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A table of contents for the *Calcutta Christian Observer* can be found here:

https://missiology.org.uk/journal_calcutta-christian-observer-01.php

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THE
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NEW SERIES, VOL. II. No. 17.—OLD SERIES, VOL. X. No. 108.

MAY, 1841.

I.—*The Coles.*

The revolutions which have lately taken place on the borders of the British Asiatic dominions have brought to notice hill tribes, many of whom a few years ago were but partially known, and awakened an interest in the public mind, which, if properly directed to the advancement of civilization and the diffusion of the Christian faith, may in the course of time repair the ravages of war and render the vanquished mountaineers prosperous and happy under the rule of their new masters. Already botanists, geologists and antiquaries have penetrated the dense forests of the newly conquered lands, and considerably enlarged the sphere of knowledge by giving publicity to their praiseworthy researches. Much energy, property and life have thus been expended in the promotion of science, and been productive of results which must be highly gratifying to every enlightened mind; but little or nothing has been done to enrich these neglected tribes with the blessings of sacred truth. The religious famine which has raged for centuries that are past is felt in all its keen severity at the present hour. Whether it shall rage for ages to come and the bread of life shall not be given, remains with the disciples of Christ to determine.

To describe the condition of all the mountain rangers and the facilities afforded for the propagation of the gospel among them would be a task too difficult to accomplish. The following observations refer only to the Coles.

Their country is in the province of Bahar, and taking Chyebassa as the mean, is situated in 22° 36' north latitude, and, 86° 40' east longitude. That part of it inhabited by the Lurka tribe, and designated Colehan Proper, is an extensive tract of land elevated above the level of the sea two thousand feet, and averaging in length from north to south sixty miles and fifty in breadth. The adjoining district, in which are to be found the Moonda and Dhangar tribes, mingled with Hindus and followers of the prophet, may be about the same dimensions. Hills composed of clayslate, clinkstone, coarse granite and quartz of different kinds, are scattered over the face of the country, rising from five hundred to a thousand feet above the plains; wooded in most places to the summits, and intersected by valleys, many of which are exceedingly beautiful: they greatly contribute to improve and enrich the scenery. On some of these mountains excellent iron is procured in large quantities. Many parts of the

country are rich in soil and yield the husbandman an ample recompense for his labour. Some spots have the appearance of an English park, but other places are rocky and barren, producing little besides brushwood and jungle. The following list of a few of the productions will shew, though imperfectly, the capabilities of the land. Those marked * are at present found only in the gardens of Europeans, in which is to be seen almost every species of flower.

Maize, wheat, rice and several kinds of pulse.

Oil, coffee* and tobacco plants; cotton, silk, wild indigo, and arrowroot.

The vine*, peach*, pineapple, mango, plantain, gooseberry, strawberry*, raspberry, &c.

The yam, potatoe, cabbage, colliflower*, carrot, onion, turnip, bean*, pea*, &c.

Trees used for timber, an excellent bamboo, sall, tunc and a species of oak resembling the English oak.

This list might be considerably extended, but it is sufficiently large to convey an idea of the nature of the soil.

The country is watered by many streams, in which are to be found jasper and quartz of all shades and colours, and a few washings of gold, but gold of an inferior kind. Being nearly dry in the hot-season, and running in rapid torrents during the rains, these streams are not navigable.

The want of water-carriage and the bad state of the roads, (if roads they can be called, for they are in the worst possible condition, and the guides are in danger of losing their way,) deprive the inhabitants of the advantages which they might derive by sending their produce to distant markets.

To take maize, wheat, rice, or other commodities to Calcutta for exportation or immediate sale, while the roads are in their present state, is too expensive to afford a prospect of reasonable gain. The natural consequence is that the Coles cultivate little more land than is sufficient to supply their own necessities: vast forests stretching mile after mile are wholly resigned to beasts of prey. As the revenue is raised from a tax on cultivated land, and has not hitherto defrayed one-tenth of the government expenses, if the making of good roads would not in the course of time greatly benefit the country and enrich the Company itself, is a subject worthy of much thought, and cannot be too forcibly pressed on the attention of the rulers of India. Such roads would give a stimulus to industry and induce the people to clear extensive tracts of land which, without such a stimulus, will in all human probability lie waste to the end of the world.

The climate may be considered salubrious, for though in the hot-season the heat during the day is occasionally excessive, at this period, indeed through the whole of the year, the nights are cool and refreshing. The rains are seldom heavy. Instead of pouring down in ceaseless torrents they fall in gentle showers, but they bring with them violent storms proceeding from the north-west, which are sometimes very destructive both to property and life: still this season is not, as in other parts of India, unhealthy.

The cold-weather is unattended by those damp chilly blasts felt in the plains, and those dense mists and fogs which so frequently place the inhabitants of Calcutta, in something very much like an Egyptian darkness. Morning, noon and eve the heavens are perfectly serene, and the cold refreshing and dry braces and invigorates the frame; few countries are more delightful than the Colehan at this season of the year.

But to the above statement Chyebassa and the adjacent villages form an exception. They are occasionally visited with cholera, fever and small-pox, especially with the last disease, which has continued year after year to commit extensive ravages. The late Dr. Henderson and his successor, Dr. MacCrae have paid every attention to the sick Coles, but it is much to be lamented that these people, depending almost entirely for the restoration of their health on sacrifices offered to the gods, have in too many instances neglected the taking of medicine, and numerous deaths have consequently ensued, where in all proba-

bility-life might have been prolonged, so that the humane intentions of these gentlemen have been too frequently disappointed.

Notwithstanding, in visiting the hovels of the afflicted poor, giving and prescribing suitable medicine, they have persevered in the face of every discouragement, and thus shown that their humanity was not a mere impulse but a part of their nature. Chyebassa and its vicinity wear an aspect widely different from the rest of the country. On the adjacent range of rocky hills scarcely a tree is to be seen, and the plain is stony and barren; the rays of the sun falling on such land must render the heat during the day in the hot-season excessively great: this may account, though not wholly, in some measure for the prevalence of sickness in these villages.

To obtain an estimate of the population is exceedingly difficult. The following is given not with confidence in its perfect correctness, but under the impression if there be errors, they are on the safer side, that instead of being fixed too high the number will perhaps be found somewhat too low.

The Lurka, the largest tribe,.....	60,000
The Moonda and Dhangar, each thirty or forty,....	60,000

Total population,... 120,000

The villages are small and scattered, containing from twenty to sixty houses built of mud or plaited bamboo and thatched with long jungle grass; they cannot be said to be beautiful as there is scarcely the least degree of order about them.

In many parts of the country, attached to each dwelling is a garden containing maize, oil and tobacco plants, the cotton tree and vegetables.

The Coles are above the middle height and well proportioned; their complexion, which is without variety of shade, is somewhat darker than that of the people in the lowland provinces. They have been represented as related to the Hottentot family, but the general absence of high cheek-bones, thick lips, small half-closed eyes and woolly hair leaves not the shadow of probability for such conjecture. Neither can they be said to bear any affinity to the Tartar race, for in personal appearance and bodily conformation they resemble the inhabitants of Bengal and Upper India.

Their raiment is of the most primitive kind; the dress of the poor is a slip of rag fastened round the loins, scarcely sufficient to conceal their nakedness, measuring a yard in length and eleven inches in breadth. The lower and higher extremities of the body are left uncovered. The rich possess many suits of apparel, but seldom put on their finery except when they go to festivals and funerals. Their usual dress consists of a piece of good cotton cloth, much larger than that of their indigent neighbours, and a loose upper garment made of the same material, but they frequently throw off the latter. The men as well as the women allow their hair to grow long; it is combed backward and twisted up into a large knot which is fastened with an iron pin. Though indifferent to clothing, and encumbered with little more than the dwellers in Eden put on when shame dictated the propriety of dress, they are very fond of earrings, necklaces, and bracelets, and seem to consider them of much importance to the improvement of their personal appearance.

Their food, did it not differ from that of their neighbours in the plains, would scarcely be deserving of notice. They eat rice, fish, beef, mutton, the flesh of goats, fowls, pigs, hares and deer, &c. &c.

Though the writer does not presume to enter into a discussion about the source from which their languages are derived, or about their relative poverty and richness, not having had sufficient opportunities to form a correct judgment on a subject so important, the following list of words from one of them may serve to shew that they are really distinct from the other languages of India.

man,	horó.	good,	bugee.	ear,	lotur.
father,	aba.	white,	puna.	hand,	tíhi.
mother,	ai.	sun,	singbongo.	arm,	supu.
younger bro-		moon,	charoo.	foot,	kata.
ther,	bokko.	star,	ipilko.	leg,	booloo.
elder brother,	barinj.	day,	singi.	chest,	kusam.
tiger,	koola.	night,	ninda.	stick	hapa.
dog,	seta.	earth,	hassa.	sword,	taraní.
bird,	chere.	water,	da.	bow,	ah.
fish,	hai.	fire,	singel.	arrow,	sar.
cow,	uri.	mountain,	buru.	axe,	kapí.
horse,	sadom.	river,	ikir.	one,	
fowl,	sim.	house,	ora.	two,	beríá.
master,	gomki.	grass,	tassa.	three,	apiá.
bachelor,	dangna.	salt,	bulum.	four,	upunra.
married man,	arandí.	raw-rice,	chanli.	five,	morea.
I,	aing.	boiled-rice,	mandi.	six,	turia.
thou,	am.	eye,	men.	seven,	ca.
he,	ai.	nose,	mu.	eight,	iralia.
we,	alle.	mouth,	moka.	nine,	aua.
you,	api.	this,	inu.	ten,	gelea.
they,	ako.	that,	en.		

The time which the Coles devote to labour, is employed in the cultivation of the soil to procure a maintenance for themselves and families. Like other people in the early stages of civilization, their implements are of rough make and ancient date. Their spades, shovels, carts, ploughs, harrows and thrashing instruments are of the same construction at the present hour as they have probably been during many generations that are passed.

Those who possess two or more ploughs are in comfortable circumstances, and generally employ a low caste of Hindus called ghasses to cultivate their land and attend their cattle.

The tax on the plough, though oppressively great under their own chiefs, has since the country was subjected to British sway been considerably reduced; which has contributed much to promote the agricultural interests, and to recon- cile the minds of the people to the Company's rule.

It is a fact, the existence of which is to be deplored, that the women instead of being left to the management of household affairs, and the rearing of their children, are much employed in out-door work, in digging, watering, weeding and reaping the fields, and collecting fire-wood in the jungles.

Many of the Dhangar Coles who reside in the district of Chota Nagpore, are employed as bearers of burden to Calcutta and other parts of India. Hun- dreds of these, allured by expectations which are never likely to be realized, have been induced to engage themselves as free-labourers to the Isle of France; or in other words, have in the simplicity of their nature resigned the liberty and few comforts which they possessed on their native hills, for the lot of the slave, hard fare and unrelenting tyranny.

To hear the parents, brothers, or sisters, who have lost a member of their family in this nefarious attempt to revive the traffic in human flesh, tell you they had a son or a brother who left them three or four years ago, of whom they have not heard a word since, and to behold the despair which is pictured in their countenance, while with a choked utterance and eyes suffused with tears they make inquiries of every European they may chance to see, is enough to break a heart of stone. It is to be hoped that Great Britain, after having given twenty millions to suspend the lash, stop the shedding of African gore, and hush the woes of other lands, will still maintain the rectitude of her principles and the sacredness of her humanity, and speedily pass an act to prohibit for ever exportations from the shores of India, which, whatever may be said, are really designed to perpetuate this system of atrocious wickedness.

The sports and pastimes of the Coles differ little from those of other people. Their games at throwing and beating the ball are like those which are played in Europe. In the numerous pools and streams, which contain excellent fish of many kinds in great abundance, they may occasionally be seen fishing.

Cock-fighting—an amusement which seems to have prevailed in most nations, and to have been long perpetuated in England and elsewhere in defiance of the many prohibitory laws enacted against it, and to have been considered disreputable only when the wide-spreading influence of education and the Christian faith compelled barbarity to give place to humanity—is an amusement of which the Coles and the people in the neighbouring jungles are exceedingly fond. The cocks, instead of being armed with steel or silver spurs, are furnished with a weapon whose sharp end resembles the blade of a pen-knife, the other end is of blunt iron and roughly cut with a file so as to admit of being fastened tightly to the foot with thin cord. They have sometimes as many as twenty battles going on together; the scene of the fight is generally on the village green, which is densely thronged by persons from the surrounding hamlets.

They love to trap, hawk and shoot, quail, partridge, snipe and other birds; but are most passionately fond of the chase: this affords them the highest excitement and the greatest pleasure.

After the harvest has been gathered in, armed with matchlocks, bows and arrows, spears, battle-axes and shields, multitudes go forth into the neighbouring jungles and forests where they remain for days enjoying their favourite sport. The objects of their pursuit are the hare, fox, antelope, red deer, barking deer, wild hog, wild buffalo, leopard, hyæna, bear and tiger. For these they beat about the bushes with spirits that are strangers to fear. Should the animal make a stand they prepare to receive him with their deadly weapons; should he fly, they pursue him over hill and dale with a boldness and ardour which seem to increase with the danger to which they are exposed, and seldom fail, with well-shot balls or arrows, to cut short his existence. After the sports of the day they encamp on the banks of some flowing stream where they cook and eat their simple repast.

Then begins here the well-timed, lively and graceful dance to the sound of fife, fiddle, pipe, and drum; there a multitude of voices are raised in singing the lover's, the shepherd's or huntsman's song; onward many glowing fires burn surrounded by little groups listening to some well-told tale, and testifying their interest in the story by merry peals of laughter; far distant from these light-hearted sons are the sage fathers sitting like so many Dutchmen talking of the affairs of the day or probably of the state, and brightening their intellects with long draughts of home-brewed beer and the sacred perfumes of tobacco. Thus the evening is past and the night far spent before they rest to refresh themselves for the pleasures of the coming day.

From the above statement it will be perceived that dancing is an exercise in which the Coles frequently engage; and at this there can scarcely be any surprise, for it appears to have been one of the earliest amusements dictated by nature or invented by man to give expression to joyous and elevated feelings. The savage living in primeval woods, far distant from the usages of civilized life, will occasionally have a jig with his rude companions and endeavour to keep time, if not to the sounds of music, to the emotions of a merry heart. The Coles never celebrate their festivals and weddings without dancing, but their grand assemblies are at great fairs, where many villages meet, each with its flag flying and music playing, amounting on some occasions to twenty thousand persons. The dance is conducted in the following manner. Females with their arms united or clasped round each other's waists, form a semicircle composed of from twenty to a hundred persons, behind which the males arranged in the same way form another. Thus semicircle after semicircle is formed till the musicians who stand in front strike up the tune to which the dancers move

with singular grace and beauty, maintaining in their gestures the strictest decorum.

Much has been truly said and powerfully written against the indecent manner in which the dance is occasionally performed among Europeans; but while it is conducted with the moral propriety and good sense shown by the Coles it will never become a national calamity or a personal disgrace, but continue to be an amusement fraught with much innocent pleasure.

The Coles enter the married state not so early in life as the inhabitants of Bengal, seldom before sixteen; some whose limited means render them unable to give the required dowry remain bachelors to as late a period as twenty-five and thirty. In a village adjacent to the military station of Chyebassa a concourse of people was collected to witness the celebration of a wedding. Amid this interesting assembly a fine looking man, apparently about twenty-eight, holding in his arms a beautiful child, was asked what was the age of his son. There was immediately a general titter, which much embarrassed and rendered him unable for a second or two to reply to this simple question, when he said that the boy was not his son but his nephew. Delighting to tease him the people cried aloud he is a bachelor, and how can he be married for he has no cattle. The young man walked quietly away, fain to escape their raillery, when others who remained in the state of single blessedness for the same reason were officiously pointed out by the laughing crowd.

Spinsters are to be found of a similar age. If plain, for the Coles are not indifferent to personal appearance, they may have kept their first estate owing to the want of suitors and an opportunity to change. If beautiful, and some of them are so considered, fathers take advantage of their charms by fixing the number of cattle exceedingly high, so that lovers must have the industry, ardour and seven years' patience of Jacob to furnish the stipulated dowry.

Marriage is universally respected and honoured, the young of both sexes look forward to it as an event which is believed will greatly contribute to enhance their earthly blessedness. That celibacy may be endured they can readily comprehend, but that it should by any class of persons be deliberately chosen they have not the least notion.

Polygamy is known, but does not prevail so extensively as among Hindus and followers of the prophet: few persons have more than one wife.

The second marriage of widows is common, and considered in no way less respectable than their first union.

The taking to wife the childless widow of a deceased brother to perpetuate the memory of the departed, that his name be not put out of Israel, which the Hebrews practised during the old dispensation, is at this day observed by the Coles.

Though parents are anxious to see the dignity of the family increased by the alliances their children form, and do not withhold what is thought proper advice, they wisely leave the young people to choose their mates. Papas and mamas, who have outlived all the generous magnanimity of youth and arrived at the last pitch of earthly-mindedness, compelling the children of their bosom to form mercenary marriages by which they are plunged into the deepest wretchedness and woe, are monsters which have not yet visited the country of the Coles, and long may it be preserved from their detestable presence.

Wooing in this portion of the human race is of a simple kind, and unattended with that epistolary lore thought needful by some to keep remembrance awake. When a youth has seen a damsel whose pleasing image engages his daily thoughts and interrupts his hours of repose, he embraces an early opportunity to acquaint her with the troubles of his heart. Should the maiden graciously reply to the anxious swain he sends a few of his friends to her parents to ask her in marriage. Should the old people, who always consult the inclinations of the damsel, consent to the union, the messengers are invited to remain for the

day to be feasted with the best the house affords. A short time afterwards the parents of both parties meet to appoint the day when the nuptials are to be celebrated and the amount of dowry which is to be given for the bride. The dowry varies according to an individual's means, from 12 to 60 head of cattle.

On the appointed day the bride proceeds with her family and friends accompanied with music and dancing to the house of the bridegroom, who, attended in the same manner, meets her on the way and conducts her homewards. The procession stops in front of the bridegroom's house, where his mother, or, in the absence of her, some near female relation washes the bride's feet.

After the performance of this ceremony the bride and her friends retire about two hundred yards from the dwelling, where a feast has been prepared for them: here they remain enjoying themselves during the day. The evening and greater part of the night are devoted to singing, music and dancing. In the morning the wedding takes place; the bride is seated on a small stool made of cane, the bridegroom puts before her a dish of cooked rice or other food, which she touches, and then anoints her head with oil. Thus are they made husband and wife, to have and to hold, to love and to cherish till death do them part.

At childbirth the mother, with the father and midwife, is considered to be in a state of uncleanness and separated from her elder children, relations and friends till the days of her purification be accomplished. The process of purification is commenced on the eighth day after the birth of the child by bathing, and completed on the appearance of the new moon by giving a feast to the family connexions.

The custom has existed during many generations that are past and been perpetuated to the present without exciting the least inquiry, so that no information can now be procured respecting its origin or the period of its adoption. It will be observed that it differs from the purification of Hebrew women mentioned in the twelfth chapter of the book of Leviticus. To affirm therefore that it took its rise from the same source, divine appointment, and in the lapse of ages has changed to its present form would, in the absence of more specific intelligence, be little less than presumption.

Those however who believe that true religion has overspread the earth, and that evident traces of its progress are to be seen in the sinks of Hinduism and every system of superstition which prevails at the present day, will perhaps find no difficulty in affirming that the patriarchs, or the immediate followers of Jesus, once dwelt on the mountains in the country of the Coles, and that their sojourn is placed beyond the shadow of a doubt by the faint resemblance which subsists between the two modes of purification.

The ceremony of naming takes place when the child is about a year old, and is performed in the following manner. The father having taken four seeds into his hand throws them one by one into a jar of water, pronouncing each time a name, till one floats on the surface, which is chosen as the name of the child. Should they all sink, the performance of the ceremony is postponed till a more auspicious day. The name given to the child is generally that of a friend of the family.

There is a kind of sponsorship which it may here be proper to notice. The godfather promises to administer to the wants of the child in poverty, to sympathize with him in distress and in sickness, to offer sacrifices for the restoration of his health. It is creditable to the humanity of the Coles, and must be highly gratifying to every benevolent mind, that these engagements are not considered a matter of empty form. The godfathers manifest on all occasions, even during the most painful vicissitudes of fortune, a parental solicitude in the welfare of their youthful charge, which the young people requite with filial affection, endeavouring when adversity overtakes their kind benefactors to relieve their necessities, assuage their griefs, and restore their accustomed gladness: thus proving that man, how low soever in the scale of civilization, has still a heart, and that affection really felt and wisely shown has been the way to it in all conditions, ages and climes.

Rites of burial. That his remains will be respected, not rudely touched, and a place of sepulchre assigned them, is an expectation the dying cherish and which the living seldom fail to perform. It is to the honour of human nature that few instances can be named of the remains even of an enemy having been abused, but many are recorded of victors digging graves on the field of battle for their own dead and those of the vanquished, where with every revengeful feeling hushed, and speaking only of the heroic deeds of the slain, and the soldier-like manner in which they fell in their country's cause, they have laid their foes side by side in the tomb with their companions in arms. Whatever may have been the hostility which men have manifested towards each other while living, few monsters have carried their rancour to the mouth of the grave. When such monsters have appeared, lamenting their inability to follow the victims through eternity whom they persecuted to the death, they have exposed themselves to universal execration.

When a Cole is dead the family array the body in the best raiment they can afford, and decorate it with ornaments and flowers, and seating themselves around begin their lamentations. When the friends and relations are assembled, the corpse placed on the bed, is borne by women out of the house to the funeral pile, which has been prepared in the yard at a short distance from the dwelling, and the fire is kindled amid renewed wailings. In the morning the bones which remain are collected into an earthen jar and in a few days afterwards are buried. The graves, in length proportionable to the stature of the deceased, are about two feet wide and two deep. They are generally situated in the midst of the village under the shade of tamarind trees. A small quantity of cooked rice is deposited at the bottom of the tomb, and the jar containing the ashes is placed with the mouth downwards over them. The grave is then filled, and a large slab of stone thrown over it, supported at each corner by a pillar in height about 12 inches. Besides sepulchres the Coles frequently place in fields and conspicuous situations large single stones in the ground standing upright as monuments to perpetuate the memory and virtuous deeds of the departed.

Seeing events transpire which create alarm, sickness, desolation and death overspreading the earth, apprehending that the calamities which have befallen others may speedily overtake himself, and feeling sensible of his own impotence to avert impending dangers, man, even in the earliest stages of society, looks for protection to wisdom and power which he thinks to be more than human. Hence unenlightened nations have believed in the existence of superior beings, the authors of evil and the dispensers of good, whose anger was to be appeased and whose favour was to be propitiated by ceremonies, sacrifices and prayers.

The above is descriptive of the state of the Coles, for though they have made some progress in civilization, their superstition is the offspring of a barbarous age, and has been perpetuated to the present day without undergoing the least change.

Their views of the attributes of the god Singbongo (the sun) are exceedingly confused. They believe that he sees and knows all things, but when asked, as during the night he did not appear, how he could see and know all things, they replied, though he himself did not appear, the moon and stars, members of his family did, and they looked out for him.

During health and prosperity they never trouble Singbongo, but in adversity and sickness offer sacrifices for the removal of distress and the restoration of health. In the first instance they offer a fowl, should the sick person not soon recover, they present after short intervals, a goat, pig, sheep and buffalo, and should he not be restored after the sacrifice of a buffalo all hope of his recovery is relinquished.

Sacrifices are generally offered under the shade of a tree, or in an open place as in a field, and presented in the following manner. The worshipper kneels down and frequently repeats the name of Singbongo, after which he kills the animal, and when the blood has ceased flowing carries it home, cooks and eats it.

In addition to the sun, they worship a number of minor deities, and ghosts which are believed to reside on the summits of mountains, but all their gods are regarded rather as the authors of evil than the dispensers of good, and are consequently more dreaded than loved.

Considering the views which the Coles entertain of sin, and their utter ignorance of the divinely appointed medium through which it can be forgiven, they may be designated a people that are sitting in darkness and in the shadow of death.

A belief in witchcraft prevails universally among the inhabitants of the Colehan, and has been productive of the greatest calamities. The number of persons that have fallen a sacrifice to this horrid superstition it is impossible to estimate, and the unrelenting cruelty by which the unfortunate individuals have been doomed to suffer the most painful of deaths is a sad proof of the power which blindness of mind can exert over the heart; that it can quench every kindly emotion and give birth to the most infernal passions.

The persons suspected of witchcraft are generally spiteful and ill-tempered, or shrivelled and ugly old women. After they have been convicted by the witch-finders, a set of men thought to be endowed with a spirit of superior discernment, they are massacred without the least ceremony or mercy, and the awful scene does not always terminate with their death; sometimes the whole family or all the persons residing in the same dwelling are indiscriminately murdered.

A singular custom relating to this subject may here be mentioned. It is usual when a man has killed a witch to go in the evening through the village and give the door of every house three strokes with his battle-axe as a summons to the inmates to bring some wood to burn the body. Believing they have been delivered from an enemy who had proved herself unfit to live, and that the man has performed a worthy deed who has cut short her career of deadly mischief; elated with joy the people issue forth and obey the summons without the least compunction of sorrow. But since the country has been subjected to the Company's sway the number of deaths has greatly decreased. The wisdom and rectitude with which the British authorities have administered justice to put down this crying evil, and the happy results with which their humane endeavours have been attended, cannot be too highly praised.

From the prevalence of this horrible superstition it will perhaps be inferred by some that the Coles are raised in the scale of being little above the beasts of the field, but a very limited acquaintance with the history of witchcraft in the enlightened nations of Europe will serve to correct such a mistake.

An affirmation that a person had visited St. Peter's at Rome, and heard the venerable Pontiff instead of expounding the gospels issuing bulls for the detection and punishment of witches, would, in 1841, be deemed a flight of fancy not to be tolerated in sober prose, but it was no fiction in 1484. Then Innocent VII. issued a bull for this very purpose, which was enforced by the successive bulls of Alexander VI. 1494; Leo X. 1521; and Adrian VI. 1522.

It is horrifying to relate the massacres which followed the publication of these bulls.

In the short space of three months, during the year 1515, five hundred were burnt alive in Geneva; in Wurtzburg from 1627 to 1629, one hundred and fifty-seven perished in the same manner; and about this period one thousand were executed in the diocese of Como. It has been estimated that thirty thousand were put to death in England, and not less than one hundred thousand in Germany. In other countries the execution of witches was of frequent occurrence. The practice was not however confined to the age in which popery maintained universal and undisputed sway; it continued long after the Reformation. In England during the year 1716, Mrs. Ilickes and her daughter, nine years of age, were hanged for selling their souls to the devil, and raising a storm by pulling off stockings and making a lather of soap.

One was put to death in Scotland as late as 1722. "She was, according to Sir Walter Scott, an insane old woman, who had so little idea of her situation as to rejoice at the sight of the fire which was destined to consume her. She had a daughter lame both of hands and feet—a circumstance attributed to the witch's having been used to transform her into a pony and get her shod by the devil."

Almost every country has contributed a chapter to this history of human folly, shewing that the relics of barbarous times long retain their hold on the minds of people in a high state of civilization, and that ages of progressive improvement in religion, literature and science are required to blot them out of the national creed.

In the Colehan the commission of suicide is of frequent occurrence. Persons having been unkindly treated or greatly distressed, a man having had a slight difference with a member of his family, a woman having had the least reproach undeservedly cast upon her honour, are some of the numerous causes of the perpetration of this fearful crime.

The extreme difficulty of preserving the lives of individuals resolved on self-destruction must be apparent to all. When a man goes voluntarily to inflict upon himself the last punishment assigned by penal codes, how is he to be restrained by the terror of law? The most the magistrate can do is to procure speedy intelligence of his intention, and adopt measures which reason and humanity dictate to bring him into a better state of mind, to endeavour to remove what has rendered existence a burden, and restore him again to what made life a blessing. The persons to whom the government of the country has been entrusted are men of enlightened benevolence, who take a real interest in the welfare of the people, and adopt every means to diminish the frequency of this as well as of other crimes.

As oaths have been taken by all nations, and are thought by some persons to be essential to the administration of justice, it may not be uninteresting to mention that, in courts of judicature, the Coles swear by the skin of a tiger, believing, it is said, that should they bear false witness, this beast will one day devour them.

Their language not being written, and the memory of all men being somewhat forgetful, evidence of accounts and numbers is necessarily given as in the earliest stages of society by knots tied on a string, or notches cut in a stick,—a practice like that of the far-famed Robinson Crusoe.

The Coles have a tradition of the world having been destroyed by water, with the exception of sixteen persons who were preserved to repeople the earth. A similar account is found in the mythological history of most nations; Fohi in the Chinese, Sattivrata in the Indian, Xisuthrus in the Chaldean, Ogyges and Deucalion in the Greek mythology, have been recognised by many as the Noah of the sacred volume; and hence the universality of the deluge has been inferred. But whether or not these accounts prove that the inundation was general is a subject which cannot be discussed in a paper like the present.

In the preceding parts of the paper, the reader has seen the Coles in their labours, sports and superstitions, and from the manner in which they conduct themselves in these he may have already formed an opinion of their character. As the subject however is one of much importance, it may be proper to enter into a few particulars concerning it.

Respecting their disposition or indisposition to work, it may be remarked, that industry if not created is supported by the prospect of reaping the fruits of labour. Whenever a farmer fills his barns it is with the hope that at no distant period he will have an opportunity to dispose advantageously of his stock, and should he find the expense of conveying his produce to market too great to enable him to compete with those who pay little for carriage, being favoured with good roads or navigable rivers, he will either soon quit his farm and take another where he will not have to contend with impossibilities, or in the event of

being unable or unwilling to leave it, confine his speculations to supplying the wants of the immediate district in which he dwells. Should all his neighbours be farmers placed in the same circumstances, he will cultivate as much of his farm as will supply the wants of himself and family and allow the rest to lie waste. This is precisely the situation of the Coles, and till it be changed judgment respecting their idleness and industry must be suspended.

Stealing is a crime not unknown among the Coles, but comparing the committals to prison with those made in countries which have the same population, they do not appear to have a greater propensity to rob than other people.

Drinking rice-beer is exceedingly common; perhaps there is scarcely an individual that can afford it who does not daily take a potation of this liquor, but scenes of intoxication though sometimes are not frequently witnessed.

Respecting the purity of their conduct, the truth of their own declarations is supported by the united testimony of Europeans, Hindus and Muhammadans, who affirm that chastity is a virtue which distinguishes them both in married and single life. One individual Cole, however who admitted that licentiousness was unknown after wedlock, asserted that the grossest kind was allowed and practised before. As this person did not appear to be the best of characters himself, and may have judged the morals of other people by his own, his assertion may be dismissed without further remark. From the language of unmeasured praise in which those who reside among them speak of their veracity, some would infer, that their promises are never broken. Though the writer has met with no evidence worthy of the least confidence, which would show the incorrectness of such a conclusion, yet as the same cannot be said of any people already well known, he thinks there may be facts which a further acquaintance with the Coles may bring to light that will tend in some degree to qualify it. This however may be affirmed without the least fear of contradiction from future discoveries, that the love of truth is general, and that the Coles have little of that dastardly meanness which begets the vice of constantly lying, and which is the great characteristic of most of their Hindu neighbours in the plains.

Persons who have seen the Coles in action entertain very different opinions of their character; some affirm that they are brave, and others declare that they are cowards.

Though this may appear exceedingly strange, it is after all perhaps only an ambiguous use of words, and a little explanation may elucidate their meaning. If being conquered be an indubitable evidence of cowardice, the Coles can lay no claim to the character of a brave people, for they have been overcome; but this is a conclusion which would comprehend some of the most valiant armies that ever entered the field, and some of the most distinguished heroes that have fallen in their country's cause. Numbers, position, weapons and stores of both armies must be duly considered before a correct opinion can be formed of the character of the conquered. The British force consisting of several regiments of infantry and a proportionable number of cavalry, disciplined to use with unexampled dexterity swords, carbines, firelocks, and great guns, was drawn up against men almost naked and shivering with cold, bearing in their hands a bow and battle-axe. When this army, dressed in broad cloth up to the chin, fed with the best of the land, and carrying the most deadly weapons, approached in battle array and poured volleys of ball and grape among the Coles, were they overwhelmed with terror, did they immediately fly and give up the contest in despair? No; for two months they waged the war. Then why call them cowards? For this very important reason, because they would not come down into the valley, place themselves before the mouth of the guns, and partake of the juice of the grape; but as wise men still maintained their advantageous position on the declivity of the hills, where the trees sheltered them from much of the shot, and afforded them opportunities of perpetually harassing and killing their foes.

If facing danger and death, and maintaining the contest against a superior force, to the last extremity, be a proof of courage, the Coles though a conquered,

are a brave race, and to give them their due can take nothing from British valour which has triumphed in every part of the globe.

THE FACILITIES AFFORDED FOR THE PROPAGATION OF THE GOSPEL AMONG THE COLES.

1. The absence of caste.

The division of the people into distinct orders prevails among the Hindus, making their occupations, customs, privileges and duties hereditary, allowing no transition from one to another, or a connexion between them by marriage; forbidding a man to assume the station in life which nature destined him to fill, and condemning him from the day of his birth to the close of his existence to pursue one particular line of conduct, from which he cannot deviate without suffering the keenest of all human woes, without being torn asunder from the dearest ties, having the door of his home closed against him, and being sent adrift upon the wide world, disowned by his friends, despised by his countrymen, and unfavoured with the sympathy of the strangers among whom he is compelled to wander. Such is the hard lot of the Hindu who has transgressed the rules of caste.

No institution was ever formed that afforded greater facilities to strengthen the arm of oppression and uphold the reign of terror than caste, and the formidable barrier it has ever presented to the moral and religious improvement of the people entitles it to be considered as one of the most baneful wiles of the devil.

Besides being divided into three tribes, the Dhángar, Lurka and Moonda, who occupy different districts of the country and are separated from each other by the natural boundaries of their respective mountains, no division has taken place among the Coles. The tribes may associate in the domestic circle, at feasts and weddings, and may also intermarry. They are left indeed, as nature designed they should be, free to form their own connexions, to choose their friends, occupations and food without the least reference to the arbitrary and unwarranted interference of a second party.

He who knows any thing of the history of Christianity in India, the obstacles with which it has to contend, will consider the absence of caste highly favourable to any attempt which may be made to evangelize the Coles.

2. The absence of image worship.

This species of worship darkens the mind and corrupts the heart. Instead of raising the thoughts and affections to the Eternal, it brings before the view pictures which enkindle in the soul the worst of passions; it represents every kind of wickedness as a deed done by some god, and which may therefore be practised with impunity by man. The absolute dominion it sways over millions of Hindus, and the great hindrance it presents to the diffusion of the gospel among them, must be well known.

“Idolatry is not to be looked upon as a mere speculative error respecting the object of worship, of little or no practical efficacy. Its hold upon the mind of a fallen creature is most tenacious, its operation most extensive. It is a corrupt practical institution, involving a whole system of sentiments and manners which perfectly moulds and transforms its votaries. It modifies human nature in every aspect under which it can be contemplated, being intimately blended and incorporated with all its perceptions of good and evil, with all its infirmities, passions and fears. In a country like India, where it has been established for ages, its ramifications are so extended as to come into contact with every mode, and every incident of life. Scarce a day, or an hour, passes with a Hindu, in which by the abstinences it enjoins, and the ceremonies it prescribes, he is not reminded of his religion. It meets him at every turn, presses like the atmosphere on all sides, and holds him by a thousand invisible chains. By incessantly admonishing him of something which he must do, or something which he must forbear, it becomes the strongest of his active habits, while the

multiplicity of objects of worship, distinguished by an infinite variety in their character and exploits, is sufficient to fill the whole sphere of his imagination. In the indolent repose which his constitution and climate incline him to indulge, he suffers his fancy to wander, without limit amidst scenes of voluptuous enjoyment, or objects of terror and dismay ; while, revolving the history of his gods, he conceives himself absorbed in holy contemplations. There is not a vicious passion he can be disposed to cherish, not a crime he can be tempted to commit, for which he may not find a sanction and an example in the legends of his gods*."

If idolatry exerts over mankind such a corrupting and all-pervading influence, it must be manifest to every individual of the least reflection that a country in which one kind of idolatry, image worship, is unknown, and another kind, the worship of false gods, is confined to the heavenly bodies and ghosts, presents fewer difficulties to missionary labour and greater probabilities of success than lands filled with idols.

3. The absence of sacred books.

The tendency of ancient records to render superstition venerable, and predispose the mind against every statement which may oppose their authority, must be apparent to every individual. Men are naturally attached to what are considered the sentiments of their forefathers, and it requires much light to be shed upon the mind before such a prejudice can be eradicated.

To the most earnest appeals and a train of the most powerful reasoning, if he can say the contrary is written in the shâstras, a Hindu considers he has answered in a masterly manner.

If it be borne in mind that the gospel has numbered the most converts in the South Sea Islands, the West Indies, and other places where these records are entirely or partially unknown, and that it has numbered the fewest in lands where they are regarded as oracles, it can require nothing to shew the comparative advantages of such a country as the Coles' where they do not exist.

4. The absence of a corrupt and corrupting priesthood.

One great design of the ministers of false religions has been to gain absolute dominion over the people. They have propagated the mischievous doctrine that their authority is above all human laws, that they are called upon by all that is sacred and holy to discipline their spiritual children by pains and penalties, by confiscating their earthly goods and applying to their delicate frames every gentle torture—by lavishing upon them all the tender mercies of the Inquisition. They maintain their sway by shutting fast the doors of knowledge. Not content with the golden harvest they reap on earth, they stop their disciples in the middle passage, and detain them in the regions of purgatory, till they have wrung from their mourning relatives the last farthing.

Much that has been said of the Roman Catholic clergy will apply to the brahmins, the priests of India. No set of men ever exercised a more powerful and destructive influence over the people and maintained it under a better appearance of outward sanctity than they. That they measure the existence of their system with the duration of the age of ignorance, and are apprehensive lest men should open their eyes and look into its wicked mysteries, is manifest from their deep solicitude to keep the people in darkness. That they are capable of the greatest cruelty is evident from the unexampled sufferings to which they have consigned offenders. That they do not chastise their countrymen now, must be attributed not to any change which has taken place in them or their religion, but to the just and enlightened government of their foreign masters which has deprived them of the power.

As they are hereditary priests, born to live on the delusions of the people, self-interest, cupidity and every evil passion are enlisted on the side of error, and whatever may be their individual opinions, as long as they can obtain from

* Robert Hall.

the wealth of the rich and the pittance of the poor sufficient to free them from the necessity of labour, they will continue to be advocates of Hinduism and bitter opponents of the gospel.

The absence of such a priesthood among the Coles must, in the event of a mission being established, be conducive in no common degree to their moral and spiritual improvement.

5. The aptness of the Coles to learn.

Though little advanced in civilization yet when they have had opportunities of improving themselves they have shown as great an aptness to learn as the inhabitants of Bengal and other parts of India.

In the school established at Doranda the number of scholars is sixty-three, consisting of Muhaminadans, Hindus and Dhángar Coles. The branches of learning which are taught are English and Hindí, General History, Astronomy, Grammar of Geography, Physical Geography and Euclid's Elements. The Coles form about half the number of the pupils, and have made as much progress as the rest; some of them speak English very well.

The climate of the lowland provinces is such as to render long-continued exertion in any department of Missionary labour exceedingly debilitating to the best constitutions, and in the greater part of the year exposure during the excessive heat of the day is frequently attended with the most serious consequences; but in the Colehan a Missionary might, humanly speaking, expect to enjoy health and to meet with few impediments to the prosecution of his work arising from the climate.

Having enumerated the facilities, it remains to point out the hindrances. Besides those numerous obstacles arising from the depraved nature of man which are to be met with among all members of the human family, and which an agency nothing less than divine can overcome, there are two others which require to be distinctly mentioned,—the absence of a written language, and the villages being small and scattered.

1. The absence of a written language presents a difficulty certainly great but not insurmountable.

The languages of the South Sea Islands were unwritten and destitute of many words needful for the clear communication of sacred truth, but they have been reduced to writing and where poor enriched from foreign sources. The Bible translated into the tongue wherein they were born has been given to the people, and the preaching of its heavenly truths has been blessed with a measure of success of which the Church never read except in the Acts of the Apostles.

2. The difficulty arising from the villages being small and scattered may appear at first sight scarcely worthy of notice, but if duly considered it will be seen in its true light as one of no common magnitude. A Missionary might travel during the whole of the year, visiting daily about three villages, each containing on an average thirty families, from whom he might expect to obtain a small number of hearers, for to calculate that all would be so deeply concerned about their spiritual welfare as to leave their engagements to listen to the tidings of redemption would be cherishing a hope which in all human probability would be bitterly disappointed. It then becomes a question which ought to be seriously considered, on which side would the advantages preponderate? A minister preaching in the Colehan to a few men, who have scarcely any prejudices against the gospel, and preaching to large congregations in the plains where the prejudices of the people are numerous. On the proper solution of this depends the propriety or impropriety of forming a mission.

To lessen the difficulty arising from the villages being small and scattered some good men would recommend perpetual itinerancy; others would recommend the formation of a colony like the establishments of the much revered Moravian Brethren. But it is not the object of this paper to enter into a discussion about the principles on which missions should be conducted, this is a subject which properly belongs to the Directors of Missionary bodies.

The writer aims, at nothing more than to state with equal plainness the facilities and hindrances that no one may be mistaken.

He may however observe that in the event of much delay the number and magnitude of the difficulties will be greatly augmented. The brahmins, the corrupt and corrupting priests of India, who will do any thing for gold, are proselytising in the Santal neighbouring tribe, and will soon commence their infernal work among the Coles; so that if any thing is to be done to preserve the sheep from the jaws of these ravenous wolves it cannot be too early attempted.

The claim of the Coles to the sympathy of the disciples of Jesus is that which all destitute members of the human family may urge: they stand in need of spiritual instruction to enlighten the mind and improve the heart. They know not God nor Christ whom he has sent, so that whatever may be their virtues the hope of dying with the prospect of the righteous, of being immediately present with the Lord, is a hope which is not theirs.

After the sorrows and turmoils of life, to enter that clime where the wicked cease from troubling and where the weary are at rest—to meet again kindred and friends, and with a fixedness of thought and engagedness of heart prayed for on earth but never attained, rejoin them in acts of worship—to grow for ever in knowledge, ever to obtain fresh treasures of intellectual wealth, and drink for endless years a fulness of the purest joy—to see with increasing clearness of perception the grandeur and glory of God in the happiness and perfection of millions and millions that crowd the heavenly Zion, and to serve Him with a pleasure and interest whose intensity will rise higher and higher as age after age rolls along, is a hope which the Christian may cherish, but which now the Cole cannot indulge.

Think not this sentence is dictated by an iron heart, it is penned with the most painful emotions, for if there be one desire which glows in the bosom of the writer with more intensity than another, it is that the unutterable agony of lost souls may be experienced by none, that the Coles and the heathen of all lands may be made wise unto salvation before they go hence and be no more seen.

Prompted by this desire he has mentioned with plainness of speech the great spiritual destitution of the people, and the thick darkness about to gather around them; also the facilities and hindrances to their intellectual, moral and religious improvement. In bringing the paper to a close he would remark, though he may have erred, for who with the best intentions can presume he has not, he has done what he could to give a faithful report of the land, and whether the Church will go up to possess it is an event which he leaves with Him who hath the hearts of all men in his hand, and, as the rivers of water, turneth them whithersoever he will.

Though the paper has extended beyond all reasonable limits the writer cannot conclude without stating that he is under great obligations to his esteemed fellow-traveller.

He would also acknowledge with grateful feelings the kindness of the European residents at Chyebassa, Doranda and Purulia, and last, though not least, the kindness of the good people at Bancoora.

OMICRON.

II.—*Sacred Literature of the Hindus.*

(In a letter to a friend in America.)

MY DEAR FRIEND,

In my last letter on the Sacred Literature of the Hindus, I remarked that they do not expect complete deliverance from matter and absorption as the result of works. According to their books he, whose merit consists in outward services, such as idolatry, bathing, pilgrimages, &c., will, after having enjoyed that merit, again become entangled with the perplexities that pertain to the body in this world. There is a verse expressive of this doctrine to be found in the Bhagabat (Bk. 11, Chap. 4, from the 62nd verse.) Krishna says to Udhaba—"They who remaining in houses secure merit, shall taking bodies sit down in heaven, but after enjoying the fruits of their works, they shall no longer remain undisturbed. The works becoming exhausted by enjoyment—the works being expended, where will be the enjoyment? Such must again fall into the imperfections of this world, and suffer the fatigue incident to the path of human life." This verse and many others to which we might refer, clearly prove that there is, according to their system, no complete salvation resulting from works.

I shall now make a few remarks on that high kind of religion which promises absorption to the devotee. Many are of opinion that only the Vedas* treat of this, but I hope to show that the doctrine of renouncing works, and preaching those duties which are said to lead to absorption, is quite as clearly exhibited in the Bhagabat as in the Vedas. The Bhagabat does not appear to be a whit behind the Vedas, only as it contains more lascivious ideas and being a larger book must of course contain more nonsense.

He who would obtain absorption, or as the Hindus say, he who would obtain Mooktee, must become wise, and renounce all works (Bk. 11, 11, 5,) "After obtaining superior knowledge, then destroy all works."

1. Caste is one of those works to be destroyed (Bk. 11, 9, 8.) In food is neither good or evil; whatever I find, I eat at my pleasure. Concerning this I have no scruples. Again it is said (Bk. 11, 8, 40,) "He who has obtained knowledge does not make any distinctions amongst men. He looks upon all as being alike. By what rule is he to forbid any one? Like as ignorant children play together, so he bears the nature of a child and knows no distinctions. The ingenious man does in

* For my knowledge of the Vedas I have been dependant upon Rám-mohan Ráy's English translation, who has without doubt exhibited them in their most favorable light.

this manner play his part in this world, looks upon all as being alike, and thus worldly knowledge does not affect him." Many other passages forbid the observance of caste to the follower of the religion that has eternal beatitude for its reward.

2. Idolatry is forbidden, particularly the worship of Mahadeba's shuckta (Bk. 11, 14, 35.) Krishna says to Udhaba,—“ Never learn the insignificant worship of Shiba's shuckta.” Again, speaking of a very holy woman, the Bhágabat says (4 Bk. 5, 50,) “ She was unaffected by Vishnu's fascinations.” Idolatry and all other works are called Vishnu's fascinations.

3. Thus far the instruction is good, but the same system that forbids caste and idolatry also forbids wearing clothes, eating, sleep, and attachment to friends. They are all called imperfections of the flesh that ought to be dispensed with. Of such wonderful people as have completely conquered every fleshly desire, there are said to be many, but unfortunately they live in the wilderness and are never to be seen. Thus the Hindus can never take a medium course, they must either follow every carnal propensity according to the law of works, or else destroy them all according to their other system.

4. One must meditate upon the Supreme Being and learn to know him. The Bhágabat contains many excellent passages in regard to the Supreme Being. It is said (11 Bk. 4 Chap. 54 verse,) “ God is continually without such attributes as pertain to mortals. He is without beginning or end, not subject to diminution or increase, neither great nor small, but constantly remains the same, without birth or death.” He is also represented as being ever happy, and as omniscient (11 Bk. 12 Chap. 22.) “ He is continually full of happiness and beholds all with his eye.” He is also represented as being invisible, and omnipresent, (12 Bk. 5 Chap. 69.) He is like the atmosphere, invisible, and every where present according to his own desire. To know this God appears to be the great and principal duty of those who would walk in the Mukte phata (11 Bk. 12 Chap. 51.) He who is learned in all sacred books and understands the nature of all religions, if with all this knowledge he does not know the Ever Blessed, his books are all useless to him and only increase his anxieties. This being is called the Creator (11 Bk. 13 Chap. 106.) “ He is one Lord, and besides him there is no Creator.” Thus the Bhágabat contains almost every one of those excellent sentiments in regard to the Supreme Being that are found in the Vedas, and he who seeks absorption must renounce all works and only strive to know him.

I shall now show wherein this system is faulty, and hence can be productive of no salvation.

1. No man on earth can regard it. Who amongst mortals is able to dispense with clothes, food and sleep. Now unless these are renounced as unholy vanities, there is no salvation according to the Mukte phata.

2. According to this system the perfections of God are not clearly delineated. He who is called God in one verse, concerning whom are all these five expressions, in another verse is represented as being guilty of the most mean and impure conduct. Again, he is only represented as being propitious to the wise, and as the great mass of mankind are ignorant they have no hope of securing his favour.

3. This system affords no adequate atonement for sin. Now it is a sentiment frequently urged in the Hindu books, that men must either suffer or else make an atonement for their sins. That finite beings can never by suffering atone for sins committed against an infinite being is clear, and also that the Hindu shástras make no mention of any such atonement for sin as will deliver the sinner from just punishment, is seen from this passage: "Know that there are two imperishable works, suffering is one, and if you choose to make an atonement, your sins by so doing will be destroyed; but they can never be completely destroyed, for they will hereafter arise again."

4. By this system the mind can never be made pure. The devotee is bound to know God, but it is not enjoined that any good fruits arise from that knowledge. A description of one who professes to have obtained this knowledge and also a complete conquest over the desires of the flesh may be given in few words. A man throws off his clothes, besmears his body with ashes, chews and smokes intoxicating drugs till scarcely able to stand, when he seats himself in some public place. His countenance does, it must be confessed, indicate wonderful abstraction of mind. The ignorant crowd now throng him and gaze with awe upon one lost in contemplation on the Supreme Bramha. Such instances of deep thought and mental abstraction are the only kind I have ever had the happiness of witnessing.

I shall close this epistle by showing in what respect the God of the Bible differs from the best character given of the God of the Hindu shástras.

1. The God of the Bible is one. "Hear, O Israel, the Lord our God is one God." The Hindu shástras do indeed say, "There is one Bramha, without a second;" but this verse is universally taken to prove that the spirits of all men are one.

The attributes of the deity are indiscriminately applied to Param Bramha, Param Vishnu and Param Shiba. There is no one being to whom the shástras exclusively apply the terms expressive of infinity.

2. The God of the Bible is an intelligent being, but the God of the Hindu shástras is unintelligent. When unconnected with matter he appears to be nothing but mere space, as is said in the following favorite shloka. "He is without feet, hands, body, eyes, tongue, ears and nose." Thus far the shloka is correct, but what follows is false. "He has no thoughts, no mind, no understanding and no sight." Such a God can differ but little from the atmosphere to which he is often compared.

3. The God of the Bible is the moral Governor of the universe. He rewards the righteous and punishes the unrighteous; but the God of the Hindu shástras, has never given man any code of moral laws. Indeed he is often represented as having made over the care of the world to certain inferior deities.

4. The God of the Bible is a spirit, but the God of the Hindu shástras when unconnected with matter is only unintelligent space. When connected with matter, he is like some corpulent Babu, lying in sweet and indolent composure on the back of the great snake between two women, in the enjoyment of eating and drinking and every other delight which the lascivious mind of man can invent.

5. The God of the Bible loves all men, but the God of the Hindu shástras is only propitious to the wise, and pays no attention to the prayers of the ignorant. He is indeed often represented as being full of cruelty.

6. The God of the Bible can forgive sin, but the Hindu God has no such power; hence every one who would serve him must commence a life of austerities as a punishment for past sins and as the only means of being liberated from the imperfections of matter. When we consider the imperfect nature of this system, how welcome is the heavenly intelligence which declares, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." In this verse man has a *God of love*, a *Saviour* from sin, and the result of which is *eternal life*.

E. N.

Balasore, April 5th, 1841.

III.—*Journal of Missionary labours from Cuttack to Ganjam, Berhampoor, &c.*

At the earnest solicitation of brethren Stubbins and Wilkinson, to pay them a visit, I determined to make a tour to the south, passing through the district of Khurda, where not much Missionary labour has been attempted lately.

November 11th, 1840. After much annoyance and delay, arising from the extortion of the bearers, we succeeded in commencing our journey towards Ganjam this day. Mrs. L and the children started about nine A. M. and I followed about three P. M. ; after a pleasant ride of three hours, I arrived at Chandaka, a small jungly village, and a bazar. In the afternoon Bámádeb visited the village, preached and distributed tracts. The people listened attentively to his message.

12th.—We came to this place (Mandalal) about 10 o'clock A. M. It is a large village for this jungly country ; in the afternoon we proceeded to the common resort of the place, the Bhágbát house, and collected a number of people. I preached to them for some time, and was followed by Bámádeb. Many objections were started to some part of our message, by a captious old man whom the rest of the people put forward as their advocate. The opportunity was too argumentative to be very useful ; or rather I should say, the disposition of the people was. A number of books was distributed to such as could read ; and the people were entreated to read them. Mrs. L. visited the houses of the females, and conversed with them : she was the cause of great wonder, and such was their curiosity, that it was sometime before much could be said to them on the only subject they need to hear.

Last night a poor devotee, a carrier of Gangá water, was entreated to remain at Chandaka till this morning, and not to travel to Mandalal alone in the night. He pleaded that he was familiar with wild beasts, and had no fear, and so started forward. We passed his baskets this morning about half way between the two places, but their owner was no where to be found, nor any thing else belonging to him. The probability is that a tiger has feasted upon him. Tigers, bears, hogs, &c. abound in great numbers in these parts. It is nine years since I preached before in Mandalal.

13th.—We reached Khurda about eight o'clock this morning, and located ourselves in the bungalow belonging to J. K. E. Esq. of Pooree, magistrate and collector of Khurda. We ventured upon the kindness of the owner of this bungalow for a few hours, and hope we shall not offend. The people of Khurda, alias Jajalsingh, are notorious for malicious opposition to the gospel ; I have not forgotten the treatment we received nine years ago from them. To-day they were exceedingly noisy and abusive, and did little less than hoot Gangádhara out of the place. He succeeded in addressing them, and in distributing books among them. After we had taken breakfast we pushed on to Jhunkea, 12 miles beyond Khurda, which we reached about seven o'clock in the evening. The road is frightful for night travelling, winding round the foot of hills covered with trees and underwood,

and lying entirely through thick jungle, filled with almost every description of wild animal; we heard the roaring of the bears as we passed on our way, and I was glad when we reached our tent. We immediately, on arriving, lighted a large fire to direct and cheer our attendants. This district moreover is infested with those murderers called Thugs, who are much more to be dreaded than even tigers or bears. The bazar of Jhunkea consists of one or two miserable native shops, and the village is small. Large quantities of grain are exported from Khurda to Cuttack, on innumerable bullocks and carts constantly passing and repassing; much of this rice is brought from a distance far beyond the town of Khurda. Mr. Wilkinson, the late collector of Pooree, very much encouraged the cultivation of land in Khurda, and it has been a most material and extensive blessing to the whole of Cuttack in the late and present scarcity. There are few inhabitants in Khurda.

14th.—This afternoon early we left Jhunkea and travelled to Jhangee another 12 miles. The road as usual was dreary and almost frightful. We scarcely saw a village or even a house all the way, indeed there seemed to be no room for human inhabitants. Flocks of deer darted across the road before us, and the growling of wild beasts was heard from the surrounding hills. We reached Jhangee about six in the evening. Jhangee is two miles from the shore of the Chilka lake, and is a considerable village. The government have a few provincial soldiers stationed here in consequence of the frequent robberies and murders which are committed in the neighbourhood. The first person I saw here was a European Sergeant, superintending the work-people on the new road which the Government is constructing from Cuttack to Ganjam. This road will cost a large sum, but when completed will alter the face of this wild district. Villages will spring up, bazars will be built, and trade and commerce spread their stimulating influence over all its extent. Here I was soon visited by two of our native converts who have obtained employment among Mr. R.'s people. They are well, but maintain their religious character with difficulty. They are obliged to work on the Lord's-day, or forfeit their situations.

Lords-day, 15th.—We rest to-day, at least till evening. In the forenoon we visited the village of Jhangee where Gangádhár and Bámádeb preached to a hundred people. They heard the word of life with considerable attention. Fifty tracts were gladly received by the people. I visited also a village called Balenass, chiefly to see about a boat, and a large congregation collected. They were chiefly of the boatman and fisherman caste, and were so completely occupied with the hope of letting me a boat, and about how they should therein make the greatest advantage of me, that it was with no small difficulty I could get them to attend even for a moment to the subject of religion. Sir, we dont know any thing about religion, but we wish to give your honour a boat. When does your honour start for Rhum-bá? These were the observations, and questions constantly proceeding from one or another of them. In my tent I collected the native preachers and other native Christians to the extent of seven or eight,

and had worship with them ; gave them some instruction suited to their peculiar situation ; they seemed a good deal affected.

16th.—Yesterday, about 5 o'clock P. M. we went on board a boat at Balenass, and an hour afterwards we set sail for Rhumbá. The breeze served till about 12 at night, when it changed to our disadvantage, and we did not reach Rhumbá till afternoon to-day. After remaining at Rhumbá house for an hour we left for Ganjam. Brother Wilkinson had sent his horse and some bearers for us, and we reached their bungalow at five in the evening. On the road we passed a gallows on which were suspended the bodies of three Thugs in irons. Our attendants assured me that the road ceased to be frequented for a fortnight after their execution. The people are horrified with the sight. At Ganjam we found brother and sister Wilkinson well in health, and just establishing themselves in this station. Ganjam has been esteemed unhealthy, but is now improved. Its unhealthiness was an occasional visitation to which all places in India are liable. It is an advantageous Missionary station ; is a large place in itself, and on three sides has numerous villages, at convenient distances. We were soon surrounded by a number of poor orphan Hindu boys, collected together in the orphan asylum here. These children form sister Wilkinson's care, and their number may be increased to any extent : their number will only be limited by the extent of funds for their support and instruction. Brother Wilkinson has a native brother Balajee, and a native Christian schoolmaster, Krishna, stationed with him here.

17th.—This afternoon, as soon as the power of the sun had somewhat subsided, we walked to a bazar Brahmanic ; where we collected a number of hearers, Oriyas and Telingas. Bálájí first addressed them, next Bámádeb, and then I closed the service. The occasion was useful, though somewhat less so than it would have been had not a captious bráhman quibbled and objected. An objector like this bráhman commonly spreads disaffection through a whole congregation. We gave away about 30 tracts.

18th.—To-day we proceeded to another part of the town of Ganjam, a place near the market square. I commenced by singing a few lines of poetry, and the people immediately flocked around us. I preached to a good number of hearers for about half an hour, with some feeling, and apparent effect. Bámádeb and Bálájí followed me. Towards the close of the opportunity brother Wilkinson retired with Bámádeb and formed another stand in a small neighbouring village. When we had done we joined them there. Here some disputation took place, at the close of which one of our hearers told me that I was too learned and excellent a person long to retain my distinctive character as an asoor or demon, and that before long by the weight of my merit I must rise to the distinction of becoming a Hindu or perhaps a bráhman. This piece of wit and sarcasm serves to exhibit the opinion the people have of all Europeans, as to their descent and moral character. I have sometimes been asked with seriousness whether I and my people were not direct descendants of the line of Rábana the ten-headed and hundred-armed gigantic demon of Ceylon. We distributed about 30 tracts this afternoon.

20th.—From the commencement of this journal I have made a mistake of one day, and now recommence correctly. To-day we sallied forth to the Brahmanic and the market square. In the latter mentioned place I collected and addressed a large concourse of people who heard very well indeed. One man asked with surprise the reason why I felt so concerned about their salvation, and what I should lose by their misery? After three quarters of an hour of hard preaching, Gangádhār came up and continued the service; he delivered one of his most astounding, eloquent and pungent addresses, and cavillers drew back abashed and astounded. The people listened in almost breathless silence and wonder. After this Gangá and Lakhandas spoke, and I distributed a number of tracts, which were eagerly received. Brother Wilkinson went with Gangá to Brahmanic and collected another congregation there; while Bámádeb and Báláji preached somewhere else. Ganjam is thrown into some degree of excitement by our visit on the subject of religion, and the dark and idolatrous placidity of the people's minds is broken.

21st.—Six of us started for the town, and there formed two parties. I had with me brother Wilkinson, Gangádhār and Báláji. Gangá commenced the opportunity by a very useful address; Báláji followed, and I closed. I commenced by repeating the following lines in Oriya,

“Light is the earth; the seven oceans light;
Black treachery to a friend is weight; but ah!
A heavy weight apostacy from God.”

Commencing with an explanation of these lines; showing the baseness and guilt of forsaking and forgetting God—then passed on to some other important subjects, and closed by pointing to Jesus Christ as the Saviour of lost sinners. A number of tracts was disposed of to such as could read.

Lords-day, 22nd.—This forenoon the native Christians and the school children were collected in the front room of brother Wilkinson's house and Bámádeb preached to them. The sermon was calculated to be useful. I preached myself in the afternoon from—“The kingdom of Heaven suffereth violence, and the violent take it by force.” In the evening I spoke on the same subject to a few Europeans who collected, as we sat around brother Wilkinson's table.

23rd.—Set out for Berhampoor in the morning, accompanied by brother Wilkinson. We staid at Chutterpoor for two hours, and then proceeded on our journey. I arrived at Berhampoor by half-past four o'clock and found brother and sister Stubbins well. I passed six more Thugs, suspended in irons on two gibbets in dreary parts of the way. These wretches are murderers by trade, and the manner in which they effect their object is horridly clever. They assume various guises, and appear as a set of promiscuous travellers on the road. Thus they mix with companies of merchants or any other kind of persons who they suppose have property about them. Travelling on, conversing on comunon topics, or while they stay to rest and refresh themselves, but generally in lonely parts of the way, the Thugs prepare a cloth like a handkerchief or the end of their chá-

dar, or a small piece of rope, by twisting it in their hand, and, on a given signal, each Thug takes his man, if there be more than one, and in a moment throws this twisted cloth or rope round his victim's neck, and with a sudden twist and a smart jerk, the poor deluded victims are pulled down and strangled in a moment. After rifling their property, the bodies of the victims are either buried, or thrown into wells, and the wretches pass on to find other prey. By these horrid means the Thugs amass thousands of rupees. They do not always murder for want, it is their profession; it has descended to them from their ancestors, and if not now stopped would be taught to their sons. There are various kinds of Thugs, and they have various names, according to the mode of destroying their victims. Some strangle with the noose, like those mentioned above; some chop their victims down with a kind of cleaver; and others poison. They are being broken up now, by the energetic efforts of the Government. The Government have a department for their apprehension, and well selected officers connected with it, pass from place to place as their presence may be required. An extensive murder of six or eight persons, who were passing from Pooree to Ganjam, brought Capt. V. to the latter place. He soon succeeded in tracing and apprehending the wretches. Some turned queen's evidence, and had their lives spared, on condition of discovering all they know. These are called approvers, and the condition of their existence hanging over them in terrorem, they divulge the dark and horrid secrets of the craft; and Thuggee officers are by the information they obtain by this means, enabled to pounce on bands of Thugs, ere they are aware. These approvers led Capt. V. to the very spots where the bodies of the murdered merchants of Ganjam were buried. I saw and conversed with some of Capt. V.'s approvers. They had no particular ferocity of expression in their countenance; were very jocose, and busily engaged in performing their religious services. They were all pure Oriyas.

24th.—We were early in the town; where, in one of the principal streets we collected a number of people Oriyas, and Teloogoos. The preaching to-day was chiefly done by the native brethren. The people were ill disposed, and disputatious. A number of books were given away.

25th.—Visited the town to-day in company with brethren Stubbins and Wilkinson. After preaching to a good number of people, and distributing some tracts, we called upon Erun, the first native of Orissa baptised by brother Bampton, and indeed the first Hindu baptised by the Missionaries of our Society. He was baptised in 1827, and he is now an old man. Erun is remarkable for his love of truth; and is greatly respected by his idolatrous neighbours. His wife a young woman has made a vigorous effort to get herself and children restored to caste, but has failed. She paid a considerable sum to a bráhman to perform the necessary ceremonies: the money he took and kept—the ceremonies he could not perform. Erun speaks of brother Bampton with great affection, and often repeats the instructions he received from him with feeling.

26th.—The people in the town heard in a much more pleasing manner to-day. I preached to them with some ardour, and a good impression appeared to be made on some minds. The native brethren also preached in several places in the town. Thus, many have not only heard the gospel, but have by many considerations been besought to embrace it. A good number of tracts were gladly received.

27th.—To-day we set out on a journey to Mantridee. We arrived at the place about eight o'clock after a pleasant ride of 12 miles. The village is large, and many of the inhabitants are of the bráhmancial class. There is much wealth, and much Hindu wisdom in the place, consequently much sin and much pride. We preached in several places in the town, mounting on chowras, or other high places. The native brethren also took their turn in preaching, conversing, and disputing. Some of the people were bitter in their opposition; but many listened and received knowledge. Their vain and vicious system of idol worship was plainly and faithfully dealt with, and the advocacy of the bráhmans overturned. Many tracts were distributed in the course of the day.

28th.—This morning we started to a village about two miles beyond Mantridee, the name of which I do not now recollect. The people collected in a sunny place in large numbers, and in turns brother Stubbins and myself preached to them and argued with them on various important subjects connected with the salvation of their souls. One man in particular put himself forward as the advocate of idolatry, and displayed some acuteness in his defence. The opportunity was noisy. When we came away we wished to leave some tracts among them, but they generally declined receiving them: one or two were torn up and scattered in fragments before us. The person above alluded to desired the people not to touch them, and they generally obeyed him. As we retired I told the people that we had declared to them the name of Jesus Christ; and they must answer to God for the manner in which they regarded him. The advocate also said, We have told you of the power and glory of Shrí Krishna, and if you regard him not we must not be blamed—see you to that. We came away somewhat depressed. In the evening we returned to Berhampoor, where we arrived about five o'clock, and found all well.

29th.—Lord's-day. Attended the experience meeting in the forenoon, conducted by brother Stubbins. The native Christians chiefly composed the meeting, and said something they could not have said without having an acquaintance with God's changing grace. In the afternoon we met and partook of the Lord's supper, we did this to-day because we shall not be here next Sabbath, the usual day for the solemnity. I spoke on the people of God being peculiar. The communicants, with the exception of ourselves, six in number, were all native Christians, the sight was very gratifying indeed. A few, very few years ago Erun stood alone; now a good number appears, having a knowledge of the gospel, and the happy subjects of saving mercy. In the evening I preached to a room full of hearers collected in the hall of brother S.'s bungalow; some of these were pious Episcopalians. I had some

pleasure in declaring the word of God, and the people appeared attentive and serious.

30th.—Preached at the front of a temple of Jagannáth this afternoon. The people were very awkwardly disposed indeed, and the officiating bráhmaṇ of the place came to us twice and ordered us off. We kept our place however, but the feelings of the people were such as to afford little hope of good being effected. A few listened, as is mostly the case, and appeared impressed. We gave away a number of books, which were received with eagerness.

December 1st.—To-day the people were addressed by several of our party. I endeavoured to fix upon the people's minds the value of their souls, first, from the fact that all things existed for them, that even the body is for the soul, and as soon as the soul quits it, it is buried or burnt, or otherwise disposed of; secondly, because no price can suffice to purchase a soul; thirdly, because it exists for ever, and is in its nature indestructible; fourthly, because God had made extraordinary provision for its salvation—even the death of his Son. I then observed to them that their souls were defiled, guilty, and condemned, and that there existed no method for their salvation but the satisfaction of Christ's death. I closed by entreating them without delay to flee to him for pardon and salvation.

2nd.—Rode this afternoon to the further end of the town and mounted a well there. The people were slow in collecting, but at length a tolerable number of hearers took their places around the well. Brother S. first addressed them and I followed. I endeavoured to convince them, both from the intimations of their own books and the examples of their own saints, that there existed no method of atoning for sin; that it must be borne; and that exposure to the consequences of sin was a situation most awful. I then pointed them to Christ as an atoning Saviour; and entreated them to look to and believe in him. About 40 books were distributed.

3rd.—To-day we set our faces towards home. I left Berhampoor about three P. M. accompanied by brother and sister Stubbins who were visiting a village three miles on my road.

After a monotonous ride I arrived at Ganjam about six o'clock in the evening. Brother S. a little before I left Berhampoor asked for any suggestions or hints respecting the manner in which he conducts his operations at Berhampoor. I felt that I could only say that he conducted his station just as I would myself were I in it.

4th.—Preached in the Ganjam bazar this afternoon, the hearers were attentive. The native brethren Gangádhara and Bámádeb followed me. The people appeared impressed, and the opportunity was of a very useful character. A number of tracts were eagerly received. As we walked home, an inquirer joined us who says he got his first information from hearing our preaching at the car festival at Pooree two years ago. He knows but little at present, and cannot read much.

5th.—This afternoon, in the same bazar as yesterday. Gangádhara delivered a most forcible and overwhelming address. The captious bráhmaṇs stood silent in amazement and exclaimed, We cannot reply to this. We have no more to say! He first gave a description of

the divine character, and then compared Jagannáth with that character, and showed wherein he fell short. Then he described heaven, and compared Pooree with it, and asked the people if there was any likeness. Then he opened the gospel plan of salvation, and entreated the people to repent, believe, and be saved. Bámádeb spoke lower down the street, and so did another native brother. Bámá spoke with some force and tenderness. I commenced my own address by a quotation setting forth the value of the soul, and the importance of its salvation. Before I closed I led the people to see the only Saviour, and begged them to receive him.

To-day we were visited by a very interesting inquirer : his name is Krishna Máhárána. He is one of the carpenters Bampton speaks of in his journal, and he may be considered as the fruit of his labours. Krishna Máhárána has had a narrow escape from death, by the bite of a poisonous snake, and considers it a warning, and a call to him. He talked about Bampton with much feeling, and repeated some of his sayings to him.

6th.—*Lord's-day.* Gangádhár preached in the morning, to about 18 or 20 persons. I preached to about the same number in the afternoon. Krishna Máhárána was present, and seemed literally to drink in the word of life. I believe the man is sincere, and hope he will soon be received into the church. Desire for the word of God is a pleasing symptom.

7th.—We left Ganjam to-day, and embarked on a boat at Rhaimba, for Thangee, I have little to record here.

8th.—We pulled to shore at a village called Noyea, the people to a large number came around the boat. The native preachers went into the village and preached among the inhabitants the message of grace. I mounted on the stern of our boat and distributed many tracts, and then addressed the people on the importance of reading and understanding them. They departed from the boat with satisfaction, reading the title of their books. Being short of provisions with a journey before us, I entered a small boat and shot wild geese, ducks and teal : in ten minutes I had a dozen of these birds in my little dhingee or boat. These birds cover the Chilka by millions ; it is literally blackened with them, from side to side, and their rising up is like as the noise of many waters.

9th.—This morning very early we arrived at Thangee and proceeded to our tent as soon as the day dawned. In the evening we set out on our journey towards Cuttack.

11th.—To-day we arrived at Cuttack. Little occurred on our journey from Thangee deserving record, except an opportunity I had with a number of people near Sarangur. I sat down with them on the shady side of a house, and conversed with them on the subject of Christianity, they received information without objection. One man, an inhabitant of Sumbhulpoor exclaimed, after the gospel had been explained : Where has the gospel been till now that it has never visited my country ? I had no books to give them, but repeated my information and promised them books if they would come for them to Cuttack.

C. LACEY.

IV.—*Lord Auckland's Minute on Native Education.*

LETTER I.

Oh! for the coming of that glorious time
 When, prizing knowledge as her noblest wealth
 And best protection, this imperial realm,
 While she exacts allegiance, shall admit
 An obligation on her part to *teach*
 Them who are born to serve her and obey ;
 Binding herself by statute to secure
 For *all* the children whom her soil maintains,
 The *rudiments of letters* ; and to inform
 The mind with *moral and religious truth.*

Wordsworth.

MY LORD,

When the Governor General of India has recorded his sentiments on a great National question, and when these have been rapturously responded to by so many of the councillors, the judges, the secretaries, and the leaders of public opinion, it may be deemed presumptuous in a Christian Missionary to lift up his voice at all ;—more especially, should that voice, however feeble, seem to mingle as a note of discord amid the fresh full gale of popular applause. And so it would be, were the question *exclusively* one of *mere worldly policy*. But, when it is found to be one, which, in its essential bearings, concerns the souls fully as much as the bodies of men—affecting the interests of eternity not less than those of time—the Christian Missionary must not, dares not, be silent,—even if his voice should be uplifted against Kings and Governors and all earthly Potentates. When the honour and glory of his divine Master and the imperishable destinies of man are involved, the Ambassador of Jesus can brook no dalliance with mere human greatness, or rank, or power. In the spirit of St. Basil, in the presence of the Roman Prefect, he is ever ready to exclaim :—“ In all other things you will find us the most mild, the most accommodating among men ; we carefully guard against the least appearance of haughtiness, even towards the obscurest citizen, still more so with respect to those who are invested with sovereign authority ; but the moment that the cause of God is concerned we despise every thing.”

In the influence of policy and arms, you are, my Lord, at this moment, the first man in Asia. Speak but the word for peace or for war, and that word will speedily cause itself to be felt from Ceylon to Bokhara, from the Euphrates to the Kianko. Thus planted on an eminence which would make

most men giddy, it is no small achievement to have so maintained the equilibrium and balance of the mental powers, that, amid the blaze of conquest and the echoes of victory, you could have paused to indite a calm dispassionate dissertation on Educational Economics. But does it follow that the first man in Asia, in policy and arms, must also be the first in the department of intellectual and moral husbandry? This may be;—but all the probabilities are against it. The human mind is no more omnipotent than the human body is omnipresent. The powers and faculties of both are not only limited in kind and in degree, but limited also in the range and sphere of their application. Let any of them be preponderantly exercised in any one department of human thought, or human activity, and in that department may surpassing excellence be attained. But the very vigor and giant development of any one set of powers is apt to dwarf and enfeeble their associate capacities, and utterly unfit them for shining in their own appropriate domains. Must Newton, the greatest of Astronomers, be also the greatest of Theologians? Must Brown, the acutest of modern Metaphysicians, be also the most brilliant of modern Poets? No. The very superiority of such men, in the several provinces of Astronomy and Metaphysics, generated intellectual habits which, of necessity, incapacitated them for excelling in the alien regions of Theology and Song. When, quitting their own unapproached and unapproachable orbits, they entered other walks, even Newton and Brown shrunk into the stature of ordinary men. And need it excite surprise that he, who is the lord paramount over a hundred and thirty millions of Asiatic subjects;—he, who, from his very position, must be mainly concerned with *the mechanics of human nature*—the *dynamic forces* of armies and diplomacies and legislative enactments!—need it excite surprise that *he* should not be *equally at home* in another and totally heterogeneous science?—a science, which has well been defined, “the philosophy of the human mind applied practically to the human mind?” Impossible. Excellence in the former must create the *habit* of looking *outwardly* at the *visible* play of human passions, human interests, human policies. Excellence in the latter presupposes and demands the *habit* of looking *inwardly* at the subtle agent of spirit—watching the progressive development of its varied susceptibilities and powers—noting their diversified combinations and transformations—and generalizing the laws by which each mystic movement is regulated. The one habit of mind, viewed as the *predominant* one, is not only negatively uncongenial;—it is, in more than one important feature, the positive antago-

nist of the other. That the author of the immortal work on "the Conduct of the Human Understanding" should be the author of the equally immortal "Thoughts on Education," is nothing strange. The intellectual habit, from which the former proceeded, formed the best possible discipline and preparation for the production of the latter. But that the intellectual habit, from which resulted the celebrated Simlah *Ukase* on British Policy in Central Asia, should prove the best discipline and preparation for inditing a Delhi Minute on National Education, would be passing strange. Who, that has studied the human mind, or attended to the lessons of past experience, could reasonably expect Lord Auckland to be *equally at home—equally great—in both?* When the first Statesman in Asia steps aside from *his own* towering eminence to grapple with a theme that is wholly foreign to, and incompatible with, his general habits, he must reckon it no disparagement, if, of him it be recorded, as of Newton and of Brown, in similar circumstances, that he has *gone out as another man!*

Still, as the commentary on Daniel will be perused, *because* it is the product of the author of the "Principia;" and the poem of the "Paradise of Coquettes" will be read, *because* it claims the same paternity as the Lectures on "the Philosophy of the Human Mind"—so will the Delhi Minute on Native Education obtain currency and favour, *because* it is the offspring of a Politician and Statesman who is at the head of the most powerful empire in Asia. And as, in the cases of Newton and of Brown, the splendour of their great—their immortal works—is apt, from the blending of association, to shed and diffuse a portion of their own lustre over the kindred but inferior progeny of the same minds; so, will the dazzling renown of the present Governor General of India, as a Statesman, be sure illusively to communicate a share of its own brilliancy to a production, which otherwise might soon have sunk into oblivion;—a production, which is remarkable chiefly for its *omissions* and *commissions*—remarkable for its *concessions* and its *compromises*—remarkable, above all, for *its education without religion, its plans without a providence, its ethics without a God!*

At the outset, your Lordship propounds your scheme for the final settlement of "our education controversies." In order to render this *vitally important* part of "the Minute" intelligible, it is necessary to refer to the celebrated enactment of your illustrious predecessor, dated 7th March, 1835.

1. By a reference to the *declared sentiments* of the *official*

organs of Government; as well as by a reference to their *general uniform practice*, it might be demonstrated that, up to 7th March 1835, the *open, avowed, and leading* (though not exclusive) object of the British Government in India was, *the promotion of Oriental Literature and Science chiefly among the higher and more influential or privileged classes of Hindus and Muhammadans.* In *direct opposition* to this scheme of educational policy, Lord W. Bentinck decreed, "that the great object of the British Government ought to be *the promotion of European Literature and Science among the natives of India,*" i. e. among the natives of India *generally*, high caste and low caste, influential and uninfluential, without any invidious distinction of persons or worldly condition.

2. Faithful to their avowed principles, and in perfect consistency with their avowed object, the Government Committee had, from the first, sanctioned and employed native professors of the different branches of Oriental Learning. To learned Brahmans or Pandits, to learned Musalmans or Maulavis fixed salaries were allotted. Certain stipendiary allowances were also granted to the majority of the students, during the whole period of their college curriculum. Thus, altogether independent of the large sums lavished on the building and repairs of Colleges, the expenditure on account of Pandits, Maulavis, stipendiary students and other apparatus for the maintenance of Sanskrit, Arabic, and Persian lore, amounted to *nearly sixteen thousand pounds sterling annually!* In *direct opposition* to this scheme of educational policy, Lord W. Bentinck decreed as follows:—"It is not the intention of his Lordship in Council to abolish any college or school of learning, while the native population shall appear to be inclined to avail themselves of the advantages which it affords; and his Lordship in Council directs that all the existing professors and students of all the institutions under the superintendence of the Committee shall continue to receive their stipends. But his Lordship in Council *decidedly objects to the practice which has hitherto prevailed of supporting the students during the period of their education.* He conceives that the only effects of such a system can be to give *artificial encouragement to branches of learning*, which, in the natural course of things would be *superseded by more useful studies*; and he directs that *no stipend shall be given to any students that may hereafter enter at any of these institutions*, and that when any Professor of oriental learning shall vacate his situation, the Committee shall *report to the Government the number and state of the class, in order that the Government may be able to decide upon the expediency of appointing a successor.*"

3. The attention of the Public Instruction Committee, says Professor H. Hayman Wilson in his official report for 1831, was early directed to the necessity of supplying the different establishments, under their control, with printed books, in the learned languages. For this end they found it advisable to establish, in the first instance, a printing press of their own. They also subscribed liberally to the publications of individuals at other presses. In this way, the amount expended on *Sanskrit, Arabic, and Persian* books, subscribed for, purchased, or printed, from 1821 to April 1831, amounted to not less than *twelve thousand pounds!* During the *next two years* the *printing charges alone exceeded four thousand pounds more!*—besides the additional items for works subscribed for, or purchased. And these charges were *yearly increasing, at an accelerated rate,* up to the day when Lord W. Bentick suddenly arrested the growing progress by this emphatic proclamation:—“It has come to the knowledge of the Governor General in Council that a *large sum has been expended by the Committee on the printing of oriental works*; his Lordship in Council directs that *no portion of the funds shall hereafter be so employed.*”

4. Though the great and leading object of the government Committee was to encourage the study of Oriental Literature and Science, the gradual and ultimate introduction of the more improved Literature and Science of the west was not wholly overlooked. The *first* Institution, however, in the presidency of Bengal, for the dissemination of European knowledge through the medium of the English language, did *not originate* with Government. It arose under the joint auspices of *individual* English and native gentlemen; and was opened for the first time, on the 20th Jan., 1817. Through various causes, it became in 1823 a Government Institution, commonly known under the name of “the *Hindu College.*” Some years afterwards the Committee began to append a small English class to their several Oriental Colleges. But, from the excessive tardiness of their movements in this department, and the extreme scantiness of their support, it palpably appeared that, in their estimation, it was, in all respects, a very *secondary and subordinate* object to that of encouraging Oriental Literature and Science, as locked up in the antiquated storehouses of Sanskrit, Arabic, and Persian. And meagre and inadequate as this support was, it does not appear that even this little was rendered, in consequence of a due appreciation of the superiority of the English language as a medium of conveying to the educated natives of India the Literary and Scientific treasures of the west. On the contrary, there is ample

documentary evidence to prove that, if European learning was to be communicated to the natives of India at all, *the favourite scheme of the Government Committee was, to impart it through the medium of the learned languages of India—Sanskrit, Arabic and Persian,*—and that the study of the English language was to be encouraged, *chiefly in so far as it could be rendered subservient to the advancement of their own favourite scheme.* Accordingly, those of their number who were in any wise qualified betook themselves to the task of translation. A few works were gradually prepared at an exorbitant cost. At the period when, *in consequence of the admission of several new members,* a new light began to dawn on their minds, £6,500 remained to be expended in completing Arabic translations of only *six* books. At length, on the 7th March, the decree was issued: “His Lordship in Council directs that *all* the funds, which these reforms will leave at the disposal of the Committee, be henceforth employed in imparting to the native population *a knowledge of English Literature and Science, through the medium of the English language.*”

The previous resolutions determined in favour of the *promotion of European Literature and Science,* to the *exclusion of Oriental Literature and Science;* while this concluding resolution decided in favour of an *European medium* to the exclusion of *Hindu and Muhammadan media* of communication. The short and apparently insignificant expression “through the medium of the English language,” proved the death-warrant of translations at the expense of the education fund, into Sanskrit, Arabic, and Persian. The work of reform was now complete. The Oriento-maniasts were overwhelmed with amazement and dismay. Their gorgeous visions of literary monopoly, and self-aggrandisement vanished like a dream. In a moment the old and fondly cherished theory, that, if European knowledge is to be conveyed at all, it can only be conveyed through the medium of the learned languages of India, exploded as if smitten with the wand of enchantment. In an instant, the new and obnoxious theory, embodying the simple but grand idea, that European knowledge can most rapidly, effectually, and successfully be imparted to the superiorly educated classes of Natives, *through the medium of the English language,* was exalted to the well earned honour of a station amongst the legislative enactments of the British Government in India.

From this summary, it must be evident that Lord W. Bentinck's enactment amounted to a great deal more than a mere extension of the former Government scheme of education—

a great deal more than a mere superaddition to some of its provisions. It amounted, immediately or in sure reversion, to an *entire abrogation of the old economy*, and the *substitution of an entirely new economy instead*. The stout defendants of the discarded regime, who had become more and more exasperated, as their prospects became increasingly desperate, were of course defeated but not satisfied. And it is to the protracted warfare carried on between them and the advocates of the new order of things, both before and after the 7th March, 1835, that your Lordship has applied the designation of "our education controversies." The wish to terminate these controversies proves the reality of an amiable and peaceful disposition. And so far is the meed of praise pre-eminently due to the Delhi Minute. But the existence of a *good intention* is one thing; *the wisdom and adaptation of the means* of carrying it into effect, quite another. The excellence of the former is admitted; the manifestation of the latter is wholly denied. For, what is your Lordship's *panacea* for the final closing up of all past dissensions, and the sure furtherance of future peace and harmony on "the education question?" It is—by assuming chiefly on the authority of one of the most violent of the disputants, "that the insufficiency of the funds assigned by the state for the purpose of public instruction has been amongst the main causes of the violent disputes,"—to *toss the question of principle overboard altogether*; and resolve the whole affair into a *scramble for money!* It is, by *repealing the greater half* of Lord W. Bentinck's enactment, to *restore the ancient reign* of Hindu and Muhammadan scholasticism! And all for what? Simply to extinguish the smouldering ire of a few doating Orientalists. It is, at the same time, by retaining the *minor half* of that enactment, to perpetuate the sway of Anglicism, as a co-ordinate system. And why? To bribe, if possible, into silent acquiescence, the friends of European Literature and Science. In other words, by the *abolition of the abrogatory*, and the *maintenance of the substitutionary* clauses of your noble predecessor's enactment, your Lordship proposes to *unite the living with the dead—to revive the spirit of the dark ages and cause it to enter into heterogeneous combination with the spirit of modern enlightenment—to divide the empire of education equally between the devotees of antiquated error and the propagators of acknowledged truth!* Such is the grand specific, which your Lordship fondly expects, is to operate as a *quietus*, in allaying the whole feverish excitement of our education controversies. That it may, indeed, act as a soporific on the spirits of such of the former belligerents, as contended "*mainly*" for the sordid

prize of *filthy lucre*, were nothing strange:—but it would be passing strange, should it be found to act as a charmer in lulling into inglorious sleep those who fought “mainly” for *principles*, on the practical recognition of which depends so much of the temporal and eternal welfare of millions of our Indian fellow-subjects. Here are two systems of education, *directly opposed* to each other, and *absolutely contradictory in their entire substance, scope, and ends*. Reviewing these two systems, Lord W. Bentinck,—with the straight-forward bearing of British manliness and British courage, in the spirit which fired the old barons of Runnymede, and with the decisive energy of uncompromising principle,—thus pronounced his decision: “Regardless of the idle clamours of interested partizanship, and fearless of all consequences, let us resolve at once to repudiate altogether what is demonstrably injurious, because demonstrably false; and let us cleave to and exclusively promote that which is demonstrably beneficial, because demonstrably true.” Reviewing the very same systems, my Lord Auckland,—with what looks very like the tortuous bearing of Machiavellian policy, in the spirit of shrinking timidity which heretofore hath compromised the success of the best laid schemes, and with the Proteus-like facility of temporizing expediency,—thus enunciates his contrary verdict: “Fearful of offending any party, wishing to please all, and anxious to purchase peace at any price, let us,—dropping all minor distinctions between old and new, good and bad, right and wrong,—let us at once resolve to embrace and patronize *both*, and *both alike* :—

“Tros Tyriusre mihi nullo discrimine habetur.”

In a word, “Let us,” says Lord W. Bentinck, “*dis-endow error, and endow only truth* :” “Let us,” replies Lord Auckland, “*re-endow error, and continue the endowment of truth too*.”

A decision, so wholly at variance with every maxim of truth and righteousness—a decision, so utterly repugnant to the progressive spirit of the age;—what valid plea, what plausible grounds can be adduced to justify?—Justify! It surely must scorn all justification as impossible, and any attempt at justification as the most ludicrous farce. But seeing that *vindication* is impracticable, does it not admit of some *palliatives*? If palliatives there be, they may be summed up in a single sentence; viz. that it was most kind and amiable to sooth the expiring sorrows of the superannuated remnant of the race of Orientalists, who, like the owls and the bats, have such a special affection for the dingy and the dismal edifices of hoar antiquity; and who, like these lovers of darkness, are

ever ready to break forth into strains as doleful as the notes of a funeral dirge, when the crazy crevices in which they have so long nestled are threatened with extermination! Most kind and amiable we admit all this to be! But, beyond this admission, where are we to look for grounds of palliation?

Was the decision demanded by the promptings of *generosity*? At this your Lordship seems to hint, when you remark "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." In *the abstract*, nothing can be sounder than this remark. But the real question is, Whether the object proposed by your Lordship be one which can "reasonably be recommended?"—and, Whether the application thereto of state funds be an exemplification of "a principle of *wise liberality*?" Tacitly to assume these two points is an absurd begging of the whole question. I deny that the re-endowment of a system, which, like the venomous night-shade, has for ages benumbed the national mind of India, can be *reasonably* recommended. I deny that money applied to re-establish and perpetuate its noxious efficacy can possibly flow from a principle of *wise liberality*. All this will appear more fully from what follows. Meanwhile, I am ready to maintain that there was no want of generosity in Lord W. Bentinck's enactment. If the funds, abstracted from Sanskrit and Muhammadan Colleges, had been merged into the general revenue, there might have been some room for the charge. But this was not the case. The funds, it is true, were alienated; but they were only alienated from the encouragement of one kind of literature, which was worse than useless and rapidly becoming obsolete; and applied to the diffusion of another kind of literature, which is fresh, vigorous, and eminently productive of good,—a literature, which, to say the least, seems to be equally well appreciated by the natives themselves. They were merely transferred from one educationary field to another, that promised a richer harvest. The *object* proposed was still one and the same, viz. the cultivation of the native mind; but the *mode* of culture was altered. The old worn-out implements of intellectual husbandry were exchanged for new, improved, and more efficient ones. Where was the lack of liberality manifested here? On the contrary, this was a "*wise liberality*," because it was the liberality of *principle*. Yea, it was nobly *generous*. Formerly, justice was every where administered according to Hindu and Muhammadan law, as treasured up in Sanskrit and Arabic; and, in the native courts, all cases, civil and criminal, were pleaded and recorded in the Persian lan-

guage. Hence were we continually reminded by the advocates of the old system that it was generous, if not necessary, to aid in qualifying natives to assist, in various capacities, in the administration of justice. Now, however, the scales began to be completely turned. A new code of laws for all India was about to be prepared in English; and in that language, agreeably to your Lordship's important remark, "the vast and most important correspondence" (connected with government and other public business) "must ever be conducted;"—while the vernacular tongues, and not Persian, "will be the future languages of the Courts and offices in the interior." Was it generous to aid in preparing individuals to act as native pleaders, councillors, assessors, and judges under the old system? And must it not be equally generous to do the same under the new? Yea, in this right view of the case, were not the best interests of the people more than generously provided for, when funds, formerly expended in qualifying for a *system* about to be abolished, were all transferred and appropriated to the preparing of agents to act with intelligence and vigor under that which was to be substituted in its place? Had your Lordship imitated the wise and generous policy of your noble predecessor; and, instead of reviving, at so large an expense, an effete and noxious system, had you persevered in the spirit of his new and productive application of the lapsed funds;—more especially, had you increased tenfold the means of an improved education through the medium of English and the vernacular dialects;—then, indeed, would your Lordship's administration be characterised by one splendid manifestation of the "principle of a wise liberality," directed to the promotion of an object which could not only be "reasonably recommended," but warmly extolled. Whereas, by adopting the contrary course, your Lordship has just succeeded in exhibiting to the world, *an object without a reason, a scheme without wisdom, a liberality without principle!*

Was your Lordship's decision demanded by the exigencies of *state policy*? No. There are seasons when, amid the eruptions of popular fury, rulers think themselves constrained to make concessions which their own better judgment may condemn. But, in the present instance, no such state necessity can be pleaded. True, certain native inhabitants of Calcutta did, in the exercise of their rights of citizenship, deem it proper to petition the Government on the subject of its new Education Act. But what of that? If, amid the vague and undefined notions of a first surprize, some alarm had been excited in unobservant minds, would it not be the duty of a great, wise,

and magnanimous Government, conscious of the integrity of its motives and the rectitude of its principles, to remain unmoved? And if it did so, would not such alarm, like every other ebullition of ignorant clamour, prove transient as the ruffling of the waters by the passing breeze? Would not the continued good faith and unabated kindness of a paternal government speedily allay all groundless surmises? Would it not, by giving substantial proofs of its own more enlightened views, very soon succeed in dispelling the darkening visions of those idle alarmists who are so apt to be haunted with images of terror? And would not the settled and permanent security which they would find still extended to all they most valued, open up a natural safety-valve for the escape of all heated fancies and doleful presages? But, in the present case, there was no room at all for the exercise of such magnanimous policy. Your Lordship, therefore, very wisely does not so much as even hint at such a ground of vindication. The fact is, that the number of natives, *directly* affected by the proposed education reform, constituted but an *exceedingly minute fraction* of the general population. The educational advantages previously conveyed, whatever these might be, were *wholly engrossed by a very small body of the learned classes*. The great mass of the people were *wholly excluded* from the benefits of the literary monopoly. Ninety-nine in a hundred knew little, and cared less, about its nature, objects, workings, or privileges. And of the small monopolist fraction, in consequence of the judicious provision of the enactment, not one living member was to suffer, whether student or professor, whether secretary or superintendent. All were to enjoy their respective pecuniary immunities, whether these were stipulated for a limited period or for life. The existing incumbents were thus allowed gradually to wear out, or die out. Hence the change, from the position of active support to the condition of a wise neutrality, was made to progress so insensibly as to provoke little or no murmuring, and excite little or no real opposition. And when any little murmuring or opposition which had been manifested by a few selfish partizans was daily shrinking away into evanescent or infinitely small quantities; then it was, that your Lordship, not only without any urgencies of state policy, but without any urgencies at all on the part of those most directly concerned; yea, and in spite of the reclaiming good sense of the community at large:—then it was, that your Lordship gratuitously resuscitated a system which has not only its brow deformed with the wrinkles of old age, but its whole form and aspect deeply branded with the rottenness and dishonours of the tomb!

Was your Lordship's decision demanded on the score of *right and justice*? No. Your Lordship at once disowns the proposition so foolishly assumed by some of the ultra-orientalists, viz. "that the Government had given a pledge that the funds heretofore assigned to particular Institutions shall continue to be so for ever appropriated;" and you at once "reject the strict principle of absolute and irreclaimable appropriation." So far your Lordship has decided soundly; and this is the part of your Lordship's Minute which opens up a cheering glimpse of the prospect of an eventual return to a better order of things;—it is the fulcrum on which another Governor General is invited to poise his lever for the upsetting of that fabric of delusion and error which has now been restored. But—letting that pass—I proceed, in re-echoing your Lordship's declaration, to remark, that nothing could be more preposterous than the pleas and pretensions of the Ultras in orientalism. For, how stands the case? At certain intervals, during the last fifty years, voluntary grants have been made by successive governments, for the encouragement of native Literature in a few Institutions established by Government itself. Will it be presumed that the Government of the day, acting under a sense of its responsibility towards the public weal, has not a legitimate right to review, alter, amend, or annul the acts of former administrations? Will it be pretended that it cannot, without breach of faith, divert privileges previously conferred into new and more profitable channels? Will it be disputed, that it cannot, without being impeached with the charge of injustice, resume, and apply to better ends, grants spontaneously proffered by itself? Could it be shewn that, at any time, when the British smote into the dust the confederacies of the Indian Rájás and Nawábs, mounted the throne of the Great Mogul, and wielded the imperial sceptre over a domain more extensive, an empire more consolidated far than that of the mighty Aurengzebe;—could it be proved that then, or at any subsequent period, the Government had really pledged itself, had actually entered into a solemn compact with the representatives of the people of India, to devote *in perpetuity* a determinate amount of funds for the *specific* purpose of encouraging native Literature, in certain Native Institutions;—then, indeed, but not till then, might the sudden or gradual withdrawal of such funds *seem* to implicate the good faith, the honour, or the justice of the British Government. But as no such pledge, according to your Lordship's own admission, was ever given, as no such compact was ever entered into, as the boon conferred was of the nature of a pure gratuity and not of a vested right, as the pecuniary grant bestowed was wholly unfettered

by terms or conditions, having no guarantee whatsoever for its permanency but the free will and pleasure of the existing Government;—what imaginable foundation was there for the outcry of the Ultras respecting the violation of pledges, rights, and justice? Was it an outcry which could be tolerated without stultifying the free deliberations of legislative councils, nullifying their peculiar and inalienable rights, and establishing a principle which might serve to eternize error, as well as attach the seal of unchangeableness to truth? And yet, in spite of all this admission on the part of your Lordship, and all this demonstration on the part of reason, your Lordship has concluded by conceding to the noisy claimants fully more than their unfounded and injurious demands! It is much the same as if,—on my purse being demanded by some sturdy petitioner on the highway, and after my having succeeded, both by arguments and blows, in demonstrating that he had no right to it and could not get it without my permission,—I chose to wind up the fierce encounter, by granting to him all that he had asked, with something extra, out of sheer good-nature, to encourage him in future, still to persevere in the same honourable calling!

It thus appears that *not the shadow of a reason* can be adduced *in favour* of your Lordship's restoration of what your noble predecessor had abolished. But the question rests not on *negative* grounds alone. There are *positive* reasons, at once resistless and unanswerable, *against* the act of restoration. These have already been alluded to in different forms. But the vast importance of the principle at issue, to the millions of this benighted land challenges a more detailed notice. In order, then, to understand these reasons aright, we must start with asking what is meant by *Education*? In its highest and noblest sense, it must denote *the improvement of the mind, in all its capacities, intellectual, moral, and religious*. But let us adopt what definition we may; let us reduce it within its narrowest limits; let us restrict it to the mere formation of the *intellect*, and the question still remains, *How is the intellect to be formed or cultivated? Is it by the inculcation of error or the introduction of truth?* Doubtless by *the latter*, will all, with one accord, exclaim.

The next step, then, is to apply this *indisputable* test or canon to Oriental Literature. Will it abide the application or not? *If* we were to give implicit credit to some of its idolizing eulogists it would. And sorry I am to find your Lordship *apparently* giving countenance to the *gross delusion*, when, in the spirit of well-meant but ill-timed complaisance,

you state that you “see *nothing but good* to be derived from the employment of the funds which have been assigned to each Oriental Seminary, *exclusively* for instruction in, or in connection with, that Seminary”—and further declare that you are not “at all disposed to undervalue the amount of *sound education and morality* which is to be acquired at these seminaries.” True it is, that, as in the case of all other formal and fulsome compliments, your Lordship cannot long be consistent with yourself. For, in the *second* paragraph *after the last* quotation, you proceed to state that you are “assuredly sensible of the *radical errors and deficiencies* of the Oriental system.” So far, then, as your Lordship is concerned, with the bane you have taken care to supply the antidote—the one statement admirably neutralizing the other.

But there are others besides your Lordship, with whom we have to do in this matter. The Oxford Professor of Sanskrit, H. H. Wilson, Esq., who may well be allowed, from his eminent attainments, to represent the Orientalists generally, has, in an elaborate article in the *Asiatic Journal*, resolutely declared that, to the natives of India, their own writings are invaluable, not merely as the repositories of their religion and laws, but on account of their salutary influence in maintaining amongst the people a “respect for science, a veneration for wisdom, a sense of morality, a feeling of beauty, a regard for social ties and domestic affections, an admiration of excellence, and a love of country.” *If* all this were true, and *if* it were the whole truth, one might be at a loss to know how to vindicate the conduct of Government in so summarily resolving to banish native Literature from its intellectual gymnasia. But the moon has two faces,—one very dark, and the other faintly luminous. And so we suspect has Oriental Literature. The luminous side has now been presented to us in its fairest array; but we must not forget that there is a dark side too; and that it has been painted in such gloomy colours, that Cimmerian, or Egyptian darkness, would fail in supplying representative emblems of it. To the all-comprehending system, or vast ocean (as an Asiatic would term it) of Oriental Literature, some would not scruple to apply, by way of accommodation, the cutting satire of Ferdusi, respecting the imperial splendour of the court of Ghizni: “The magnificent court of Ghizni,” said he, “is a sea; but a sea without bottom and without shore; I have fished in it long, but have not found any pearl.”

In this, however, as in all other cases, truth will be found to be intermediate between the extremes. Let us freely concede that the Literature of Hindustán contains a proportion of what is sound, beautiful, and true, in principle, imagery,

and fact; and that it embodies a hundred-fold more of what is original and curious, than is to be found in the ancient Literature of any other nation in or out of Christendom:—and what of all this concession? The grand question still recurs:—Is it not one thing to regard a Literature as an inexhaustible field for literary, scientific, and theological research; and quite another, to cherish it as the sole nursery of intellect, morals, and religion? And in spite of occasional truths, beauties, and excellencies, is it not true that Oriental Literature is throughout impregnated with a great deal more of what is false in principle, erroneous in fact, and, by consequence injurious in moral tendency?

That the truth of this could be shown, is beyond all controversy. To advance all the proofs, would be to transcribe the greater part, by far, of these enormous piles of writings which ages of “learned and laborious trifling” have accumulated. This would be impossible. In any case, therefore, we should be obliged to rest satisfied with a few gleanings which might serve as specimens of the materials which compose the greater part of the huge misshapen mass. In the selection of such specimens, we would not require to roam over the wide field of Oriental Literature. As has already been shown, the old Government Committee published or patronised, to a great extent, works of native authorship, for the express purpose of being employed as class-books in the colleges established or superintended by them. These works, therefore, we should have a right to consider as the best and most useful to be found in the classical language of India, and consequently, in the estimation of the Committee, the best adapted for the instruction of Indian youth. Of course, in selecting our specimens from these publications the most zealous Orientalist could not charge us with acting unfairly towards his favourite theme. Did our space admit of it, we might here present the reader with extracts from these, the choicest works of Hindu Literature, which would demonstrate that in them are taught:—*1st. Things frivolous and useless. 2nd. False chronology and history. 3rd. False science. 4th. False civil and criminal law. 5th. False logic and metaphysics; and, 6th. False morals and religion!* After such a statement, need one word more be added in vindication of an act that proposed to sweep away all such false systems from the Government schools and colleges for the instruction of youth?

Still, the friends of Oriental Literature plead hard for a suspension or modification of so severe a verdict. One of these has lately reminded us, that it is “a prejudiced and ignorant criticism that looks only for blemishes in the literature of the

East." Would to God that this Literature were such, that it really required the scrutiny of a prejudiced and ignorant critic to detect its blemishes! What! is it insinuated by this remark, that the blemishes are so few, that the microscopic eye of prejudice alone could discover them? and so slight, that the blundering gaze of ignorance alone could magnify them into serious faults? If so, then do we throw down the gauntlet, and declare (while we challenge any Orientalist living to disprove, by written documentary evidence, the declaration) that the foulest blemishes pervade the entire mass; that they pervade it to the extent of composing the main part of its ingredients; and that, instead of being isolated spots, which would elude the glance of any eye save that of prejudiced criticism, they are the real or supposed excellencies which may truly be characterized as isolated spots, thinly strewn over the vast surface, like rare islets of verdure scattered over the great African desert!

Again, it has been alleged, that if Oriental Literature be superseded on account of its blemishes, every other literature, even that of England, must be laid aside too, since the latter is not without its "foul spots." Never was there a comparison that would appear more unfair and disingenuous. The Literature of England has, it must be admitted, its foul spots. It has its idle and frivolous publications; it has its works that inculcate false principles in science, in morals, in religion. But are they all of this description? Is the greater part, or even the one-half, of this description? If not,—rather if the greater part be of an entirely contrary character, or even so large a proportion of it, as to supply a complete course of sound knowledge, unmixed with error in every branch of inquiry, literary, scientific, and theological,—then do we hold it to be "foul scorn," to compare the universal literature of England with the universal literature of India, which cannot produce a single volume on any one subject that is not studded with error; far less, a series of volumes, that would furnish any thing bearing the most distant resemblance to a complete range of accurate information in any conceivable department of useful knowledge.

Once more, the study of the Indian classics, as they have been politely designated, has been defended on the ground of its being analogous to the study of the Greek and Roman classics in Great Britain. Never was there a more fallacious analogy. In Britain, the study of the Greek and Roman classics forms but a fraction of a collegiate course of instruction. In the Sanskrit and Muhammadan Colleges of the East little else has been taught; and, till of late, nothing except the

niceties and subtilities, the extravagant legends, and worse than fantastical speculations of the Indian classics. In Britain, whatever injurious impressions might otherwise be produced in the mind, by the perusal of the Greek and Roman classics, are more than neutralized by another and a higher species of teaching, even that of Christian tuition, whether in the domestic circle, or in the public sanctuary. In India, there is nothing to neutralize the evil; no true religion instilled into the youthful mind to counteract the pernicious influences of what is false. In Britain, both teachers and taught know and acknowledge that the religion of Saturn and Jupiter is not only a false, but a dead religion, wholly divested of the influence which it once exerted over the European mind; and that the writings which unfold its doctrines and its practices are possessed of no divine authority. In India, the religion of Brahma is still a *living* religion, fraught with malignant energy, and operating with undisputed sway on the understanding and the consciences of millions. There, too, the classics that are its repositories are studied, not as mere literary productions, but as *divine scriptures*; works that either issued directly from the mouth of Brahma at the time of the creation, or were subsequently written under divine inspiration of some kind. Every thing contained in them is regarded as sacred truth, every thing enjoined in them as sacred law, having the stamp and signature of divinity. And to make assurance doubly sure, they have been taught and expounded in the government institutions, to heathen youth, by bráhmans or heathen priests; whose duty, and profession, and interest it is, to maintain their authority as imperative and supreme in science, law, morals and religion. In circumstances so absolutely diverse, does it not seem to savour of something like impertinence to say, that the study of the Greek and Roman classics in Great Britain bears any analogy to the study of the Indian classics in seminaries established along the banks of the Ganges?

Thus it appears that every attempt to defend the Indian classics as the exclusive or even chief instrument in the education of native heathen youth, only recoils with more deadly force on the strongholds of the unhappy defenders.

Seeing, then, that whatever definition of education may be adopted, it must exclude the inculcation of error; and seeing that the Indian classics abound throughout with *radical errors and fatal untruths*, was not the Government of Lord W. Bentinck amply justified in resolving to banish these from its schools and colleges? Was it not more than justified in refusing any longer to expend its revenues in hiring students

to learn, and professors to teach, what is *notoriously false in history and chronology, in geography and astronomy, in logic and metaphysics, in civil and criminal law, in morals and religion*;—enforced as all such instructions were and must be, by the overawing influence of sages, and the uncontrollable authority of the gods?

And seeing that the reasons which so amply justified the renunciation of Oriental Literature and Science in the education of native youth are *still the same*—unchanged and unchangeable—how ought we to reprobate that act of my Lord Auckland by which these have been restored to their wonted supremacy?—an act, so wholly gratuitous;—an act so wholly without any valid reasons, yea, so absolutely in spite of reasons, the most cogent and resistless;—an act, which tends to roll back the tide of improvement—re-introducing the logomachies of a barbarous scholasticism, the legends of a debasing idolatry, and the subtleties of an impious Pantheism into fields, whence they were beginning to die away before the vigorous shoots of literary, scientific, and religious truth! What! Would not your Lordship shudder at the very thought of expending the revenues of the state, or any revenues at all, in establishing manufactories of deleterious drugs for the express purpose of poisoning the fountains of water and the garner of provision throughout the land? And, what is *error*, but *the poison of the soul*? And ought a being, distinguished by the gifts of reason and benevolence, to shrink less from the wilful ruin of the souls of men than from the wilful destruction of their bodies? Surely, my Lord, when the hosannahs that rise from present success are hushed, and the mind has retired into the chambers of imagery, and conscience has been re-vivified by inward reflection and the monitions of Providence,—surely, your Lordship will be the first to shudder at the remembrance of having, without a cause, re-opened and re-endowed on the soil of poor unhappy India, those laboratories of intellectual, moral, and religious poison which your noble predecessor had so generously resolved to close! Language utterly fails me in attempting to embody my own impression of the degradation, the ignominy, the sin, of so fatal—so disastrous a retrogression!

These words, my Lord, are penned in the full assurance, that in this age of canting candour and gilded hypocrisy, they will be denounced as presumptuous, intolerant, and exaggerated. Nevertheless, truth is truth, and error is error, though a whole guilty world should conspire to break down the divine

landmarks by which they are eternally separated. These words are also penned in the full assurance, that with your Lordship and Councillors they will not have the weight of a feather. So let it be. *Here*, your Lordship is *every thing*. *Here*, politically and civilly speaking, *your voice* is all but omnipotent. Speak but the word, and thousands are ready to shout, It is the voice of a God! Speak but the word, and thousands more are ready to fall down and worship whatever idol or image you may be pleased to set up. *Here*, on the other hand, the humble Missionary, in a *worldly* sense, neither is, nor desires to be, any thing. Let him but speak the word, and lo, it is the voice of a fanatic! Let him but give forth his warnings, and lo, they are treated with supercilious scorn or branded as a grand impertinence. But, my Lord, I must remind you that the greater the power, the more tremendous the responsibility! I must also remind you that,—apart from the solemnities of the Great Assize to which the noble and the mighty will be summoned, without respect of persons, along with the poorest and the meanest of the land—there is, even here below, another tribunal, of a different frame and texture from that of an Asiatic time-serving favour-seeking community, at whose bar the appeal of a gospel minister will be heard as promptly as that of the noblest Lord. There is a British public, and above all, a religious public in Great Britain, which heretofore hath been moved, and may readily be moved again, by the addresses and expostulations of a Christian Missionary. It was the righteous agitation of this public which wrenched asunder the bars of prohibition to the free ingress of Bibles and Heralds of salvation into India. It was the righteous agitation of this public which accelerated and ensured the abolition of the murderous rite of Suttee (Sati). It was the righteous agitation of this public which foredoomed the ultimate severance of official British connection with the mosques and temples and idolatrous observances of this benighted people. And rest assured, my Lord, that as certainly as the rising sun chases away the darkness of night, so certainly will the righteous agitation of this same British public eventually wipe away, as a blot and disgrace, from our national statute book, that fatal act, by which your Lordship has restored the government patronage and support to the shrines and sanctuaries of Hindu and Muhammadan learning—with all their Idolatrous, Pantheistic, and Anti-Christian errors! A surer prospect of earning the garland of victory, no Christian Missionary could possibly desire, than the opportunity of boldly confronting, on a theme like this, the mightiest of our State Functionaries, in the presence of a promiscu-

ous audience of British-born free-men, in any city or district, from Cornwall to Shetland. His march would be that of one continued conquest. The might and the majesty of a great people, awakened to discern the truth and import of things as they are, would increasingly swell his train. And, from the triumph of indomitable principle in Britain, would emanate, as in times past, an influence which would soon cause itself to be felt in the Supreme Councils of India—and thence extend, with renovating efficacy, through all its anti-religious Schools and Colleges.

A. D.

P. S.—The author cannot but express his high satisfaction at the spirit and the power manifested in the *condemnatory part* of the first notice of “the Minute” in the *Friend of India*. It was altogether worthy of the reputation of that most able, useful, and influential Journal. In his next letter, the author expects to enter on a part of “the Minute,” which it will afford him no ordinary pleasure to be enabled conscientiously to applaud, with as great earnestness as he has felt himself constrained to reprobate the portion commented on in the present.

V.—*Truth defended and error exposed.—Strictures upon Hara Chandra Tarkapanchánan's answer to Mr. Muir's Matapariksha, and upon Bábu Kásináth Bosu's Tract on Hinduism and Christianity.*

Under this title a tract has been lately published by the Rev. K. M. Banerjea. The circumstances which occasioned its publication are as follows:

J. Muir, Esq. of the Civil Service, published not long ago a book in Sanskrit, entitled *Matapariksha*, in which he gives an account of the Christian Religion, and exposes the errors of Hinduism. To this work Hara Chandra Tarkapanchánan, a bráhman of this city, published an answer in the same language. This book, which is full of falsehood and bitter invectives against Christianity, was translated into Bengálí and highly recommended in several numbers of the *Prabhákar*. Soon after another tract in defence of Hinduism appeared, written by Bábu Kásináth Bosu. Under these circumstances our author thought it his duty to take up the pen in favour of Christianity, and to defend it against the attacks of its adversaries. The fruits of his labours he has given to the public in the abovementioned pamphlet.

The pamphlet is divided into three parts. The first is written in English by a friend of the author. It numbers thirteen pages, and corresponds to the preface of Tarkapanchánan's

tract, which is equally written in English. The second part contains in thirty-four pages, the author's answer to several of Tarkapanchánan's objections and invectives against Christianity. It is written in Bengálí, but intermixed with frequent quotations from Tarkapanchánan's Sanskrit tract. It is a pity that these quotations are all printed in the Nágrí character, which is unknown to the greater part of the pandits in Bengal. To have printed them in the common Bengálí character or to have added a Bengálí translation to them would have very much enhanced the usefulness of the book. The third part is very brief (six pages) and contains a short and general answer to Kásínáth Bosu's tract, to which is added an address to the youth of Calcutta.

We proceed now to give in a few words the contents of the book. In the first part we have a philosophical dissertation on the following assertion of Tarkapanchánan.

"The truth of a Revelation cannot be proved by an appeal to the beauty of its preceptive morality, nor can its falsity be established by imputing deformity to its institutions. The standard of beauty and deformity is arbitrary, and man, with his limited reason, is not able to scan the objects of the precepts which he believes to have been divinely revealed." Tarkapanchánan means, that in morals the difference between good and bad is quite arbitrary, and depends merely on the weak and easily-to-be-deceived reason of men. To this our writer objects, and tries to prove that there is an essential and material difference between right and wrong. He says: among all nations and in all languages the idea of right and wrong and terms expressing it are to be found; that some nations practise theft and murder without remorse is no exception to the rule, for those nations condemn those crimes when practised on themselves; even the most savage nations have some idea of the administration of justice. Again, sacrifices and purifications are found in some way or other all over the world, they show that all nations have an idea of holiness and guilt, right and wrong. Finally, the power of conscience proves the existence of an eternal "and immutable law" distinguishing between right and wrong.

The writer concludes this argumentation in a rather awkward way, when he says: "It is not however to be denied, that, nevertheless, there is great confusion in this matter," meaning by this, I suppose, that though the idea of right and wrong is general, yet the application of this idea is different in different individuals. What one thinks right, the other thinks wrong, and vice versa: for instance, Murder is condemned among us; but the Dayas of Borneo respect that man most, who has

waylaid and slain the greatest number of people; the North American Indians, are said to murder their own parents when age renders them weak and decrepid. Innumerable instances of the same nature might be adduced. They all show, not that the difference between good and evil is imaginary, but that our knowledge of it has been obscured, or, to use the words of our author, "the perception of it has been more or less impaired."—He then proceeds to show, that the deterioration of our moral and intellectual faculties is owing to our own evil choice; that choice is the act of the mind, and that it is the mind, which making a bad choice infects both soul and body;—the soul was made for goodness, but prefers evil, and is answerable for it. The *why*, we cannot explain, but the Bible, as well as Philosophy, tells us, that *it is so*. We are unholy, and by being so our power of right actions is enfeebled, and therefore, if an appeal to our judgment of good and bad is unsafe, it is not because there is only an arbitrary difference between good and bad, but because the eyes of our mind are blinded. If that appeal be uncertain, it furnishes no argument against the truth of Christianity, nor can it weaken our belief in it, because the best proofs for its truth do not repose on the beauty of its morality, but on historical evidence.

This long dissertation is very good in itself, but not fully to the purpose; it explains what Tarkapanchánan does not deny, and admits as well as he does, that our intellectual powers are in many cases too weak to distinguish clearly between good and evil, and that the proof taken from the sublimity of a moral system does not quite satisfactorily establish its truth.

The objections answered in the second part of the tract, are so shallow and absurd, that the Christian reader must not expect to find the perusal of the book very entertaining or interesting. The answers however are plain, convincing and always to the point, but they do too much honour to Tarkapanchánan's silly book; he will think himself very wise after this. Our friend should have remembered the saying of Solomon, Prov. xxvi. 5. If the enemies we shall by and by have to contend with in India are not more formidable than this bráhmian, our task will be an easy one.

Here are some specimens of his penetration and of the way in which K. M. B. answers him.

He says: People become Christians in this country through the deception of crafty priests (धूर्तपुत्रिनाम्) in the hope of getting wine to drink and meat to eat, and of obtaining the daughters of those priests for wives.

Answer: The greater number of native Christians are exceedingly poor and cannot afford to procure wine and meat, and the priests, i. e. missionaries, are never so familiar with them, that they might have the hope of obtaining their daughters. As to respectable natives, they had almost all forsaken caste and adopted the use of wine and meat before becoming Christians, and to accuse them of indulging in the hope of obtaining Missionaries' daughters is very wrong, because, there are very few if any Missionaries here in Calcutta who have marriageable daughters, and to this day no European has been on so intimate terms with a native that the latter might have entertained the hope of marrying the daughter of the former.

Again Tarka says in defence of his religion: If any books are to be believed, those books are the Vedas, because they have existed from the foundation of the world, and as proof that they are so old, he alleges, that they say so themselves.

Answer: To say that the Vedas are true, because they are coeval with the creation of the world and that they are coeval with the creation of the world, because they say so and their sayings are true, is arguing in a circle; such argumentation cannot stand.

Tarkapanchánan objects: If you do not believe the shástras, what reasons have you to believe the Christian writings?

Answer: The Gospel was written by eye-witnesses, whose character can be relied upon, but about the time and place of composition and the authors of the shástras nothing certain is known.

T. objects that the dream of Mary, he means I suppose the apparition of the angel Gabriel to her, is not true, because Mark and John do not mention it.

B. Answers very properly মৌনং যস্মতি লঙ্ঘনং

In another place T. is ignorant and impudent enough to say, that "the account of the dream being made known every where, the priests to save their reputation favoured its belief, and they being then at the head of the nation, the whole mass of the people soon admitted the truth of it."

Again: Only God knows futurity, therefore all the prophecies written in the Bible must be false, because they are written by mere men. To prove their falsity he says: It is written, that the kingdom of the Jews would be established in the country of Bethlehem, but was this prophecy fulfilled? Quite the contrary, after Christ's coming the Jewish kingdom was destroyed!!!

Kásináth Bosu's tract, says the author in the third part of his book, is much less passionate; the Bábu speaks calmly

and kindly, and his attacks are not so open and bold as Tarka's are. He speaks of the vanity of riches and earthly honour, and of the folly of those who endeavour to obtain them, insinuating by this, that this is the reason, why people become Christians.

But our author answers, that in speaking thus, he speaks against his own religion, which promises riches, honour, &c. to its adherents, not against the Christian religion which promises no rewards in this life.

The Bábu remarks further, that the Divinity and the human soul are one, and that in consequence holiness and sin are one also. Our author says, preaching such a doctrine would be a great crime in the eyes of God, and would destroy the peace of mankind.

The Bábu says, that the height of perfection and equality with God is obtained by the निर्व्यागुपथ; i. e. by freeing one's self from all external sensation and becoming like a stone or a piece of wood, and by concentrating all faculties in the परब्रह्म or divine part of the soul, i. e. by annihilating them.

B. remarks on this: first, that to do so would be impossible; and secondly, that to pretend to be equal to God would be rebellion against Him and punishable as such.

At the end our writer addresses the Hindu youth, and exhorts them to read and examine the Bible.

Before concluding this short review, we would recommend to our author to be more lucid and simple in his style, as the complicated constructions, and high sounding words and sentences which abound principally in the first four pages of his book, will certainly not increase its usefulness.

It is our sincere wish that this tract may find an extensive circulation among the Hindus of this city and prove beneficial to many.

R.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta arrived here in the early part of April. His Lordship's health continues good.—Letters have been received from the Cape from the Rev. W. Buyers; his health was not much improved by the voyage.—The Rev. Mr. Jones and Mrs. Jones, designed for the Mission at Chirra-punjee arrived on the 24th. Our newly arrived brethren are connected with the Calvinistic Methodist Missionary Association—a new Society connected with the Welch Churches. The Rev. Mr. Allan of Hazareebaugh and the Rev. Mr. Backhouse of Agra, chaplains on this establishment, died of cholera during the last month.

2.—TEMPERANCE SOCIETY.

The friends of Temperance met on the evening of the 23rd of April, at the Town Hall, with a view to the formation of a Temperance Society. The Ven'ble the Archdeacon in the chair. The resolutions were moved and seconded by the Rev. Dr. Duff, Rev. Messrs. G. Gogerly, T. Boaz and W. W. Evans, Col. Powney, Dr. Corbyn and Lieut. Butler. The speech of Dr. Duff was replete with eloquence and information. We may probably be enabled to give a fuller account of the proceedings in our next.

3.—THE INDIAN ADVOCATE.

We have received the second number of the *British Indian Advocate*, the organ of the British Indian Association. It appears to be a well conducted periodical, but capable of great improvement. To interest the people in Britain in Indian matters will we fear be no easy task. The *Advocate* has done well, but it may do better. Let it eschew heaviness and exaggeration and it will do well. We call the attention of our contemporary to the Dinajpur murder case noted in our last.

4.—ANNIVERSARY MEETING OF THE CALCUTTA AUXILIARY BAPTIST MISSIONARY SOCIETY.

The Anniversary Meeting of the Calcutta Auxiliary Baptist Missionary Society was held in the Circular Road Chapel on Thursday the 15th ult. The Rev. Dr. Duff presided on the occasion. The meeting was opened by singing, and prayer by the Rev. Dr. Yates, and after some preliminary observations from the Chairman, the Secretary read extracts of the Society's Twentieth Report. The meeting was then addressed by the Rev. Messrs. Macdonald, Lacroix, Boaz, Evans, Smith and Small. The Chairman in his usual masterly manner threw together the various arguments which had been advanced by the speakers, and concluded an eloquent appeal to the consciences of his hearers, by enforcing the duty of individual exertion in the cause of Missions. We were glad to see a numerous attendance, and the interest of the audience, notwithstanding the lateness of the hour, was apparently sustained to the last.

The following Resolutions were passed at the meeting.

Proposed by the Rev. J. Macdonald, and seconded by the Rev. A. F. Lacroix,

1.—‘That the Report, extracts from which have now been read, be adopted and circulated under the direction of the Committee, and that, whilst we desire in deep humility to acknowledge the sovereignty and faithfulness of God as manifested in the heavy afflictions with which the mission has been visited during the past year, we would also with grati-

tude record the mercies with which they were blended, the sympathy which they called forth, and the recent additions to the missionary body, by which the losses sustained have in a measure been supplied."

Proposed by the Rev. T. Boaz, and seconded by the Rev. W. W. Evans,

II.—"That we desire to return our humble and fervent thanksgivings to God for the measure of success which he has been pleased to confer upon this Society and the mission generally, as well as upon other kindred Institutions,—and that we earnestly pray that a blessing yet more abundant may attend the preaching of the Gospel, the translation and distribution of the Sacred Scriptures, and the religious education of youth in India."

Proposed by the Rev. T. Smith, and seconded by the Rev. G. Small,

III.—"That we deeply feel the importance of making strenuous and persevering efforts for the diffusion of Christianity in this heathen land, and that the following ministers and gentlemen be entrusted with the management of the affairs of this society for the ensuing year."—*Treasurer*, Mr. I. B. Biss.—*Secretary*, Rev. J. Wenger.—*Committee*, Rev. Messrs. Aratoon, Ellis, Evans, Morgan, Small, Thomas and Yates; Messrs. John S. Biss, E. Grey, P. Holmes, C. Holmes, H. Kemp, J. Rowe, J. Sykes, M. Wittinbaker and S. G. Wyatt."

5.—NATIVE EDUCATION.

Minute by the Right Honorable the Governor General.

(Concluded from p. 262.)

17. It will be observed that I have referred chiefly to inducements connected with employment in the public service as likely to lead Indian students to ask admission to our Colleges. This we may be satisfied, is the principal motive which will as yet operate to bring them to any of our educational Institutions. Excepting perhaps partially in Calcutta (and possibly, though I am not informed on the point, at Bombay) the wealthy and higher classes of India do not send their sons to public Colleges and Schools. Those who come to us for instruction are in search of the means of livelihood, either in places under the Government, or in situations under individuals, which, in the peculiar constitution of Indian Government and Society, bring them in a greater or less degree, in connection with the public administration. I mention this point as explanatory of the importance to be attached to the nature of the instruction communicated to our students. The remark applies with equal force to our institutions for the study of the Classical learning of the East. Putting aside the money stipends which were formerly allowed, the great object of the students in the Sanskrit and Arabic Colleges of the Government has been to rise to office as Law Pundits and Moulvies in the Courts. The knowledge which gains for men reputation and profit among the Native community, as great religious Teachers, or among the Hindus as proficient in Astrology, is not to be acquired at those Colleges, and will best be obtained elsewhere from private Native instructors. If there be not a demand for the same number of Law Pundits and Moulvies as previously, the attendance at the Colleges may be expected to decline, though in the Arabic in a much less degree than in the Sanskrit Colleges; for Mahomadan studies fit men far more than those of Hindu learning for all the active offices of life.

18. What has been said may suffice to prove that there are weighty and daily growing inducements to the pursuit of English education, if directed with a proper attention to the wants of Scholars and to practical results. It remains that means should be furnished, at least to the

most promising of the Scholars, to continue their studies to the desired completion: as incontestible proof appears to have been given* that their poverty would otherwise generally compel them to retire from College as soon after their leaving boyhood as an opportunity of securing a provision for their subsistence might be open to them. On this point I will immediately remark separately, but I would here again say, that I am of opinion, in full concurrence with the President in Council, that whatever amount of reward and support for meritorious students may be granted to those attached to our English, should be granted also, in perfectly like proportion, in our Oriental, Institutions. The pledge to maintain these latter Institutions, while resorted to by the people, involves to my mind the clear obligation to maintain them with all the conditions which are judged necessary for the general efficiency of our educational schemes.

19. Assuming upon the preceding reasoning that our aim as regards those seminaries of highest learning which are not, like the learned Eastern Colleges, specially assigned to other objects, should be to communicate European knowledge through the medium of the English language, it is next to be considered what should be the character of the minor Academies or Schools, such as may probably be eventually established at every Zillah Station.

20. I have not stopped to state that correctness and elegance in vernacular composition ought to be sedulously attended to in the Superior Colleges. This is a matter of course in the scheme of instruction. But a question may well be raised whether in the Zillah Schools, the subject matter of instruction ought not to be conveyed principally through the vernacular rather than the English medium.

21. I would certainly be much in favour of that course if I saw any solid reason to believe that instruction of a common order would more readily and largely be accepted from the Government in the one mode than the other. I am quite of opinion that a very valuable amount of useful knowledge may be easily conveyed, when good class books and persons competent to teach from them are provided, through the means of the vernacular languages. And while I am satisfied that some not trivial amount of moral and intellectual stimulus and improvement is obtained from the Minor English Schools at present existing, yet the standard of proficiency in them is probably not so great as that the mass of Scholars in them would not be nearly as much gainers from merely vernacular tuition.

22. It is an argument for the use of the vernacular medium in such schools that, after the first expense of preparing school books has been incurred, instruction in that manner would, it may be expected, be more economical than through English, which requires the employment of an English master on a salary at least two or three times as high as would be adequate for a native teacher who had received an English education, and was at the same time perfectly conversant with his own tongue. Employment as a School-master would also be a natural and proper provision for studious young men, who had gone through a complete course at the English Colleges. Such a master would of course be able to instruct a class attached to a vernacular school in the first elements of English learning, so as to lay a foundation for those who wished further to prosecute that study.

23. It is a deduction from the saving which the substitution of Native for English Masters in the Zillah Schools might produce, that English superintendence over several circles of such Schools would probably for a long period be indispensable, and a charge on that account must be estimated for. It is also to be reckoned that the cost of compiling and trans-

* See details at the close of para. 8, and in paras. 10 to 15 of Note.

lating a proper series of vernacular class books is likely to be considerably greater than might at first be supposed.

24. I would speak with much respect of the authority of Mr. Wilkinson on this subject. But I will avow that I am by no means convinced of the applicability of his system or suggestions to the objects of a common education. It is, at least, not certain that he will in the end carry the body of Hindu Astronomers along with him in his correction of prevalent errors. In any event it is not the abstruse parts of Mathematical Science which could be of use in our Zillah Schools. In fact Mr. Wilkinson's system is almost wholly dependent on his own eminent personal talents and exertions, his admirable zeal, his great knowledge, the weight of his excellent character, and perhaps also, it should not be concealed, the influence attaching to his position as the British Political Agent. It would not be safe to draw conclusions as to what may best be done by ordinary agents within the British Provinces from what may have been accomplished in vernacular instruction by Mr. Wilkinson in Sehoré. Some of his remarks too as to the failure of attempts at English education within foreign states are not good grounds for anticipating failure within our own districts, where other circumstances and motives are in operation.

25. I do not admit into this discussion the question of promoting at the present time the formation of a body of vernacular literature. Instruction through the vernacular languages, to a definite extent for ordinary purposes, may possibly be, as the readiest mode to the attainment of those purposes, proper and desirable. But anything like a body of enlarged literature can, I am thoroughly convinced, be created only with time, by the unprompted exertions of private authors, when a general demand for such literature shall have arisen among the people. The Honourable Court have in a passage which has been quoted* declared themselves strongly in favour of a liberal encouragement of native private authors and translators, and I would by no means dissent widely from their views, though the encouragement must be given with judgment, or the Government will be constantly in hazard of aiding mediocrity or premature and ill-directed efforts. But these are considerations apart from the settlement of the plans of School instruction on which we are now engaged.

26. I have thus stated what has seemed most important on the subject of introducing the vernacular medium in our common District Schools—I mean as to the general principle of such a change; for the measure could not be named as one for very early adoption, with no class books prepared, or Teachers versed in those books yet trained for their duties. And as the contrary system has been actually established, it is right that, unless urgent reasons for abandoning that system demanded attention, it should be fully tried, with the improvements of which it may fairly be susceptible. We may be said to have two great experiments in progress, one in the Bengal, the other in the Bombay Provinces,—the provincial education being in the former conducted chiefly through the English, in the latter, almost, if not quite exclusively, through the vernacular languages. It will be most interesting that both experiments shall be closely watched, and thoroughly developed. It is possible that in Bengal, in aiming at too much, we may have withheld some facilities for acquiring knowledge which might otherwise have advantageously been left open. And in Bombay the standard of proficiency in the Mofussil Schools may have been fixed and allowed to remain too low, with no principle in the scheme by which they are regulated which would constantly animate exertion, and maintain a spirit of progressive improvement.

27. The immediate practical question in respect to Bengal seems to

* See paragraph 3 of the Note.

be that which I have before mentioned, namely, whether it may be reasonably supposed that a vernacular would be more readily and largely accepted in our District Schools than an English education, and on this subject I am not able, after much careful reflection, to discover any reasons which could lead me to answer the proposition in the affirmative. Native youths will not come to our schools to be instructed in vernacular composition. This qualification is more quickly and easily to be attained from other sources. We can in those schools draw little, if any, aid from existing native literature. The desire for the new ideas and information which will be imparted at them must therefore be among the great inducements to attendance, and those who are candidates for such instruction will not, I think, in any important degree be deterred by having to undergo also the labour of learning the English character and language. The fact indeed is, as it is to be presumed from the evidence, which has been recorded* on the subject, that a knowledge of the English language itself with a view to the business, however humble, of life, is one main object of most of the scholars. It is fortunate that, in the pursuit of such an object, they can be led on to higher studies and ends. For mere instruction of a general nature (such as our masters now give) *through the vernacular* medium, it may, it seems to me, well be doubted whether even the number of pupils would seek our schools who now resort to them.

28. On the other hand, I confess that I regard it as a serious defect in our plans that we have compiled no proper series of vernacular class books. It is obviously desirable that, as we have vernacular classes, the books used in them should not only be correct and elegant in style, but should be themselves of the most useful description†. I would urge also the justness and importance of the advice of the Honourable Court, that such a series of class books should be prepared under one general scheme of control and superintendence. Much expense will thereby be saved, and efficiency greatly promoted. The cost would equitably and willingly be divided among many parties. The works would either be selections from English books of instruction already published, or original compilations adapted for native pupils. In either case the charge of the first selection or compilation in English would be borne in part by the Education Funds of Bengal, and in part by those of the other Presidencies, especially by those of Bombay, where such works must be urgently required for the vernacular schools in the interior. The new Patsalah of Calcutta, the projectors of which have proposed a good series of works, would also of course contribute, and aid might be expected from benevolent individuals or associations, in different parts of India. The present opportunity is favorable for entering on the undertaking. When the books shall have been prepared in English, they will afterwards, as the Honourable Court have observed, be translated at each Presidency into the vernacular languages current in it, but the first step for all the Presidencies must be the primary compilation. I would, then, place the body, which at Bombay represents the Government in the direction of native education, in communication with the Committee of Public Instruction at Calcutta, and make it my first injunction to the latter Committee, in concert with the Managers of the Hindu College Patsalah or others, to draw a definite scheme of the several sets of books wanted for instruction through the vernacular languages in seminaries of ordinary education—then to consider and report by what means, and at what estimated cost, to be distributed among what parties, these books can be drawn up, and with what further cost the printing of them would be attended. With this information before them the Government can deter-

* Paras. 10 to 15 of the Note.

† See Extract of Despatch cited in para. 36 of Note.

mine on the completion of the plan, and on the amount of funds which can properly, independent of the usual income of the Committee, be assigned to it.

29. I need scarcely repeat that I look with particular favour on the suggestions of the Managers of the Pautsalah for including in the list of works Treatises on the Elements of Law, general and local, of Political Economy, and of Morals.

30. When the series of class books shall have been printed, and especially when those further Manuals of the Precedents, Rules and Practice of our Courts to which my Minute in the Judicial Department* of September 4, 1838, referred, shall have been added to them and made a part of instruction, it is more probable than at present that students will attend the vernacular classes of our Zillah Schools for the sake of the general and practical knowledge to be acquired at them. In that stage of progress it would be my second direction to the Calcutta Education Committee to relax their rule† for the discontinuance of *separate* vernacular instruction, and to allow students to attend the full course of English or vernacular tuition as they might themselves prefer.

31. The day however when all this can be accomplished may yet be distant. It is easy to wish for and to project such compilations as will be requisite for the purpose, but the means in India for the efficient execution of them are unavoidably limited, and in this respect, as in other parts of our endeavours, we must expect delays, and partial disappointments.

32. Meanwhile we have to improve the Institutions which are established, and to make the most of them for the great end sought for. My leading recommendation on this point would be, so to connect our Zillah Schools with the Central Colleges as to give from the latter to the ablest students of the Zillah Schools a stimulus that will carry them beyond the ordinary range of instruction which is reached by the mass of the Zillah pupils. Without such a stimulus, we shall fall short of the point which we must desire to gain in the promotion of national improvement.

33. This brings me to the question of pecuniary scholarships for meritorious students, for such a stimulus as I have spoken of is scarcely to be given excepting by attaching in some form scholarships of that description to the Central Colleges, to which the best of the Zillah scholars may be eligible. On the general question regarding pecuniary support to promising students to enable them to perfect their studies, I think that I may content myself by referring to the facts and opinions which have been detailed on this point; and I will only therefore profess my decided adoption of the principle laid down by the Honourable Court in the words which I shall again quote from their despatch of September 29th, 1830—“*Provided (they say,) that the privilege of scholarship is restricted to young men who have afforded proof of a peculiar capacity and industry, it appears to us to be a highly useful and proper mode of encouraging and facilitating their acquisition of high attainments.*” My third present direction to the Calcutta Committee would now therefore be, to consider and report with all expedition on the details of a scheme for assigning a certain number of Scholarships to all our higher Seminaries—those in the English and Oriental Colleges being in an equal ratio. In consequence of the very general poverty of students I would fix the ratio on a high scale, say at 1-4th of the number of pupils if that number “*should afford proof of peculiar capacity and industry.*” I do not suggest Scholarships in our ordinary schools, as the most deserving pupils of these will best be provided for in the Colleges, and the average efficiency of such schools can well be maintained by honorary prizes or single dona-

* Recorded in the Legislative Department.

† Note para. 6.

tions of money. Of the College Scholarships it may perhaps be the most convenient in the first instance, that some should be assigned in regular rotation to be competed for by the pupils of each Zillah School. The amount ought from the commencement to be enough for the decent subsistence of a Native Student, and there might be some small increase admitted after a year or two, as an incentive to continued effort. On the other hand the Scholarship should be forfeited if a proper standard of attainment were not exhibited at each yearly examination. I would not grant Scholarships for a year only, liable to be then lost if, upon the chance of an examination, another competitor might stand higher on the list; for the uncertain tenure of the emolument would be very unfavourable to hearty consistent study. But I would provide by such safeguards as I have mentioned against the growth of indolence or indifference in the student. Four years is an ordinary period for holding such Scholarships at home, and it may be sufficient here. The following is the scheme of the Flaherty Scholarships in the University College, London, taken from the report of the Council of that Institution for 1838. "They (the Council) have determined to apply the income of this fund towards the formation of Scholarships to be called Flaherty Scholarships, which at the same time that they stimulate and reward the exertions of the students might commemorate the zeal and munificence of this body. This donation increased by the investment of the surplus dividends until the Scholarships are in full operation, together with the sum of £250 supplied by the Council out of the funds of the College, will constitute a fund producing £200 per annum, which will be sufficient to create four Scholarships, each amounting to £50, annually for four years. One of these Scholarships will be vacant every year, and is to be given in alternate years to the best proficient in classical languages, and in Mathematics and in Natural Philosophy, the first is intended to be given in the present year to the best proficient in Mathematics and Natural philosophy."

34. I would state to the Education Committee, that it is the wish of Government eventually to bring the* Medical College at Calcutta within our general scheme on this subject. But I would not press any immediate proposition to that effect. It will be enough to request now that the General Committee report specially in each of their successive yearly reports, whether they think that the time has arrived at which the assimilation could properly be introduced.

35. The fourth point on which I would at present give instructions to the Education Committee is as to the preference to be given to rendering the highest instruction efficient in a certain number of Central Colleges, rather than employing their funds in the extension of the plan of founding ordinary Zillah Schools. I would have the places fixed, with reference to extent of population or convenience of locality, at which it should be the aim gradually to build up these efficient Central Colleges. I would, on a first conjecture, name for them Dacca, Patna, Benares, or Allahabad, Agra, Delhi, and ultimately, though probably at a distant date, Bareilly. At these places, as well as at the Colleges of the Metropolis, the course of instruction should be carefully widened and perfected as opportunities offer. The Scholarships to be established at them will provide a class of students, prepared to avail themselves of the utmost advantages which they can afford, and real progress will thus be made, to the good effects of which we can look forward with reasonable hope. The Committee can act on this view only according to the actual state of circumstances from time to time. At Agra and Delhi, there is already a demand for higher instruction which ought to be satisfied with the least delay possible; elsewhere perhaps the condition of the institu-

* See paras. 20 and 21 of Note.

tions may not call for or admit of immediate improvement. Where there is no strong occasion for the enlargement of the existing schools into Colleges, the founding of other schools may occasionally be the best and wisest appropriation of the educational income, but I would point it out to the Committee that the first of these objects, when practicable, is to have a declared priority of attention. I would especially invite the Committee to report how the studies connected with jurisprudence, government, and morals may be most readily introduced into our superior Colleges, and particularly whether very early arrangements cannot be made for the purpose in the Hindu College at Calcutta. The revision of the system of Scholarships in that College, so as to obviate the too general course of early withdrawal from instruction, which is now complained of, should have early consideration. Another object in these superior Colleges ought to be to instruct the pupils, or some proportion of them, for the duties of inferior School-masters—and to this end, they should be made thoroughly masters of the class books and Legal or other Manuals, which are designed to be used in the lower schools, and with the branches of knowledge which relate to the subjects comprised in them. Lastly, in order to make the greatest use of the advantages of the Colleges, I would attentively watch the degree to which the students profit by their access to the considerable Libraries which are now attached to many of our Institutions. Important deficiencies in those Libraries should be promptly supplied. A regular register should be kept of the books read by each student, the advancement made in general knowledge by the perusal of these books should be tested by examination, and rewards should be given to the most proficient, and the subject of the employment made of the Libraries should be one for special notice in the Annual Reports regarding each Institution.

36. If instructions founded upon these observations should, with the concurrence of the President in Council, be communicated to the Calcutta General Committee, I would be glad that it should be added to them, that, if the Committee should doubt the feasibility of attaching Scholarships to Central Colleges on some such general scheme as has been suggested for the improvement of the pupils of the Zillah Schools, they will then submit such other recommendations as they may think most likely to promote the object contemplated by that scheme—the advancement of the best pupils of the body of our scholars beyond the present scale of common acquirement being regarded as a point of the first importance in our educational plans.

37. I have not more to observe on the immediate guidance of the measures of the Calcutta Committee. Before leaving the subject, however, I would say that the day may come when unity and efficiency of supervision will better be secured by having a single superintendent of our Government Seminaries, with an adequate establishment, than by retaining the existing large Committee of Members acting gratuitously in the intervals of other laborious duties, and so numerous as necessarily to cause a frequent inconvenience in the despatch of business. At present I am satisfied that the varied knowledge possessed by the Members of the Committee renders their services most valuable to the Government, and I would gratefully retain their aid. But I should be happy to receive from them a report of their suggestions on the means of procuring an occasional local inspection of the institutions under their charge. The experience of Sir Edward Ryan, their President, will have convinced him that there may be great hazard of the interest of education being seriously retarded by the want of such inspection.

38. For the Bombay and Madras Presidencies,—it may be convenient to place those Governments in possession of the substance of the review

which has been taken of the facts relative to the progress of education in all parts of India, and to communicate to them also the Resolution which may finally be adopted by the Government, explanatory of its general views on the suggestions which I have offered, and of the orders that may be issued for the guidance of the Committee in Calcutta. These Governments should be specially invited to co-operate, through the bodies charged with the control of Public Instruction under their superintendence, in the common object of aiding the preparation of a useful and comprehensive set of class books, to be afterwards rendered into the vernacular tongues of the several Provinces. In this, as in other parts of the Government,—it is a matter of high importance that there should be a thorough understanding, among the different Presidencies, of the principles observed and plans followed out in each, that the experience of one should be made known for the benefit of all, and that all should work together in the pursuit of the desired result. The Bombay Government I would particularly request to consider the measures, which I have contemplated for raising and adapting to native wants the instruction conveyed in the most advanced of our English Colleges. I would ask also for a distinct and detailed report on the condition of its Mofussil vernacular schools; the precise nature and range of the education given in them, whether at sudder stations or in the interior towns and villages; the manner in which the teachers at either class of schools are selected and remunerated; whether (as has been before alluded to), by superintending and rewarding the teachers of the Village Schools who have not been trained in any of our own Seminaries, sensible good has been effected; whether, where there is no regular European superintendence, these inferior schools are kept in a state of real efficiency; whether inducements* in the grant of Scholarships are, and if they are not, whether they may not well be, held out to the best scholars of the Zillah Schools to prosecute their studies further, and to acquire an improving knowledge of European literature; what are the general inducements which bring pupils to the schools, and whether good conduct in them ordinarily leads, as appears to have been approved by the Honourable Court, to employment in the public service. It may be explained that under this Government there has been care taken to withhold any thing like a monopoly of the public service from the scholars of its Institutions,—general tests open to all candidates, and selection by local Officers with regard to known character as well as proficiency in learning, being considered the proper grounds for nomination to public office. If the lads from the schools are drafted largely into official situations, opinions from the European Officers under whom they have served as to the degree of superior fitness exhibited by them would be of value. It is probable that Captain Candy, the Superintendent of the Schools in the Deccan and of the Sanskrit College, could condense the materials for such a report and submit it, with his own comments, without much delay. He will especially say whether the general standard of acquirement in the vernacular Schools is as forward as he could desire, and whether he would recommend the establishment of English Schools, with a due arrangement of merit Scholarships, in a few of the interior districts. He will explain also what is his system in regard to the Sanskrit College at Poona, what improvements through the introduction of European knowledge have been attempted and with what success, and what is the extent and promise of the English classes.

39. Of the Government of Madras, I would ask for information of

* On this point attention may be drawn to the quotation in paragraph 41 of my Secretary's note on the backward state of four boys selected from the inferior schools for the West Scholarships.

the present state of education under the direction or encouragement of the State, within those Territories, and as to what proceedings were taken consequent on the expressed desire of the Honourable Court for the foundation of an English College at Madras. The Madras Presidency is remarkable in India as being that in which a knowledge of the mere English language is most diffused among all who are attached in public or private capacities to European Officers; but comparatively little appears, on any reports before me, to have been done in order to make such a knowledge conducive to moral and intellectual advancement.

40. In concluding this paper I have to express my regret if it should have extended to an inconvenient length. But the importance of the subject will be my excuse with my colleagues for my having treated it in this manner, with a view to the suggestion of such practical conclusions as may correct existing defects, diffuse more accurate information, and possibly have some effect in satisfying and reconciling opposite opinions.

Delhi, Nov. 24, 1839.

(Signed) AUCKLAND.

6.—ANNUAL EXAMINATION OF THE GENERAL ASSEMBLY'S SCHOOL, MADRAS.

(From the Madras Spectator.)

Having been prevented by accidental circumstances from witnessing more than the commencement of the Annual Examination of the General Assembly's St. Andrew's School, which took place on Friday last, we insert the following notice from the pen of a Correspondent. It would not be doing justice to an Institution which by a noiseless and unostentatious course has been the means of effecting such extensive good among the Native Community, to allow this opportunity to pass without directing attention to a few particulars respecting it, which may show the advantage of steady perseverance, and the inevitable triumph of truths whether natural or revealed; even when inculcated under circumstances so disadvantageous as those which are well known to prevail among our Native population. Less than four years have elapsed since the General Assembly's Schools were first established at Madras, yet between four and five hundred pupils are now receiving the benefits of instruction from them; of these three hundred are on the roll of the parent institution, forty-five are at the branch school at Conjeveram, and a hundred and ten at the branch school at Nellore. Several of the pupils have already been qualified to act as teachers, one being appointed to Conjeveram and one to Nellore to superintend the branch schools at those places, while a teacher has also been furnished to the Rajah's school at Mysore under the Wesleyan Missionaries. About a twelvemonth ago we had an opportunity of becoming acquainted with the General Assembly's schools at Bombay and observing the progress of education in that Presidency, and it is satisfactory to find that the labours of the Assembly have been equally well supported and equally productive of benefit at Madras. To the moral and religious effects of this institution the most satisfactory evidence has we observe been borne by our excellent friend Dr. DUFF, who devoted his sole attention to it when spending a few days at Madras in April last.

Since writing the above, the following notice has been handed to us by the Rev. JOHN ANDERSON, under whose able superintendence, assisted by the Rev. ROBERT JOHNSTON, the Schools have attained their present advanced and satisfactory state. To this notice we have pleasure in giving prominent insertion.

"Of the five English Essays lately given in 'On Woman as she is in India,' the prize of 100 Rupees is awarded to the Essay of S. P. Rama-

noojooloo Naidoo, Teacher of the General Assembly's Branch School, Conjeveram.

"Madras, 12th January, 1841.

JOHN ANDERSON."

7.—ANNUAL EXAMINATION OF THE GENERAL ASSEMBLY'S INSTITUTION, BOMBAY.

The annual examination of the General Assembly's Institution took place on Friday last, in the presence of a numerous assembly of spectators. Among those present at different times throughout the day, we recognized the Hon'ble J. Farish, Esq. the Chairman, R. T. Webb, Esq., Colonels Griffith and Dunsterville, Majors T. B. Jervis and Raynsford, Captains Webb, Davidson, Lieutenants Mackenzie and Macdonald, I. N. Drs. Kennedy, Graham, Morehead, Glass, Sinclair, Baddely and Shaw, the Reverend Dr. Stevenson, and all the Missionaries of Bombay and their families, the teachers of the private schools, Messrs Smith, Lancaster, Stewart, King, a goodly number of ladies, the students of the Elphinstone College, and other natives whom we are unable to designate.

During the examination the room was very much crowded, which annoyance, as disagreeable both to the visitors and visited, should, we think, induce the Masters of this Institution, as well as others of a like nature, to hold their public examinations in the Town Hall, in the same way as is done in Calcutta.

This Institution appears to be rapidly recovering from the blow it sustained in the late defection of the Parsees, and under the zeal and talent of its able superintendents, gives every indication of increasing strength and vigour.

The business commenced exactly at eleven o'clock, Dr. Stevenson occupying the chair till the arrival of Mr. Farish, which was about an hour later. The junior classes, which were examined by Dr. Wilson, and their respective monitors, went through their exercises with great animation, and displayed that promptitude and intelligence which the system pursued in the seminary is so well fitted to call forth. The classes under Messrs Leckey and Cassidy bore witness to the zeal and ability of their teachers; and it was evident that they have made very considerable progress, not only in the study of the English language, but in the acquisition of useful knowledge. We were particularly pleased with their replies to the questions addressed to them on history, geography, and the holy scriptures. A few of the youth whom they contain appear to be under a course of training for the study of Natural History, which has always met with great attention from Dr. Wilson.

The examination of the students in the College Division commenced with the reading of extracts from prize essays by Mr. Leckey, and Daunjeebhoy Nowrowjee, one of the Parsee converts. These Essays were characterized by Dr. Wilson as excellent productions; and from the specimens which we had of them, we are convinced that he had not over-estimated their merits. Daunjeebhoy read his production in a very modest but animated and enthusiastic tone; and met with much approbation from his audience. Several translations into the oriental languages were exhibited. They appeared beautifully written. Prizes were awarded for them to both the Parsee converts and Govind Narayan.

In the absence of Mr. Murray Mitchell, caused by indisposition, the Mathematical classes were examined by Dr. Wilson and Major Jervis. Two problems in Euclid were readily demonstrated; but we did not distinctly hear the result of the cross-examination. In Chemistry several experiments were successfully performed by the pupils; and some miscellaneous questions addressed to them met with a prompt reply. Mr.

Nesbit, who has the department of Mental and Moral Philosophy under his charge, exhibited an excellent specimen of his usual mode of instructing his class, which appears to be principally that of the interrogative system. Dr. Wilson's pupils in Natural History, who have gone over the whole of Jameson's Mineralogy as a text-book, shewed themselves well prepared to identify, and to give a scientific description of every mineral specimen contained in a large collection exhibited to the meeting; and it was evident to all that they are most enthusiastic and successful in their studies. In the department of Theology, the highest of the Institution, also under Dr. W., we had specimens of proficiency, which manifested a great degree of ardour and assiduity on the part of the students, who seemed to have greatly profited by the teaching of their talented master. In Old Testament History, with the several dispensations of Divine Providence, which it unfolds in the history of Man's Redemption, and its connection and fore-shadowment in the types and symbols of the Mosaic law; and also in those historical illustrations which serve, in some degree, to throw light upon the more abstruse and obscure lines and shadows of Biblical history; the knowledge displayed by the scholars bespoke an ardent desire of study and investigation which nothing but a love of the subject, and the attractive teaching of the instructor, could inspire. The narratives of Scriptural History given by the students, were also indicative of their diligence, and highly entertaining.

Mr. Farish, on the close of the examination, in a most happy and affectionate way, expressed the very high gratification which he had experienced on witnessing the proceedings of the day, and his confident belief that the Institution, so creditable to all connected with it, was destined to accomplish great good among the natives of India. The youths he encouraged to persevere in the prosecution of their important studies. It had been delightful to observe their proficiency, and he was sure that it was reasonable to expect from them a career of usefulness. He had observed with much pleasure the attention which they had evidently paid to religious and moral knowledge, the most valuable which can be acquired, and to Natural History and also Chemistry, a profitable application of which sciences to practical objects, some of the youth had themselves well shown in the Essays which had been read. The welfare of India, which he was about to leave, would ever be dear to his heart; and this and the other educational institutions of Bombay would ever be regarded by him with the greatest interest. Doctor Wilson then rose and delivered an address, of which the following is the substance. This pointed appeal seemed to be well received by the native youth present.

MR. CHAIRMAN.—Upon the table before you, there are several prizes which have been set apart for the pupils of the College Division, the examination of which has just now closed; but at this late hour, I shall not encroach on your time, and that of the meeting, by asking you to deliver them to the parties to whom they belong. I may mention, however, the mode of their awardment to which we have had recourse. The votes of the students formed the warrant of our disposal of the few honours which we have to dispense, and it so happens that in every case the result of these votes has been satisfactory to the teacher.

And now, Sir, before I sit down, I must present you with my own thanks, and those of my colleagues, for the favour which you have conferred upon us, and this Institution, by occupying the chair on this occasion, and so kindly discharging its duties, for the congratulations which you have now tendered to us, and the fervent desires for our continued and extended prosperity which you have expressed. We are most sincerely thankful to you for the assistance which you have thus rendered to

us, and not for this only, but for the invaluable countenance, counsel, and co-operation, which you have never failed to extend to us, since the formation of our mission in this place. Of the obligations under which we are placed to you, we are most deeply sensible; and now, when, in the providence of God, the day of your departure from these shores is so near at hand, we beg to assure you that our remembrance of them will never pass away, never fail to refresh our hearts while we are spared to continue our ministrations in this great country.

My native friends around us do surely, in some degree, understand the philanthropy which has urged our Honorable Chairman to befriend the institutions which are calculated so essentially to advance their best and highest interests,—which has brought so many here this day to encourage us in our operations,—and which has led so many more of our countrymen to express their regret that peculiar circumstances, known to us all, have prevented them from appearing within these walls. It is Christian love, let me tell them, which is the animating principle of our patrons and supporters. This sacred principle, breathing the most fervent desire for the welfare of India, inhabits the breasts, and animates the exertions, of hundreds of our countrymen scattered throughout the length and breadth of this land, and hundreds and thousands,—indeed I may say millions,—sojourning in the more highly favoured land of Britain, and other countries of Europe. Some of the blessings which this love offers to you, you can understand, and even appreciate. You attach a high value to the knowledge of literature, science, and philosophy, which we seek to diffuse. You delight to have unfolded to your view, and submitted to your inspection, the mysteries of nature, so multifarious and glorious; the essays and productions of human genius and learning; the records of the history of our race connected with the different countries of the world; and the application of art to the promotion of the economic well-being of man. But you do not yet fully understand and appreciate the magnitude of the other blessings of which we seek to put you in possession, and which are of infinite, eternal consequence, those blessings which have respect to God, our responsibility to his law, our access to his grace, and our own final destiny. Would that you were acquainted with their true nature, and could place upon them their true value, and were disposed to give us credit for that benevolence in the exercise of which we offer them to you, and press them on your acceptance! With reference to this last matter, I would bespeak from you all a moment's consideration, by putting to you a very plain and intelligible case. Suppose a dreadful disease to exist in this country, and to commit its ravages among all classes of society, high and low, rich and poor, young and old, arresting them in their enjoyments and occupations, and consigning them to a fearful and untimely grave; suppose that in the providence of God, we were to discover a remedy, an unfailing specific for this disease; and suppose that we were to come forward to declare our discovery to you, and our readiness to explain its efficacy, and to give you the advantage of its application,—would you not, in these circumstances, give us your anxious attention, and deliberately consider the claims which we might advance, and earnestly desire to see them established? And would you not, on the other hand, visit us with your most decided disapprobation and condemnation, were we to conceal from you our discovery, or withhold from you its advantages? Now, what, let me ask, is the state of the case with regard to the moral situation in which we find you to be placed? We see that, like ourselves, you are sinners, the workers of iniquity, and those who have withheld from God the love and reverence, and service which are his due; and that consequently his displeasure rests upon you, and that if his divine justice be alone that attribute

with which you have to deal, you must be doomed to unspeakable suffering, to an eternal dying, to a perpetual residence in that place where God has forgotten to be gracious, and where his mercy is clean gone for ever. We believe that you imperiously need salvation; and we believe that we know where salvation is to be found. We have heard with our ears, and have received the report into our souls, that "God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We believe that an actual incarnation of the Godhead has occurred for the salvation of man in the person of the Lord Jesus Christ, who, when he graciously stood in the room of sinners, allowed the demonstration of the evil of sin, and the exhibition of its punishment, to alight on his own devoted head, and thus gave satisfaction to the offended justice of his Father. We have experienced the preciousness of his grace; and, in his holy Gospel, we find him saying to ourselves, and to all, "Him that cometh unto me, I will in no wise cast out," and commanding his disciples to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. We have found the Gospel of Christ efficacious for the regeneration and salvation of man in all the diversity of circumstances in which he can be placed. We have seen its powerful workings among yourselves, and others of your countrymen. We offer it to you, and we press it on your acceptance. Our desire to discharge our duty, and to promote your salvation, urge us to the course which we pursue. Will you respect our motives, and avail yourselves of the unspeakably precious blessing which we hold forth? The wonder, my friends, is, not that we do something on your behalf, not that we do that which is considerable in the eyes of our fellows; but that we do not feel constrained to devote all our energies, and all our faculties, and all our influence to the sacred work in which we are engaged, that we are not constrained by the mercies of God to present ourselves, on your behalf, a living sacrifice, holy, and acceptable unto God, through Jesus Christ! What we do imperfectly accomplish, I beseech you, do not ye despise. Consider, I entreat you, the testimony of which we are the bearers. Christianity comes before you recommended by the judgement, as well as offered by the benevolence, of Britain, of Europe, and of America. Imagine not that its high and exclusive claims, and self-denying demands have been accepted without inquiry, without the most careful and profound investigation. Those mighty minds, which have penetrated the innermost recesses of their own being, which have analysed the most secret springs of human thought and feeling and action, which have so sagaciously philosophized on the changes of society, and the advancement and decline of the nations of the earth, which have surveyed the whole face of the world on which we dwell, and the countless diversities of beings which inhabit its wide domains, which have dived into the recesses of the deep and explored the caverns of the earth, and which have measured and weighed the masses of the worlds which roll in the heaven above, and observed and developed the laws which regulate their mighty movements,—those great minds, I say, which have engaged in all this research, and achieved all these wonders, have not vainly and inconsiderately surrendered their faith to the religion of the Bible. No; they have considered and weighed its claims, before they have pronounced their judgment. Its authority has been established in their view by irrefragable evidence. They acknowledge it to be the source of all the hopes of salvation which they are permitted to cherish, and of all that national greatness and majesty which you yourselves cannot but admire. The bible, in the providence of God, comes before you with their united, their strong recommendation; and it becomes you seriously to entertain

the question of its divine origin, to see whether or not it is fitted to allay the fears of your conscience, to satisfy your desires for happiness, and to confer upon you all the spiritual blessings of which you stand in need. There is such a thing as heavenly truth, and there is such an agent as the Spirit of truth; and it becomes you to consider what homage and obedience you are prepared to render to them, while they address your fears and hopes, and offer to direct you to an abundant supply of all your necessities. There is such an hour as death, and such a transaction as judgment; and it becomes you to think of your preparation to encounter their solemnities, and to meet your doom. I could not resist this opportunity of giving you one word of affectionate warning, of inviting you to look to Him, who now says to you, "Turn you at my reproof; behold, I will pour out my Spirit upon you, I will make known my words unto you;" but who may afterwards address to you the sentence of condemnation, for mercies despised, and privileges abused, and deliverance rejected, and declare to you the loss, the eternal loss of your own souls.—*United Service Gazette*.

8.—ARRIVAL OF MISSIONARIES AT BOMBAY.

The Rev. James Glasgow and the Rev. Alexander Kerr and their partners, whose appointment as Missionaries to the Province of Kátiáwár by the General Assembly of the Presbyterian Church in Ireland, we have more than once noticed, arrived in Bombay on the 26th of February. They are in every way worthy of the confidence which has been reposed in them, and the hopes which have been excited by their personal devotedness, and the spirit of prayer and godly zeal by which they have been commissioned to convey the tidings of salvation to the interesting region which is to be the scene of their operations.—*Bombay Christian Spectator*.

9.—COMMEMORATION OF THE HONORABLE JAMES FARISH, ESQ.

At a meeting of some of the friends of Mr. Farish, held on the 15th January last, it was agreed to issue the following circular.

The "love of the brethren" is one of the essential and unequivocal fruits of Christianity. While this heavenly system frowns on the expression of empty compliment, or unmerited praise, it demands the thankful acknowledgment of the gifts and graces conferred upon its disciples, the opportunities of usefulness presented to them, their actual work of faith and labour of love, and the blessings which they are made instrumental in communicating to their fellow-men. It requires us to mark their excellencies, to value, and imitate their example, when it is conformed to the will of Christ, to preserve the affectionate remembrance of it, and to exhibit it, without ostentation, to those to whom, with the blessing of God, it is likely to prove profitable.

Impressed with these views, some of the friends of the Honorable James Farish, Esq. lately met together, to consider what it might be expedient for them to do in the prospect of his soon leaving this country and returning to his native land. Adverting to his exalted Christian character, exemplified both in public and private during the lengthened period of nearly thirty-two years, in which he has occupied the most important civil offices in this presidency; his most zealous and liberal support and countenance of all the Christian and philanthropic institutions of the place, to the formation of most of which his own efforts directly contributed; and his own personal endeavours to advance the Redeemer's Kingdom, and promote the highest interests both of our countrymen, and the natives of India, they have resolved to attempt to

express their own estimation of his worth, and that of others entertaining sentiments and feelings similar to their own, who may be inclined to co-operate with them,—and their gratitude for the benefits which have been derived from his friendship and counsel, by commemorating his name in this place, in connexion with some of the great Christian objects which are endeared to his best affections. They have agreed to open a subscription with a view to carry into effect the measure which they contemplate; and under the direction of a Committee to apply the proceeds, in equal shares, to the endowment in connexion with the Money Institution of the Church of England Missionary Society, and the Institution of the General Assembly of the Church of Scotland, of as many scholarships as it may promise to support, and which shall continue to be denominated the FARISH SCHOLARSHIPS, and shall be conferred on deserving natives of India prosecuting their studies at these seminaries, under such regulations as may be framed by their superintendents in conjunction with a Committee of the subscribers in Bombay, when the amount of the fund which may be raised shall be invested in proper securities.

The appropriation of the fund to facilitating the evangelical labours of more than one section of the Christian church, and particularly in raising up a native ministry, is in perfect consistency with that catholicity of feeling and co-operation, by which the career of Mr. Farish in India has been so conspicuously characterized, and which, it is believed, the majority of the expected subscribers are anxious to cultivate and extend.

In sending forth this circular, it is not considered necessary to add a single word to invite the liberality of those to whom it is addressed. It may not be improper, however, in the view of the loss which this country is about to sustain in the removal from it of one of its most devoted friends, to solicit from many a heart the fervent prayer that the blessing of the Lord may rest upon him and his family in whatever circumstances they may be placed by Divine Providence, and that they may be long spared to diffuse around them the blessings which they enjoy, and to interest the affections of many in Britain in behalf of this great country of present heathen darkness but of richest spiritual promise.

Subscriptions to the FARISH SCHOLARSHIPS will be received by Messrs. Forbes & Co. Bombay.

Signed at the request of the Meeting,

J. WILLIAMS.

R. T. WEBB.

F. P. LESTER.

Bombay, 16th January, 1841.

As will appear from the cover of our magazine, the subscriptions to this memorial, have been both numerous and liberal. At a meeting of the contributors to the scholarships, held in the General Assembly's Institution on the 16th of February, it was resolved, through the medium of a deputation which was there appointed, to present to Mr. Farish the following address.

To the Honorable JAMES FARISH, Esq. Member of Council, Bombay.

Dear Sir,—We appear before you as a deputation appointed by a considerable number of your friends, to express to you, in the view of your speedy departure from this country, those feelings of warm affection and unfeigned respect which are generally entertained and cherished toward you by your Christian brethren. We are grateful to that gracious Providence which has upheld you in the Christian profession amidst all the arduous duties and engagements of public life, which has spared you so long to diffuse around you, both among our countrymen and the natives, an extensive and salutary influence, and which has instructed and benefited many by your example. We bless God for the generous spirit of Christian

charity and sympathy which you have uniformly displayed ; for your personal exertions in support of His cause ; and for what you have been enabled to do in countenancing, encouraging, supporting, and co-operating with, all the institutions which have been formed in this place, for the alleviation of distress, and the promotion of the highest interests of the country by the diffusion of useful, but especially of divine, knowledge. We feel that in your removal from Bombay, it will sustain a loss of no ordinary magnitude ; while at the same time we hope that the remembrance of the grace vouchsafed to you, and the good accomplished through your instrumentality, will long continue to encourage and refresh the hearts of all who have enjoyed the privilege of your acquaintance and friendship.

It has appeared to ourselves, and to those whose sentiments and feelings we have been appointed to represent, to be highly proper specifically to acknowledge the blessings which you have been the means under God of dispensing, and permanently to connect your name, in this the scene of your philanthropic exertions, with some of the great Christian objects which have been endeared to your best affections, and which you have zealously laboured to advance. With this view a subscription has been opened for the endowment, in connexion with the Money Institution of the Church of England Missionary Society, and the Institution of the General Assembly of the Church of Scotland, of as many scholarships as it may promise to support, and which shall be denominated the FARISH SCHOLARSHIPS, and be conferred on deserving natives of India prosecuting their studies at these seminaries, under such regulations as may be framed by their superintendents in conjunction with a Committee of the Subscribers, when the amount of the Fund which may be raised shall be invested in proper securities. As might have been expected, many of your friends have come forward in this way to testify their esteem for your character ; and we respectfully ask you to view with indulgence what they have already done, and propose to accomplish. They trust that the arrangements which they have in their power to effect, will at once betoken their regard for your person, mark to others the value which they attach to your example, and contribute to aid those evangelical endeavours to raise up a native ministry in this place, which promise, under the blessing of God, to be accompanied with success.

We look forward, not without emotion, to the arrival of that hour which shall witness your departure from the shores of India, but we can assure you that our prayers will accompany you wherever in divine providence you may be conducted. May the winds and the waves receive charge concerning you, and your respected and endeared family. May you be conveyed in safety to the land of your nativity, and there meet with your friends in peace and comfort. May the divine favour ever abundantly rest upon you and your household. May your soul ever prosper and be in health before God. May you be long spared to diffuse around you the blessings which you may be permitted to enjoy, and to plead the cause of this great country so wonderfully placed under the sway of our highly-favoured native land, and having so many and powerful claims on its benevolence and beneficence. And when God's purposes concerning you on earth are finished, may an abundant entrance be administered to you into the everlasting kingdom and glory of the Saviour.

We are, dear Sir, with sentiments of the highest regard and Christian affection, yours, &c.

Signed by the Deputation.

The deputation waited upon Mr. Farish, at his residence, for the purpose of presenting this address, on Friday the 19th February. On this occasion, Dr. Wilson, at the request of Mr. Farish, opened the meeting with prayer, and R. T. Webb, Esq. C. S. after a suitable preface, read the

address. Mr. Farish, evidently deeply affected by the circumstances in which he was placed, gave the following reply.

To R.T. Webb, Esq.; Lieutenant Colonel Lester; Captain G. Jameson; Dr. Robson; Captain Stanton; Captain Webb; J. P. Larkins, Esq.; the Rev. Dr. Wilson; the Rev. G. Candy; the Rev. G. Valentine; Lieutenant R. Mackenzie; Dr. Glasse; John Williams, Esq.

My dear friends—I cannot as I ought express the grateful feelings with which I receive this enduring mark of the “warm affection” and “unfeigned respect,” which you so kindly say are entertained towards me. I do indeed thank the Author and Giver of all good gifts, that he should have enabled me to follow my course, or to fulfil any duties, so as to be thus favorably judged of by my Christian brethren. When I think of a higher judgment, I am humbled most deeply that the influence and advantages of those stations to which His overruling providence advanced me have been so very imperfectly improved; and my only source of comfort there is, that “He forgiveth all our sins, for his mercy endureth for ever.” If in any thing I have fulfilled His will, it was His help that enabled me to do so, and I would say from my heart, “Not unto us O Lord, not unto us, but unto thy name be the praise.”

The institutions through which you propose to perpetuate your favourable remembrance of me, are devoted to the advancement of the glory of God, by spreading abroad the knowledge of His Salvation. *This* renders them in the *highest* degree most grateful to me. Their efforts are also primarily directed to the cheering object, of imparting the light of Life to our Native fellow subjects in these regions which as yet are lying in the dark valley of the shadow of Death. Their welfare in every way, and chiefly in this first and greatest way, has long been, and is most dear to me. I have also been associated with both Institutions from the first, and in the formation of one of them I was called to take an active part, not thinking that my name would ever thus be associated with Robert Money’s. These considerations greatly enhance the honor you confer on me, while the scholarships will continue to advance the high object of Native improvement, in which my warmest desires are engaged, and I have sincere pleasure in accepting the distinction you propose to confer.

I shall not soon forget India and the scenes, engagements, and connections I leave behind, with feelings of deepest interest mingled with regret. I value your prayers, not sufficiently but as best I can—and will endeavour though with even less ability to return the offering of my own. May you be helped and strengthened, and multiplied, and enlarged, that the work you have in hand may not fail, nor the dawning of the day be clouded. The Sun of Righteousness already tints with his golden beams some objects of his love, and soon may he rise and shine, and gladden these nations with his genial rays: and may you, my dear Christian friends, and I, and those who are being gathered in,—a countless multitude whom no man can number,—rejoice together in the day of our Lord Jesus Christ.

I remain, My dear friends,
Ever yours in the bond of Christian
affection and gratitude,

JAMES FARISH.

February 19th, 1841.

Mr. Farish, after reading the 115th Psalm, called upon the Rev. Mr. Valentine to conclude with prayer.

Than this tribute to the Christian worth, and philanthropic exertions of Mr. Farish, nothing can be more appropriate. Others of a more general character, however, have been justly rendered to him. The most important of these, which has been particularly noticed in the newspapers of the Presidency, has consisted in opening a subscription

for founding a scholarship in the Grant Medical College, also to be denominated the Farish Scholarship. Two interesting addresses from native youth, we insert in this number, under the head of the Native's Friend.

Mr. Farish left Bombay by the Victoria Steamer on the 1st of March. Should he be spared to reach his native land, and preserved in the enjoyment of health, he will there prove the sincere and devoted friend, and able advocate of India, which has so long been the scene of his almost unexampled benevolence.—*Ibid.*

10.—PASTORAL ADDRESS.

THE GENERAL ASSEMBLY of the CHURCH OF SCOTLAND to the MISSIONARIES of this CHURCH IN INDIA, with all the Ministers and Elders of the same Communion in the Presidencies of Calcutta, Madras, and Bombay.

DEARLY BELOVED BRETHREN,—On receiving the Report of our Committee for propagating the Gospel in foreign parts, we have felt ourselves constrained by a strong sense of duty to express our high approbation of the manner in which the Missionary enterprise to which that Report related, has been forwarded by all of you, under the multiplied and varied trials to which it has been exposed; and we have united in offering our fervent thanks to God for the gracious visitation by which you have been sustained and directed, and for the abundant blessings which have already descended on your labours.

While we ascribe all the glory of your success to the Lord of the harvest, it is incumbent on us, as fellow-helpers to the truth, especially to encourage, after a godly sort, those who, for His name's sake, have gone forth, taking nothing of the Gentiles, for whose souls they have been willing very gladly to spend and to be spent. May the Lord himself give you souls for your hire, and multitudes of converts redeemed with righteousness for your glory and your joy!

We have sympathized deeply with you during the whole progress of your arduous undertaking; encompassed as you have been by difficulties, perplexities, and perils, from which hearts less strong in the faith would have shrunk with dismay. While the fields which are now white were yet in their greenness, and before a handful of the corn sown in tears had been reaped in joy, we did not despise the day of small things. When we contemplated the magnitude of the enterprise, and the inadequacy of the means provided for its accomplishment, we might indeed be tempted to say, "What are these among so many?" But all such vain imaginations and carnal reasonings were checked and dispelled by the divine declaration, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

It has been no matter of surprise to us to hear of the formidable struggles in which you have been involved, and of the daring and desperate efforts which have been put forth to frustrate the great work in which you have faithfully and strenuously engaged. It is no new thing on the earth that men should prefer darkness to light, and that they should account those their enemies who tell them the truth. From the moment when our church contemplated the design of promulgating the Gospel of the grace of God among the native tribes of India, attempts were made—even in quarters professedly friendly to Christianity—to paralyse our exertions by telling us how hopelessly impracticable every scheme must prove, which aims at the introduction of the doctrines of the Scripture among a population whose whole institutions, manners, and usages, are incorporated with ancient superstitions so closely and tenaciously, that the renunciation of their hereditary creed would be equivalent to an

abandonment of all the human ties by which they have hitherto been linked to kindred, and friends, and country, and even to the love of their own flesh. Of the existence of such difficulties you were fully apprised ; but they did not wear so appalling an aspect in your eyes as to tempt you to stagger at the promise of God who sustains the spirit and the strength of all who commit their way to Him. You never expected your goings to be established in the perilous paths spread out before you, unless in answer to the prayer of faith you were enabled to combine in your characters the boldness of the lion with the wisdom of the serpent and the harmlessness of the dove ; and to exemplify in your lives the irresistible force of that perfect love which casteth out fear, and that unwavering hope which defies and disarms all opposition. You counted the cost, not according to the cold and cautious rules of human calculation, but under the guidance of Him who, having all power in heaven and in earth, enforced the command to teach all nations, by the promise, " Lo ! I am with you always, even unto the end of the world ;" and who, by this irrevocable promise of His perpetual presence, has encouraged all who are to be his witnesses to the uttermost parts of the earth, to arrive at this joyful conclusion, " If the Lord our Redeemer be with us, who or what can prevail against us ?" Away, then, with all such ideal alarms as should make no impression on those who, having faith as a grain of mustard seed, act on the conviction that to them not even the removal of a mountain shall be impossible, because they can do all things through Christ strengthening them. " Who art thou, then, O great mountain ? Before Zerubbabel thou shalt become a plain." You are not to be deterred from your holy and heroic purposes by being told of long cherished and invincible prejudices ; or of the temporal privileges which the possessors, in the pride and blindness of their hearts, esteem so precious that they would rather forfeit life than relinquish what they account the honour of their name. Is there, in the attempt to surmount these difficulties, any thing more revolting to flesh and blood than what is implied in putting out a right eye, or cutting off a right hand,—in denying ourselves,—in taking up the cross,—in counting all things but loss for the excellency of the knowledge of Christ Jesus our Lord,—in hating father and mother, and brethren and sisters, and even our own lives ? Have we any reason to conclude that in these latter days the yoke of Christ is to be easier, and his burden lighter to such as come after him, than it was to the chosen few to whom he showed himself alive after his passion by many infallible proofs, and to whom he gave grace and apostleship for obedience to the faith among all nations ? Surely these solemn words are not obliterated from the volume of his book : " He that loveth father and mother more than me is not worthy of me ; and he that loveth son or daughter more than me is not worthy of me ; and he that taketh not up his cross and followeth me is not worthy of me." Nor has the faithful and true Witness revoked the holy promises addressed to them who overcome and keep his works unto the end. We bid you therefore be of good cheer, because, if you have received mercy of the Lord to be found faithful, the Master whom you serve will make you more than conquerors. We confidently hope that you will not cease from the conflict against the rulers of the darkness of this world, till all the idols shall be utterly abolished ; and they who in time past were not a people, shall be made a name and a praise among all people of the earth. By your zeal, activity, and steadfastness in the years wherein you have been enduring hardness, you have proved that you are not of them who set limits to the Holy One of Israel, as if his arm were shortened that it cannot help, as in the days of old when it was gloriously revealed in pulling down strong-holds, and every thing that exalted itself against the knowledge of God, and bringing into capti-

vity every thought to the obedience of Christ. You are not of them who have ever drawn back, or even listened to the discouraging insinuation that the times and seasons are not favourable for the holy and benevolent work of enlightening the dark places of the earth ; and you have already had such ample experience of the exceeding greatness of the power of God in confirming the word of his servants, and performing the counsel of his messengers, that our hope of you is steadfast ; knowing that you will hold on your way, waxing stronger and stronger, till you finish your course with joy.

Great as has been our satisfaction in reflecting on the faithful and successful labours of those who have so cheerfully borne the burden and heat of the day in the capacity of Christian missionaries, we cannot for a moment forget the inestimable services of our brethren the ministers and elders in communion with our Church ; who, though primarily appointed to the charge of a portion of the British population, have also most efficiently contributed to the triumphant issue of the missionary cause. Brethren, we heartily rejoice in all the good which you have been the happy instruments of accomplishing. Your countrymen and ours have borne witness to your labours of love, to which, through the divine blessing, they are so greatly indebted for the prosperity of their souls. We trust that you will long continue to see the manifest tokens of the Divine good pleasure multiplying around you ; and that your hearts will be more and more refreshed by the experience of the exercise of winning souls, and ministering to the heirs of salvation. We have had good cause for admiring and commending your care for the churches with which you are specially connected ; and we have been fully satisfied that you have in no respect been chargeable with keeping back from your peculiar flocks any thing that was profitable unto them ; but, on the contrary, that their provision has been more abundantly blessed, while casting your bread on the waters, you have given a portion to seven and also to eight,—in the morning sowing the good seed, and in the evening not withholding your hands, that peace might be proclaimed to them who were far off as well as to them that were near. Thus, instant in season and out of season, enlarging the place of your tent, and lengthening your cords on the right hand and on the left, you have found that the stakes of your own habitation have not been weakened, but increased in strength, and that your labour has prospered the more among your kinsmen according to the flesh, while they have seen how mightily the Word of God has grown and prevailed among the sons of the stranger : we are sure that your work has been rewarded, while in watering others, you have been watered yourselves, so as to grow in grace and in the knowledge of our Lord Jesus Christ. And we are not less confident, that by persevering in the course in which you have hitherto proceeded, holding forth the word of life, you will have cause to rejoice in the day of Christ that you have not run in vain, neither laboured in vain.

May the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, and settle you. To him be glory and dominion for ever. Amen.

Given at Edinburgh this 25th day of May, 1840.

ANGUS MAKELLAR, *Moderator.*

JOHN LEE, *Cl. Eccl. Scot.*