entire want of any legislative enactment on the subject, it is often impossible to learn the real mind of the unbelieving party; particularly, if that party be the wife. She may be herself in close confinement in her father's house, or in that of some other friend. Her husband, on his conversion, becoming an out-caste, may be positively debarred all access to her. How then is he to discover her own mind—her own unconstrained will or desire—concerning the continuance of her conjugal alliance with himself? How is he to know whether she is obstinately bent and determined to avail herself of her own law, and so to disown and repudiate him for ever?—or, whether, from natural affection towards him or any other cause, she is willing to forego the right and privilege conceded by her own law, and consequently willing still to live with him, in conjugal union? Some authorised plan or method by which these important points can be legally ascertained, without doing unnecessary violence to natural feeling or national custom seems imperatively demanded alike by the conditions of private and social well-being, and the pressing exigency of circumstances.

VII. It is therefore humbly suggested, that, in order to ascertain the true sentiments of the unbelieving party, the magistrate be authorized on petition of the believing party to have the former, (being at least 14 years of age, in the case of a male, and 12 in the case of a female,) brought before him, in open court, or in his own private house, or in any other convenient place, there to be questioned in the presence or hearing of the petitioning party and friends, as to his or her willingness or unwillingness to live with and be considered the husband or wife of the latter—that, if the unbelieving party be found will-

ing thus to live with the other, he or she be at once pronounced at liberty to do so, and immediate steps be taken to ensure the consummation of such voluntarily expressed wish;—but that, in the event of a positive refusal on the part of the unbeliever, at the *first* examination, the same party, (after the lapse of at least a twelvemonth, during which there may be ample scope for reflection on the one hand and conciliation on the other,) be again brought before the magistrate and similarly interrogated as before—that, after all possible means of conciliation have been tried, should the refusal be still persisted in, the fact be publicly announced and officially recorded—and that a copy of such record, countersigned by the magistrate, be furnished to the petitioning party, as the voucher of a legal divorce.

VI.—*Murder at Dinájpur.*

We have before announced to our readers that a native preacher connected with the Baptist Missionary Society's station at Dinájpur was deliberately and wantonly murdered by a band of armed natives. We have also laid before them the fact of a murder having been committed in the district of Krishnagarh on the person of a native Christian. The parties implicated in these murders have not as yet been brought to justice, though we hope both the cases will be fully investigated with a view to the administration of justice. Their investigation will, we are confident, bring out facts of the most appalling nature—facts which if they but once find their way to the British legislature will excite a feeling as deep if not deeper than ever existed on the all-absorbing question of slavery and the slave trade. The state of the police, the administration of justice, and the whole social economy of the courts in the mufassal imperatively demand the prompt legislative interference of the Government. That matters should have been so long permitted to exist as they are is only matter of perfect astonishment; and that the natives should have sustained their sufferings with patience is a strong proof of their extreme depression as a people, than which we may search in vain for a paralleled in the annals of History. The powers that be have ever shown a most astonishing degree of sensitiveness in reference to missionary operations. They have professed to be alarmed lest interference with the religious prejudices of the natives might excite to rebellion. They have nothing to fear from Missionary or any other influence if the people will tolerate and be patient under such multiplied social and politi-

cal wrongs as we have become acquainted with in our brief career in India. We believe the Government of India to be one of the best intentioned in the world, with the very worst executive. It is not the intention but the non-execution of that intention which inflicts such irreparable mischief on the poor oppressed and wretched ryots. It is especially however with the bearing of all this on Christianity that we have to do, though we trust we shall never be backward to plead the cause of the oppressed heathen or Musalmán inhabitants of India. Without at all wishing to invest the murders referred to with the character of direct religious persecution, we may trace them directly to the influence of Christianity; and if the present cases be allowed to pass without the strictest investigation, they will leave no Missionary or Native Christian (especially in the mufassal) sure of his life or property for a single day.

Native society, notwithstanding the flattering testimony of Sir Charles Forbes, is proverbially corrupt, and not the least corrupt portion of it is the police. So long therefore as all are equally open to bribery and corruption, and things remain as they are, little do the heathen care whether the people become Christians or Muhammadans—if they still remained corrupt; but Christianity wherever it effects a lodgment in the heart of man will lead him not only to cease to do evil himself, but it will also prevent him from aiding others in the practice of that which is either politically or morally wrong. Moreover Christianity will not allow its recipients to sanction idolatrous worship or to accede to idolatrous national practices. Now the manner in which many of the exactions are made from the poor is through the medium of idolatrous national customs. The ryots of a zemindar must offer him tribute at a shráddha or wedding or other ceremony connected with heathenism, which is not a part or parcel of any direct agreement, but merely a practice connected with mere superstitious and idolatrous customs—a mere scheme for exacting from the people that of their substance which could not be hoped for in a legitimate and direct manner. Moreover wherever Christianity holds an influential place in the heart of the Christian, be he European or Native, it will not allow him to witness oppression and suffering inflicted on the weak with impunity. The very genius of Christianity forbids this, be it inflicted either by the highest authority or the meanest serf. Christianity from its very nature and tendency must be the refuge for the oppressed and injured, and so it ever has been, its ministers and most devout people have been found ever ranged on the side of the slave. The ears of her most consistent followers are like un-

to the ears of God, ever open to the cry of them that are held in bondage or treated with injustice. Our holy faith moreover teaches us, while we feel for others and seek to redress their or our own grievances, to bear long ourselves under political disabilities and to exhort others equally suffering with ourselves to patiently wait until a legal remedy can be applied to their wrongs. We think these remarks will find a ready and ample corroboration in the conduct of the Missionaries among the slaves of the western isles and the aborigines of Southern Africa. Had it not been for the efforts of the Missionaries long ere this the political volcano would have burst in these districts spreading desolation on every hand. The result of their influence has been peace and hope. Nor will the preceding remarks be found less applicable to the following correspondence connected with the Dinájpur murder. The object of the correspondence is to trace the murder to its original and true source ; but it also develops other facts which will, we doubt not, astound our readers as much as they have ourselves. Think of the house of a Missionary being *broken into and plundered because he would not satisfy the rapacity of the servants of a zemindar*. Think of this being repeated over a space of 12 years not less than four times, and but terminating in the attempted murder of Mr. Smylie and the actual murder of his devoted catechist. Mr. Smylie says in reference to these attempts—

“The *first* attack made on me, was shortly after my coming to Sádámahl, now near twelve years ago, and the cause was *money*. I had not given the servants of the zemindar any money, nor had I ever thought of so doing, they therefore intended to frighten me out of it, and to accomplish their end they prepared many bambu bludgeons. I was told of what they were about and knowing myself to be innocent, I went out to where they had collected, taking no one with me. I reasoned with them and they went away ashamed of themselves.

“The *next* time they attacked my house, and carried off all the money they could find, in fact all I was worth.

“The *third* time they took no money but clothing to the amount of about Rs. 200.

“The *fourth* time they took only a few articles.”

This too in a free country, under British rule and on a British subject, a minister of the Gospel and on the testimony of all parties a peaceable citizen. Could Damascus be worse—or the rule of Mehemet Ali exceed this ?

Mr. Smylie next adverts to what he and the other parties at the station deem the true cause of the murder. He writes as follows—

“I will now endeavour to shew you some of the causes which led to this painful and trying time. Some few years ago there was a heavy tax

levied at the Nek-mard melâ; every poor man who purchased a bullock had, after paying for the animal, to pay four pice to each rupee. The land on which the melâ was held and paid for by the ryots, was rented to those who came to it at a rupee per cubit. Oppression of every kind was dealt out with the most bountiful hand; many poor people intreated the Native Missionary to get me to mention it to the magistrate. I did so and in a few days afterwards he wrote to me officially, requesting me to state what I had seen. I did so, not knowing that he intended to lay what I said before Government, who declared that they had never received any thing by way of a tax from the melâ. It was of course put a stop to, and the court officers, &c. who made out the rent chitties were by no means pleased. Thieving and oppression were the only things that seemed to thrive in the melâ and all was done in the name and for the sake of the *Hon'ble Company*—so the poor were told.

“About the same time came up the cry of the poor on account of the base coin. I again stepped forward. It was put down, numbers were taken and imprisoned and the people were not unthankful, and Buda was rewarded by the magistrate, Mr. Bentall. *B. at this time refused a bribe of 500 rupees.*”

Think of the exorbitant rental for the land—one rupee per cubit, and also of the shameless extortion of four pice on the rupee to the myrmidons of the police, and this in the name of the Company! Is it not matter of perfect astonishment that these people do not break forth into open insurrection! and this practised too not far from the habitation of the Executive officer!! The facts referred to in our previous remarks are also corroborated in the unsuccessful attempt to bribe the Native preacher. He would not connive at the wickedness of the parties, and pays it with the forfeit of his life!! Again, we learn that—

“The next case was this. Some cruel oppressions the Mahájans were in the habit of practising on the poor, such as setting a large sugar boiler of iron on the head of those who could not satisfy their desires with money and making them stand in the blazing sun till their brains were ready to boil—but permit me to draw the curtain.”

Now we have heard of the horrors of the Slave trade, and of the tortures of the Inquisition, but verily neither the one nor the other could far exceed this in cruelty. Can Mr. O'Connell or George Thompson use language too strong in reprobation of such practices as these? We shall at present content ourselves by an extract which will shew the spirit indulged in by the native officers, and the fear that they are in some measure implicated in this matter. Mr. Smylie says—

“The rent-free land belonging to the mission is on the other side of the river. The man from whom we bought this land is one of the leaders in the late foul affair. I believe he had an idea that if B. was gone we could never hold Sádámahl, therefore the late exultation, ‘Ah now your Sádámahl will become a jungle; if you do not leave it they will burn you out of your houses.’

this was the language of the Thánádár even to myself, and when I refused to let him have my servant he told me he would hand me up to the Superintendent of Police. I gave up my servant, and shame or some thing else moved him to send him back shortly after."

This from a Thánádár !

We simply add to these extracts the testimony of a gentleman who has voluntarily written on this subject.

"I take the liberty of addressing you on the subject of the murder of Buda, the Native Missionary at Sádánahl. Five out of a gang of 40 or 50 have been made over to the Sessions Court ; the rest are at large to renew their attack either on the Rev. Mr. Smylie, or any assistant he may send. From all I have heard, I am convinced the poor man fell a victim to a deep laid scheme, and that if the case was properly investigated into, the police would be found to be deep in the plot. I am led to this conclusion from the fact that Buda in a great measure prevented extortions on the poor ; it was through information obtained from him that a gang of coiners were detected and broken up, as well as a check put to a villainous system of extortion that existed at some large fair. From all I can learn the harpies about the Court combined with the poltroons of police to make it appear to have originated in a spirit of fanaticism. This is not the fact ; and I feel convinced that if a proper inquiry was instituted the plot would be divulged : at any rate should the greater part escape with impunity it will embolden them to fresh acts of aggression against the Rev. Mr. Smylie or his little flock to cause their dispersion."

Who on reading these statements does not exclaim, "Tell it not in Gath !" Is it possible that such things can be practised with comparative impunity ?—Yes ; nay worse in the Krishnagarh case the evidence of fifteen Christian witnesses was rejected by the magistrate on the ground that they were Christians, although they swore to the fact of the murder and the identity of the murderers. In that district we understand too tortures the most revolting to humanity, have been inflicted by some zemindar on the Christians, for the purpose of forcing them to swear contrary to the truth. We trust that we shall be spared going further into these matters by the prompt and effectual administration of justice. Otherwise we have but one course open to us, and that is to lay these and other cases of oppression now experienced by the Native Christians as such, before the British people. Our hope is however in God, and to him it is first and above all that we look for aid and success. May He grant His blessing.

VII.—*Temperance Society.*

We are gratified to learn that an effort is about to be made in Calcutta to aid the cause of Temperance. We are still more gratified to find that the effort about to be made is such as will be calculated to ensure the co-operation of all the rational and Scriptural advocates of "moderation in all things." The evangelic standard set up

by the proposers of the Calcutta Society is to us the brightest feature in the attempt to rescue men from the degrading influence of intoxicating drinks. It is the ground on which we rest the hope of the Society's success. It will enable the advocates of the institution to appeal to man, not on the low and questionable motives which have but too often been presented to them as inducements to desist from the use of ardent spirits; but to the high and holy motives of the blessed gospel—in connection with which the direct and powerful influences of the Spirit of God may be confidently expected. Where these are experienced, the man will not be rescued for awhile, or be held in doubtful suspense as to his sobriety, but being clothed in his right mind and viewing himself and his former practices, not in the light of man's judgment but of God's, he will be sober and watch unto prayer, even to the end. All other reformations are doubtful and precarious; this permanent and sure.—The *catholicity* of the Society is another feature in its constitution which merits our approbation. It provides a means by which the advocates of a pledge as well as those who conscientiously dissent from such a measure may rally around one common standard, for the purpose of reclaiming the drunkard from his deadly sin, and warning the beginner, at the very outset of his career, of the evil of the path he would tread, and thus save him from a multitude of sins. We do most sincerely entreat all those to whom the cause commends itself to lend their aid to these laudable efforts to do good. Let all differences be merged—let neither sectarian differences, nor the intemperance of temperance advocates mar the good work. Our hope is, that the Calcutta Society will be found a rallying point for temperance advocates of every shade of opinion. May Satan not accomplish his purposes by dividing the strength of those whose object is one; and that object so truly worthy the united efforts of the whole church. We have much pleasure in placing the following remarks on the principles of the proposed Society from our contemporaries the *Friend of India* and the *Christian Advocate*. It is gratifying to us to find our contemporaries cordially recommending the Society to public patronage. We do hope that the reply to the Teetotaler from the *Advocate* will be the last that will be required on that head, and that should a temperance journal be started that its pages will not be occupied by bitter and waspish controversies, on the points of difference between the true friends of the cause, but with useful information as to the progress of temperance in the world. The mere agitation of the subject alone without any test or membership must effect and has achieved much good. Drinking usages which were common twenty years ago are now banished from society; in fact we doubt not but that the influence of the Societies in the mere agitation of the subject has been as great if not greater beyond their immediate pale than it has been within it. The interested may ridicule, and the victim of spirits scoff at the effort, but it is one which will produce a vast and beneficial reformation on the public mind in reference both to the nature and use of stimulating drinks.

[From the *Friend of India*.]

“ We accidentally omitted last week to publish the proceeding of a meeting which has been held in Calcutta for the formation of a Temperance Society. They will be found among the extracts of the present week. It has always appeared singular, that while these institutions were spreading throughout the world, and so materially ameliorating the condition of mankind, the Metropolis of India should be without one. We think the omission is to be attributed in some measure to the aristocratic frame of society, and partly to the general spirit of moderation in the use of spirits, which we are happy to perceive has, for some time past, characterized it. Compared with former times, Calcutta is a temperate city; and to the improvement of public habits in this respect is to be attributed unquestionably the great improvement which is visible in the general health of its inhabitants. It is rarely that a European quits India now with the boast of having drank claret enough to float a seventy-four. Deep drinking, which was so prevalent in the first half of the last forty years, and which consigned so many of its victims to a premature grave, has in a great measure gone out. We do indeed hear an unpleasant whisper of its having revived, within the last two or three years, with the increase of general amusements; but we are very loth to admit the fact except upon clearer evidence.

“ Be that as it may, the non-existence of a Temperance Society in Calcutta has hitherto been owing chiefly to the idea of its being redundant. Nor do we attribute the present movement to any impression that the evil of intemperance is growing in the higher and middling walks of society; but to the very laudable desire of forming a Society in the metropolis which shall become a centre of beneficial influence, and assist in spreading right views and healthful habits through the various stations of the country. The Society which it is now proposed to establish, will thus unite in one body all those who consider intemperance, as the source of more misery to the family of man than the heaviest taxation, or the most galling political oppression, or the most sanguinary wars. The Society will be affiliated with all kindred associations throughout the Presidency, and stimulate and increase them by an active correspondence. It will become the instrument of diffusing information on the important object which forms its bond of union, and be enabled to present to the public a combined view of the general progress of the cause.

“ We are happy to find that the Society is not to be a Total Abstinence Society; that it proceeds upon the principle of a temperate use of wine, and eschews only ardent spirits. There are some in India, with whose ideas these moderate principles will not square, and who will stigmatize them in no very temperate language. But let the friends who have now associated themselves together, be assured, that the establishment of a Total Abstinence Society would have been impossible in Calcutta. It is true that one might possibly have been organized by a small band of ultras, and that advocates might have been found even for the principle of refusing the use of wine in the Eucharist; but it would have obtained no public support, and must soon have been numbered in the Bills of Mortality. It is not by a crusade against all the innocent usages of society that its best interests can be promoted; and the plan which has now been adopted of establishing a Temperance Society upon temperate principles, is that which promises the widest and most permanent success.”

From the *Calcutta Christian Advocate*.

“ On Wednesday the 10th ult., a special meeting of the friends of Temperance was held at the Town Hall, to take into consideration the propriety of forming a Temperance Society for Calcutta. The following gentlemen were present. The Venerable the Archdeacon, Rev. Dr. Duff, Rev. Messrs. Gogerly, Boaz, Innes and Long, Dr. Corbyn, and T. Ellis, Esq. The Ven'ble the Archdeacon presided. After much serious deliberation the following resolutions appeared to embody the sentiments of friends present:—

‘ I.—Agree to form a Society to be designated, *The Calcutta Temperance Society*.

‘ II.—That the object of this Society be to advocate the propriety and necessity of abstaining wholly from the use of ardent spirits, and of being scrupulously and systematically temperate in the use of all other liquors—and to enforce the observance of such temperance in the use of God’s bounties by an appeal to all manner of motives—evangelic and otherwise.

‘ III.—That as one of the subordinate means for securing the end in view individuals be invited and encouraged to sign a voluntary agreement to act in accordance with the declared ends of the Society.

‘ IV.—That individuals conscientiously objecting to a pledge, but yet fully approving the objects of the Society be deemed eligible as Members by their co-operation with the Society in its various efforts to promote temperance.

‘ V.—That a public Meeting be held for the formation of a Society in the third week in April. The Bishop of Calcutta to preside.

‘ VI.—That a *Provisional* Committee be formed for carrying out these purposes consisting of the gentlemen present, with the addition of Colonel Powney, Colonel Barton and Lieutenant Butler.

‘ VII.—That the Rev. J. Long be the Provisional Secretary.’

“ We suspect there are few save the interested and the intemperate but who would willingly lend their aid to check the progress of intemperance provided a rational medium were provided. The mischief has hitherto been that Temperance advocates have been amongst the most intemperate of all advocates, while the extremes to which the principle has been carried by many has cast discredit upon a really good cause. We therefore hail with pleasure the rational and temperate resolutions passed by the Provisional Meeting, and trust they will be carried into practice at every stage of the Calcutta Society’s progress. But not only are we gratified with the rationality of the resolutions, but also with the fact that the Calcutta Society is not to confine its appeals to men to those low motives which have but too often been made the standard of Temperance operations. The highest of all motives is to be made the chief spring of the Society’s operations. This is as it should be, for without this it must fail of success—with it, if ever it be accomplished, success must obtain. The object of all such institutions is, we opine, to effect a radical change in public sentiment in reference to the properties and uses of ardent spirits, in order that they may be placed on the Apothecaries’ shelves in the position they should ever have held, viz. as medicinal poisons. When we consider the mass of evil which has resulted from spirit-drinking in the world, and in India especially on the European community, and add to this the fact that the native community have begun to adopt the debasing practice from the British, surely we shall need no further incentive to urge us to aid in every way the effort about to be made for the prevention of the increase of the sin of drunkenness in India. One of the means to be employed by the Calcutta Society is, we understand, a Temperance Tavern, to which the members of the different Societies in the mufussal or in Calcutta may resort while in the city. A periodical advocating the interests of the Society will, we believe, be also established.”

“ Our readers will find in another page a letter from a Teetotaler on the proposed constitution of the Calcutta Temperance Society. We have inserted it, first, because, we are anxious that every man should be heard in defence of his principles without they involve a wilful contradiction of God’s truth : and, secondly, because it is a temperate specimen of the very intemperance too often displayed by the advocates of teetotalism, not against those who scoff at the efforts of good men to check the progress of intemperance, but against those whose object is one with the upholders of total abstinence, though they conscientiously believe other means beside that may be employed for effecting the desired object. It is this kind of intemperate advocacy of a good cause which has, we are confident, materially retarded its progress, divided its strength, and induced many

well-disposed persons to withhold their aid from institutions which are set up as the standards of right and wrong for every man's conscience. Our correspondent and his friends may think a pledge and total abstinence the best means for effecting the object—others do not approve either the pledge or total abstinence; but on his own principle of not eating meat so long as the world stands if it offend his brother, should he set up the pledge which is a thing of man's ordering as a stumbling-block to another man's conscience? Or will it justify him in saying that those who as conscientiously abstain from signing a pledge as he may from taking ardent spirits or wine, do it because they are 'lovers of themselves,' or because they wish to indulge in wine, or beer, while they would deprive the poor man of his ration of spirits. Such a line of argument must and will do much harm to the good cause in which we are mutually engaged, and we entreat our correspondent and his friends to cease from pursuing it. It can do no good—it must do harm. Our correspondent appears to labor under some degree of misapprehension as to what constitutes membership in the Temperance cause. We think it consists in a hearty and practical co-operation with the friends of Temperance to suppress the practice of drinking, by enlightening the public mind in every possible way as to the real tendency of ardent spirits, and in every way to discountenance intemperance by their practice. Now we cannot see that a pledge is essential to the constitution of membership in such a Society. The best pledge is hearty practical labor in the cause—principle is the only pledge that will effectually bind a man: where this is absent all the pledges in the universe will not effect the object we so ardently desire. Let all those who are favorable to Temperance but unite to preach and distribute tracts on the subject, and exhort men both by precept and example—let them do this, and not quarrel and dispute about pledges or as to the extent to which each man's conscience will allow him to go in this matter—and they will, they must effect a great and permanent change in the opinion of society on the subject of ardent spirits and the use of all stimulating drinks. We offer these remarks in the spirit of Christian love, and trust they will be read in the same temper, for we are anxious, and we do hope, notwithstanding the unfavorable prophecy of our correspondent in reference to the Calcutta Society, that the rationality of its principles will tend to unite all and rescue a good cause from much reproach. We are anxious that the cause of Temperance in Calcutta should not be disfigured by the intemperance which has but too unhappily distinguished it in other places. Let all but determine to rally round a gospel, evangelic standard, and we shall soon find differences healed, scoffing cease and union the bond of strength and the harbinger of success complete.

VIII.—*The Cooly Trade.*

We have promised to watch the operations of this traffic, and in accordance with that promise we proceed to notice the last report of the examination of returned coolies by the Chief Magistrate. The batch consisted of 44 coolies. The average of earnings brought back by them is much as in our former estimate, and their account of their treatment much the same. The examinations were taken before the Chief Magistrate, and on his opinion of the evidence we apprehend is to be decided the propriety or impropriety of exporting coolies to the slave colonies. We mean no personal disrespect to the Chief Magistrate in this, but he and all must know how little dependence is to be placed on the testimony of a Native if he

have it in mind that he has to please his superiors, or the *bará sáhib*, and yet with this disposition to cringe the present evidence is not in favor of the trade. We again submit to the consideration of Government whether such evidence, taken under the immediate auspices of one of their own servants, ought, except in a limited degree, to influence them in legislating themselves, or recommending others to legislate, on the subject. But we shall endeavour to discuss the Chief Magistrate's most extraordinary inferences from, and propositions arising out of, the last examinations. The Chief Magistrate states :—

“ 2. The bulk of these persons are *Dhángars*, and the statements made by them all, are calculated to shew that there is little use for prohibitions against persons of this class being allowed to better their lot by emigration.”

This proposition begs the whole question in dispute, viz., that the condition of the Cooly is bettered by his exportation, and certainly goes further than the Supreme Government will we suspect be inclined to go. They will, even if they see fit to sanction the trade, not think that *there is little use for prohibitions* or stringent regulations. We have shown in a former paper that the Cooly is not benefitted by his exportation. The average amount of savings even of those who have saved, is but about 12 annas per mensem. All state that they have been subject to beating, and many that their wages have been stopped when they were sick; that they have no accounts rendered them of their monies; and while they say they have no complaints that they are not disposed to return. They are separated from their wives and families, who it would appear from this report, are left to the tender mercies of their friends pending the return of their husbands. About 500, out of some thousands, have returned. Are the remaining thousands of deserted families benefitted by this arrangement? Are the families on whom they are thrown for support benefitted? Is it a course of proceeding calculated to improve the moral state of these people to leave a host of unprovided-for females dependent on the charity of brothers and fathers, who if the report of their poverty be correct (and it is one of the chief arguments for the trade) have little enough on which to sustain themselves, much less to keep the wives and families of their sons and brothers who are laboring in a distant land and from whom they receive no communications or even promise of support. It would afford us satisfaction to be favored with the amount of remittances made by the thousands which remain at Mauritius and Bourbon, who, according to the testimony of the *Courier*, are but too contented to remain. Can that be a system to be advocated by Christian men which could render men contented to remain at Mauritius while their wives and offspring are, for aught they know, perishing or dependent upon the frail bounty of the poor *Dhángars*? We opine not. So much for the bettered condition of the Natives.

The next point referred to by the Chief Magistrate is as follows :—

“ 3. It has been stated that the desertion of families is a serious evil incident to the practice of emigration. My examination was directed to every individual's circumstances under that head. It will be seen in Nos. 5, 11, 12, 16, 17, 18, 28, 35, and 48, that his wife and family accompanied the emigrant,

and were aiding in making money—the purpose for which they went—and that in Nos. 21, 33, 34, 37, 39, 40, 45, 46, and 47, where the family was left behind, the Cooly had perfect confidence that his relatives would provide for them. Each expected that the relative would borrow money on account of the absent husband or father—to repay such loan they seemed to think their bounden duty.”

We know not what practice may obtain amongst Dhángars in this matter, but we strongly suspect there is no law which would warrant a man proceeding to the Mauritius and leaving his wife and children to the protection of brothers and fathers, or that “ God should care for them ;” and we are still further inclined to think that it will require much more foresight than we are possessed of with the evidence before us, to arrive at the same conclusion with Mr. McFarlan on this point. A few women accompanied their husbands and have returned. Remember the thousands who have been kidnapped, and ask, is this fair evidence on which to legislate?—We think not. Mr. McFarlan thinks that the expressions of the men are indicative of satisfaction and of a disposition on their part to support their wives and families in their absence. We shall simply quote the very words of the men, and leave every unprejudiced mind to decide this point. We take the cases especially referred to by Mr. M.—No. 5, says, that he had a wife and one child, they went with him : that he had been absent five years and all laboring, and yet they saved but 240 rupees—he says, “ *I cannot say that I will go back !* ” No ? not after obtaining 240 rupees ?—No. 11 had a wife and four children. The whole family saved 294 rupees in five years—*does not state whether he will return.* No. 12 says he was twice slapped with a cane when he would not work—he saved money—*does not know whether he will return.* This is a fair specimen of the married parties. How great the advantages ? Why did they not remain, and why will they not positively return to such an Elysium ? We are told that *the parties trusted that their families would be supported.* Let us hear. No. 2 says, “ *I have spent my money at Mauritius. I had a wife and three children at Solahdana—my wife's father and mother will take care of her.* ” This cooly had perfect confidence that his relatives would provide for them, he had spent all his money at the Mauritius, and yet he deemed it his bounden duty to repay the loan for their support!!!!—How monstrous. No. 4 says, “ *I left my mother, wife and children at Patna—I have not sent them any money—my brother will support them. I ran away from Patna—my brother will surely have supplied them.* ” This is in all truth cool enough.—A man runs away—leaves his aged mother, wife and children for five years—brings back a few rupees and says, surely his brother will have supported them. If so, he must be a better brother than No. 4 is either a husband or a son. No. 7 says, “ *I have a wife and three children—God will have cared for them.* ” He sent them 40 rupees previously to his departure. No. 10 says, he left behind him a wife and two sons—*there was no danger of their being starved*—but we are not told why there was no danger. This man brings back 300 rupees—he is one of the most favored. Supposing his family to have cost three Rs. per mensem he will have saved in five years but 130 ; but he does not know whether God or his brother or who has cared for them,

but there was no danger of their being starved ! No. 13 left a wife, he sent previously to his departure 18 Rs. !!—nothing since. No account given of who will care for her. No. 21 had a wife and nine children—he sent them 18 Rs. before his departure—nothing since—“the Mahájans would advance rice and stuff;” indeed ! they then must be very different Mahájans to any we have met with—he had a brother who would care for his wife and nine children. Nos. 22 and 23, both left wives under age—another source of misery and crime. No. 30, had a wife and child—his father and mother would care for them. No. 37, had a wife and family ; his *mother* would care for them. No. 39, had a wife,—*she may have left him*—if not he will pay. How satisfactory. No. 44, is a happy man—he has a young wife and no complaints.

We leave our readers to judge whether these men could have perfect confidence that their families would be supported. We have not found one expression of concern expressed by any of them on the subject. Each *expected* that the relative, &c. So may we expect to sit in the council of India. The 4th proposition is as follows :—

4. “The habits of the Sepoy caste, the Bearer caste and many others, are in strict analogy with this—the latter take service in Calcutta and the Lower Provinces, and return to their homes after several, sometimes 5 years’ absence, and no one ever thinks of preventing their taking such service for fear of the injury they might do their families by deserting them. No. 47 of these emigrants very justly said, ‘was it not on my own family’s account that I went to Mauritius?’”

The comparison is not equal,—this is all the difference, and a great difference ; in India the man is still in his own country, he can through his own connections transmit his earnings ; he may come when he pleases—he is bound to none—he can find his way to his home by his own unaided powers. In the Cooly case he is carried beyond the sea—kept for five years—cannot at least has not sent any remittance. The one is the act of a free man in a free country, his own—the other, the constrained kidnapped condition of a semi-slave. No. 5 of the Chief Magistrate’s propositions is to the following effect.

5. “It would be easy to arrange in future emigration that a part of the Cooly’s earnings should be sent to Bengal from time to time, through a corresponding House of Agency.”

This is the only relief to the mind in the whole report, for it holds out a faint prospect to the thousands of families who are left “to the care of God” and their brothers of obtaining at least some small portion of the immense savings of those who are too well off according to the *Courier*, to return for the purpose of ascertaining whether the Mahájans have advanced rice and stuff or not. We doubt however the practicability of this, the most humane of all the Chief Magistrate’s recommendations. What house will undertake to transmit to the Dhángar country the scanty savings of these poor fellows ? And if they should be so attentive to the interests of those whom they have designated the half-man half-monkey race, will they vouch for the reception of the monies by the needy parties ? Who will be their agents ? The duffadars, the Dhángar-hunters or native sircars ? Will the wives and

children obtain the earnings of their husbands and fathers? We opine not; for if the sirkárs cheated the men in Calcutta of their very blankets and lotás, how much more easily, and with how much greater impunity would they cheat and delude the still more helpless families of these far-away men. It is a curious fact that *not one* of these 44 who appear to have afforded such especial satisfaction in their examination expressed themselves as positively disposed to return. The vast majority explicitly refused—some did not know—none, no not one, said yes—not even the returned wily kidnapper (sirkár as he is politely called) himself. We believe all the recommendations in this and former reports are the offspring of a humane mind, but if they are to be acted upon, even on the testimony adduced, they must and will inflict irreparable injury on the unhappy people of India.

Our sincere hope is that this question will not be discussed or legislated upon in a party spirit, however powerful that party may be. It is too serious a matter to be interfered with either by the ties of private friendship, political influence or commercial aggrandizement. It is a matter we believe affecting the best interests of millions of the people of this continent, and as such it shall ever find in us a constant but we trust an upright and fair opponent. Establish the Cooly trade and you revive the Slave trade.

The real question is not the bettering of the condition of the people—nay, it should be put thus. *The interests of the decaying former slave colonies of Britain versus the freedom of the poor and already too much oppressed ryots of India.*

Poetry.

CHRISTIAN ASPIRATIONS.

(For the Calcutta Christian Observer.)

- Ask'st thou why, the world despising,
Unsatisfied with joys terrene,
The Christian soul delights in rising
To the world of bliss unseen?
- 'Tis not that earth affords no pleasures
Which he can taste with pure delight ;
It is that brighter far, the treasures
Known to Faith but not to Sight.
- 'Tis not that there are none around him
Whom his soul delights to love ;
It is that stronger ties have bound him
To the Holy One above.
- 'Tis not that he would bear no longer
The toil that is man's portion here ;
'Tis that he longs with powers far stronger,
To labour in a higher sphere.
- 'Tis not that here, in darkness shrouded,
He fails the hand of God to trace ;
'Tis that he longs, with eye unclouded,
To view his Maker face to face.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We have pleasure in announcing that it is the intention of the Directors of the London Missionary Society to strengthen their Missions at Benares and Mirzapore by the addition of two labourers to each station. Mrs. Paterson, the wife of the Rev. J. Paterson of Berhampore has arrived on the *Viscount Melbourne*, (after an absence of only sixteen months.) in improved health. Mr. and Mrs. P. have left for Berhampore.

2.—GOVERNOR GENERAL'S MINUTE.

We have made room for part of the Governor General's Minute on Education, and have done this as it marks an epoch in the history of education in this land. Hence we have deemed it worthy of a place in the *Observer*. Its length prevents our giving the whole or offering any comments this month, but we shall do so in the next issue. In the mean time we entreat the careful perusal of it by our readers, and shall be happy to hear from any of them on the subject—a subject involving the educational interests of one hundred millions of souls.

3.—VERNACULAR SCRIPTURES.

We are happy in announcing that the Calcutta Bible Society have made arrangements for obtaining the complete Bible in Hindustání. The Old Testament will be brought out under the superintendance of the London Missionary Society's Missionaries at Benares. The New Testament is also in progress by the brethren of different denominations at Benares. We trust the great Head of the Church will spare his servants to complete this important work. A specimen of the Bible in Persic Hebrew character, as read by the Jews in *Persia*, has been forwarded to the Bible Society. We sincerely trust the committee of that Society will be enabled to adopt it, for it is a version in extensive requisition by the "lost sheep of the house of Israel." A specimen of a translation also of the Bokhara dialect has been sent to the Society. The Oriya Bible is now in course of translation for the Society. Small portions of the Hindustání Scriptures in Persic character are being lithographed by the Bible Society. It is proposed to print the whole Hindustání Bible in Arabic character, as well as the smaller portions in the Persian lithographed form. A small edition of the Hindustání Bible in Roman character is just put to press. The friends of the Bible Society will gather from these items of intelligence that it is not idle, and that it demands the prompt and liberal aid of the friends of Christ.

The Baptist Missionaries in Calcutta have just issued the Pentateuch in Bengálí. It is an earnest of the whole Bible in that language as in course of translation by them. The typography is beautifully executed, and the compactness of the volume a strong recommendation. Of the literary merits of the work we need not speak; the character of Dr. Yates is a sufficient guarantee for its fidelity.

4.—BRIEF REPORT OF THE LADIES' BAPTIST MISSIONARY SOCIETY, FOR 1840.

This Society, which is a Branch of the Calcutta Baptist Missionary Society, was first formed in 1827, and for several years supported Missionary operations at Chitpur, both in education and the preaching of

the Gospel to the heathen multitudes. At the beginning of 1837, operations at Chitpur were reluctantly given up, as the great unhealthiness of the station rendered it impossible for the Missionary any longer to reside there. After Chitpur was relinquished this Committee gave its aid to the Calcutta Baptist Missionary Society in its general operations. As, however, the Rev. Mr. Ellis, who was formerly at Chitpur, in charge of the prosperous Seminary of this Society for the education of Hindu youth through the medium of the English language, subsequently removed to Entally, in the immediate neighbourhood of Calcutta, an Institution for the same object was commenced there in February, 1840, called the *Entally Native Institution*. The benevolence of a friend in England has supplied the means of erecting large and commodious school-premises, and there are now (February 1841, one year from its establishment) more than hundred youths on the register of the school. From the rapid increase of boys, and the increased efficiency of its management from the arrival of the Rev. G. Small, who is associated with Mr. Ellis, and it will probably soon increase to double that number.

The education imparted is decidedly Christian, through the medium of English, while close attention is given to their progress in the Bengálí language, without which they must evidently be ill-fitted to communicate the knowledge acquired to the mass of the people, who never can obtain any thing beyond a vernacular education. This will be seen by looking over a list of the books at present in use in the different classes.

First Class :—The Old and New Testament Scriptures ; Companion to the Bible ; Haldane's Evidence of Divine Revelation ; Milton's Paradise Lost ; Goldsmith's Geography ; History of England ; McCulloch's English Grammar ; Clift's Political Economy ; Scientific Class Book ; Simson's Euclid ; Bridge's Algebra, with Arithmetic, and English Composition. *In Bengálí* :—Bradjakissore's Bengálí Grammar ; Proverbs of Solomon and Bengálí Composition.

Second Class :—New Testament ; Companion to the Bible ; Lennie's Grammar ; History of Rome ; History of India ; Clift's Geography ; Outlines of Mechanics ; Geometry and Arithmetic. *In Bengálí* :—Book of Genesis and Keith's Bengálí Grammar.

Third Class :—New Testament ; History of Bengal ; Outlines of Ancient History ; Clift's Geography ; Lennie's Grammar ; Arithmetic and Dictation. *In Bengálí* :—Gospels, and Keith's Bengálí Grammar.

Fourth Class :—Third English Instructor ; Outlines of Ancient History ; Lennie's English Grammar ; Clift's Geography ; Arithmetic and Dictation. *In Bengálí* :—Parables of Christ.

Fifth Class :—Third English Instructor ; Elements of Grammar ; Clift's Geography ; Arithmetic and Dictation.

Sixth Class :—Second Instructor ; Elements of Grammar, and Arithmetic.

Seventh Class :—First Instructor, and Arithmetic.

Eighth Class :—English Alphabet.

The Committee feel that it is not now necessary to commend such Institutions as a very powerful means of enlightening the mass of the people, as well as of becoming the means of individual conversion from the errors and abominations of heathenism to the truth and service of the ever blessed God.

In conclusion the Committee would observe that this Institution is almost wholly dependant on local support ; its monthly expences amount to about one hundred and sixty rupees, and a debt has recently accumulated, to the extent of several hundred rupees. For the means

of discharging this claim and maintaining the Institution in a state of efficiency the Committee appeal to the liberality of the community. They conceive the Institution has strong claims for pecuniary support on all who seek the increase of knowledge, truth and righteousness, and especially "the truth as it is in Jesus;" and while they present their warmest acknowledgments for the liberal support hitherto rendered, they earnestly solicit their continued patronage. The object sought to be promoted is one which must commend itself to the heart of all who love the Saviour, who has testified that "it is more blessed to give than to receive."

5.—PRIZES TO NATIVE STUDENTS.

Some time ago an advertisement gave notice that four prizes of 80 Rs. each would be given to as many native students belonging to the public Schools in Calcutta. Examinations have been held for this purpose by the Hon. Mr. Amos and Dr. John Grant. We have only heard of the decision of the mathematical prize, which has been gained by Mahendralál Basak, a Christian student in the General Assembly's Institution. There were eleven competitors, and while the exercises of Mahendra were the best, Mr. Amos was so much pleased with all that he generously gave Rs. 200 to be divided equally among the ten unsuccessful competitors.

6.—AMERICAN ANNUAL REPORTS.

We have received by one of the last arrivals from the United States the Reports of the Temperance Union, Bible, Tract, Home Missionary and Seamen's Friend Societies, together with the Reports of most of the Foreign Missionary Societies. From these documents we gather, that the American Church has in some measure recovered from that state of depression which the mercantile failures had induced for the last few years. Still the operations of all the Societies appear to involve an expenditure beyond their regular income; yet the committees, with a zeal and faith worthy of the cause they sustain, are prepared not only to continue their present efforts, but even to enlarge them in some of the more important fields of action. We both admire and commend this course. Let but our Transatlantic friends and the executives of our own Missions but cease to make excitement the source of aid,—let them but do the work of God in his fear and the spirit of Christ, and *He* in whose hands are the hearts of all men will never cause them to lack the means. The success detailed in these various reports is highly cheering; by all and every means, by the preaching of the word, the distribution of the Bible and Tracts, the education of the young, and the advance of *temperance*—by all these means souls have been converted, and God glorified, showing us that in whatever form divine truth is presented to the mind, under the blessing of God it will prosper in the thing unto which *He* has sent it. We regret that our limited space will not allow us to extract from the Reports now received.

7.—MAULMAIN BAPTIST MISSIONARY SOCIETY.

We have been favored with the third Annual Report of the *Maulmain Baptist Missionary Society*, from which we have given such extracts as will furnish a detail of the operations of the Society. It is with pleasure we make room for the extracts. The Maulmain Missionary Society is one of the first to set the laudable example of raising funds from the Native Christian community for the support of their Catechists. On this account we congratulate our esteemed brethren; but the success which has accom-

panied their labours amongst the Karens is indeed matter for praise and encouragement. Not only are the converts numerous amongst these interesting people, but they are stable and progressive in their attainments and practice. The Society has employed five Native Missionaries and had its funds been equal to its means of doing good it might have employed more labourers: a field it has but not the means for occupying that field.

The Anniversary of the Society was held at Maulmain, 30th July, 1840. The following friends are the office-bearers. *Chairman*, Rev. S. M. Osgood. *Secretary*, Mr. S. H. McKaigue. *Treasurer*, Mr. B. D. Tisbury. *Committee*, Rev. H. Howard, Rev. J. H. Vinton, Rev. E. A. Stevens, and Rev. T. Simons.

We leave the extracts to speak for themselves and would merely add our sincere and hearty prayer that the Lord would abundantly bless our devoted brethren in all their doings.

“Nor is it enough to know that we have given our influence, our money, or our services, to aid in building up the kingdom of God; the *motive* with which they are given, also, demands our consideration. The word of God does not allow that assumption which some indulge, and vauntingly proclaim, ‘my power and the might of my hand hath gotten me this wealth.’ It does, however, recognise the principle that God, as the Sovereign of the Universe, bestows his blessings upon the just and the unjust, and requires not only an acknowledgment of their dependence, but also a right use of the blessings he gives, and a disposition corresponding with the character of such dependence. The apostle Paul, on one occasion writing to the Corinthian church, says, ‘Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for *God loveth a cheerful giver.*’ If our motive be right, we shall give cheerfully, yea, rejoicingly. Is it not a privilege to be thus engaged? Is there not an honor conferred on us by the condescension of God, in deigning to elicit our co-operation in a work so glorious? And this is not all; there is a reward—yes, dear friends, a reward for him who labors faithfully until death in building up the kingdom of God. He who soweth bountifully, shall reap also bountifully. There is that scattereth, and yet increaseth. The liberal soul shall be made fat: and he that watereth shall be watered also himself. ‘Whosoever,’ says the Saviour, ‘shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward.’

“A Missionary Society in a heathen land, having converted heathen regularly contributing to its funds, from their scanty means, for the spread of the gospel, has advantages over similar Societies formed in countries already christianized, and these should excite its members to rejoice more, and pray more, and exert themselves more. The Karen Christians have paid into the treasury of the Society for the year, through their pastor, the Rev. J. H. Vinton, *one hundred and two rupees*—an example worthy of imitation.”

“The Society has employed, during the past year, five native assistants. One has labored among the Peguans, three among the Karens, and one among the Burmans.”

PEGUAN DEPARTMENT.

“The Rev. Mr. Haswell, under whose direction the assistant in this department has labored, thus writes—

“Ko Tau M’Ngay has been engaged during the year in preaching the gospel and giving books; part of the time in Amherst, and part of the time in other places. I think him to be a worthy and faithful assistant:

my confidence in him increases the more I become acquainted with him. I am unable to mention any particular instances of his usefulness, though I believe he is doing good."

PGHO KAREN DEPARTMENT.

"The assistant in this department has labored in villages at the foot of the Zuagaben mountains. He is under the direction of the Rev. Mr. Stevens, who thus writes—

"Ko Awah has been employed the past year, much as the preceding, preaching in Don Yan and the vicinity, and occasionally making excursions into other parts of the jungle. Sometimes he has gone in company with other assistants only, and once with the late lamented Miss Macumber. In the last mentioned excursion he went up the Chua-yah river, into a region represented to be exceedingly unhealthy. There the people were ready to hear the gospel, listened with attention, and many acknowledged the truth of Christianity, and its claims on their obedience. They manifested also a degree of knowledge, which evinced that they had not forgotten the instructions, nor lost the impressions of truth which they received the year before. Yet their understandings only were convinced, their hearts still needed to be changed by the almighty power of the Spirit of God. It was in this region, and on this excursion, that Miss Macumber imbibed the seeds of that disease which eventuated in her death, and suddenly deprived the Karens of one who prayed much, and in labors, 'did what she could,' for their temporal and spiritual welfare. At this time also, Ko Awah took the same fever of which Miss Macumber died, and has been so enfeebled by it, that for the last three months he has not been able to resume his accustomed labors in preaching. He has, however, in his house and elsewhere, as opportunity offered, still been endeavoring to win his fellow-men to Christ.

"In the village of Don Yan, opposition has manifestly declined during the year, but the people are still in bondage to their sins, and need the earnest prayers of the children of God.

"It will doubtless be interesting to the Society to learn, that since their last meeting a year ago, Ko Awah has been set apart to the office of *deacon* in the church of which he is a member. He is a good man, and is confidently recommended to the continued patronage of the Society."

SGAU KAREN DEPARTMENT.

"In this department two assistants have been employed under the direction of the Rev. Mr. Vinton. He reports concerning them as follows—

"Ko Panlah continued at the station where he was laboring at the time of the last anniversary of the Society, till near the close of the rains. His wife being dangerously ill, he was obliged to come down to this place for medical aid. On the recovery of his wife, he did not return to his old place, as report said the village was about to be broken up. A number of the inhabitants have expressed themselves determined to settle at the different Christian villages, and become Christians.

"During the dry season he was employed in making various excursions in the vicinity of Chetthingville and Newville. He is now at the latter place, engaged in teaching and preaching. His labors there have been blessed to the conversion of a number of individuals. One man of considerable influence has recently been baptized, and a number of others are apparently all but ready to own Christ publicly.

"Ko Panlah is wholly devoted to his work. He appears to have but one object of pursuit—the salvation of his fellow-countrymen, and like all others who devote themselves to the attainment of a single object, is uncommonly successful.

"Tah-oo, during the last dry season, spent his time mainly among the Shan Karens. His labors with them have been blessed to the salvation

of a number of souls. None have as yet been baptized, though a number, on his return, accompanied him, to settle with the Christians, and have made a profession of their faith in Christ. Eight or ten more appear firmly resolved to follow the same example, should their government assume so hostile an attitude as to render it unsafe for them to be baptized in their own village. He is now teaching school and preaching at Boothah."

BURMAN DEPARTMENT.

"Owing to the low state of the treasury only one assistant has been employed in this department for the past year by the Society. Concerning his labors, the Rev. Mr. Stevens reports—

"During the last year Moug Shway Goon has not spent more than one-third of his time in preaching. In December last he was taken as an assistant into the Burman Theological School, which is at present located in this place. The object of this school is to prepare native preachers and school teachers for greater efficiency in their efforts to convert their heathen countrymen to God. For this purpose it is considered of the first consequence that the students be led to a proper understanding of the word of God, which, with the divine blessing, is the only effectual means of turning men from darkness to light, and from the power of Satan unto God. For it is the 'sword of the spirit,' and the 'power of God unto salvation.' Accordingly, since being taken into the Seminary, Moug Shway Goon has been occupied chiefly in studying the scriptures, both for his own benefit, and with the view of being ultimately employed to assist in teaching. In addition to his own studies, he has been engaged in preparing for the use of subsequent classes in the Seminary, a copy of the lectures and interpretations of the scriptures, which have been given orally by the instructor. This work is considered of the more importance, inasmuch as there has not hitherto been printed in the Burman language any thing in the shape of commentary, or any helps to the understanding of the scriptures. It is hoped, therefore, that his present labors in this department, in addition to furnishing his own mind with increased knowledge, and qualifying him for greater usefulness, will also result in rendering important aid to the infant cause of Christ in this benighted country.

"Since his connexion with the Seminary, Moug Shway Goon has also been on occasional excursions into the jungle, and occasionally also attended evening meetings in different parts of the town. He is diligent and faithful in the discharge of the duties assigned him, and is confidently recommended to the continued patronage of the Society."

"At the last anniversary of the Society the state of the treasury being embarrassed, it was resolved to dismiss one of the assistants employed in the Burman department. It will be seen by the Treasurer's Report for the past year, that there is a balance in favor of the Society sufficient to justify the Committee in employing an additional Karen assistant, as the salary paid to a Karen is little more than half of what is necessary for a Burman. The Committee, trusting that the same interest which the friends of the Society have taken in its welfare, will be continued, have employed Ko Chetthing, a man of age and experience, and much devoted to the work of doing good among his countrymen."

8.—PUSEYISM.

This new scourge of the church is, we regret to learn, on the increase in the Episcopal church of India. Puseyism is nothing more nor less than Popery in disguise in its most dangerous form. It substitutes for, or puts on an equality with, the scriptures—the Fathers—baptismal for spiritual

regeneration—justification by works for justification by faith, and in direct contradiction to the scriptures it teaches that the fundamental doctrine of the gospel, the blessed atonement, ought to be taught with reserve. It substitutes ceremonies for spirituality, and will-worship for true scriptural devotion. It pleads for the dim light—the stoled boys—the daylight tapers—priestly dominion and laical subjection of the worst days of Popery; and more—it says that the body of the church (its section) speaks with the authority which the apostles possessed—that is, they speak the mind of God. Popery certainly never went further—it could not exceed this, and this in the church of the Reformers! Alas! alas! how is the fine gold become dim! We do trust and hope that the faithful in Christ Jesus will not be deceived by this new form of Popery, and that the love of Christ and his gospel will prevail over every attachment to sectional peculiarities, however dear these peculiarities may be. We trust that the reports of any leaning to this deceptive heresy in those who are counted faithful have no foundation in truth, and we sincerely hope we shall hear of no more such things as the suppression of prayer-meetings—speaking of the ministers of other sections of the church as no ministers, or of the invalidity of their offices.

9.—TAVOY BAPTIST MISSIONARY SOCIETY.

A manuscript copy of the Tavoy Baptist Missionary Society's Report has been obligingly forwarded us. Its length prevents our publishing the whole in the *Observer*. We have therefore, after selecting an extract or two, handed it over to the Editors of the *Herald*, who have undertaken to give it entire in that periodical. From the Report we gather that the receipts for the past year had been Rs. 517-5-4, and the disbursements Rs. 411-8-0. The following extracts will give our readers an idea of what our good friends are doing in *Tavoy* and its neighbourhood.

“At this station your Society has supported a Karen preacher for seven months during the last year, who besides preaching and instructing a number of interesting inquirers has also taught a small school. The disciples speak well of his labours and wish to have him again among them. Some of the disciples from this station having removed to the head waters of the *Tavoy* river, and expressing a wish to have a school in their new village, a young man from our Karen school was sent and supported there for five months during the last rains. He also conducted worship on the sabbath and every evening in the week, and appears to have done very well. At the close of last rains Mr. and Mrs. Wade visited this new village, and found the disciples doing well and greatly rejoicing to see their teacher. Hearing of Mr. Wade's arrival, they hastened to meet him at the new village, so that he had the pleasure of seeing the whole church, twenty in number, assembled, with the exception of one old woman who was not able to take the journey across the jungles. The schools were examined, and the pupils who had before learned to read, appeared to have made tolerable proficiency in their studies, while ten new ones had learned to read quite fluently. Quite a number of inquirers assembled with the disciples, seven of whom were examined before the church and baptized, making the present number twenty-nine, all in good standing. Since Mr. Wade's visit all the disciples from *Ya* have removed to the new village, while a part of the inhabitants of the new village have removed further down the river, where they all intend finally to settle. On account of this unsettled state of the *Ya* Karen Christians and the difficulty of obtaining rice, it has been thought best not to send a preacher to reside among them during the present season.”

Toung Byouk.

“ One of the Missionaries who visited this place last season writes : ‘ My visit here is as interesting to me as visiting a little church from whom one has been long separated would be at home. The people manifest their affection in every possible manner, and the neighbouring inhabitants crowd to hear the word of God, and claim a recognition from the teacher.’ Five persons were admitted to baptism, and four other applicants deferred. Many others were found in the settlement, who gave more or less evidence of being convinced of the truth of Christianity.

“ One old man suffering from leprosy prays constantly to God and professes to believe in Christ. Another, the wife of a former headman, has been beaten by her husband for her attachment to Christianity. She observed in his presence, ‘ It is wearisome work serving Satan, and I believe in the Lord Jesus Christ with all my heart, but my husband’s heart does not go with me, and what can I do?’ Her married son said, ‘ I think I believe,’ and her son-in-law, ‘ I am not perfectly decided whether to become a Christian or not.’ The old man expressed his determined rejection of Christianity in no measured terms, yet was disposed to be civil, and in the evening after our visit came over to the house where we passed the night, to attend worship. In another family a woman professed to approve of Christianity, but said, I cannot overcome my evil disposition, and if I try to pray, when the night comes on, I am overcome with sleep. On passing one house in the neighbourhood, we saw a still at work, but one of its inhabitants, whom we found in the field, professed to believe and expressed his desire to break off from his sins, and said he was fully determined to do so, after conversing with his friends once more, whether they would consent or not. Two young married men who have attended most of the meetings say, ‘ We believe, but our conduct will not allow us to become Christians this year.’ A Pgho man from a house a few miles distant attended several of the religious services and made many sensible and pertinent inquiries, but says he is considering. The assistant that was located here, had a small school of six pupils during the rains.”

It affords us sincere gratification to find the American brethren not only at *Maulmain* but at *Tuvoy* so diligent and abundant in labor. They stand ready to enter in and possess the land (Burmah) whenever the Lord shall be pleased to give them a wide door and effectual by subduing the happy spirits who govern that land of cold-hearted idolatry. May he speedily hasten the time when Burmah shall stretch forth her hands unto God for the word of eternal life.

10.—LONDON MISSIONARY SOCIETY.

The Forty-sixth Annual Report of the London Missionary Society has come to hand. The Society appears to hold on its way as in former years. The following is a syllabus of the Society’s stations, agents, funds, presses, schools, &c.

General Summary.

“ In the several parts of the world connected with the Society’s operations, there are 361 stations and out-stations; 156 Missionaries; 49 European, and 451 Native, Assistants; making a total of 607 Missionaries and Assistants. Under the care of these are 101 churches, with 9,996 communicants; and 764 schools, containing 41,752 scholars.

“ There are 15 printing establishments, whose operations are noticed in the reports of the respective stations to which they belong.

“ The Directors present their grateful acknowledgments to the Committee of the British and Foreign Bible Society for the following grants :—

3,000 copies of the Tahitian Scriptures ; 1,450 copies of St. Luke's Gospel and the Acts of the Apostles, in the Tahitian language ; 200 reams of paper, to print the Old Testament in the language of Rarotonga ; 95 Bibles, and 170 Testaments, in various languages, but chiefly in the English ; and £400 towards meeting the expense of translating the New Testament and the Psalms into the Sitchuana language.

“ The Directors also gratefully acknowledge the following grants from the Committee of the Religious Tract Society :—

“ Grants in money, £170, to be appropriated chiefly at Singapore and Batavia ; 352 reams of paper, for printing tracts and religious books, principally in the East Indies and Ultra Ganges ; 41,000 publications for Missions in the South Seas, Ultra Ganges, India, South Africa, and the West Indies ; together with 2 Mission Libraries ; amounting in all to £146 10s.

“ *Missionary Students.*

“ The number of students at present pursuing a course of preparatory study, with a view to Missionary labour, under the auspices of the Society, is TWENTY.

“ *Funds.*

“ At the last Annual Meeting, the Directors were affectionately urged by their brethren from the country to attempt during the year the augmentation of the Society's income to £100,000 per annum. This proposition was as warmly received as it was powerfully proposed and advocated, and the united voice of the assembly responded, “ It shall stand.” The Directors have employed all practicable means to carry into effect this noble resolution, and, although they cannot report complete success, they are happy and thankful in being able to state that the contributions for the year have amounted to £91,119 12s. 10d., being an increase on the income of the year preceding, of £25,629 2s. 5d. The expenditure has been £62,197 0s. 4d.”

“ With feelings of inexpressible pleasure the Directors state that the amount of contributions received from the mission-churches, and included in the above amount, exceed £15,200, being an increase on the income derived from the same sources in the year 1838, of £7,100.

“ The income of the Society, as now stated, includes no grant from Government, either in this country or in the colonies, but consists solely of the free-will offerings of the people.”

11.—THE THIRD ANNUAL MEETING OF THE MECHANIC'S INSTITUTION was held last month, at the new Hall of the Institute. The Report shows a steady progress towards permanent improvement during the year. The prospects of the Institution are certainly brightening, and we do hope that they may continue to improve until it shall answer every purpose for which it was designed. Dr. Corbyn presided on the occasion. The attendance was but limited.

12.—ANNIVERSARY OF THE PARENTAL ACADEMIC INSTITUTION.

On Monday evening the 1st of March, the Fifteenth Annual Meeting of the Parental Academic Institution was held at the Institution, Free School Street. The Rev. T. Smith presided. The Report shewed a small decrease in the number of pupils since last year ; while the testimonials it contained to the efficiency and health of the pupils was highly gratifying. The resolutions were moved and seconded by the Rev. Messrs. Sandys and Boaz, and Messrs. Pote, DeRozario, Lackersteen, Rose and Palmer. The attendance was not so numerous as on some previous occasions. The Institution is one which demands the support of all interested in the religious education of East Indian youth.

13.—THE MONTHLY MISSIONARY PRAYER MEETING

was held at the Circular Road Chapel on Monday evening the 1st of March. The address was delivered by the Rev. A. Leslie—subject, *The Progressive Nature of Christ's Kingdom*. The devotional parts of the service were conducted by the Rev. Messrs. Evans and DeRott. The attendance was, we are happy to learn, very encouraging.

14.—THE ANNUAL EXAMINATION OF THE PUPILS OF THE HINDU COLLEGE took place at the Town Hall on the 26th of Feb. It should rather be called an exhibition, for the examinations appear to have been held for some time past at the College. The Governor General presided. The Report of the examinations was read by Professor Richardson; it contained high testimonials as to the proficiency of the students, although the public prints do not speak favourably of the examination as compared with former years. The attendance was very considerable.

15.—THE ANNUAL DISTRIBUTION OF PRIZES TO THE STUDENTS OF THE MEDICAL COLLEGE

took place a few days ago. The Governor General distributed the prizes accompanied by encouraging remarks to the pupils. We sincerely rejoice in the success of the Medical College. It is a noble triumph over some of the strongest prejudices of the native community. While, however we admit this, we cannot allow the observation of a contemporary to pass unnoticed. Speaking of the labors of Missionaries and the College, he appears to insinuate that the one (the College) has succeeded over native prejudice, while Christianity has scarcely affected aught. If Christianity had the prospect of pecuniary employment in the vista, and if it had as little interference with the sinful practices of the natives, the parallel might have been equal and the results demanded the serious consideration of the friends of Missions. But since Christianity has had no such aid—nay on the contrary has been discountenanced by the Government, all whose influence has been thrown into the scale of heathen and Christless Schools—since this has been the case we cannot wonder that the College should have succeeded and the cause of Christ progressed so slowly. Not that we are anxious that the Government should so identify itself with religion as it has done with the College; we think this would be a real bane: but we are anxious that the Government and its advocates in these matters should cease to call things by wrong names, and to institute invidious and unfair comparisons. To speak of the neutrality of Government in matters of education, when we find its influence and the presence and sanction of its head afforded to heathen objects, while it is as carefully withheld from every thing Christian—to call this neutrality is a mere mockery of terms. To speak of neutrality when the Sabbath is violated by public examinations of the pupils of these institutions is an insult to one (the Christian) portion of the community, while it is a flagrant injustice to the other (the Hindu). Let us call things by their right names, and institute correct comparisons—comparisons at least between things that are equal.

16.—DEATH OF DR. CLARRIBUTT.

Our contemporaries have announced the death of Dr. Clarributt, attached to the Akyab station, and they have all passed on him the highest eulogiums; nor are they undeserved, for we can add on our testimony that a kinder, more skilful, or more devoted man than Dr. Clarributt could not generally be found. In him not only have the residents in Arracan lost a valuable friend and skilful adviser, but science a warm and enterprising coadjutor. He is another added to the already terrible catalogue of deaths in that land of death.

17.—BALASORE SCHOOL.

The Second Annual Examination of the Balasore School took place on the 25th instant in the Custom House. Dr. Dicken, Mr. Brown, and some ladies were present on this interesting occasion. The School is conducted by Babu Debi Krishna Manna, a student of the General Assembly's Institution, and supported by subscription. The plan of education is the same as that pursued in the above Institution. The first Class (three boys) was examined by Mr. Brown in the following branches. History of Bengal, Clift's Geography, Woollaston's Grammar, No. III. Instructor, Arithmetic (as far as Compound Division), and Gospel of Matthew. The second in Grammar, No. III. Instructor, Spelling and Arithmetic (simple multiplication). The third in Instructor No. II. Spelling. The fourth in No. I. Instructor and No. I. Spelling. The replies of the boys were very satisfactory and highly creditable, though their pronunciation was not faultless. At the close of the examination Dr. Dicken and Mrs. Bond distributed the prizes to the most deserving. The present number in the list is 32. Besides the above branches of English education, Uriya is also taught in the Institution.

Balasore, 26th Jan. 1841.

18.—CEYLON BAPTIST MISSIONARY SOCIETY.

Agreeably to notice the annual meeting of the Ceylon Baptist Missionary Society took place in the Pettah Chapel, and was numerous and respectably attended.—The Governor had promised to take the Chair, but in His Excellency's unavoidable absence it was well and efficiently filled by Sir Anthony Oliphant, Chief Justice of the Colony, whose opening address was highly distinguished by a feeling of Christian liberality. The meeting was afterwards addressed by several clergymen, of various denominations and other gentlemen, civil and military, including the Rev. Mr. Macvicar of the Scotch Church, Rev. Mr. Palm, Jr. Dutch Reformed, the Rev. Mr. Hardy, Wesleyan, Mr. Selby, Advocate, Lieut. Maberly, R. A., Mr. Dalziel, Superintendent of Police, Mr. Elliott, Rev. E. Daniel, Mr. Ferguson and Mr. McCarthy. The Report was read by the Rev. Mr. Harris, by which it appears that about 130 persons had been baptized within the last year—that the expenditure of the Mission had amounted to £1200; that 1200 children are educated in the Schools—that a Printing Press is daily expected from England when a New Translation of the Scriptures and other works will be undertaken, and that on the whole the prospects of the Mission are cheering.

19.—MEMOIR OF THE REV. W. H. PEARCE.

We have been favored with a copy of the Memoirs of the late Rev. W. H. Pearce, just published by the Baptist Mission Press. It contains a mass of highly interesting matter not only in reference to Mr. Pearce's personal history, but much also which has reference to the rise and progress of several of our religious and benevolent institutions, in many of which he took a most prominent part. The volume will therefore be valuable not merely as "the record of a good man's life," but as it has given accuracy and permanency to many important facts connected with Mission history. The spirit in which it is written is candid, the style easy and the general impression salutary to the Mission cause.

20.—SAILOR'S HOMES.

We regret to learn that the Calcutta Sailor's Home and the Homes at Bombay and Madras are not in such a pecuniary condition as to enable them to prosecute their important labours with that vigour which they must do if they are ever effectually to cope with the evils they were design-

ed to cure. This is indeed to be lamented ; but may not the evils in some measure rest with those who have the conduct of these institutions ; let them but adopt enlarged plans, and set a more extensive and vigorous agency to work, and shew the practical inroads they have made on the territory of wickedness, and we are confident they will not lack the silver and the gold. A good done and presented as a motive is a more powerful pleader than the most excellent theory.

The Homes have, we presume, been homes for the respectable and well-disposed, but they have done little towards effecting a reformation of the vicious, and this because they have not employed such agencies as alone can, under God, accomplish the desired end. If the managers of our Homes are content to secure for the well-disposed a home, and if this is all they have marked out for themselves, well ; they have done all that has been proposed—but is it enough ? Ought they not to attempt to rescue the poor fellows from all the ills of the crimping system, and can this be done by the mere opening of a home, however well conducted ? Certainly not ; for it should never be out of mind that the crimps have a host of active agents, whose business it is to minister in every way to the vicious habits of the poor fellows ; and will the mere providing a home ever be able to cope with this ? No, the committees of every Home should (especially the one in Calcutta) employ a number of active and honest agents whose whole business it should be to induce the men to make the Home their *first* and permanent Home ? No trouble and expense should be spared to effect this ? Nor should the managers of the Calcutta Home rest from devising plans and employing agents until they see the wretched hovels in the Bow Bazar comparatively deserted. Were this done, and we do not think it impossible (although we admit it is difficult)—we are convinced that the funds necessary for carrying on their operations would not be needed. The welfare of seamen is a subject which interests the best feelings of every heart, and every well-directed effort to secure their welfare will not fail to obtain the support of every class of the community. Our recommendation to the committee of the Home is, “ Attempt great things.”

21.—NATIVE EDUCATION.

Minute by the Right Honourable the Governor General.

I have not hitherto, since I assumed charge of the Government, recorded my sentiments at any length on the important questions which regard the best means of promoting Education amongst the Natives of India. The subject is one of the highest interest, and especially calls for calm consideration and for combined effort. But unhappily I have found violent differences existing upon it, and it was for a time, (now I trust past or fast passing away,) a watchword for violent dissension, and in some measure of personal feeling. I judged it best, under these circumstances, to abstain from what might have led me into unprofitable controversy, and to allow time and experience to act, with their usual healing and enlightening influence, upon general opinion. I may earnestly hope that we are now not very far remote from arriving at some satisfactory result in respect to our Education Controversies, and I will approach the topic, with the hope of contributing in some degree to this end.

2. Annexed to this paper will be found a note compiled by Mr. Colvin, containing a condensed view of the principal facts, and of occasional notices of some considerations suggested by them, which relate to the general progress and present condition of the plans of Native Instruction as pursued in different parts of India, and of the tenour of the most important directions on the subject of Public Instruction which have been received from the Honourable the Court of Directors, and with reference

to those facts, as they apply particularly to the progress effected in the different Presidencies, and to the circumstances which have come under my observation, when at the seat of several of our Institutions in Bengal, I will endeavour to state with all fairness the conclusions to which I have brought my mind on this subject.

3. I have first however to state my opinions on two specific references connected with the question which are before me from the President in Council—the one relating to the appropriation of Funds heretofore assigned to particular Institutions, and the other to Mr. Adam's scheme for the improvement of the Indigenous Schools in the Bengal and Behar districts.

4. Before entering on the details of the first of these subjects, I may observe that it may in my opinion be clearly admitted, and I am glad from the papers before me, to see that this opinion is supported by the authority of Mr. Prinsep, that the insufficiency of the Funds assigned by the State for the purposes of public instruction has been amongst the main causes of the violent disputes which have taken place upon the education question, and that if the Funds previously appropriated to the cultivation of Oriental Literature had been spared, and other means placed at the disposal of the promoters of English Education, they might have pursued their object aided by the good wishes of all. In the Bengal Presidency, with its immense territory and a revenue of above 13 millions, the yearly expenditure of the Government on this account is little in excess of £24,000 or 240,000 Rupees*, and I need not say how in a country like India, it is to the Government that the population must mainly look for facilities in the acquisition of improved learning. There is, I well know, the strongest desire on the part of the authorities, both in England and India, to support every well arranged plan for the extension of Education, and the dispatches of the Honourable Court are full of the evidence of their anxiety on the subject. I may cite in particular the declaration of a dispatch of the 18th February, 1821. "In the mean time we wish you to be fully apprized of our zeal for the progress and improvement of Education among the natives of India and of our willingness to make considerable sacrifices to that important end, if proper means for the attainment of it could be pointed out to us." Such we may be assured is the feeling by which the Court is up to this time guided, and the difficulty has been not in any unwillingness to grant the money necessary to give effect to good plans, but in framing such plans, on principles admitted to be satisfactory, and in finding fitting agents for the execution of them. I have alluded to the limited amount and to the existing appropriation of our present funds, not certainly with the slightest idea of casting reproach upon the previous course of administration, but merely as a fact which is of importance in its bearing upon former discussions. The sum immediately at command was limited. Parties wishing to promote the diffusion of knowledge in different forms contended eagerly the one to retain, the other to gain, that sum for the schemes to

* Parliamentary Grant,	8,888
Interest on Government Notes,	3,030
Madriasa,	2,666
Sanscrit College,	2,055
Delhi Escheat Fund,	250
Benares College,	1,701
<i>Agra College.</i>	
Endowment of Villages,	1175
Interest of Government Notes,	622
	1,797

which they were respectively favourable, and had fresh sums been at once procurable, no one might have objected to their employment for a full and fair experiment on the new ideas which began to prevail. The inference to which I would point from these facts and observations is, that a principle of wise liberality, not stinting any object which can reasonably be recommended, but granting a measured and discriminating encouragement to all, is likely to command general acquiescence, and to obliterate, it may be hoped, the recollection of the acrimony which has been so prejudicial to the public weal in the course of past proceedings. The Honourable Court have already, as was to be expected, acted on this principle. They have made a separate grant for the publication of works of interest in the ancient literature of the country to be disbursed through the appropriate channel of the Asiatic Society, and this measure is one which has been hailed with universal satisfaction.

5. On the merits of the first of the two questions immediately referred to me, which I would consider in the spirit which I have here commended, I would at once say, on the position that the Government has given a pledge that the funds heretofore assigned to particular institutions shall continue to be so for ever appropriated, that I cannot hesitate to express my conviction that the acts or intentions of the Government will not justly bear this very exclusive and restrictive construction. I remember the discussion of April 1836, and certainly I did not understand that the Resolution to which the Government then came was intended to have the force of a perpetual guarantee of the expenditure, *wholly within each institution*, (whatever might be the nature of the instruction to which they might be devoted,) of the funds which might have been assigned to it. The plain meaning of the proceedings and the profession of the Government seems to me to have been that, stipends having been everywhere discontinued, it would do nothing towards the abolition of the ancient Seminaries of Oriental learning, so long as the community might desire to take advantage of them—their preservation as *Oriental Seminaries* being alone at that time within the contemplation of either party. Had it been intended to promise that, whether Arabic, Sanscrit, or English were taught, the particular Institutions should at all events be retained, the meaning would surely have been expressed in much more distinct terms. My impression of the state of the case is briefly this—that the General Committee viewing the maintenance of the Oriental Colleges, on the footing to which I have referred, as prescribed and secured, proposed, to consolidate all separate grants into one General Fund, the savings of which, after the Oriental Colleges should have been thus provided for, should be held by them to be clearly applicable to their general purposes. The answer of the Government on 13th April 1836, after a discussion in which I in the first instance expressed a willingness to assent to the propositions of the Committee, was in these guarded terms—“*under existing circumstances, the Government in India thinks it will not be advisable to make the consolidation into one fund of all grants, made heretofore by Government for purposes of education, as suggested by the Sub-Committee of Finance, nor does his Lordship in Council imagine that the Committee will be put to much inconvenience by drawing its fund separately as heretofore, and crediting them whether derived from a Government monthly grant or from the interest of stock previously accumulated to the particular seminaries to which they have been assigned, leaving any excess available in any institution to be appropriated as may appear most equitable with reference to the Orders of Government, 7th March, 1835, and the pledges and assurances THAT MAY HAVE BEEN GIVEN to particular institutions.*” The alteration of the word “belong” to “have been assigned” as marked above, will shew the spirit of com-

promise amongst varying opinions in which the draft was agreed to. There was here no statement that the consolidation was a thing wholly out of the question. The diversion of funds from particular institutions was admitted as a measure which might or might not be proper, and (the circumstances of all institutions not being before the Government) there is a reservation for the pledges and assurances "that may have been given" to some of them.

Under such a reservation, if a specific promise in perpetuity of a particular sum to a particular institution could be shown, such a promise would have of course to be respected; but otherwise by these Orders of April, 1836, things were left exactly as they stood before. Whilst however, I am bound to declare that such is my distinct impression on the subject, and whilst for one I would reject the strict principle of absolute and ir reclaimable appropriation, I am yet strongly of opinion that it will be best on every account to dispose of the question on the principle of a liberal consideration to all wants and claims. I see no advantage to be gained in this case by a close contest for strict constructions, and having taken a review of money estimates and of local wants, I am satisfied that it will be best to abstract nothing from other useful objects, while I see at the same time nothing but good to be derived from the employment of the funds which have been assigned to each Oriental Seminary, exclusively on instruction in, or in connexion with, that Seminary. I would also give a decided preference, within these Institutions, to the promotion in the first instance of perfect efficiency in Oriental instruction, and only after that object shall have been properly secured in proportion to the demand for it, would I assign the funds to the creation or support of English classes. At the same time, I would supply to the General Committee of Public Instruction from the Revenues of the State any deficiency that this Resolution might cause in the general income at their disposal. And if they should already have partially used for other objects, the savings arising from the Seminaries supported by special funds, I would in recalling such savings, protect the General Committee from loss on that account. The Statement in the margin* will shew the contribution from the Revenue which this final settlement of the subject will occasion. It will be perceived that, calculating from the amount of stipends as they existed untouched in the end of 1834, and deducting 1-4th as required at all events for the Oriental Colleges under a Scheme of Scholarships such as I shall hereafter state that I would approve, the additional Annual Disbursement from the Treasury will be about 25,000 Rupees, and perhaps there may be 6,000 Rupees more per annum on account of the office, which has been abolished, of Secretary to Sanscrit College at Benares. I am well persuaded that the Honourable Court will approve of our having closed these controversies at this limited amount of increased expense. I would, upon this understanding, willingly join in the directions sent to the General Committee in the letter of Mr. Prinsep on the 31st of July last, "to avoid

Amount of Stipends

	Dec. 1834.	Per ann.
* Calcutta Sanscrit College,	696	8352
Madriasa,	654	7848
Benares College,	348	4176
Agra ditto,	480	5660
Delhi ditto,	627	7524

33,560

Deduct 1-4th 8390

25,170

making any alienation" (from the assigned funds of the Oriental Institutions) "without previously soliciting the sanction of Government." They should, as I have said, be desired to appropriate the funds within the Oriental Colleges, first to Oriental and then to English instruction. I would not on any account admit the extension of the system of scholarships within these Colleges beyond the general proportion, (which should be on a liberal scale) allowed elsewhere, for this would be an excessive and artificial encouragement which might be justly objected to. But I would secure the most eminent Professors for the Colleges. I would encourage the preparation, within the limits of the funds, of the most useful Books of Instruction, such as of the Siddhants and Sanscrit version of Euclid which Mr. Wilkinson has urged upon us, and I would provide in some form which the General Committee should be required to take into early consideration, for an improved and effective superintendence of the Oriental Colleges of the North Western Provinces, where I know that such a supervision is very obviously required. Funds that might still remain available could be doubtless to much advantage devoted to European instruction in union with those particular Institutions, and I should look with very warm interest to an efficient scheme for imparting English Education to Mahomedans at the Madrissa in Calcutta.

6. The other reference made to me is with regard to Mr. Adam's plan for the improvement of indigenous Schools and Teachers. I would observe upon it that it is impossible to read his valuable and intelligent report, without being painfully impressed with the low state of instruction as it exists amongst the immense masses of the Indian population. Attempts to correct so lamentable an evil may well be eagerly embraced by benevolent minds. Yet I cannot but feel with the President in Council that the period has not yet arrived when the Government can join in these attempts with reasonable hope of practical good. When Mr. Adam enforces his views "for the instruction of the poor and ignorant, those who are too ignorant to understand the evils of ignorance, and too poor, even if they did, to be able to remove them," the inference irresistibly presents itself that among these is not the field in which our efforts can at present be most successfully employed. The small stock of knowledge which can now be given in Elementary Schools will of itself do little for the advancement of a people. The first step must be to diffuse wider information, and better sentiments amongst the upper and middle classes, for it seems, as may be gathered from the best authorities on the subject, that a scheme of general instruction can only be perfect, as it comprehends a regularly progressive provision for higher tuition. In the European States where such systems have been recently extensively matured, this principle is, I believe, universally observed. There is a complete series of Universities in great Towns, of Academies in provincial divisions, and of small local Schools, all connected in a combined plan of instruction. The extension of the plan to the Parish or Village School has been the last stage, as must naturally have been the case, in the national progress. Mr. Adam's plan contemplated such a rise of able pupils from the Village to the Zillah Schools, but the suggestion could not immediately have effect. Here we are yet engaged on the formation and efficient direction of our Upper Institutions. When, indeed, the series of vernacular class of Books for our single *zillah* Schools, which is still a desideratum, and to which I shall subsequently refer, shall have been published and their utility shall have been established by practice, Mr. Adam's recommendations may be taken up with some fairer prospect of advantage. For the present I would confine our measures in reference to his reports to in-

junctions on the General Committee that they bear in mind his particular suggestions and objects in determining on the series of Class Books referred to. I would submit the plan to the Honourable Court for the expression of their sentiments and wishes—and in the collection of information for an eventual decision I would make use of the experience which the Bombay measures of Village instruction, alluded to in the note annexed, will have afforded. For this purpose I would communicate Mr. Adam's Report to the Government of Bombay, and ask how far the scheme which he describes is in accordance with that which is pursued in the Provinces of that Presidency—and what opinion may be formed from the result already obtained by their Village schools, of the propriety of carrying out Mr. Adam's plans in their important parts. The encouragement to existing Schoolmasters, which is the leading suggestion in Mr. Adam's plan, will probably have been largely tried at Bombay, and the extent to which those School Masters have reaped improvement under such encouragement will be a most interesting subject of inquiry. I learn also in the course of my enquiries regarding the previous progress of Education in India, that a School Society existed for some time in Calcutta, the operations of which were directed with partial success to the amendment of indigenous Schools. Mr. Hare will probably be able to explain the history of this Society, which drew a grant of 400 or 500 Rupees a month from Government, and to give also the causes of its extinction: I would ask this Gentleman to favour Government with a report regarding that Society. And I would conclude upon this subject by recording my opinion that, when such a scheme as that proposed by Mr. Adam comes to be tried, the arrangements for introducing it should be on a liberal and effective scale, and that it ought not to be undertaken at all until the Government is satisfied that it has at command a thoroughly zealous and qualified superintendence.

7. Having said thus much in answer to the references made to me by the President in Council, I would proceed to record my observations upon the topics which seem to me most important in regard to our plans of Education. I strongly feel that, in all that we can do, we must be prepared for much disappointment in our early efforts to satisfy the demands made upon us on this subject. By some it will be lamented that we do not at once perfect enlarged schemes for general Education; by others it will be regretted that what we do for the best pupils of our few Seminaries seems to produce so partial an effect. Feelings of this nature will attend us in whatever attempts we may engage for the improvement of any branch of our Indian Government. Our governing and instructed class belongs to a highly civilized community. It is in active and increasing intercourse with the European world where, in an advanced state of society, skill and enterprize are daily gaining new triumphs. It is naturally impatient for the introduction in India of every plan which has, though probably after repeated trials and failures, been adopted with success in European countries. And the spirit of free discussion excites benevolent minds to bring forward the most extensive projects. On the other hand, we are dealing with a poor people, to the vast majority of whom the means of livelihood is a much more pressing object than facilities for any better description or wider range of study. Our hold over this people is very imperfect, and our power of offering motives to stimulate their zeal is but of confined extent. The Agency which we can employ for reform is extremely narrow and liable to constant derangement. Of those who are willing to devote their energies to the business of giving or superintending instruction, Oriental Scholars are apt to be unduly prepossessed in favour of acquirements obtained by much labour, and to which they are indebted for their reputation; while

mere European Scholars are liable to be ignorant of, and neglect national feeling, or are at all events incompetent to make a proper use of native means for the execution of their plans. Where even the mind of an able pupil has been very greatly informed and enlightened, the knowledge gained by him may seem to produce no adequately corresponding result in after life. The student may stand alone in the family or society of which he forms a part. These can very generally have few feelings in common with him, and he may be unhappy and discontented in his peculiar position, or he may yield to the influences by which he is surrounded, and accommodate himself to the sentiments and practices which his reason had taught him to disapprove. Add to this, that if he finds that his knowledge opens to him the prospect of advancement he will, under a restricted competition, be over-confident in his own powers and unreasonable in his expectations, while at the same time he will be tempted to relax in the exertions necessary to maintain, or carry forward, the standard of proficiency at which he had arrived. These are circumstances of the operation of which we must all I think in a greater or less degree have had practical experience. I can only say upon them that we must neither entertain sanguine or premature hopes of general success, nor yet allow ourselves to be seriously discouraged. We must be content to lay even the first rude foundations of good systems, and trust for the rest to time, to the increasing demand of the public and of individuals for the services of educated men, to the extension which must every year take place of the Agency for instruction at the command of Government, and to the certain effects of the spread, however slow, of knowledge, and of the gradual growth of wealth and intelligence in the community.

8. I would in now offering my opinions and suggestions on the present practical directions of our plans, desire to consider the question of our educational policy as one of interest to every portion of the empire, without minute reference to merely local and temporary discussions. I am aware that we are yet in expectation of the orders of the Home Authorities on the subject of the changes in the scheme of education in Bengal, which were adopted by the Government in 1835. But I would not on this account longer withhold the explanation of my own sentiments on the course which should be adopted, and I do not anticipate that in what I shall propose, I shall be found to have deviated in any material degree from the wishes of the Honourable Court.

9. I would first observe that I most cordially agree with the Court in their opinion, which is quoted in paragraph 45 of Mr. Colvin's note, that, with a view to the moral and intellectual improvement of the people, the great primary object is the extension among those who have leisure for advanced study, of the most complete education in our power. There cannot, I think, be a doubt of the justice of their statement that "by raising the standard of instruction among these classes, we would eventually produce a much greater and more beneficial change in the ideas and feelings of the community than we can hope to produce by acting directly on the more numerous class." It is not to be implied from this that in my view elementary education for the mass of the people is a thing necessarily to be neglected, or postponed for an indefinite period, but it will have been seen that the hope of acting immediately and powerfully on the mass of the poor peasantry of India is certainly far from being strong with me. And the practical question therefore, to which I would endeavour before all others to give my attention is the mode in which we may hope to communicate a *higher* education with the greatest prospect of success.

10. One mode which has been ably contended for is that of engrafting European knowledge on the studies of the existing learned classes,

—of the Moulvees and Pundits of India. I confess that from such means I anticipate only very partial and imperfect results. I would, in the strictest good faith, and to the fullest extent, make good the promise of upholding while the people resort to them, our established Institutions of Oriental learning. I would make those Institutions equal sharers with others in any general advantages or encouragements which we are satisfied ought to be afforded with a view to the promotion of due efficiency in study. I would from the funds which have been before allowed to them assist in them, as I have already said, any judicious plans for ameliorating the course of study, as by aiding the publication of works which may seem likely to be decidedly useful to the students. Nor am I at all disposed to undervalue the amount of sound education and morality which is to be acquired at these Seminaries, even without calling in the resources of European Science and Literature. I will not profess deep respect for the mere laborious study of a difficult language, or of the refinements and subtilities of scholastic learning. But sensible, as assuredly I am, of the radical errors and deficiencies of the Oriental system, I am yet aware that the effect of all advanced education, and I will add especially of a Mahomedan education, is in cherishing habits of reflection, of diligence, and of honorable emulation, that it tends also to elevate the tone of moral character, though its practical effect is unfortunately too frequently marred by the domestic and social habits of Oriental life. Judging however, from the common principles of human nature, and from such experience as is referred to in the case of Mr. Wilkinson at Bhopal, it is not to the students of our Oriental Colleges, trained as it will be admitted that they are in a faulty system to which they are yet naturally and ardently attached, that I would look for my chief instruments in the propagation of a new knowledge and more enlarged ideas. It was not through the professors of our ancient schools, but by the efforts of original thought and independent minds that the course of philosophical and scientific investigation and of scholastic discipline was for the most part reformed in Europe. The process of translation, it is to be added, into the learned languages must unavoidably be so slow that, on that account alone, the arguments in favour of a more direct method of proceeding appear to me conclusively convincing.

11. Another class of recommendations is, that all the leading facts and principles of our literature and science be transferred by translations into the vernacular tongues. Mr. Hodgson in his book on Education, says, "As a practical measure for the immediate adoption of Government, I have no hesitation in saying that to found a College for the rearing of a competent body of translators and of schoolmasters, in other words, for the systematic supply of good vernacular books and good vernacular teachers (leaving the public to employ both, in case the Government fund be adequate to no more than the maintenance of such College) would be an infinitely better disposal of the Parliamentary grant than the present application of it to the training of a promiscuous crowd of English smatterers, whose average period of schooling cannot by possibility, fit them to be regenerators of their country, yet for whose further and efficient prosecution of studies, so difficult and so alien to ordinary uses, there is no provision nor inducement whatever."

12. But those who support this course overlook in the first place the extreme practical difficulty of preparing any very extensive course of translated or adapted works. We are speaking now of *the means of an advanced and thorough education*, and not of a limited series of works for the purposes of common instruction, to the compilation of which, as I shall have immediate occasion to remark, I am entirely favorable. The difficulties of translation have been illustrated by our knowledge of what

has been effected at Bombay, where the object has been prosecuted with much zeal, and I have annexed to this Minute a list of the works which have been prepared in Arabic by the European Officers attached to the service of the Pasha of Egypt, and it will be seen how very confined the number is, excepting in works of Military, Medical, or other Science. The clear truth seems to be that works of science may, at least to some considerable extent, (their range being necessarily contracted) be rendered into other languages within a comparatively moderate period, but the translation, within any time the extent of which we could reasonably calculate, of any thing like a sufficient library of works of general literature, history, and philosophy, is an impossible task. I have only, therefore, to conclude on this point by stating my entire concurrence in the opinion which has been quoted in the note from a despatch of the Honourable Court to the effect "that the higher tone and better spirit of European Literature can produce their full effect only on those who become familiar with them in the original languages."

13. I would then make it my principal aim to communicate through the means of the English language, a complete Education in European Literature, Philosophy and Science to the greatest number of students who may be found ready to accept it at our hands, and for whose instruction our funds will admit of our providing. All our experience proves that by such a method, a real and powerful stimulus is given to the native mind. We have seen that in Bombay as at Calcutta, from the time at which effective arrangements have been made for the higher branches of instruction in English, the understandings of the Students have been thoroughly interested and roused, and that the consequences have wonderfully, to use the words of the Calcutta Committee of Public Instruction in 1831, "surpassed expectation." The difficulty which attends this course is the very important one, not of principle, but of practice, namely, that the wants and circumstances of our Indian population bring to our Colleges so few who desire, or are able to receive from us the complete English education, which it is our object to impart to them. Those who look with greater confidence to other methods of diffusing knowledge in this country, dwell especially upon this difficulty. Mr. Hodgson, argues that we have no reasonable ground to hope here for the same wide study of English Literature, and subsequent use of the information acquired in it for the purposes of vernacular composition, as occurred in the different stages of European civilization with reference to the Greek and Roman models from which that civilization was chiefly derived. His words are, "True the difficult and inapt Science of Greece and Rome was in modern Europe, first mastered in itself, and eventually worked into our own speech and minds. But how? by the employment of means adequate to the end by the existence of circumstance most powerfully efficient to forward that end. A thousand predisposing causes led a mighty nobility to seek in this lore the appropriate ornament of their rank and station. A Church which monopolized a third of the wealth of the Continent, called Rome its mother and Greece its foster-mother, and throughout the great part of that Continent, the law, Ecclesiastical and Civil, was even lingually Roman. Hence the magnificent endowments and establishments and permanent inducements of all kinds by which a difficult and exotic learning was at length effectually naturalized amongst us. Hence the scholar if he pleased, might pursue in retirement letters as a profession, assured of a comfortable provision *for life*; or if he pleased, he might devote himself to the task of instructing the scions of a most influential and wealthy nobility, all of them from peculiar association necessitated to become his pupils whether they profited by his lessons or not, and thereby affording him the certainty of an enduring means of

livelihood, or if he pleased he might pass from the Cloister or the College into the world, and there find the greater part of its most important concerns subservient to the uses and abuses of his peculiar gifts."

14. Mr. Wilkinson has also on different occasions remarked that it seems to him that Education in English should be confined for the present to the Presidencies, and to some of the principal Provincial Stations, as being the only places at which there is yet an actual demand for it.

15. Mr. Adam says of the condition of our English Scholars—"Extraordinary efforts have been made to extend a knowledge of the English language to the Natives, but those who have more or less profited by the opportunities presented to them do not find much scope for their attainments, which on the other hand little fit them for the ordinary pursuits of native society. They have not received a good Native education, and the English education they have received finds little if any use. There is thus a want of sympathy between them and their countrymen, although they constitute a class from which their countrymen might derive much benefit. There is also little sympathy between them and the foreign rulers of the country, because they feel that they have been raised out of one class of society without having a recognized place in any other class."

16. But I believe that, in all these opinions, the practical value of superior English acquirements is very greatly underrated. A familiarity with the general principles of legislation and government, and the power of offering information or opinions upon public affairs in English Reports, (which is the form in which the higher correspondence regarding the British Administration in India will, of course, always be conducted) must be qualifications so directly useful, as (not to speak of the recommendations of an improved moral character), to insure to the possessors of them a preference for the most lucrative public employments, after they shall have acquired that knowledge of life and of business, and that good opinion among those who have had opportunities of witnessing their conduct, which mere book-learning never can bestow. There are as yet, no doubt, circumstances of temporary operation, which will keep for a period our best English Scholars from reaping from their studies all the worldly profit which will ultimately accrue to them. Our course of instruction has not hitherto been so matured as to include any efficient and general arrangement for giving that knowledge* of morals, jurisprudence, law, and fiscal economy, which the Honourable Court have so wisely and earnestly insisted on, and which will be most directly useful in the discharge of administrative duties. There are other obstacles also which for a time may impede our young scholars in their desire to obtain public office. They may over-estimate their own pretensions, and decline to accept the subordinate situations which alone it may at first be thought right to entrust to them. The cure for such exaggerated expectations will come with time. When this class of candidates becomes more numerous, there will be less hesitation with many of them in taking lower appointments. In the meanwhile, it is known that I am not disposed to adopt any special means, which could be felt as doing injustice to the rest of the community, for connecting our educated English students with the public service. The subject has been fully discussed in my Minute in the Judicial† Department of September 4, 1838, the completion of the measures consequent on which I am anxiously awaiting. The scheme proposed by the Honorable the President in Council, to which in that respect I assented in the Minute referred to, included, however, the appointment of a limited number of Native Assistants to some of the best of our Zillah Judges, who would be instructed in the

* See paragraph 5 of the Note.

† Recorded in the Legislative Department.

forms and practice of office. And so far there would be an immediate opening for the employment of several of our Students. The general character of my recommendations in that Minute was however, to establish a test of qualification, before selection for the honorable and responsible situation of a Moonsiff, for *all* candidates, wheresoever and in whatever language instructed, and to procure the compilation and printing of Manuals of legal instruction, in the native tongues as well as in English, which might be taught every where by private masters, or in public Institutions. To the principle of this plan I would steadily adhere. But in our Colleges I would carry instruction of this kind further than would be the aim of these Manuals, which would be more proper for use in our common schools. Having thus applied suitable aids for the acquisition of the knowledge most requisite in public life, I would look with assured confidence to the recognition by the community of the advantages of an advanced English Education, comprising those branches of study, a conversancy with which would place an instructed Native Gentleman on a level with our best European Officers. It is true, and no one has more heartily concurred and rejoiced in the determination than myself, that the vernacular tongues and not English will be the future languages of the Courts and Offices in the interior of the country. But this circumstance will in no degree detract from the force of those inducements of English study of which, as regards the vast and most important correspondence which must ever be conducted in English, I have just spoken, nor need I dwell on the degree to which such inducements will be increased by the mere fact of English being the language of the ruling and governing class in India. This is an encouragement to the pursuit of English that will probably greatly counterbalance the want, which has been justly noticed by Mr. Hodgson, of those motives to its cultivation which would have existed in such strength had English been here, as the Classical languages were in the West, the established languages of Theology and of Law.

(To be continued.)

22.—BOMBAY AUXILIARY BIBLE SOCIETY.

The Anniversary meeting of the Bombay Bible Society was held in the Town-Hall, on the evening of Tuesday the 19th January, 1841.

The Right Reverend the Lord Bishop of Bombay was called to the chair, and the meeting was opened by reading a portion of Scripture.

The Report of the Committee was read by the Rev. Dr. Wilson, one of the Secretaries.

This meeting was one of the most animating which we have witnessed in Bombay. The attendance was most respectable, the speeches of the movers and seconders excellent, and the interest felt in the proceedings by all present intense. We once thought of giving a full report of it; but we must content ourselves by giving the address of Major Jervis, the first delivered.

“Many persons of those who have assembled on this interesting occasion, could speak more to the purpose, if they would—though I feel persuaded there are none who feel more intense concern in the promotion of the object for which we are now met, than the party who addresses you. It has exercised understandings of no ordinary power,—it has called forth resources of no unimpassioned eloquence,—it has elicited appeals of no common-place tenderness, and therefore might be supposed to leave little for us, for any, to expatiate on, which has not been already far better told by others. But no—that theme, inexhaustible as the praise of Him with whom it originates,—the Word of God, still retains all the freshness of its first dictation;—and will continue to hang on the dying

lips of every follower of the Redeemer, to be resumed only with more exalted emotions of delight, in other, happier realms, where sin and death shall cease to afflict and to affect us.

“ I have heard it asserted by competent Orientalists, and I believe with truth, that Asiatics have no term to express *gratitude*, and I have listened and smiled at the complacency with which some of my countrymen, who were deeply skilled in foreign languages dilated on the privileges of that peculiar comfort, which we Britons perhaps understand more thoroughly than any other nation: but for which none, not excepting our most accomplished continental neighbours, the French have any corresponding term, or even idea. Is it that we are really the only grateful people; or, is it that we alone know rightly how to use, to appreciate, and to signify our sense of the blessings conferred on us? Is it that we alone, of all the nations of the earth, have discovered the true Source of those blessings, and the proper language in which our wondrous obligations are to be communicated to our fellow-men, and wafted with joyous hallelujahs to their Author? Oh sacred beloved treasure,—whence we derive the first direct cognizance of ourselves and the great Giver of all! Oh rich fountain,—whence flows all our comfort; the true spring of all our knowledge; the proper effectual remedy for all our necessities and distresses; the golden link in that chain of love, which binds each one of us to his neighbour,—a worm of the dust to infinite Deity,—and God to man!—what do we not owe to thee?

“ Let us severally advert to our individual position in society, in the world, in the countless throngs of beings, in all the ages of time, standing in the presence of Him, with whom a thousand years are but as a day,—that great and good Being, who is emphatically, the same yesterday, to-day, and for ever.—Let us remember our own place among our fellow-men. Let us consider our mutual relation to, and dependence on others, whose privileges are no less than our own. Let us reflect on the part we are called on to take in the great scheme of social duty and responsibility—on the station we occupy, as rulers or subjects; as masters or servants; as dispensers as well as recipients of the Divine goodness; as teachers and expounders, as well as scholars and hearers of the glad tidings of the Gospel: what are not our individual obligations?

“ Yet greater, if I may be permitted so to speak, infinitely greater, are those obligations, which we should ascribe to that Word, collectively, as a people, entrusted, as Britain is, with so large a share in the administrative functions of sovereignty throughout the earth. If such be our influence over the cabinets of other European powers—confederate only for selfish aggrandizement, and the destruction or restriction of liberty: if such be our command in questions affecting the eventual condition of the entire human race, that legislators defer to us for the first initiative:—if such be the consequence of our national counsels that upon them, as a first move, depend the issues of that last and decisive development of political combination for the universal diffusion of Divine truth, or the antagonist principles of idolatry, superstition and atheism. What do we not owe to this sacred volume, which brings us together, which directs and warms our hearts, and gives unison to all that deserves a record in the annals of History?

“ In this, or in that, view of the subject;—as individuals—as members of society—as a people, any tongue would fail to express how much we are indebted to the first principles of our religion for every advantage we possess in this, and all time to come. Whether it be the submission of self-will or intellect to the milder dictates of order and humility; whether it be the deference of passion or power to the calmer injunctions of reason and authority; *these are the genuine characteristics of its teaching, and*

such the master-key to that striking superiority which we possess in all matters of this present existence. It belongs to the beloved messengers of the Gospel to tell of its subserviency to greater ends, and the record of that great Exemplar who consummated his pity to an undeserving world, by a sacrifice unparalleled, inappreciably great and affecting, and therefore immeasurably beyond the reach of the most unbounded *gratitude*. Who, but the Holy Spirit, could enable us to derive true *comfort* from this so stupendous an effort of love and condescension? Yet, the Divine word permits us properly to understand and fully to express it:—and here, alone, the ideas of *gratitude* and *comfort* find an unequivocal intelligible representation. Would that we all realized in our hearts, and with its great Author deferred every personal consideration to the constraining necessity we are under, to go, and proclaim its cheering purport to every soul around us.

“A missionary—Oh! I have heard *that name* pronounced with scorn, and by female lips: yet who is under more signal obligation to such a character, than Woman? or what members of society so elevated by Christianity, as British females? Yes, He that dear Friend and Saviour, who sticketh closer than a brother, was the first of that denomination. He came from his Father’s throne, to this lower world, on a mission of love and mercy, breathing nothing but charity and good will to those who neither knew nor regarded him, and He still entreats us to hear him and live. Can any treat his humble emissaries with aught but respect? they may err,—they may faint;—they may perish;—but their Master lives for ever;—and so long as eternity shall endure, his praise will be sung by them, as by the myriads rescued, in his gracious purposes, from the depths of iniquity and destruction, while the angels respond to them with never-ending adoration.

“But whilst we know whence our benefits accrue to us, individually, and collectively, we overlook the mighty spring of all comfort, and all that distinguishes and adorns the Christian character; preferring to fall down and slavishly worship at the feet of that mighty image, Self, whose head is Mammon, and whose feet stand on a perishing world:—that delusive idol which the Prince of this world lifts up to the admiring gaze of his unhappy devotees—and this, is our *gratitude*. While such are the lessons inculcated by Scripture: obedience to authority, love and charity to all, simplicity, disinterestedly sympathizing in all the necessities and sorrows of our fellow-creatures after the pattern of Him who felt and suffered in all points like ourselves—we deprecate its introduction as a means of education, and go to the muddy pools of men’s understanding, choosing rather to be dictated to by the world than the Author of all truth and all reason. Such inexplicable folly can only find excuse in ignorance and the aversion of our nature to that sacred truth which admits of no compromise. Those, then, who plead for the exclusion of Scripture, may be said in the fulness of their *gratitude* to deprive their neighbour of the only solid *comfort* which can enlighten the untutored mind, soothe the pressure of present affliction, or bear up his spirit in the last closing trial of mortality—a resource which rightly applied will bring him through all the difficulties of his present existence, till hope shall be changed into reality and the faith of the believer be made perfect in fruition.”

The concluding sentences of this address should be deeply pondered.—*Bombay Christian Spectator*.