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THE

CALCUTTA

CHRISTIAN OBSERVER.

EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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JUNE, 1841.

I.—*The Knowledge and Practice of Christianity.*

"He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—1 John ii. 4.

The difference between knowing and keeping the commandments of the Lord, is not generally understood by his followers, and even if understood it is passed over from the dread of its disquieting their consciences and interfering with their worldly pursuits and pleasures, and detecting the fallaciousness of their presumptuous reasonings.

We without much pursuasion acquiesce as to the necessity of acquiring a *knowledge* of Christianity, but cannot bring ourselves to believe that the *practice* of it is as necessarily incumbent. Knowledge without practice is as the vision of a thing without its substance.

How many theoretical economists have we in the world, who, from the frequency of having revolved their favorite opinions in their minds, have not pursuaded themselves that they only require to be placed at the head of Government to regulate all its complicated machines with the same facility and exactness as they have done those of their ideal empires. He is not a politician who is one in his cabinet, but he is the true politician who actually regulates with judgment the affairs of his country on the theatre of the world.

A theorist cannot be benefitted by his bare theory. We see around us that the mere acquaintance with any art or science never contributes towards the acquisition of wealth or power. Would a Newton have acquired any applause or consideration if his theory of light and refraction had not been so successfully applied to the construction of optical instruments?

—or would an Archimedes have been so highly honored by his countrymen with all his theoretical knowledge of projectiles and geometry, if they had not so effectually contributed towards the protection of his country, and so admirably answered the purpose of thwarting the ingenious designs and contrivances of its enemies.

Hence if theory be so fallacious in the concerns of this world, the "fashion of which passeth away," how much more so must it prove in its application to the concerns of that world, which is to exist throughout all eternity. The errors of theory are very often discovered and remedied in *this* world, but in the world *to come,* errors will certainly be discovered, but alas! to our woe, and will remain irremediable to our utter confusion and inexpressible anguish. Let us pass from figures and comparisons to that grand reality and benevolent dispensation of the Almighty which even "the angels desire to look into."

Christianity is not a religion constructed by philosophers, or held up by subtile logical reasonings. On the contrary, it was promulgated by men chosen from the lowest grades of society; and hence it is adapted to the understanding of all classes of men, both learned and unlearned. With the knowledge of the mysteries of Christianity (as far as our *finite* minds are capable of encompassing *infinite* subjects) very few are gifted by the all-wise Author of it, because it is not essential to the obtaining of salvation, and had it been otherwise, it would have been made simple by our Merciful Father. For instance, it is not necessary to our well-being in this world to know how and in what manner our souls are united with our bodies, therefore such knowledge is not imparted to us, but an acquaintance with the construction of the human frame, so far as it contributes to our comfort and enjoyment of life, is not withheld from us by Him who knows what is good for his weak creatures. Let us, therefore endeavour to study that part of Christianity which it has pleased the Almighty to deliver to us in the most simple language so that all may understand (by the grace of God) and work out their salvation with fear and trembling.

For the better elucidation of the foregoing observations it is necessary to descend into particulars.

Now it is expressly told us that we should "be doers of the word and not hearers only," or thus paraphrased according to Macknight. "Ye are at no pains to perform the duties of piety and morality, because ye think knowledge will save you. But let me exhort you to be doers of the word and not hearers only, deceiving yourselves by false reasonings." Alas! how

justly this exhortation can be applied to the major part of Christians of the present age—who, having been born of *Christian* parents and brought up by them, consequently not unacquainted with the general outlines of Christian doctrines and precepts, vainly imagine that they are Christians indeed. As the Jews of old did—they thought that they were Israelites, indeed, because they had *Abraham* for their father, forgetting that *not* those who are born of either Jewish or Christian parents are fit for the kingdom of heaven, but (as it is expressly told us by the Author of our salvation), that we must "be born again" to become fit members for the inheritance of eternal life.

In our youthful days we have been taught out of our catechisms and liturgies *what Christianity is*, and what Christians *ought* to be, and when we have learned these by rote and become able to reply to the questions therein put, viz. how and where our Saviour was born and persecuted; how and under whom he suffered on the cross; that he arose again on the third day, and now sits on the right hand of the Almighty Father; that he will come again to judge the quick and the dead; and also when we have been taught to *know* what a Christian's life should be, that he should be possessed of humility, poorness of spirit, charity, fortitude, patience and such other Christian virtues as are set down in books of practical piety, we foolishly persuade ourselves (directly against the word of God) that we are by such knowledge become Christians indeed, and fit for the enjoyment of heaven.

How awful was the state of that servant who after a knowledge of the strict requisition of his Lord and Master hid his talent without applying it to the purposes for which it was entrusted to him. Such will be the state of every Christian if they fail to make a proper use of the knowledge with which they have been graciously gifted. What benefit will they receive by the *mere knowledge* of Christian doctrines and duties, if they do not place *all* their hopes in the firm belief of these doctrines *and* in the *constant practice* of those duties, for, *not* the *hearers* but the *doers* of the word are justified before God.

The *mere assent* of the understanding to the doctrines and precepts of Christianity will be of no service in that day of the Lord when he will come to reckon with his servants. If the bare belief of the existence of a God and his attributes could be the means of saving souls, why the devils themselves should be saved, for they also thus believe—but they believe and tremble!

JUNIOR.

Monghir, 4th May, 1841.

II.—*Journal of Missionary labour to the eastward of Cuttack.*

December 17th.—After a few days rest from our southern journey, to-day I commenced a journey towards the coast. I arrived at this place Págáháth early in the forenoon, and before I could take breakfast I was surrounded by the market people, it being market day here. While I am making this entry, the people at my tent door are making various observations about what they see. One man says, "From those books knowledge will dawn on the world." Another says, "Then ask him for one." Another replies, "He won't give them for asking, but will distribute them when it pleases him." One observes, "You like seeking bones, do you?" "O yes," says another, "he means to make a bolt into the Firingee's house!"

This place is nine miles from Cuttack. I have with me Ráma Daitarí, and Sómnáth. The latter is a hopeful young convert: he designs to become a preacher of the gospel to the people. He was a bráhman of respectable standing. After an hour's rest and breakfast we commenced our labours. I retired to the shade of a mango tree, and was immediately surrounded with a crowd of people. The syren doctrine that God is all things, was soon stated in defence of idolatry, and a long argument ensued. It is difficult to refute this doctrine, and keep clear of the divine omnipresence. To-day I adopted the following method. After the bráhman had objected that God filled all things as the principle of life, I asked whether he existed in a dead body after the breath was entirely departed? The man hesitated, afraid to disprove his doctrine; and the people were amused by his perplexity. I then noticed a dead tree, a dead cow, &c. I improved the silence by giving other proofs that God was not creation, and exhorted them to disabuse their minds of so false and mischievous a doctrine. The next serious inquiry was as to whether or not sin was removable by human atonements. They all declared it was, for so said their books, and hence the great number of atonements they had. I endeavoured to show them that it was not, and that the passages they quoted were interpolations or else only referred to the effect of merit in suspending the punishment of sin till the reward of merit is past. Instanced also several persons eminent for devotion and truth who yet suffered punishment for even trifling sins. I read over before them clearly and deliberately the following piece from the Bhágabat. "If thou sayest that sin may be destroyed by atonements, thou errest: sin cannot be destroyed. The most that atonement can do is to defer for a time the punishment of sin." It is said indeed that to repeat the name of Shrí Krishna destroys a mountain of sin, as a spark of fire destroys a mountain of cotton: but how does fire destroy a mountain of cotton? It only reduces it to ashes. And let me ask, what fire will burn up the ashes? So is sin indestructible, except by the suffering of its penalty, it will fall into the ocean of your merit, will sink to the bottom thereof, and form there a mud from which every evil and illusive disposition will grow up in your future destiny. Sin is not destroyed by atonements. After this statement I endeavoured to impress on

the minds of the people the fearfulness of their state, and then I directed them to the glorious atonement of the Son of God and besought them to put their hope and trust in him. Ráma followed me, and spoke some time. Gave away about 60 tracts to such as could read them, all accompanied with a few words of direction and advice. In the afternoon we attended a cloth market, but could not do much good. We therefore set out for a village called Haker Náráyanpoor, where before the door of the zemindar's house we tried to interest a number of people in conversation; they refused to hear what we had to say, and employed themselves by ridiculing the Christian natives, and uttering predictions about the fall of the British Government.

18*th*.—I moved from Págáháth early in the morning, and after a two hours' ride arrived at Sálpur. Here I pitched my tent close to a small temple of Párbatí, and taking my native help fellows started for Badamundie market, no great distance from Sálpur. I found a large concourse of people, and was presently surrounded by a considerable congregation of Hindus and Musalmáns. After some altercation with a speculative refractory usurer we commenced preaching and continued by turns to address the people for three hours. Much information was disseminated and many objections overturned. Our young friend Sómnáth made his first essay here, and spoke with some effect. His manner is pleasing though not popular, but at present his information is very limited. We had not many books with us at the time, but disposed of all we had, and as we returned met others, I dispatched a native preacher back with them to distribute them among the people. After I gained my tent till ten o'clock at night the people came round my tent, and kept me perpetually engaged in disputing and preaching.

19*th*.—To-day we walked to Lakshmíbár market, a place which I have before visited several times. Some of the people recognized me, and mentioned my former visits. About 800 people were present, we formed two or three different stands and preached, disputed, and conversed among the people for several hours. Many people were struck with the truth and heard in silence, and much Christian information got abroad. O for a shower of divine mercy to awaken the sleepy souls of these people to thought and anxiety about their eternal interests. We continued these labours for about four hours, and then distributed not less I suppose than 150 tracts, all of which were eagerly received. We got back to the tent as the day closed. The people of Sálpur again came about my tent and we had several hours' useful conversation with them. On the whole the day has been one of satisfaction and usefulness. The thought of its being Lord's-day when the prayers of thousands were ascending to heaven for us, gave animation to our labours, though alas how altogether unlike a Sabbath has the day passed! When the people were gone we had worship in my tent. I read a portion of the New Testament and one of the native brethren prayed.

20*th*.—This morning I moved on to Badnibar market place, but sent my tent on to Assureswara. There are two markets at Badnibar,

one on this, and another on the other side of the river. Myself and Daitarí remained on this side, while Rámá and Sómnáth went to the other market. We commenced speaking about 10 o'clock and continued till about four P. M. We preached and disputed among large congregations of people, and generally the attention was very good. Ever and anon we ceased speaking, to distribute books as the people wished to go home. The gospel is not a new theme among these people, and they have been again reminded of its saving truths. I thought the people appeared much impressed with the hopelessness of their situation ; sinners without a good hope, sinners exposed to the consequences of rank and flagrant blasphemy and sin. Towards the close of the market, a Bengálí devotee arrived, and gave it out that he was some great one. He said he neither died nor grew old. I mentioned to the adoring multitudes that he had come here to practise upon them because no one knew him, as he knew he would not obtain credit to his tale of immortality in his own country. The people fell down before him, and worshipped him with great reverence. I offered him to argue, and presented him with a tract. About the first he was silent, and he declined the last. In the evening I started to Assureswara, where I pitched my tent on the bank of a fine tank close to the Gundicha temple of Daddiebaban a form of Jagannáth.

21*st*.—The neighbourhood of the tank was so tainted with the dirty habits of the people, that I was glad to leave it this morning, so I removed my tent about one hundred yards off and pitched under a tree near the market place ; a large market assembled, about 10 o'clock, and we commenced our labours of proclaiming, disputing and distributing tracts so soon as we had taken breakfast, and continued them with little interruption till the evening : many tracts were distributed to persons who appeared able to read. In the evening I sat down under an open shed close to the road, and had long and useful conversations with the people, closing all by the present of a useful tract. Dined at 7 P. M. with Lieut. and Mrs. S. and Mr. B.

22*nd*.—Serious tidings from Cuttack induced me to remain here till I received further intelligence ; then I shall shape out my course. Have not been much engaged to-day ; a few people came round my tent to whom I spoke of the importance of serving God, and securing pardon and salvation, the native brethren visited and preached in several surrounding villages, they say the people all heard well.

23*rd*.—Yesterday was the first day since we are out on which no market has occurred. Late last night I received intelligence from home which bas set me at liberty. Early this morning I commenced my journey towards Kunderahari. At Baalee we preached, disputed and distributed tracts in a large market. We remained in the market three hours, and much information was communicated, and much prejudice removed. The people heard with much attention the message of salvation. We left Baalee market about three P. M. and arrived at Kunderapanni by six in the evening. I pitched my tent under a shady grove at a little distance from the town. The crops in these parts have universally failed ; first they were destroyed by

the flood, and secondly the destruction was completed by the draught. The poor ruined emaciated creatures crawled around my tent to beg a pice—most pitiable objects of disease and want—mere walking skeletons.

24*th*.—A large market collected close by my tent early this morning, we commenced our labours about eight o'clock and continued preaching, disputing and distributing books for four hours in three or four places among the market people. We were heard with attention, and the tracts were gladly received. About noon I commenced my journey towards Upper Kypurra. The way was very intricate and we constantly missed our path. About two o'clock P. M. I arrived at a large market at a village called Lekhellee. I remained an hour here, and preached to a large congregation. The people heard with great seriousness the word of life, no objection was made. My subject was the destitute and hopeless state of man as a sinner without an atonement and without a Saviour. I closed by referring the listening multitude to Jesus Christ the Saviour, the sinner's friend. I had no tracts with me and at three o'clock I rode on towards Kypurra, where I arrived by five o'clock.

25*th*.—My hackery with tent, bed, eatables, clothing, &c. did not come up last night, and I was obliged to betake myself to the ground at the root of a tree. We lighted fires and spent the night till twelve o'clock in conversation; and, then I wrapped my horse cloth around me and slept. The people here are most uncivilized, not being willing to give or sell even a bit of straw to lie upon. The raj-mistry, who is building a new salt godown for the Government, and who is from Cuttack behaved very kindly, bringing me a little wood to burn, a mat to lay on, and a poa of milk. The latter formed the only meal I have taken since yesterday morning. The coldness of the night, and the heavy dew prevented me from sleeping much. Yesterday evening I walked to the villages of Upper and Lower Kypurra, and sat down on a toolsee mound and conversed with a number of people on the subject of their eternal salvation. I endeavoured to make them feel how important it was to have a good hope and a good prospect of future happiness. I think I succeeded to some extent, but alas! not only good impressions, but Christian information fails from the mind of the people here like a generous plant from a soil preoccupied by rank weeds, and noxious jungle. They have a saying common among them that what they hear goes in at one ear and out at the other. They seem to hear and feel, and yet, if the next minute, they be asked that they heard, they have generally forgotten.

About 10 o'clock I dispatched coolies for my tent, &c. the cart being unable to come up and they arrived about 12 o'clock when I took breakfast. At two P. M. I departed for Burree Kollamattea. My way was on the banks of the Brahamunee, and I had a pleasant ride. It was Lord's-day, and though I saw little appearance of Sabbath around me, or even in my own labours, I thought of the assemblies of the people of God in other and happier lands, and enjoyed in spirit the pleasures of communion with them in praise and prayer to Him whose throne is erected in every place in every heart.

26*th.*—My hackery failed me again last night. About 10 o'clock Abraham came staring up and said, The hackery is broken, having tumbled into a ditch; the bullocks' tongues are hanging out, and the driver's feet are cracked, and the cart cannot come up. I procured half a seer of milk which served for dinner and tea, and again took to the root of a friendly Banyan in my horse cloth. I did better last night than the night before, having obtained a bundle of nice straw, and the tree formed a good security from the wind. I slept soundly till the morning. About 5 o'clock in the morning my tent, &c. came up on the heads of some coolies sent from this place. Burnee is chiefly inhabited by Musalmáns, and they were ill disposed to hear what we had to say. I collected some Hindus, but they were wealthy and of the higher classes, and not much better disposed towards Christianity.

27*th.*—To-day I set off for Bhurwa, and arrived there by 3 o'clock in the afternoon. We passed through many villages, and at one large place the name of which I do not now recollect, the native brethren stayed and preached to the inhabitants, and left among them a number of tracts. The foot of a Missionary never trod these parts before and the reign of idolatry has remained undisturbed till now. At Bhurwa I went into the village and collected a few people; but the chief part of the inhabitants were out in the fields plucking their rubbí. Here I waited till 11 o'clock at night when Abraham again made his appearance stating that the hackery could not come up, though assisted by two or three men. The lad instead of bringing me a blanket or some food, carried a small bundle of grass for my horse—of grass obtainable in abundance under the horse's feet. To avoid another night in the open air I engaged a torch-bearer, and at 12 o'clock set out for my Bungalow at Beehirnagger Khunditta.

28*th.*—I arrived at Khunditta last night or rather this morning at two o'clock. When I arrived all was still, and I awoke Bonomallee and his wife to cook a little rice. They soon managed this, but the vegetable stew composed of plantains, potatoes, greens, and other vegetables defied my capabilities however disposed to eat; so I disposed of the rice and lay me down to rest on the floor of the bungalow and slept soundly till six this morning. To-day I despatched coolies to bring up my tent, &c. and they arrived at ten o'clock this evening. I was sorry to pass by the large market at Huraeepoor between Bhurwa and Khunditta, but Ráma and Daitárí and Nath remained behind, and they called at Huraeepoor and preached among the people and distributed a number of tracts. They speak of the people as paying better attention than usual to their message.

January 23*rd*, 1841.—Two pieces of journal containing an account of my labours to a festival at Botaswara, Bhogabottee, and of the labours of the native brethren to Jeenteer and Bhoobuneswara have been dispatched to England and need not therefore be repeated here On the 19th I set out from Cuttack to Pôyrapatna to attend a large festival on the banks of the river Prachee. The distance from Cuttack is twenty-four miles. The river Prachee is much celebrated among the Hindus, and is more sacred the bráhmans say than Gangá, it being the elder

sister of the two. The place where the festival is held is particularly sacred from the circumstance of Rámchander, during his 14 years of austerities in the jungles, having bathed there. After he had bathed he set up a bale fruit and worshipped it. The bráhmans have taken advantage of this and have erected a temple to Mahádeb there, calling the image Balaswer. The water in the jhíl in which the people bathed, was shallow and muddy, but clean water seemed not essential to wash away sin, and nine thousand people rushed down to the muddy pool to attend to the rites of the festival. They afterwards attended the temple for a sight of Balaswer, and received the blessing of the priests. I left Cuttack at three o'clock, but being detained in crossing the river, I did not arrive at Phottagur before eight, when I set up my tent and slept. In the morning of the 20th I started for Payarapatna where I arrived by two o'clock P. M. My tent arrived late in the evening, and I pitched it at a convenient distance from the temple. The people began to assemble early the next morning, and by 10 o'clock A. M. the játrá was full. After we had taken refreshment we formed three parties, myself one, Bámádeb and Dámodar another, and Seboniak and Somnáth a third.

We placed ourselves in central situations and preached among the multitude the unsearchable riches of Christ. We remained preaching and disputing for several hours, till we were able to do so no more. The distribution of tracts commenced about 12 at noon. The people were extremely anxious to obtain tracts, and we had the utmost difficulty to maintain our standing while we gave them away. They rushed upon us like the waves of the sea, and sometimes carried us along with them. Ever and anon we ceased distribution, and addressed the people on the nature and contents of the books, exhorting them to take them home and read and understand them. Thus we proceeded till late at night, when our strength failed us, and our books were finished. We gave away more than 3500 books. The knowledge we have imparted will be carried very wide, and into places where we could never go. O that a blessing from above may attend these efforts, and fill these regions with light, holiness, and happiness, as they are now filled with darkness, sin and misery! On the night of of the 21st, the people having departed we were kept awake by the singing of some Hindu merchants from Bhubaneswara. It was very fascinating, aided by the silence of the night, and the sweet voices of the youths engaged. But these songs were idolatrous, and which no youth at home could sing, songs which no one would attempt to teach. On the morning of the 22nd, I commenced my journey home, and arrived at Cuttack by 7 in the evening; completely soaked, having been exposed to a heavy rain for more than three hours in the afternoon. Through mercy however I have sustained no injury.

C. LACEY.

III.—*Answer of P. to the Reply of the Baptist Missionaries to his Strictures on their Hindustáni.*

To the Editors of the Calcutta Christian Observer.

SIRS,

It is only a few days since I read in your February No. the reply of the Baptist Missionaries to my strictures on their Hindustáni version. As I was on a journey for several months I had no opportunity of getting your periodical sooner.

I must say, I felt, when reading it, not a little surprised that they have mistaken or rather misconstrued so much the object I had in view, and am sorry indeed for the spirit in which their reply has been written.—Questioning the genuineness of my professions, they have viewed my remarks as having proceeded from a party feeling against them, and therefore the excited manner of their answer.

To avoid further irritation I should have preferred keeping silent altogether; for I fully agree, that if discussions cannot be carried on between brethren in love and meekness, it is in most cases better to drop them. But as the Baptist Missionaries have called in question my sincerity, and have thus become personal in their reply, I am bound to vindicate myself from the charge. In reference to the other charges, that my strictures have been "incorrect" or unfounded; that the conclusion to which I have come in respect to their translation was a "sweeping one without proper examination;" that I have "misrepresented" them by "mistranslating their words," and have "found fault with their renderings without being prepared to show in what their error consists, and how it may be corrected"—I refrain, for the reason mentioned, from justifying myself unless further reasons should compel me to do so, and leave the decision to those who have carefully and impartially read my strictures and compared the reply of the Baptist Missionaries with them.

The Baptist Missionaries doubting the truth of my assertions say: "He (P.) seems to intimate that the passages upon which he has animadverted were taken up casually, on a cursory reading; whereas it is most evident that they are a designed selection, embracing the greater number of difficult passages, that occur in the N. T. It is easy for any one to refer to passages which he knows to be difficult, without reading the whole version, but it is unfair to represent a selection so made as the result of a cursory inspection." And in another place it is said: "The manner in which this attack upon their labours is made appears to the Missionaries objectionable. It is done under the profession of brotherly love, and if so the translators are bound to be thankful for it. They think however, that the genuineness of that love which would drag

them before a public tribunal and there accuse and expose them without having once condescended in a more private manner to warn and exhort them, may be fairly questioned." Now I think I have greater cause to call it unfair and not in accordance with genuine love to throw out publicly such hints against the character and sincerity of a brother Missionary without any other ground but the supposition, that he might have been influenced by party feelings, and that I therefore have made such a designed selection of the greater number of difficult passages, and published it in the way I did, with no other view but to attack and expose their labours the more effectually. I trust, however, that the impartial reader of my strictures will not have turned away from them with such an impression, but will have felt convinced that I have been guided by no improper motive. And I may refer to the note which has been added to my remarks by the Editors of the *Calcutta Christian Observer* as strengthening this hope. I should be glad if I could convince our Baptist Missionary brethren of the same, but though I should not succeed in that, they will allow me to state distinctly, that *no party* or *bad feeling against them* has influenced me, and that the selection has been in *no way a designed one.* Most of the passages were collected in the first cursory reading of their translation, being greatly surprised at the liberty which they used in deviating from a literal rendering of the original. This induced me to read some parts, viz. Romans and others, more carefully through, and this again led me to compare the objectionable passages with others, and thus the collection was made. And as upon inquiry, I was told that no one had as yet *publicly* made any objection against the rendering of these passages, I thought it my duty to do so.

That more passages of this kind might be found, if the whole was carefully read through, is not only a supposition of mine, but has been asserted by others also, as by the Friend to Translators in your March No.

That my collection embraces the greater number of difficult passages of the New Testament is an assertion which the Baptist Missionaries have yet to prove. No one acquainted either with the original or scripture in general will number such passages as Matt. vi. 10, Rom. i. 25, iii. 23, Coloss. i. 19. John xiv. 6, Matt. iii. 11, Luke ii. 16, Rom. iii. 21, 22, Mark xiii. 32, Coloss. i. 15, and others mentioned in my remarks among the difficult ones either in reference to the meaning or the literal rendering of them. With the objections which unbelievers or others may make against the clear sense and the literal rendering of such passages as Mark xiii. 32, Coloss. i. 15, the translator has nothing to do. He has only to transfer

and not to explain them, either according to his own or the views of others, as I mentioned formerly, else his translation never can or will become a correct and a faithful one. And the want of a strict adherence to this principle is the point to which my strictures have been principally directed. The difficulty however is, that one translator is more in favor of a free rendering of the text than another, or than others would approve of. In that case it is however, the more requisite, that such deviations from the literal meaning should be made public, or the Translators should put them in the margin.

Few passages only of those mentioned in my strictures may afford some difficulty to the translator, as Luke vii. 35, Heb. ix. 16, 17, Rom. viii. 4, 23, ii. 15, 16, i. 3.

To "drag them before a public tribunal and there to accuse and expose them," was not the reason why I have chosen the public rather than the private way of communication, as already mentioned. The principal reason of my doing so was, as stated in my remarks, to draw more attention to translations in general, and to call for greater and more united exertions. If however, it should be found impossible to obtain such a desirable object on account of a want of brotherly love and Catholic feeling in the parties concerned, that would indeed form a cause of deep regret as well as of great humiliation for all. Further, I felt convinced, that more good would result, and greater notice be taken of my remarks, than if I had chosen the other way. And if our Baptist Missionary brethren will in future put the literal rendering of the text in the margin, whenever they think they must deviate from it, my strictures will have produced at least some good. That these have been confined to their translation, no one can fairly construe into an argument against me; and I feel assured, they also would not have done it, had they read the same with impartiality.

I beg leave to say here that my strictures have not been directed against their differing from the *English* version, as they suppose, but against the deviations from the clear literal meaning of the original, as every one will perceive who reads them carefully. I referred in several cases to the English version merely because it gives in those passages a correct rendering of the Greek, and spared me giving my own translation.

But why, after all, shun publicity? If strictures publicly made are unfounded, then they can be refuted in the same way; if not, then it is but right, and sometimes an imperative duty, that the defects of a translation should be made known not only to the translators, but, when once printed and made public, also to those who use the translation; only let all be done in love, and good will result from it. P.

IV.—*On the importance of Indian Missionaries studying the History, Mythology, Antiquities and Customs of India.*

To the Editors of the Calcutta Christian Observer.

SIRS,

I forward to you the following brief remarks on the importance of Indian Missionaries studying the history, mythology, antiquities and customs of India. The subject is calculated to affect the usefulness of missionary efforts; I therefore hope that some senior missionaries may communicate their views acquired by experience in the country.

Yours truly,
PHILOLOGUS.

It is recorded in Pearson's Life of Swartz, that "Mr. Swartz, deeming it necessary, in order to converse with advantage with the people, to be well acquainted with their system of theology, whatever it was, spent *five years*, after he had attained some proficiency in their language, in reading their mythological books only. Hard and irksome as this task must have been to a devout mind, he has reaped this benefit from it, that he can at any time command the attention of the Malabars by allusions to their favorite books and histories, which he never fails to make subservient to the truth." One of the strongest temptations of a missionary in India, and one to which he is prone to yield from his previous education, associations and European habits, is an undue attachment to European society and intercourse. The mind needs some relaxation, some subject on which to interest itself; if therefore missionary labourers be occupied with the subjects proposed in this letter they will often feel more gratification in intercourse with natives, and in conversation on subjects connected with native habits, &c. than in Anglo-Indian Society; on the same principle as professional men, lawyers, doctors, &c., find delight in associating with those of their own professional occupations. It is a well known fact how little interest the English circles in India take in any matters connected with native society or literature in India. How can much sympathy be felt for any people unless we form clear views of the structure of their society and modes of thinking, and this is chiefly to be attained by patient attention in the study of their literature, combined with inquiries among natives themselves, suggested by a course of reading. Theory must accompany practice here as well as in the sciences. We must not underrate the gigantic evil we have to contend with. To the superficial and merely practical observer of Hinduism its mythology and customs may seem a mere unconnected piece of puerility, but guided by the light shed upon Brâhmanism by such writings as Faber's Origin of Idolatry, the Asiatic Society's Transactions, and Sir W. Jones's works, we see that all the apparently detached parts of Hinduism dovetail into one another, all form one mighty fortress of Satanic erection. If then, the medical student apply himself assiduously to the theory of medicine and anatomy, and devote whole years to it, though much of that knowledge may not be immediately required in his profession; if the lawyer deem it necessary to take a wide range in the records of jurisprudence, though of no *directly* practical benefit, shall the missionary consider it unworthy his attention to study a system of religion in the construction of which some of the mightiest minds of India have been engaged, and which has withstood the shock of Pagan, Mogul, and Muhammadan invasion? The Missionary's attention must be directed to the weakest part of the Brâhmanical fortress; but how is this fully attainable without *previous* observation of the position and strength of this bulwark? What is the cause that the British public are so apathetic with regard to the spiritual claims of India? Is not one chief cause, the misty indistinct views they entertain respecting the *real* condition of the natives; so,

with regard to the Missionary, light is necessary as well as love: we must *know* the state of a people before our feeling can be *thoroughly* excited in their favour, as misdirected benevolence has been productive of many evils. The study of the history of India would tend to concentrate Missionary attention more on the people of India. What servant of Christ could shrink at any hardships or inconveniences attendant on a Missionary life when he reads of the toils and anxieties such men as Timur, Genghis Khan, Nadir Shah, and the Muhammadan conquerers endured in order to win the blood-stained bauble of military glory. It would also check impatience; since the Hindu system has been the formation of centuries and so deeply entwined in the habits of the people, we cannot expect it to be overthrown in a day. The contrast between the impurities and follies of the shástras and the sanctity of the Christian religion would serve, like the shading of a picture, to bring into greater prominence the superiority of Christian ethics. Human life is too short, and the human faculties too limited to allow of the mind being fixed on more than a few subjects, and mythological and historical subjects are as necessary to a Missionary's professional pursuits as the study of anatomy is to the surgeon. Shall the scholars of Germany and France devote their best energies to Indian literature for mere purposes of curiosity, and shall the warrior of the cross not gaze with equal interest on that colossal edifice, whose walls he is to raze to the ground in order to effect man's deliverance? It is recorded of Dr. Coke, an eminent Missionary, that on his way to Portsmouth to embark for India a gentleman in the carriage with him was about to read to him a paper respecting some English matters. He requested him not to do so, adding, "*I am dead to all but India.*" The man who devotes his life to the attainment of one object finds his mind even in private society wandering away from the company to his beloved theme: the ruling passion displays itself every where. It seems a desideratum in India for Missionaries to mix more extensively with European Society, but, for *one* end, —to excite European sympathy for the natives by *directing the current of conversation to subjects connected with native manners, modes of thinking, superstition*, &c.; but, if the Missionary himself be *unacquainted* with the minutiæ of native habits, &c., how can he effect this? What deep interest has Mr. Williams excited in favor of the South Sea Islanders even among worldly persons in consequence of his acquaintance with their condition? As a familiarity with our native country's literature and history is one of the strongest bonds of patriotism, so will the Missionary's Christian patriotism be similarly excited in his adopted country. A sound knowledge of any of the Indian languages is best attainable by the perusal of original compositions by natives. The mind therefore alive to the National Literature finds the acquisition of the language by this means facilitated, as the attention is not limited to the mere study of words, but also receives ideas along with them. In addressing natives it is very important to know their modes of thought, in order to arrest their attention the quicker; but where is this so fully embodied as in the National Literature? The charge has sometimes been advanced against Missionaries, that they calumniate the Hindu religion by adopting their views of it from the superstitious notions held by the common people. How important then is it for them to shew that they have investigated this subject and can substantiate their accusations by a reference to the Hindu writings themselves, so as to be able to encounter the bráhmans on their own ground. It has been admitted to be a valid argument against the competency of Thomas Payne to condemn the Bible, that he never studied the Bible. May not the bráhmans retort the same argument against some Missionary labourers that they have condemned the Hindu shástras and religion in most severe terms without having derived their information from authentic sources. A familiarity with native habits would occasionally serve to enliven the dullness and dryness of many Missionary *Journals* and Missionary speeches.

V.—*Proposed Publication for the Young Ladies of India.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The publications of the Christian School Book Society, whether prepared in this country, or imported from Europe, are exceedingly valuable; they will, I hope, become very popular and very useful. That the Society may go on and prosper is the earnest wish of your present correspondent.

My object in writing these few lines, is to call attention to a certain department of education, in which nothing has, I believe, been done by the Society; but it is so important, and so much within its sphere, that I am persuaded, a few hints on the subject will meet with due consideration. There is a numerous and most interesting class of persons in this country, for whose particular benefit a totally new work is needed. I refer to our female youth, in other words, the young ladies of India. Many of these are to be found in the higher classes of public seminaries; many in the domestic circle; and some in boarding houses, or as lodgers in private families. While they may derive great benefit, in common with the youth of the other sex, from the excellent publications of the Society, a work peculiarly adapted to their present circumstances and future prospects, is a great desideratum. The manner of living in India, our customs and habits, differ so much from those of Europe, that, should a work of the kind be found to exist in Europe, it would be very partially applicable to the young ladies of India. Such a work, if well prepared, might form a class book for the more advanced pupils in our seminaries; and be perused with great advantage by those who are no longer under scholastic tuition. Surely India can furnish some lady of sufficient piety, information and good sense to prepare a work of the sort; or several ladies may each take a part, their kind husbands affording them a little assistance if necessary. A very useful work may, in this way, be produced, and in a short time. In order to illustrate my meaning still farther, I will take the liberty just to name a few subjects, which the work in question should contain.

RELIGION.

Reading the scriptures, public worship, secret prayer, with other branches of practical piety.

DOMESTIC ECONOMY.

Purchasing articles of dress, cutting out and making up dresses. Taking care of clothes, purchasing clothes and arti-

cles of dress for families; cutting out and making up articles of dress for families, also other articles for domestic purposes. Management of servants, regulation of house expenses. Certain principles of rectitude, benevolence, philosophy, or common sense, as the case may require, should be introduced; correct principles of extensive and obvious application, being preferable to a multitude of minute directions. Instructions in domestic economy are much needed. Many of the young ladies of India, cannot expect affluence; they will become the partners of men, whose incomes will range from 200 to 500 rupees per mensem.

RULES OF BEHAVIOUR.

Conduct towards parents, brothers, sisters, friends, companions, acquaintances, strangers. Visiting, lodging, temper, &c. &c.

MENTAL IMPROVEMENT.

Management of the mental power, memory, judgment, &c. Best course of reading. How to improve most by reading. Letter writing, composition, &c.

IMPROVEMENT OF TIME.

Time of rising and retiring to rest. Arrangement of occupations, so as to give a due portion of time to each. The value of time is by no means duly appreciated by the young ladies of India; they know little of the advantages to be obtained by allotting a due proportion of time to each occupation.

ACCOMPLISHMENTS.

Ornamental needle-work, music, drawing, &c. &c.

DUTIES OF BENEVOLENCE.

Kindness to the poor. Instructing the ignorant. Contributions to charitable and religious purposes, &c. &c.

Having given these hints, I leave it to the Christian ladies residing in India, to use them as they please. Let any thing, that has been said be rejected, or approved, contracted or amplified, or in any way modified and altered, only let us have a work of the kind here proposed.

A. B. C.

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

Letter II.

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,

Wealth, rank, station, power, sovereignty:—these united in one person, are stupendous gifts of Divine Providence—stupendous for good or for evil. Neglected and abused, as in the case of a Roman Nero, they become the most frightful scourges of humanity and draw down the most terrible retribution at the hands of an offended God. Cultivated and well directed, as in the case of an English Alfred, they become founts of the richest benefits to the race of man, and sources of reversionary bliss to the happy possessor. And though few there be that ever sink into the depths of guilt entailed by the vices of the former, or rise to the pre-eminence of glory that crowns the virtues of the latter, there is not a point along the whole vast line of gradation between these extremes, at which the words, the example, or the decisions of an earthly potentate may not powerfully operate for weal or for woe. If this could be doubted, the calculating facility with which your Lordship conceived the great bad measure reprobated in my last, and the over-mastering, though it may be, noiseless energy with which the apparently most stubborn materials have been moulded into willing instruments to give it full effect, must stand forth as ineffaceable monuments of demonstration. Doubtless there may be esoteric elements which, if divulged, might tend to modify the aspect of the question; but, as we have no access to the thoughts of princes or the counsels of state, we can only look at the exoteric. Looking at these, the spectacle presented is, indeed, a strange one—forcing us to watch and to wonder at the talismanic influence of the wand of power. Glance we at the past:—Behold the Committee of Public Instruction manfully fighting the battle of Educational Anti-Orientalism, under the

shadow of Lord W. Bentinck, and cheerfully giving effect to his paramount will. Glance we at the present:—Behold the Committee of Public Instruction, under the fostering shadow of my Lord Auckland, adroitly passing over to the other side, as cheerfully ready to execute his paramount though *contrary* will. Proh Tempora! Proh mores! We had thought *some* of them at least men of principle, who had built their conclusions on a rock which the tempests and the torrents of opposition might assail in vain. But, lo, they all act like men of shifting, sand-like expediency which the gentle gale of vice-regal favour has blown into shreds. One Governor General frowns on the State Institutions of Orientalism and blasts them with the breath of his sore displeasure. "Well done, my Lord," exclaim the Public Instructionists, "well done; *so perish all endowments of error.*" Another Governor General smiles propitious on the State Institutions of Orientalism, and revives them with the breath of his approving complacency. "Well done, my Lord," re-echo the Public Instructionists, "well done, *so re-flourish all endowments of error.*" In our ignorance of the esoteric mysteries of state councils, how are we left admiringly to cry out:—What must be the latitude and the longitude of the policy of him, who could so calmly abide his time—waiting till the lamentations of the chief mourners were ended, and the most interested friends had become reconciled to the loss of their darling Orientalism—and then going forth, amid the silence and the gloom of ill-omened auguries, to resuscitate the hydra-headed spectre which had been formally consigned to the befitting mansions of the tomb? What must be the latitude and the longitude of the allegiance of those, who,—after having, under the former Government Head, witnessed or even assisted in celebrating the funeral obsequies of this gaunt Oriental antagonist,—could now march forward in the rear of the new Chief to behold his intended feat of resurrectionism, and exult at the re-appearance of the disinterred apparition, and eagerly join in re-equipping it for its wonted vocation of fell revelling among the blighted intellects and the withered hearts of a deluded and benighted people? If justice and truth *could* allow it, gladly, oh, most gladly would celestial Charity draw her benign veil over the whole; and breathe forth unto Heaven the God-like prayer, "Father, forgive them, for they know not what they do!"

One of the earliest and most lamentable results of your Lordship's act of restoration will be, *the re-introduction of the old confusion of ideas on the subject of Oriental Literature*

and Native Education—and the ultimate realization of all the unhappy consequences to which such confusion inevitably tends. Already, in the distant horizon, do I behold symptoms—significant symptoms—of reviving opinions on this head, whose portentous shadows, when they gather into strength, may well scare away a Governor General, less resolute and less fraught with the true reforming spirit than the last. It is well then betimes to sound a note of warning. From the constant and almost exclusive employment of Oriental Literature in the education of native youth, these two wholly "distinct and distinguishable" things, viz. the Patronage of Oriental Literature, and the Advancement of Native Education, came to be perpetually and systematically confounded. The Educationists of the old regime held these to be *inseparable*, if not altogether *identical*. And what was the unavoidable consequence? The instant, Lord W. Bentinck simply decreed that Oriental Literature, bestrewn as it is throughout, with what your Lordship justly terms "radical errors and deficiencies," should be withdrawn from the Government education of native youth, and a true and wholesome literature substituted instead,—that instant, the snug little coterie of Oriento-maniasts, alarmed at the disjunction of what they held to be incapable of being riven asunder, rent the air with their hoarse murmurings and bitter plaints. The Corypheus of the storming party actually pronounced Lord Bentinck's enactment, "an act of extermination against the literature and classical languages of Hindustán." From these and other similar terms, in which he and his co-adjutors spoke and wrote and raved on the subject, one ignorant of the facts might naturally have supposed that it threatened to deluge the shores of India with fresh floods of bigotry and intolerance—that it threatened to recal "Chaos and Old Night" from their long undisturbed slumbers, and reseat them on the throne of worse than Gothic darkness and error. One might suppose, that it was an act which might have been concocted in the barbaric council chamber of Genseric or Attila; or, that it might have issued from the conclave of the Caliphate at the time, when, from the Tagus to the Jaxartes, its destroying sword had obliterated the records of every faith, save that of Allah and his Prophet; or, that it might have formed one of the ruthless decrees of Mahmoud of Ghizni, who, from time to time, "pounced like an eagle from his tremendous eyry amid the snows of Caucasus on poor unhappy India, and having snatched his prey, instantly flew back to his mountain domain," leaving behind him temples desolated, idols trampled in the dust, and the sacred archives of the

gods—the written monuments of a literature, and science, and theology, that proudly boasted of an immeasurable antiquity,—devoured by the blaze of many a wide-spread conflagration.

Whatever may be alleged as to this being an exaggerated picture of the opinions and forebodings of certain doating Orientalists, no one at all conversant with their views will be disposed to deny that there is a deep, and broad, and strong foundation for it. Bating the use of comparisons altogether, language was employed on the subject that admitted of no equivocation and no mistake. The act, not virtually, but actually, was characterized as a scheme for the total extinction of native classical literature—as a project for the annihilation of all the languages of India, vernacular or classical—as a measure for the abolition of all native institutions for native education. And having thus characterized, or rather caricatured, the act, it required neither the wisdom of a sage, nor the vaticinative powers of a seer, to prognosticate that it might involve the most mischievous consequences,—that it might tend to alienate the minds of the natives by impressing upon them the conviction that they and their rulers had conflicting feelings and incompatible interests,—that it might be calculated to destroy all respect for the British character, yea to endanger the stability of the British power,—and, finally, that it might contribute to retard indefinitely, if not altogether to prevent, the intellectual, moral, and religious improvement of the people.

Those who indulged in such retrospective criminations and prospective fears might be sincere in their convictions; but most assuredly, they were woefully mistaken. Whether the sudden dissipation of their own congenial dreams might have somewhat excited the heat of indignation which enveloped the judgment with fumes, while it had quickened the activities of the fancy, it is not for us to say. But certain it is, that they did seem to contemplate the subject through some hazy medium, like travellers in the morning viewing the face of nature through those misty exhalations which distort the forms of things, as well as expand them into disproportionate magnitude. For how stood the case? When presented in its bare literality, it was neither more nor less than this.—The British Government at one time voluntarily allotted certain funds for the cultivation of Native* Literature in connection

* The expression "Native Literature" or "Oriental Literature" for want of a better, is employed here and elsewhere to denote *all native writings* of every description, whether strictly literary, scientific or theological. It is employed in this all-comprehending sense as exceedingly convenient to prevent the recurrence of constant circumlocution.

with Native Education in certain institutions, founded by itself. The same government afterwards deemed it expedient to determine to withdraw these funds from such allotment, and apply them to the encouragement of European literature and science.

Now, it matters not a jot in this part of our inquiry, whether the government views of right or expediency in effecting this transfer were defensible or not. The simple question that arises here is—Did the withdrawing of certain funds from the support of a few native institutions, originated by government itself, amount in any reasonable sense to an abolition of *all* native institutions? Did it amount to an extinction of *all* native classical literature? In other words, was the simple *withholding* of *direct positive* encouragement to the study of Oriental Literature in the instruction of native youth, equivalent to a direct active discouragement of Oriental Literature altogether,—amounting to a persecuting prohibition or a general extermination? Why, if common sense has not fled the habitations of man, this determination of withdrawing direct positive support from native literature in the Education of Native youth, could not be construed to mean a downright actual suppression or extirpation of that literature either in whole or in part. It was simply a return to the first position of *strict neutrality;* it was the re-assumption of an attitude of *non-interference;* it was a resolution to *do nothing directly and actively, in connection with National Education,* either for or against, either to uphold or to abolish, native literature. So far as the British Government was concerned, it just left that literature precisely as it existed before its interference at all; i. e., it resigned the classical literature of India to the patronage and support of the descendants of those who have cultivated and perpetuated the knowledge of it during the last thirty centuries, together with their voluntary European allies.

Again, how, or in what conceivable sense could the application of any funds whatsoever to the purposes of English education, be interpreted as tantamount to an attempt to annihilate all the languages of India, vernacular and classical? As well, surely, might we assert that endowments for encouraging the study of Latin and Greek in the island of Great Britain were destined to exterminate the language which Shakespeare, and Milton, and Addison, had rendered classical, with all its provincial dialects! Or, let us refer to a contemporaneous case somewhat parallel. The British Government, at the present time, deem it proper to vote an annual grant of money for the cultivation of Popish literature in the college

of Maynooth. Now, the same government may, for good reasons, afterwards find it expedient to withdraw this grant, and devote the sum so withdrawn to the encouragement of general English education. Should it actually resolve thus to retrace its steps, could such an act of withdrawal and appropriation, we ask, be designated, with any semblance of propriety, an act for the abolition of all Popish institutions—for the extinction of all Popish literature—and for the extermination of the Latin and Irish languages? Stript of all adventitious colourings, and presented in this simple light, the proposition seems too ludicrously absurd to be for a moment entertained. Yet such, and none other in spirit and in letter was the proposition which some of our great Orientalists were so prodigal of their strength in attempting to establish. And think you, my Lord, that the successors of such men as H. H. Wilson, Esq. and the late lamented Mr. Prinsep and Dr. Tytler, are likely to manifest more discretion and display greater acuteness and practical sagacity than they, in distinguishing the things that differ, and in cleaving to the things that are really most excellent?

Still, though the charges of "extermination," "extirpation," and "destruction" may thus be shewn to be contemptibly ridiculous, many of the Oriental fraternity, unwilling to be baffled, and ready, like drowning men, to cleave to a floating straw, turn about, and, occupying new ground, rally round a new standard. With the Sanskrit professor of Oxford they eagerly join; and, adopting his *patriotic* language, exultingly ask, Has not Native Literature rightful claims on a government which has "usurped the power and absorbed the revenues of those who were its natural guardians?"

Now, in all such scornful taunts and criminative upbraidings there is still predominant the same confusion of ideas respecting the patronage of Oriental Literature and the Education of Native youth, as well as not a little mis-statement of historical facts. If it be insinuated that the resources of the natives have been *so* crippled by our Government, that their own institutions must droop and languish from inability to support them, nothing can be more wide of the truth. There have been all along native Colleges in great abundance, in which the classical languages of India, particularly Sanskrit, have been cultivated in the highest perfection. These, in many instances at least, are as flourishing now, as they have been for centuries past—rendering the establishment of similar institutions on the part of the British Government, not only a work of rivalry, but of perfect supererogation. "Government colleges," remarked the Editor of the *Friend of India* some years ago, with

equal precision and truth, "in comparison with the indigenous colleges, are as a pool of stagnant water, compared with the flowing stream of the Ganges. The country needs not the support of Government to keep alive a knowledge of this sacred tongue, (Sanskrit.) The patronage under which it flourishes, is not the smile or the gold of a foreign government, but the high dignity and distinction with which classical reputation is rewarded, in the wide circle of native society. That encouragement has hitherto been more efficacious in producing great scholars, than the patronage of the British Government, and for many years to come, this is likely to be the case."

Again, if it be asserted that native literature has claims on the patronage of the Government, and then *assumed* that the *only* way of meeting these claims is to support colleges where the study of it may be *exclusively* prosecuted by numbers of *the privileged classes of native youth;* and if this assertion and assumption be held to be correlative, in so much that, if the latter is not, the former cannot be;—then must we, while admitting the validity of the assertion, utterly negative that of the assumption.

There are two objects essentially distinct, the one from the other, viz. the patronage of native literature, and the education of native youth. These objects, though clearly distinguishable, are by no means incompatible. A liberal and patriotic Government may, in certain respects, without inconsistency and without collision, extend its countenance to both. That Government should decline employing native literature as the primary instrument of imparting knowledge in the education of native youth, is no reason why, separately and for other ends, it might not effectually patronise it.

To illustrate what has now been advanced, let us suppose that our ancient Scottish literature has rightful claims on the patronage of the home government. Well, Sir Walter Scott has collected and published some volumes of border songs and ballads; and Mr. McPherson some volumes of the traditionary remains of Celtic poetry. Now, might not Government legitimately extend its patronage to our ancient literature, by conferring honorary titles, or bestowing pecuniary largesses on those who devoted their time and their talents to the work of rescuing from premature decay its most curious relics? But, might not the same Government justly object to the application of any portion of the revenue, to the endowment of seminaries on the Tweed or on the Tay, for the purpose of furnishing an education to hundreds of youths, in which the *staple article* consisted *exclusively* of

border legends and *Ossianic tales?* So in India. Government may deem it expedient, to a certain extent, and for specific purposes, to patronise native literature; while, for valid reasons it ought to demur at the support of institutions for the *exclusive* cultivation of it, in the *tuition* of hundreds of *native youth.* Government, in order to cherish and gratify the spirit of literary research, may supply the means of publishing correct editions of standard classical works; it may encourage translations of these into the English language; it may, by honorary titles or pecuniary rewards, stimulate researches into the history, the philosophy, the religion, and the antiquities of Hindustán. All this the Government may do, and much more. To the encouragement of such pursuits within moderate limits, even Mr. Ward, with all his horror of Hinduism, would not object. He, himself, in substance, proposed that a society should be formed either at Calcutta or London, for improving our knowledge of the history, literature, and mythology of the Hindus,—that a pantheon should be erected for receiving the images of the gods, cut in marble; a museum also, to receive all the curiosities of India, and a library to perpetuate its literature,—that either individuals should be employed in translations from the Sanskrit, or suitable rewards offered for the best translation of the most important Hindu books.

Now there is already in existence a Society founded by that prince of Orientalists, Sir William Jones, in Calcutta, for the realization of these very objects. "Let Government, therefore," said the friends of *genuine* education, *six* or even *ten years ago,*—"let Government, if it will, constitute this venerable patriarch of all our Literary Institutions, its official Almoner for dispensing its patronage of Oriental Literature; and let a portion of the public revenue be appropriated to this special and commendable end." For such an *ulterior* arrangement Lord W. Bentinck's enactment paved the way. And nought in the Dilhi minute has afforded us greater pleasure than to learn that the Court of Directors have now made "a separate grant for the publication of works of interest in the ancient literature of the country to be disbursed through the appropriate channel of the Asiatic Society." This is as it should be. Many and interesting are the purposes to which carefully collated and revised editions of such works may be subservient. If philology be an object of pursuit;—where can be found the superior of the Sanskrit,—said to be the most copious, and certainly the most elaborately refined of all languages, living or dead? If antiquities;—are there not monumental remains and cavern temples scarcely less stupendous

than those of Egypt—and ancient sculptures which, if inferior in majesty and expression, in richness and variety of ornamental tracery, almost rival those of Greece;—and over the design and purport of these what can be expected to throw some glimmerings of light, if not the ancient Indian records of story and of song? If the intellectual, the moral, and the social history of man;—are there not ample stores of poetic effusion and extraordinary legend, with whole masses of subtile speculation and fantastic philosophies and prodigious mythologies, exhibiting infinitely varied and unparalleled developments of every principle of action that has characterized fallen degraded humanity? If an outlet for the exercise of philanthropy;—what field on the surface of the globe can be compared to Hindustán, stretching from the Indus to the Ganges and from the Himalaya to Cape Comorin, in point of *magnitude and accessibility combined*, and *peculiarity* of claims on the *sons of Britain*—the claims of not less than a hundred and thirty millions of fellow-subjects, sunk beneath a load of the most debasing superstitions and the cruelest idolatries that ever polluted the surface of earth or brutalized the nature of man?—and in order to reach most effectually the heads and the hearts of these multitudes with a view to their improvement, what more necessary than to become acquainted with the subject-matter or contents of those works which are the real and original sources of all their prevailing systems, opinions, and observances, sacred, civil and social? Thus it is that, in the hands of men of superior principle and superior enlightenment—the Antiquarian, the Linguist, the Philosopher, the Philanthropist—the stores of Oriental Literature may be made to subserve a variety of purposes fraught with interest and profit to mankind at large, and especially to the people of India. What friend of man, therefore, would not rejoice in any measure which tended to bring these stores more availably within the reach of those who have the wisdom and the will to turn them all to their legitimate uses? Well, then, and truly has your Lordship described the liberality of the Hon'ble Court towards the Asiatic Society in this matter as a manifestation of Legislative munificence which has been "hailed with universal satisfaction." Yea, my Lord, so far am I, or the thousands who think with me, from being opposed to the cultivation of Oriental Literature by qualified persons and for useful ends, that we should hail with still greater satisfaction, the intelligence that you had consigned the whole *lakh and a half*—now worse than uselessly expended in indoctrinating the minds of numbers of native youth with errors, and *lies against the truth of history, the truth of science, and the truth*

of God—into the hands of the Asiatic Society. From such a fund, that noble Society might maintain at Calcutta, Benares, and Dilhi, Colleges of a dozen learned Pandits and Maulavis, chosen and appointed on account of their superior acquirements, for the express purpose of bringing to light, collating, editing, and publishing authoritative editions of every work of note in Sanskrit, Arabic, and Persian. From such a fund, they might maintain two or three European Superintendents of eminent scholarship, like H. H. Wilson, or the late Dr. Tytler or Mr. J. Prinsep, for the express purpose of being employed in counselling the native *savans* in their critical and editorial labours; or in furnishing translations or summaries of native works into the English language; or in traversing the country, with a view to decipher and collect the somewhat hieroglyphic inscriptions on the rocks, and columns, and ancient edifices of India. Such an application of the funds might well be hailed as conferring an inestimable boon not on India only, but on the whole literary, scientific, and religious world.

But, my Lord, there is another and a totally different object, which the Indian Government professes to have sincerely at heart; and that is, *the education of native youth.* For the more effective superintendence of its schemes in this most important of all departments in the State, the Committee of Public Instruction was duly organized. "Let the Government, then," said the friends of *genuine* native education, "let the Government, if it will, still continue to repose its confidence in this Committee, as the sole depository and distributer of its bounties, in diffusing the blessings of *sound and useful knowledge* throughout the land." Now this was precisely one of the leading objects which Lord W. Bentinck's enactment so conclusively effected. By this enactment, the connection of the members of the Public Instruction Committee, in their united corporate capacity, with the cause of Oriental Literature was wholly severed; their gregarious wanderings into its boundless and pathless domains were wholly arrested; and their official functions, as its patrons and cultivators, wholly suspended. By this enactment, the Committee was just recalled to its proper sphere, and restricted to its proper orbit. By this enactment, it was destined to become in reality what its name truly imports, a Committee of *Public Instruction*—a Government Committee, *not for the rearing of an inferior class of native smatterers in Oriental Literature, but* for the *instruction of the youth of India* in those branches which alone, as constituent parts of healthful tuition, ought ever to have been employed by an enlightened government in the

educational development of the youthful mind, viz., the ennobling Literature and true Science of Europe, as contradistinguished from the debasing Literature and false Science of Asia. By this enactment, the two great objects, the patronage of Native Literature and the *real* Education of native youth, were designed to be kept, as they should always have been, perfectly distinct. By this enactment, it was determined that they should not, as before, be again intermingled—that each should be prosecuted, if prosecuted at all, separately and apart by itself, under its own proper designation—and that the gratification of a literary curiosity, or the prosecution of learned research, or the official countenance of Oriental Literature, however laudable, should never again be confounded with *popular education;* that is, with one of the most effective means of removing the intellectual, moral, and social degradation of a mighty people, by the replenishment of the national mind from the exhaustless reservoir of all-comprehending truth. What friend of India ought not to rejoice in the provisions of an enactment purposely designed to issue in so noble a consummation? And in proportion to our joy, must be our unfeigned sorrow in the contemplation of that fatal resolution, by which all this has been defeated, reversed, and undone! How must your Lordship's Act of restoration—that act *by which the operation of printing Oriental works, from education funds, is to be begun anew; and the decree has been passed for the re-establishment of Oriental Literature, as the main if not exclusive commodity in the education of thousands of native youth, who are thus armed with augmented power to perpetuate the reign of error and superstition,*—how must such an act tend to revive in the breasts of Orientalists the old fond delusion by which Native Literature and Native Education became inextricably interblended—and the promotion of the one was held to be equivalent to the advancement of the other! Yea, how must such an act, at the present time and in present circumstances, revive the delusion with redoubled energy; inasmuch as it tends to excite the peculiar enthusiasm that ever springs from the reconquest of a once lost but now recovered territory! Rest assured, my Lord, that when the accumulating force of public opinion in Britain shall compel some future Governor General to rescind your Lordship's ill-fated act, it will be found that your Lordship has now prepared materials out of which the whole mournful tragedy of clamours about "injustice to the rightful claims of Oriental Literature," and "acts of extermination against it," and "the sway of gothic barbarism," must be enacted over again. Then, too, will it be found, that, in the meanwhile, by so causelessly

throwing down the gauntlet, your Lordship's Minute, instead of putting and end to "our Education Controversies," has just served to evoke a spirit of righteous indignation, whose fearless freedom, in the cause of God and man, must soon prove that the real battle is only beginning to be rebegun,—with this notable difference, that the principal scene of warfare may henceforward be transferred from the limited locality of an Indian province, to the mightier stage of Imperial Britain?

Leaving, for the present, this hostile theme, most gladly do I pass on to another more genial to my own mind, and more creditable to your Lordship's genius and sagacity as a statesman. Overlooking all subordinate though important questions as to *mode* and *manner* and *practical details*, the two great generic and positive measures of your Lordship's Minute are;—1st. The determination, *as regards the use of Oriental Literature in the education of the privileged classes of native youth, to restore all that your noble predecessor had with so much of sound wisdom and benevolent feeling resolved to abolish*:—2nd. The determination, *as regards the introduction of European Literature and Science through the medium of the English language, to uphold with augmented efficiency all that your noble predecessor had with such generous and enlightened policy resolved to establish.* The former of these measures I have, from the honest convictions of my own understanding and conscience, and with the fearless freedom of a Christian man and a British subject, earnestly reprobated. The latter of these measures, I am, in like manner, prepared, if need be, as conscientiously and fearlessly to vindicate in the face of any mustering array of opposition. And I do now, in my own name and that of hundreds in India and of tens of thousands in Great Britain, who have the cause of native improvement seriously at heart, tender the most unfeigned thanks to your Lordship for a decision not less distinguished for its wise statesmanship than for its capability of being converted into a fertile source of blessings to India.

But this subject, as your Lordship's Minute very distinctly indicates, does not and cannot stand by itself. It does not and cannot maintain an attitude of isolation away from the joint confederacy of other educational powers. It neither can nor ought to be separated or viewed apart from those varied measures, the combination and aggregate of which constitute a complete system of national education, any more than the key-stone can or ought to be separated and viewed apart from the other arch-stones, columns, and cornices, the combination and aggregate of which constitute a com-

plete bridge. Intelligibly to discuss all these allied and interblended topics, would be to enter into no brief elucidation of general principles, and to furnish no meagre catalogue of statistical and other details,—in other words, would be to compose a voluminous dissertation on the wide and all-absorbing theme of national education. Such an attempt is of course wholly out of the question in a letter like the present, even if the author felt himself vastly more competent than he does, for so grand and momentous a task,—a task, compared to the *full and adequate* execution of which, the solution of the celebrated "problem of the three bodies," which for ages puzzled the brains of the greatest mathematicians, were a jest,—a task, the unravelling of all whose apparently inextricable complexities, and the sounding of all whose apparently unfathomable depths, and the adjusting of all whose apparently irreconcilable interests, would strain the noblest energies of the brightest genius—consecrated though these might be by the incense of devoutest piety, and enriched by the spoils of all experience, and stimulated by the fire of the purest, most disinterested, most Catholic philanthropy.

At present, therefore, it is not possible to do more than simply to advert to one or two leading points; and that chiefly with the view of obviating, if possible, certain prevalent *misapprehensions* regarding them. Your Lordship has very properly remarked, "that a scheme of general instruction can only be perfect, as it comprehends a regularly progressive provision for higher tuition;—that in the European states where such systems have been recently extensively matured, this principle is universally observed—there being a complete series of Universities in great towns, of Academies in provincial divisions, and of small local schools, all connected in a combined plan of instruction." This is a correct statement of the gradation of educational seminaries, essential to a complete system;—the local, village, or small urban schools embracing "primary instruction" of different grades for the mass of the people;—the Academies, grammar schools, burgher schools, or gymnasia, embracing "secondary instruction" of different grades, for the middle, or more respectable manufacturing, trading, or agricultural classes—instruction, which itself may amount to a liberal education, and include all that such classes may require; or which may prove preparatory to the more advanced requirements of the learned professions;—the Universities, embracing "higher instruction," of different grades, for the highest classes of society, as well as for all who make literature, philosophy, science, or theology a professional study. It is true also, that, in Prussia, France,

and other continental kingdoms, the perfect organization of such connected parts in "a combined plan of instruction" is a matter of *recent* date. But it is not less true that in other more highly favored lands such organization is *not of recent* growth —that nearly as complete an organization of "connected parts in a combined plan of instruction," was perfected and framed in Scotland about *three hundred years ago!*—having been formally presented in 1560 "to the great Councell of Scotland now admitted to the regiment, by the providence of God, and by the common consent of the Estates thereof," and perseveringly pressed upon a reluctant parliament and a mercenary nobility till its main provisions were ultimately adopted and ratified,—though never in the perfect integrity of the great, wise, and all-comprehensive original plan. And by whom was a scheme so noble—a scheme, so greatly in advance of the general spirit and intelligence of the age—a scheme, so singularly anticipative of those measures which, after nearly three centuries of reformation and civilization, have earned for certain European nations, not so much the praise of enlightened policy, as the renown of actual invention and discovery, in the department of Educational Economics? Surely it must have been the product of the joint wisdom of far seeing statesmen and politicians!—those men of clear heads, kind hearts, and liberal principles, from whom alone has ever issued any measure of large and comprehensive policy!—Alas for the oracle which has lately opened its vacant mouth wider than usual—challenging us to forgive its flippancy and obstinacy in sheer pity of its sage-like ignorance!—The very men who opposed and resisted this ever-memorable scheme of universal national education were the leading statesmen and politicians of the realm! Who then were they, who could have been its authors? "Whoever they *might* be," replies the oracle, "it is impossible that they *could* have been *ecclesiastics* —since these, by education, creed, and habit, are sectarian and bigotted—and *all* history proves that from them no scheme of comprehensive policy has ever emanated." Alas! again, for the posthumous fame of the expiring oracle;—whoever desires to see the scheme with his own eyes—a scheme of which Scotland has greater reason to be proud (if pride in any circumstances be lawful) than of all the laurels which she hath earned in the domains of literature or philosophy, of peaceful industry or patriotic war—he has only to open "the first book of the policy and discipline" of the church of Scotland, where the scheme was primarily propounded, and the propriety or even necessity of its adoption by the estates of the realm urgently and eloquently enforced!—and to

reach the climax of amazement he has only further to turn over to the title page, and there he will find it notified, that the whole was "drawn up by Mr. John Winram, Mr. John Spottiswood, John Willock, Mr. John Douglasse, Mr. John Row, and *John Knox,*" the great—the leading *ecclesiastics* of the nation!

Having settled that, in order to a complete system of National Education, three kinds of seminaries in India as elsewhere—Schools, Academies, and Colleges—generically distinct, though of different powers for varying degrees of primary, secondary, and higher instruction—are indispensable;—there are two or three fundamental questions which we are called on, *in limine,* to determine. 1st. What are to be the subjects taught in these institutions respectively? 2nd. Through what lingual media are these to be conveyed. 3rd. Are the whole to be attempted universally and simultaneously?—if not, on which description of them should our efforts be mainly concentred and our resources mainly expended?

1st. What *subjects* ought to be taught in the different grades of Institutions? Anxious to do justice to whatever is really good in your Lordship's Minute, I shall, at this stage of my remarks, forego the consideration of the subject of *religion* altogether, *as it finds no place in your scheme of National Education;* though I must at once candidly confess that to devise and establish a national system of education without religion, seems to my mind much the same as to turn a majestic vessel fairly adrift on the wide ocean without a helm, or to project a planetary system into the dark void of space without a sun! Meanwhile, however, waving that all-important point, I proceed to remark that, as regards the *subjects* to be taught, there is one principle which surely ought inflexibly to regulate all our plans for improved education, viz. *that on every subject it is our duty to convey the known and acknowledged truth; and never any known or acknowledged error, as truth, or instead of truth.* Under the guidance of such a governing—such an ameliorating principle,—our books for *elementary* or *primary* schools, would *substantially* be the same as those employed in the best primary schools in Europe —including also extracts of such passages from Oriental works as might prove, at least harmless and unobjectionable. And surely no friend of India ought to undervalue the boon conferred by the introduction of such an improved series of elementary class books, even were no other good to accrue than the general supercession of those revolting Puranic legends and mythological tales which at present constitute the principal aliment of the youthful mind in the indigenous schools. This

I understand to be your Lordship's meaning and design from the observation that, in our common "district schools, we can draw *little, if any aid,* from *existing native literature*—that the books used in them should not only be correct and elegant in style, but should be *themselves of the most useful description*—and that the desire for the *new ideas and information* which will be imparted at them must be among the chief inducements to attendance." If this be the meaning and design, *so far as it goes,* the object is worthy of all commendation. The *secondary* or *middle* schools, or zillah station Academies, being partly perfective and terminative of the course of primary instruction, and partly preparatory to the higher curriculum of the Colleges, the subjects taught must of necessity assume the form and complexion of those materials which compose the extremes. What then should be taught in the *Colleges,* or "Seminaries of highest learning," as the alone subjects of "an advanced and thorough education?" To this your Lordship replies, in a tone of authority which is refreshing amid the quivering ballancings of other opinions, that it should be "*a complete Education in European Literature, Philosophy, and Science.*" Here at last, your Lordship has succeeded in planting your foot on a rock which neither the storms of controversy nor the floods of Orientalism will be able to shake. This was the clear-sighted resolution of your intrepid predecessor, and in simply confirming it a nobler plume has been added to your garland of honours than the laurel wreath of the conquest of Affghanistan.

2nd. The subjects to be taught being thus, in a *general* way, determined, the next grand question is, Through what *lingual media* are these to be communicated? Here too, your Lordship's judgment is *thoroughly orthodox.* Indeed,—apart from the admirably expressed caveat against over-sanguine expectations, and the equally admirable statement of some of the causes of partial or temporary failure inevitably incident to a new, untried, and arduous though glorious enterprise,—this is the section of the Dilhi Minute which reflects the greatest credit on your Lordship's sagacity, as a statesman and educationist. For the entire mass of *elementary* or *primary* schools, the *media of instruction* ought, beyond all debate, to be *the vernacular languages or dialects* of the different provinces. For the highest seminaries or colleges, the *medium of instruction* ought as demonstrably to be what Lord Bentinck decreed and Lord Auckland has ratified, viz. *the English language.* For the *secondary* schools or zillah Academies, that part of the studies which is completive of primary instruction in the case of those of the middle classes

who proceed no farther, should certainly be conducted through the medium of the vernaculars;—while a vigorous department should be opened in each for the study of English in the case of those who are candidates for promotion to the Collegiate Institutions.

The *media* of instruction have called forth more discussion and led to far greater misconceptions than the *subjects* of instruction. The latter were originally decided by the Government Committee to be chiefly, if not wholly, Oriental. But the rebuke administered so far back as 1824 by the Court of Directors tended to assuage the Oriento-mania. "The great end," wrote the Hon'ble Court, "should *not* have been to teach *Hindu learning* or *Muhammadan learning*, but *useful learning*. In establishing seminaries for the purpose of teaching mere Hindu or Muhammadan Literature, you bound yourselves to teach *a great deal of what was frivolous, not a little of what was purely mischievous, and a small remainder indeed in which any utility was concerned!*" Then followed the striking memorial on the late celebrated Rajah Ram Mohun Roy—one of the profoundest Oriental scholars of the age. It is in the form of a solemn remonstrance *against* the establishment of the Sanskrit College of Calcutta—and was characterized by Bishop Heber at the time for "its good English, good sense, and forcible arguments." In the course of his protest he thus proceeds:—"This Seminary" (Sanskrit College) "can only be expected to load the minds of youth with grammatical niceties and metaphysical distinctions of little or no practical use to the possessors or to Society. The pupils will there acquire what was known two thousand years ago, with the addition of vain and empty subtilties since produced by speculative men. The Sanskrit language, so difficult that almost a lifetime is necessary for its acquisition, is well known to have been for ages a lamentable check on the diffusion of knowledge; and the learning concealed under this almost impervious veil is far from sufficient to reward the labour of acquiring it. No improvement can be expected from inducing young men to consume a dozen of years of the most valuable period of their lives in acquiring the niceties of Byakaran or Sanskrit Grammar. For instance, in learning to discuss such points as the following;—*Bhad*, signifying *to eat; Bhaduti*, he or she or it *eats;* query, whether does *Bhaduti*, taken as a whole, convey the meaning, he, she or it cats; or are separate parts of this meaning conveyed by distinctions of the words? As if in the English language, it were asked, how much meaning is there in the *eat;* how much in the *s?* And

is the whole meaning of the word conveyed by these two portions of it distinctly, or by them taken jointly? Neither can much improvement arise from such speculations as the following, which are the themes suggested by the Vedant:— In what manner is the soul absorbed into the deity? What relation does it bear to the divine essence? Nor will youths be fitted to be better members of Society by the Vedantic doctrines, which teach them to believe that all visible things have no real existence; that as father, brother, &c. have no actual entity, they consequently deserve no real affection, and therefore the sooner we escape from them and leave the world the better. Again, no essential benefit can be derived by the student of the Mimangsa, from knowing what it is which makes the killer of a goat sinless on pronouncing certain passages of the Vedant, and what is the real nature and operative influence of certain passages of the Vedas, &c.? The student of the Nyaya shástra cannot be said to have improved his mind after he has learned from it into how many ideal classes the objects in the universe are divided, and what speculative relation the soul bears to the body, the body to the soul, the eye to the ear, &c. If it had been intended to keep the British nation in ignorance of real knowledge, the Baconian philosophy would not have been allowed to displace the system of the schoolmen, which was the best calculated to perpetuate ignorance. In the same manner the Sanskrit system of education would be the best calculated to keep this country in darkness, if such had been the policy of the British Legislature. But as the improvement of the native population is the object of the government, it will consequently promote a more liberal and enlightened system of instruction; embracing mathematics, natural philosophy, chemistry, anatomy, with other useful sciences," &c. &c. Aroused by such united expostulations on the part of the Court of Directors, and of an influential Hindu, who was himself a bráhman, a man of learning and varied accomplishments, and who as a native could not be unduly prejudiced against the hereditary literature of his fathers—the Committee of Public Instruction resolved, through the medium of translated fragments and the instrumentality of learned Maulavis and Pandits, to graft a few scions from the European, on the Oriental stock. But the futility of the attempt to make a sickly exotic "imperfect graft of the tree of knowledge on a trunk, the heterogeneity of which, would not admit of its flourishing upon it," instead of planting "a young and flourishing tree, which might shoot out and spread its branches far and wide, while the trunk of the old system would be left

to a natural and neglected decay,"—the worse than futility of the project to secure the insertion of such grafts through the agency of labourers of the old school, whose pride and reputation, self-interest and inveterate prejudices were all marshalled in hostile array against the new and improved system of educational husbandry,—the utter dementedness of all this gradually became too conspicuous to be concealed. Hence the grand struggle which terminated in the enactment of the 7th March, 1835, in favour of *European Literature and Science, through the medium of the English language.* But, this enactment had something more to recommend it than the hopeless hapless failure of the opposite system. Again and again was it shewn, *usque ad nauseam,* how,—in every recorded instance in which an improved literature became one of the instruments of civilization to a less enlightened people—as when Athens, " the eye of Greece," became light to Rome, the mistress of the world—when the wisdom of her sages, mellowing the strong heads and rough hearts of the Saracenic hosts, converted Damascus the capital of conquest into Bagdad the principal seat of letters—when, amid the gloom of the dark ages, the Arabic fount of learning over-flowed, to fertilize the barren regions of Grenada and the Western world—and when the revival of ancient letters in Italy stirred up the heart of Europe, and prepared it for the out-bursting of a mighty cataract of reformation ;—how, in all these and similar minor epochs of movement and advance in the general progress of society, it was by a *direct* acquaintance with the world of new ideas, through that medium of language in which they were originally moulded, fashioned, and embodied, that the reforming impulse was communicated,—and how this impulse varied in intensity and permanence, in proportion as that *direct* acquaintance was more or less profound. So that never did the Hon'ble Court express a sounder *opinion* than when it wrote, " that the higher tone and better spirit of European Literature can produce their full effect only on those who become familiar with them in the original languages." And never has a Governor General reflected greater credit on himself than when he proclaims to the world his " entire concurrence" in that opinion—adding, as the soundest of all inferences, that he would, *therefore,* " make it his principal aim to communicate, through the means of the English language, a complete education in European Literature, Philosophy, and Science, to the greatest number of students who may be found ready to accept it at our hands."

In thus allotting to the English language its proper position in the firmament of reviving letters in India, what misconcep-

tions have arisen, what misrepresentations have been forged! "Behold," exclaim the orient sages, "behold these Anglomaniacs;—how they propose to supplant all the native dialects, and force the tongues of a hundred and thirty millions of Asiatics to vibrate with nought but the accents of English foreigners! What a chimera! What an Utopian vision!" Yea, verily:—but the chimera and the Utopianism belong not to the friends of English education. They are only the shapeless phantoms which have sprung, by spontaneous combustion, from the phrenzied and excited imaginations of its foes. Our uniform and consistent statement has ever been, that, *while the vernaculars must form the sole media of instruction to the great mass of the people of India, the English language is the most powerful instrument, for rapidly and largely transferring the higher Literature and Science of Europe into the minds of the select few, who, by their higher qualifications, are destined to exert a commanding influence over the ordinary many.* Never have we even said—though much might be said, and said to good purpose too—that, abstractedly considered, the English language is the *best* and *most perfect* instrument for effecting *even this limited end;* and never have we said that it should be *permanently* so employed.

As to *the medium of higher or collegiate instruction,* our representation has always been the following. Before us there is a *three-fold* choice:—1st. The vernacular dialects of India, which differ from each other as much, and many of them a great deal more, than French, Italian, Spanish, and Portuguese from each other. 2nd. The learned languages of India, Sanskrit and Arabic. 3rd. The English language. The *first* of these, or the vernacular dialects, have been declared to be inadequate even by the Orientalists themselves. One of the greatest of them, H. H. Wilson, Esq. whose opinion in such matters is held by many as altogether infallible, has recorded it as his verdict, that they are "utterly incapable of representing European ideas; they have no words wherewith to express them." But even if they had, they have no works—no books—embodying the treasures of higher and improved knowledge. Nor is there the remotest prospect of possessing these, in sufficient quantity, either in the form of original composition or translation, for generations yet to come. By common consent, then, the choice lay between the learned languages, Sanskrit and Arabic, on the one hand, and English on the other. But what, it has been asked, What! hesitate for a moment between indigenous languages and a foreign tongue, viewed as media for the impartation of knowledge? The question seems plausible, but is based on a transparent

fallacy. *If* Arabic and Sanskrit were *living spoken* languages throughout India, we confess there might be some slight room for momentary hesitation. But this is not the case. These are no more living spoken languages in India than Greek and Latin are, in our day, in Western Europe. They are, in the strictest sense of the term, *dead languages;* and, as such, quite as much unknown to the vast majority of the people of India, as any *foreign tongue* that can be named. The subject is thus placed in a totally different light from that in which zealous Orientalists usually present it. This only accurate view of it proves to us that the choice lay, *not* between *two living spoken* languages and a *foreign* tongue, but between *two dead* languages and a *foreign* tongue;—that is, the choice actually lay, between *two unknown eastern* languages, and an *unknown western* language. The time and labor demanded of a native of India, whose vernacular tongue is the spoken dialect of his province, for mastering the *former* will be *equal to, if not greater* than, the time and labour required for the latter. In the case of Sanskrit, both time and labour will be prodigiously greater. For this we have the highest possible authority, even that of the accomplished scholar, the late Rajah Ram Mohun Roy:—"The Sanskrit language," says he, in the memorial already quoted, "is so difficult that *almost a lifetime* is necessary for its acquisition;" whereas, *almost a tithe* of an ordinary lifetime is in general sufficient to enable an intelligent native youth to master the English. But even supposing that the time and labour, in both cases, were the same, we should have still to ask, Which of the two, when once acquired, would answer the destined purpose best? That is, which of the two would form the most valuable instrument for the impartation of the enlightened literature and science of Europe? Here, at least, we need not pause for a reply. Let the native youth spend his time and strength in surmounting the difficulties of *Sanskrit*, and what amount of improved European knowledge will it convey to him? *Only a few scraps and fragments, which appear drooping like sickly exotics in a foreign and ungenial soil.* But let him expend only a fraction of the same time and toil in acquiring *English*, and is he not at once presented with the *very key of knowledge—all the really useful knowledge which the world contains?* Who then, will hesitate in affirming that, in *the meantime* and in *present circumstances*, Lord W. Bentinck decided wisely in appointing the English language, as the medium of communicating the *higher branches* of English Literature and Science to the select youth of India? And who will venture to say that my Lord Auckland has acted with less wisdom in extend-

ing his guarantee to the continuance of English, as the *medium of higher instruction,* until the living spoken dialects of India become enriched by the copious infusion of expressive terms—the signs and symbols of new and improved ideas—and thereby ripened for the formation of a new and improved National Literature* ?

* Another important view of this measure is that which arises from the soundness of its *policy.* The vast influence of language in moulding national feelings and habits, more especially if fraught with superior stores of knowledge, is too little attended to, and too inadequately understood. In this respect we are in the rear of nations, some of which we are apt to despise as semi-barbarous. When the Romans conquered a province, they forthwith set themselves to the task of "Romanizing" it; that is, they strove to create a taste for their own more refined language and literature, and thereby aimed at turning the song, and the romance, and the history—the thought, and the feeling, and fancy of the subjugated people, into Roman channels, which fed and augmented Roman interests. And has Rome not succeeded? Has she not saturated every vernacular dialect with which she came in contact, with terms copiously drawn from her own? Has she not thus perpetuated for ages, after her sceptre moulders in the dust, the magic influence of her character and name? Has she not stamped the impress of her own genius on the literature and the laws of almost every European kingdom, with a fixedness that has remained unchanged up to the present hour? And who can tell to what extent the strength and perpetuity of the Arabic domination is indebted to the Caliph Walid, who isssed the celebrated decree, that the language of the Koran should be "the universal language of the Muhammadan world, so that from the Indian Archipelago to Portugal, it actually became the language of religion, of literature, of government, and generally of common life?" And who can estimate the extent of influence exerted in India by the famous edict of Akbar,—the greatest and the wisest far of the sovereigns of the House of Timur? Of this edict, a functionary of the British Government remarked, about ten years ago: "The great Akbar established the Persian language as the language of business and of polite literature throughout his extensive dominions, and the popular tongue naturally became deeply impregnated with it. The literature and the language of the country thus became identified with the genius of this dynasty; and this has tended more than any thing else to produce a kind of intuitive veneration for the family, which has long survived even the destruction of their power; and this feeling will continue to exist until we substitute the English language for the Persian, which will dissolve the spell, and direct the ideas and the sympathies of the natives towards their present rulers."

The "until," which *ten* years' ago pointed so doubtfully to the *future,* was sooner than could then have been anticipated, converted into an event of *past* history. And to Lord W. Bentinck belonged the honour of this noble achievment. He it was who first resolved to supersede the Persian, in the political department of the public service, by the substitution of the English, and laid the foundation for its becoming the language of record and correspondence in every other department, financial and judicial, as well as political. Having thus by one act created a necessity, and consequently, an increased and yearly increasing demand for English, he next consummated the great design by superadding the education enactment of the 7th March 1835, which tended to provide the requisite means for supplying the demand that had been previously created. And these united acts did and do bid fair to out-rival, in importance, all the edicts of the Roman, the Arabic, and the Mogul conquerors, inasmuch as the English language is infinitely more fraught with the seeds of truth

3rd. The third question proposed was, Whether the different grades of institutions, essential to a complete system of National Education, ought to be attempted universally and simultaneously?—and if not, on which description of them should our efforts be mainly concentred and our resources mainly expended? On this wide theme my contracted limits will not permit me so much as to enter. One or two general remarks must therefore suffice. *If* there were adequate pecuniary resources and human agency, what philanthropist would not insist on the *whole* being commenced *at once* and *every where?* Hitherto, however, neither resources nor agency can be said to be, in the remotest degree, commensurate with the vastness of the undertaking. It is this which has really divided the sentiments of many of the best friends of India. The available means being utterly inadequate to the efficient advancement of all the different grades of instruction even in limited localities, individuals and societies have been driven to the necessity of choosing one or other of these grades, as the special object of their patronage and support. Hence some have been all for elementary instruction, and others all for higher instruction—as the best and most effective mean of promoting the same ultimate end, viz. the general enlightenment of the people—according to their varying judgments of the nature and tendency and power of these diverse kinds of instruction, viewed as instruments of intellectual and moral regeneration. But which of these parties, *if* the means were within their reach, would not prefer having *the whole*, rather than *a part?* From a review of the present state of India, the lessons of past experience, and the history of all great national awakenings, I have never scrupled to avow my conviction, that, so far as education is concerned, if our resources in men and money be necessarily circumscribed, it is the part of sound wisdom not to expend these resources in spreading a thin volatile skim of mere elementary instructionism over the surface of a society that is corrupt to the very core; but rather, in increasing the density and volume of our instruction, and restricting it to a narrower sphere and a more *select* number, with the

in every province of literature, science, and religion, than the languages of Italy, Arabia, or Persia, ever were. Hence it is that we venture to hazard the opinion, that Lord W. Bentinck's double act for the encouragement and diffusion of the English language and English Literature in the East, confirmed as it has now been by Lord Auckland, will, long after cotemporaneous party interests, and individual jealousies, and ephemeral rivalries have sunk into oblivion, be hailed by a grateful and benefitted posterity as *the grandest master-stroke of sound policy* that has yet characterized the administration of the British Government in India.

distinct view, however, of ultimately and more speedily reaching the *torpid and ignorant many*, through the instrumentality of the *awakened and enlightened few.* This is substantially the scheme which your Lordship has advocated. And on one supposition, and *one alone*, may it be held to be substantially *right*, viz. that *the educational resources of Government cannot possibly be increased beyond the present amount—there being some plainly insuperable obstacle in the way of such increase.* This once granted, your Lordship's position is on the whole impregnable; this not granted, your Lordship's position is no more unassailable than a rampart of straw before an invasion of fire. But who *can* grant such a position? Who can admit the existence of such insuperable obstacle—such physical impossibility? Who can allow that in the Presidency of Bengal, with its revenue of *thirteen millions*, the paltry yearly pittance of *twenty-four thousand*, is all which it ought to yield to the first and greatest of national objects—the general education of the people? Who would stake the residuum of credit, which may often belong to a bankrupt character, on the distributive justice of the award, that *less than one five-hundreth part* of the revenue of an empire is a fitting proportion to be lavished in conferring the chiefest boon of civilization on the millions who, with the sweat of their brow and the labour of their hands, contribute that revenue? As things are at present constituted, money, money is the sinews of the machinery of moral not less than of physical warfare. Why then should the Indian Government not supply more adequate means, and thus raise on the plains of Asia, one monument of wise and enlightened statesmanship—more precious than whole piles of "barbaric pearl and gold," and more lasting far than all fabrics of "marble or of brass?" The amiable author of a recent "treatise on popular education in India" suggests that—as the Government have, within the last few years, "constituted a road fund throughout the North Western Provinces, by a subscription of one per cent. on the revenue on the part of the *revenue payers*, which exempts them from ever being called on for labourers for the repair of the high roads, and the full benefit of which is secured to the payers, by a rule, that allows of no appropriation of them for works beyond the precincts of the districts in which they are collected"—so, might a permanent education fund be established, proportionate to the wealth and population of each province, by "the surrender in return of one per cent. of the revenue on the part of the *revenue receivers*, for educational purposes." Well might such a sum, or *one-hundredth part* of their im-

mense revenue, be pronounced the very *minimum* amount that India—sunk, depressed, benighted India—has a *right* to expect or demand from her rulers, for securing one main ingredient of the panacea of her intellectual, moral, and social, maladies?

You write, my Lord, and you write well about the desirableness and necessity of providing elementary and other class books as preparatory to more extended instruction; but depend upon it, that, without supplying more enlarged means, all that has been written or recommended on this head must evaporate into airy bubbles—*promises without fulfilment—resolves without execution.* You are also said to have given expression to the noble sentiment, that you "would rather conquer the jungle with the plough, plant villages where tigers have possession, and spread commerce and navigation upon waters which have hitherto been barren, than take one inch of territory from your neighbours, or sanction the march of armies, or the acquisition of kingdoms." But has it not occurred to you, that, while the great mass of the people lie steeped in the very slough of ignorance and superstition, sluggish apathy and intractable prejudice, such a glowing manifesto of your sentiments and wishes must remain but a gorgeous vision, as barren as the jungles to be ploughed, or the waters to be navigated? And has it not forced itself upon you, in your meditative and forecasting moods, that one of the most effective ways of turning the bright vision into actual realization is, to send the schoolmaster every where abroad, to scatter with no niggardly hand those seeds of new principles and ideas, which are the awakeners of latent energies, the heralds of coming change, and the precursors of a harvest of universal improvement? Often have we admired the boldness of the conception of a celebrated statesman, who, when taunted, on occasion of the last invasion of Spain by France, as to the diminution of British influence and the declension of British interests in the counsels of Europe, which that event seemed to indicate, rose up in the British Senate, and in substance made the magnificent reply:—"While others were torturing their minds on account of the supposed disturbance of the equilibrium of power among the European states, I looked at the possessions of Spain on the other side of the Atlantic; I looked at the Indies; and I called in the new world to redress the balance of the old." What is there, my Lord, to prevent you from attempting to emulate, in a much higher and nobler sense, the magnanimous spirit of this reply? The power of calling forth adequate means for the machinery of a National Education must rest somewhere. Should your Lordship be

the depository thereof,—in the name of the millions that are cradled in penury, nursed in superstition, reared in ignorance, live in joylessness, and die in black despair, alike unknowing and unknown,—in the name of these unhappy millions we would implore you to exert it. Should it lodge in still higher quarters,—from the urgency and conclusiveness of your Lordship's representations might emanate the influence which alone would prove sufficiently potent to evoke it. In either case, should your Lordship fully awake, and arise, and brace on your armour, in successfully pleading the cause and establishing the means of true Indian enlightenment, to you might redound the glory of an achievment, the like of which has not yet been recorded in the annals of Asia ; to you might belong the transcendant honour, in reference to the future triumphs of education in the East, of being privileged to shew, that, at a time when many were upbraiding the Parent State with the diminution of influence at home, and others were racking their ingenuity in adjusting the disturbed equilibrium of its power abroad, you looked at the vast but dark dominions of Brahma on this side the great ocean ; you looked at the Indies ; and called in a new empire to redress the balance of the old.

A. D.

NOTE.

It is but courteous and just to acknowledge the spontaneous and unsolicited favour of the *Courier* and the *Englishman*, in republishing my former letter ; as well as in attracting the attention of their readers to the subject by their own Editorial comments. On one who possesses the " mens sibi conscia recti"—on one who is a lover of truth and not a lover of controversy,—the commendations of friends and the strictures of opponents must fail to operate with either an elevating or a depressing influence. His grand stay and support being the testimony of his own conscience, and an assured sense of the approbation of his God, he can afford to expose himself as fearlessly to the buffetings of the " pitiless storm" as to the whisperings of the playful breezes. Least of all is such a one to be moved by the criticisms of those who are *universal* critics by profession. Though their honor and respectability forbid the license and the latitude which have always been accorded to painters and to poets, still, the diversity of ends which the conductors of public journals have to pursue, the multiplicity of opposing interests which they are called upon to adjust, the boundless variety of individual and party feelings and opinions which they are expected to consult, and, if possible, to regulate ;—all seem to demand the largest allowable license and latitude ; and in their professional exercise thereof no one has any right to complain. Be this as it may, all truly enlightened governments have ultimately yielded and legalized " the liberty of the press," as conservative of right and repressive of wrong. And as no press ever struggled more manfully for its own liberty, than that of India, so none has, on the whole, ever less abused that liberty when conceded. In this respect the sentence of Sir J. C. Hobhouse must be regarded as down-

right, though perhaps in his happy ignorance of Indian affairs, unintentional calumny. As to the general average ability wherewith it is conducted no candid or capable judge can honestly say that it is beneath mediocrity ; while, from time to time, articles do issue therefrom which would not discredit the columns of the ablest journal in the British empire. On the present occasion, I have no room (as some of the friends of native improvement suppose) for complaint of trespass beyond its legitimate province. Should one journalist be found to display his eminent and versatile talents in making " the worse appear the better reason," or in inditing strains of serio-comic wit and waggery, when the subject might seem to challenge the gravest discussion ; or, should another exhibit his usual clear-headedness, not in distinguishing but in confounding things that differ, or pour forth the imbecilities of a garrulous old age where we might have expected at least a temporary hallucination of wisdom and common sense ;—still, if professional purposes are to be answered thereby, no one has a right to complain :—it is all in the way of prescriptive privilege. Should the readiest and the coarsest instruments of attack be employed,—such as the throwing of suspicion on any statement by asserting or insinuating that it is *assumed without proof*, when in reality it no more needed proof than the fact, that Calcutta is situated on the banks of the Ganges, or the axiom, that the whole is greater than a part ;—the pronouncing that to be declamation rather than reasoning, which consists in clenching still faster the nail of sound principle, which enlightened *reason* has revealed with almost the force of intuition ;—the misapplying words in calling bad things by good names, and good things by bad names—honouring the cravings of an ignorant superstitious multitude with the title of citizen rights, and the gratifying of their most suicidal wishes as justice and charity—denouncing that as heat and violence, railing and extravagance, which is really nothing more than simple zeal and earnestness in the cause of God and in the promotion of the *best* interests of man ; nothing more than that " sharp rebuking" of error which the real friend of truth is bound without respect of persons to administer, and that corresponding strength of language which a holy indignation of necessity inspires ;—the glozing over what is substantially untrue with just enough of the semblance of truth to give it a plausible aspect, like the coiner who overspreads a piece of lead or copper, or any other of the baser metals, with so much of genuine silver or gold as may make the counterfeit pass ;—the admitting, that the cause is a good one and the side chosen the right one, but neutralizing the admission by the trite remark of the dull and phlegmatic, that the *tone* is not what it should have been ; as if it were *rational*, to macadamize one's tone into an unvarying monotony on every subject, or *possible*, to shape one's tone into the taste and liking of every one, without ending by having no tone at all ;—the pronouncing, as the effect of prejudiced partisanship, the advocacy of any clearly defined set of doctrines, as if perfection consisted in a rational and responsible being's not having any fixed principles of his own at all, but in his coolly holding up to view the conflicting opinions of others in the balance of indifference, while to the critic belonged a royal title of exemption from the charge of partisanship in bitterly assailing the sentiments of any of the parties according to his good pleasure, and in vehemently upholding the assumed infallibility of his own ;—the skilful selecting and transposing of isolated expressions and passages, which apart from the context tend to throw a false colouring over the general views of an antagonist ;—the ingenious magnifying of one, or two, or more, very subordinate points, and the concentrating upon them, in their dilated form, the exclusive attention of the reader, as if these really embodied the main points in debate ;—the misconceiving or misrepresenting of the nature and tendency of an author's principles, as well as the scope and tenor of his statements and arguments, and the subsequent valorous demolition of such misconception or misrepresentation, as if it were really an annihilation of the principles, statements, and arguments ori-

ginally so misconceived, misrepresented, or caricatured:—should any or all of these, and such like blunderbusses, from the magazine of scholastic controversy, be preferred to the more finely tempered weapons in the armoury of truth and righteousness—still, no one has a right to complain; since it is all in the discharge of a professional vocation which indisputably admits of as unlimited a resort to the arts of strategy as the profession of war.

In the present instance, I have addressed a letter to Lord Auckland condemnatory of one of his public measures,—not from any private or personal feelings of a hostile nature, as I can call God to witness that there are none such—but simply because, in my reason and conscience, I do seriously believe that that measure is *essentially wrong in principle*, and must prove *essentially injurious in practice*. There is much in the personal and official character of Lord Auckland which it is impossible not to admire—much too in his public administration which may cause his name and memory to be cherished amid the grateful thanks of a benefited posterity. But how can, how ought the admission of all this to preclude one from reprobating any special or particular measure of his, which may be seen to be fraught with mistaken complaisance, ruinous concession, and mischievous results? That the measure in question is of this description, I am more thoroughly convinced than ever from the utterly futile attempts that have been made to prove the contrary. Considerable noise and dust have, indeed been raised among some of the comparatively insignificant outworks of my position; and a cloud of darkness has thus been made to envelope it, so as *momentarily* to shroud it from the spectator's view. But the main citadel itself has not yet been touched; far less shaken or scathed; and I am bold to say it will be found unassailable by the combined attacks of all this world's artillery. Secure in the impregnable strength of that citadel I do not require to sally forth and grapple with every mere skirmishing invader on the dust-covered plains:—no; I can afford calmly to take my stand on the watch-tower of observation, and coolly to gaze at any number of allied foes expending their utmost strength and best resources on some of the petty outworks; and when they have retired, wearied and exhausted with their fruitless effort, I can descend and quietly survey my stable ramparts with a more jubilant feeling than ever of security from danger, and of thankfulness to those, the failure of whose most vigorous assaults has only furnished new proof of the indomitable strength of that security. Here, then, are the leading or salient points, in the citadel of my strength, which may now shoot out their heads more conspicuously than ever, after the dust and smoke of mere out-work gladiatorship have, by a process of self-exhaustion, vanished away.

1st. *Up to March 7th, 1835, the open, avowed, and leading* (though not exclusive) *object of the British Government in India was, the inculcation of Oriental Literature and Science through the media of Sanskrit, Arabic, and Persian, in the higher instruction of native youth belonging to the privileged and influential classes of Hindus and Muhammadans.* Who has presumed to gainsay the correctness of my statements on this head? Not one.

2nd. *The great object of Lord W. Bentinck's enactment of the 7th March, 1835, was to supersede the use of Oriental Literature and Science through the media of the learned languages, in the higher instruction of native youth; and to substitute European Literature and Science through the medium of the English language instead.* Who has ventured to call in question the truth of my representation on this head? Not one.

3rd. *One of the two great definite measures of Lord Auckland's minute is to rescind the abrogatory clauses of Lord W. Bentinck's enactment; and to restore Oriental Literature and Science through the media of the learned languages, in the higher education of the privileged classes of native youth, to exactly the same position of ascendancy which they occupied previous to the 7th March, 1835.* Who has dared to deny that this is a faithful announcement of the purport and design of one portion of his Lordship's Minute? Not one.

4th. *Such an act of restoration was wholly gratuitous—wholly uncalled for—either by the promptings of generosity, or the claims of justice, or the exigencies of state policy.* Who has had the hardihood fairly to grapple with, or attempt to invalidate the force of any one of the statements and arguments by which this proposition was demonstrated? Not one.

5th. *But not only was the act of restoration passed, without any valid grounds or reasons whatsoever in its favour; it was passed in the face and in spite of reasons of resistless cogency—reasons, the strength of which may be concentrated in* THE GRAND AND NOTORIOUS FACT, *that the Orientalism, to learn which students are hired and to teach which professors are salaried out of the revenues of the state, abounds throughout with radical errors and fatal untruths;—that these errors and untruths—things false in history and chronology, in geography and astronomy, in logic and metaphysics, in civil and criminal law, in morals and religion—are systematically inculcated on the minds of thousands of unsuspecting youth, not as the fabling fictions of poesy or the dreams of a vain philosophy, but as truths, or absolute verities, the belief of which is enforced by the overawing influence of sages and the uncontrollable authority of the gods!* Now, who has ventured, except by the vulgar arts of evasion or abusive epithets, to impugn the substantial accuracy of this proposition? Not one. And if no one has, or dares, *then do I challenge the whole world, on any principles of reason, or justice, or goodness, or common sense, to controvert the grand inference which I deduced therefrom*, viz., THAT, FOR A GOVERNMENT, OR PUBLIC SOCIETY, OR PRIVATE INDIVIDUALS, TO EXPEND THEIR RESOURCES IN INCULCATING ON THE MINDS OF NATIVE YOUTH, AS TRUTHS—AS ABSOLUTE OR EVEN SACRED VERITIES—WHAT THEY THEMSELVES BELIEVE, AND CANNOT BUT BELIEVE, TO BE ERRORS AND LIES, IS DEGRADING, IGNOMINIOUS, SINFUL, AND CRUEL!

These then were my *original* positions; these are my positions *still.* And out of any one of them I do again challenge the whole world to drive me by any fair weapons of argument or fact, reason or principle, justice or goodness. In settling a question involving principles of such paramount importance, to talk about deferring to the opinions of blinded multitudes, is to prattle worse than nonsense. The world is not yet so desperately depraved as to conclude, without a manly protest, that opinions are to be estimated, *not by weight or intrinsic value*, but by *number and quantity.* As one cubic inch of gold would outweigh a thousand cubic inches of froth or chaff, and in value out-balance ten thousand times ten thousand cubic inches of the latter; so ought a *single* opinion, grounded on enlightened reason and sober experience, and substantiated by the authority of Revelation, to out-weigh, both in *weight* and *worth*, *all* the opinions of *all* the blinded and superstitious multitudes in the world. As to yielding to the wishes of deluded men, so as to grant them what we know, intellectually and morally and religiously, to be *poison to their souls*, it were only an exemplification, in a way far more injurious, of the kindness of the man, who would yield to the wishes of ignorant children, when demanding a phial of tempting sulphuric acid to drink from, or a groupe of gaudy speckled snakes to play with! Verily the tender mercies of the men of expediency are cruel!

VII.—*Native Christians.*

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,

I perceive from the April No. of the *Observer* that the Missionary Conference has taken up a very important but long neglected subject. These wandering native Christians are a constant source of annoyance to the Missionaries of the mufassal. Often they practise the grossest imposition not only upon Missionaries but upon private Christians who are anxious to seize upon every opportunity to promote the interests of the Redeemer's Kingdom. They appear well for a time, but before long display their true character, involve those who undertake their support in the most unpleasant difficulties, and greatly injure the cause of Christ among the natives who become acquainted with their conduct. The Conference therefore did well to take up the subject and act upon it. I have no disposition to find any fault with the resolution they have adopted. It is good so far as it goes, but it appears to me that it does not go far enough. As it now stands it will subject the Missionaries in many instances to much trouble, and the applicant to a considerable delay and perhaps great inconvenience. Now all this would be avoided if the applicant had with him a certificate of his character, and a dismission from the communion in which he had been received with a recommendation to be received into any Christian communion that may exist where his lot may be cast.

Permit me therefore to suggest to the Conference the propriety of taking up the subject again, and adopting such regulations as will fully meet the wants of the Missionary body in all ordinary cases, should the practice of giving such certificates as abovementioned be adopted by all the Missionaries in the country it would remove a great source of trouble, and imposition. In all such cases Missionaries should of course be very careful to whom they give such certificates. It may also be necessary to adopt some rule to meet cases in which old certificates are presented. Cases may and no doubt will arise where persons, dismissed in good standing, after wandering about for a long time away from all Christian influence, may become dissipated or vicious. In cases therefore where certificates over a year old are presented, and when a perfectly satisfactory account cannot be given of the life of the applicant during this intermediate space of time, it may be found necessary to take the applicant on trial while inquiries are being made about him.

With these brief suggestions I would respectfully submit it to the Conference whether they had not better take up the

subject again, digest something like a code of rules for the regulation of Missionaries throughout the country, and then submit them to the Missionaries at every station in the form of a circular, requesting in reply a statement of their views on the subject, and whether they will agree to act according to the regulations thus submitted.

While I have the subject on hand I will venture another suggestion for the consideration of the Conference. It is whether it might not be expedient to call a convention of the Missionaries within a convenient distance of some central point for the consideration of all subjects of general interest to the Missionary body. I am aware that this will be attended with difficulties and great inconveniences, but it may be well to consider whether the interests of Zion do not call for the sacrifice necessarily connected with such a measure. Could not such a convention be held in each of the Presidencies in which each Mission at least might have one representative?

Sincerely yours,
A MISSIONARY.

VIII.—*On giving Certificates of Proficiency to students of Muhammadan Colleges.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

The following copy of a printed certificate of porficiency, given by high British functionaries to a student of the Government Muhammadan Madrussa, or College, has just come under my eye. The practice, if still continued, of granting such certificates seems most injurious to the youths and objectionable in principle—indeed so much so, that it is hoped such credentials have been discontinued (perhaps some of your correspondents can throw light upon this subject); for it is evident to every reflecting mind that the Muhammadan education given in that institution, is, as regards "the one thing needful," the knowledge of Divine truth and the service of God, calculated to pervert the mind, to rear up a class of bigots deeply imbued with moslem doctrines which pervert the truth—deny the divinity of the Saviour of the world, and brand his followers as infidels and káfirs. It must then clearly be wrong in principle to *encourage* such a pernicious education by the stimulent of certificates of proficiency. The following certificate is dated so far back as 1831, and such have been probably discontinued; but it is to be feared that encouragement in the shape of modified certificate is still given for proficiency in moslem errors. How would any man like his own son to

receive highly prized certificates for proficiency in the doctrines of Tom Paine?—or would any one be justified in encouraging by certificates the study of such doctrines? Surely not; and may not the same reasoning be applied to every other system of education distinctly opposed to divine truth?

Your obdt. servt.
A FRIEND TO THE PEOPLE.

Feb. 3, 1841.

The following is a copy of a certificate given to a student of the Muhammadan College, the date and names of examiners being here omitted.

Government Mahomedan College, Calcutta.

"We hereby certify that Molavi ———— has attended at the Mahomedan College for seven years, and studied the undermentioned branches of Mahomedan Literature, Logic, Rhetoric, Mathematics, Philosophy, Theology (!) and Law, that he has attained eminent proficiency in these studies, and that his conduct while attached to the Institution has been correct.

(Signed) ————— } *Members, Madrussa*
————— } *Committee.*

"*Fort William,*———— 1831.
(Sd.) ————, *Secretary.*"

IX.—*A Query.*

To the Editors of the Calcutta Christian Observer.

DEAR BRETHREN,

Will you kindly oblige me by inserting the following query in the *Calcutta Christian Observer.*

When a person has been excluded from a Christian church on account of his having fallen into sin, and afterwards removes to another place where he is again brought to the Saviour and in consequence applies for admission into the church there, would it be proper to receive him into its community or to refer him with suitable recommendation to the church of which he was formerly a member, for restoration, then to be dismissed to the church with which he is desirous of uniting? An answer to the above from yourselves or some of your experienced correspondents, will oblige.

Yours sincerely,
May 1, 1841. S. B.

Poetry.

LINES ON THE DEATH OF THE REV. G. B. PARSONS.

(For the Calcutta Christian Observer.)

The wild flowers of his native land
Spring not above the sod,
Whence our deplored and sainted one
Gave back his soul to God;
Yet there his dust the Saviour keeps,
While friendship seeks the spot and weeps.

It was a strange unlovely lot,
Yet one he early chose,
Far from the home of other years
His dying eyes to close,
With only one beloved one nigh
To catch the spirit's latest sigh.

And when disease had stamped his brow
With the pale seal of death;
One dearest thought his bosom stirred
And spent his latest breath,
It was that he should find a grave
Where India's stately palm-groves wave.

But was it that his native shore
Possessed no charm for him?—
Or had his memories of the past
Become by absence dim?—
From kindred and from friends estranged,
Had he become by distance changed?

Nay—nought but death's damp breath could chill
A love so pure and kind,
And still his heart as warmly beat
For those he left behind;
And thoughts of home and England still
Through every life-pulse woke a thrill.

He saw the sons of India fall,
Beneath her burning skies;
And few to bid the springs of hope
Within their bosoms rise,
To point them to an ark of rest
A dying Saviour's pitying breast.

He oft had been to mercy's stream
To gain a fresh supply,
And knew that they who thirsted there
Should drink and never die.
He longed to lead them to that fount
And all that Saviour's love recount.

He longed to see the Gospel shine
O'er that benighted land,
And guide from thence, with gentlest hand,
A small and swarthy band
To heaven's bright portals—this was why
He sought that shore to toil and die.

His race was short, and quickly done
The work he loved so well,
And we must think of him, and learn
Each rising plaint to quell.
We could not mourn so sweet a rest,
He sleeps in Jesus and is blest.

A SKETCH.

(For the Calcutta Christian Observer.)

Lord, who shall climb thy holy hill,
And, in thy presence blest,
In raiments that are spotless white,
In thy pavilion rest?
'Tis they who dedicate to God,
The morning of their youth;
And through the varying scenes of life,
Still worship him in truth.
They never with malicious words
Another will defame;
But strive, with diligence sincere,
To keep themselves from blame;
The tempting riches of this world,
Too much they will not love,
But turn away their ardent look
To gems that shine above.
And while they gaze, devotion's flame
Is kindling in the heart,
And, from the paths that leads to God,
Their feet will not depart.
They know he is of purer eyes
The faithless to endure,
And, day by day, still more they strive,
His favor to secure.
No mortal eye hath ever seen,
Nor can the mind conceive,
The happiness they shall enjoy
That in his name believe.

ANON.

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

We regret to learn that the Rev. E. Noyes is obliged to seek for the restoration of health in a more genial clime. Mr. Noyes and family left on the 30th ult. for the United States.—Rev. Mr. Leipolt of Benares will, we understand, be under the necessity of leaving India for health's sake.—Rev. J. P. Menge has been appointed to Goruckpore. Mr. and Mrs. Menge left for that station on the 31st.—From recent letters we learn that the Rev. M. Hill, accompanied by one or two laborers will leave England for India in August next. Mr. Dyer for Penang and Mr. Moffat for Africa will leave at the same time.—The Rev. W. Buyers has arrived in England. His health is not much improved by the trip: he lost one of his infant children by death on the voyage.—The Rev. W. Morton will in all probability remain some time longer in Britain. Mr. M. has been requested to write a work on Missions in connexion with Northern India.—The Rev. G. Pearce will, it is expected, return accompanied by one or two new laborers next cold season.—The Rev. R. Bayne had reached England in safety.—The Church of Scotland have appointed two Missionaries to labour at the capital of Moldavia; and three at the capital of Hungary.

2.—Rev. F. Tucker.

We have been favoured by a friend with an extract of a letter from the *Rev. F. Tucker*, dated at sea, Feb. 2, and Cape Town, Feb. 9—from which we learn with regret that his health had not materially improved. We sincerely hope that ere this the bracing influence of a European climate has restored him to his wonted health.

"*At Sea, Feb.* 2.—As to my health, I hardly know what to say—I am certainly very much better, but not well enough to attempt preaching. Our Doctor, whom we took on board at Madras, instantly began to starve and physic me—for a fortnight I was on the strictest regimen—and by the blessing of God it was very useful to me. I improved wonderfully—and seemed for a while a new being. But the week of rolling weather I have referred to, which was also damp, threw me back again, and I had once more to try the virtues of calomel, opium and castor oil. I am now much better—but the heat is too great for me still, and I do not anticipate anything like English health till I get into something like an English climate. Often and often do I think of Circular Road Chapel—but never once since I left the country have I seen reason to doubt the propriety of my departure. I am more and more confirmed in the opinion that another year in India would have been the last of my life."

"*Cape Town, Feb.* 9.—We arrived here the day before yesterday—but a single day on shore has been more than enough for me; the heat of yesterday overpowered me—and we are now, at half-past five in the morning dressing to go on board again."

3.—Singapore Monthly Missionary Prayer Meeting.

To the Editors of the Calcutta Christian Observer.

I take pleasure in giving you a brief account of the Monthly Concert of prayer held at the Mission Chapel this evening. The Rev. Mr. Dean of Bankok, Missionary to the Chinese, made some statements relative to the origin and present state of Protestant Missions in Siam, from which it appears that Bankok the present capital, which less than one hundred years ago was an uninhabited wilderness, now has a population of half a million. These are com-

posed of Chinese, three hundred thousand; Siamese, one hundred thousand, and the remainder made up of Burmese, Peguans, Malays, Cambojans, Laos, Cochin Chinese, &c. The religion is Budhism; the priesthood of the capital numbers fifteen thousand, the wats or temples one hundred. At each temple are multitudes of images of Budh, from the size of a man to those one hundred and twenty feet in length. These are built of brick or clay and gilded, and generally in a sitting, though some are in a reclining, posture. Pagodas with tall spires stand near the wats and afford at their basement a deposit for large sums of money which have been placed there for safe keeping. Catholic Missionaries have long been employed in Siam, and include among their converts most of the Cochin-Chinese, and Indo-Portuguese in the country, and latterly a number of Chinese, perhaps one hundred have embraced their faith.

Mr. Gutzlaff, the first Protestant Missionary, visited Siam about ten years ago, and baptised one Chinese Convert. In 1832 Messrs. Tomlin and Abeel went to Bankok and distributed books and remained a few months. In 1833 Rev. Mr. Jones baptised three Chinese, which have since died; and the one baptised by Mr. Gutzlaff has been excommunicated.

The Church now numbers fifteen Chinese and one Siamese, all of whom attend religious worship regularly and appear to be active and growing Christians. The Chinese boarding school is in a prosperous and encouraging condition.

There are now in Bankok ten Missionary families, five of whom are of the A. B. C. F. M., four of the American Baptist Board, and one of the Presbyterian Board.

At the close of the meeting the Rev. Mr. and Mrs. Orr, being about to return to America in consequence of ill health, took leave of their friends, and were addressed by Mr. Dean, who pledged the prayers and continued interest of his associates in behalf of those who were compelled to leave, and pointed out to them some of the difficulties and responsibilities of representing the state of the Missions and Missionaries to the Churches at home. They were reminded of the cold reception they might expect to receive from those who had been the warmest in expressions of interest when they left America, and of the great difficulty of giving to the friends at home a correct idea of the state of things in the east. This they could not expect to obtain from visitors who have passed but a few months in a place, while return Missionaries who have enjoyed an opportunity of forming an opinion from personal experience, but who in consequence of ill health are disappointed in their plans and discouraged in their prospects, are in danger of communicating their disappointment and discouragement to others. They were reminded that though absent from the heathen, they were not excluded from the Missionary band, and that their prayers and influence at home might aid the cause more than they could in person, and then were commended to the care and kindness of Him who is able to guide by his counsel and afterward receive to glory. The season was one of solemn interest and we hope may be of lasting benefit to all present.

Singapore, March 1st, 1841. PHILO.

P. S.—On the 4th instant Mr. Orr and family, with the Rev. Mr. Travelli, of the Singapore Mission, and Dr. Diver, of the Canton Mission, sailed in the "St. Paul" for Salem, U. S. A.

(From the Calcutta Christian Advocate.)

4.—THE CHARAK PUJA.

It affords us sincere satisfaction to be able to state, on the testimony of eye and ear-witnesses, that the attendance of sufferers on, and the amount of torture inflicted at, the Charak puja, were materially less in this than in previous years. The apparent number of spectators may not have much diminished, but the number of sufferers has—which is matter

for sincere gratulation; for when the puja shall merge into a mere fair or gathering of people for tamáshá, the number will doubtless be great, and that for many a year even after the horrors of the festivals shall have ceased. That which is gratifying and worthy of special regard is this, that the number of processions sent by the more wealthy was fewer this year, and the sufferers considerably diminished, while the number of those who make a trade of ridiculing the sufferings by an imitation of the cuttings and maimings were materially increased. This satire upon the barbarities of the Charak will tend to diminish its influence with the people, as they evidently enjoy the burlesque much more than the reality. Still even the amount of sufferings inflicted upon the unhappy victims this year has been enough to call forth the most earnest prayers and vigorous efforts of the humane to suppress the horrid practices of the Charak. Many doubtless have fallen sacrifices to the tortures this year, and we can class such deaths under no other head than that of murder, and we are confident that in any other country than India, where such deeds have the sanction of *religion*, they would be dealt with as such. What is the fate of a prize-fighter in Britain who destroys his fellow, or in what light is even the more aristocratic murderer, the duelist, looked upon in the eye of the law? Even those who meet with an untimely death during the barbarous pastimes of bull-baiting and the like, where they are still practised, only serve to bring down punishment on the heads of the principals. We are no advocates for the infliction of the punishment of death; we would, were it possible, abolish it once and for all crimes, except that of murder; and even then we feel confident in many instances a much severer punishment might be inflicted on the parties than a violent and ignominious death; but if extreme punishment be deserved by any, surely it is so by those who, for the gratification of the most distorted feelings of our nature, annually sacrifice many of their deluded fellow-creatures, and that under the sanction of religion.

It affords us sincere pleasure to record that the Rájá Kálikrishna Báhádar and his brother have not lent their sanction to the Charak this year, and we have the more pleasure in recording this, as in previous years we have felt it a painful duty to place them prominently before the public as among the chief supporters of the Charak. May they have many imitators in the ensuing year. Would that they and others of the influential would unite to suppress a practice which has neither the sanction of humanity, reason or the *shástras!*

There are some particulars connected with this unhallowed púját that indicate much in regard both to the genius of the religious system of which it is a part, and in regard to the present state of that system in its progress towards its dissolution.

1. The genius of Hinduism is shewn by the rites and observances of this "festival" to be of a bloody character. We remember when King George the Fourth visited Scotland, he was so struck with the contrast between a London populace meeting him without any warning, and that of Scotland all arrayed for his reception in their holiday attire, that he asked, "But where are the common people?" Surely a new comer to India having read or heard the declamations of these men who in Europe delight to show forth the praises of the "humane Hindus"—the "blood-hating people of Hindustán"—would be constrained to ask on an occasion like the Charak Pújá, "Where are the humane among the people?" Truly they all keep within doors on these days, and leave the field to be occupied by the blood-loving, inhuman people, who, after all, are in this view of the case found to constitute probably four-fifths of the whole population.

2. The self-inflicted penances of the Charak, like the similar inflictions of all false religions, indicate the feeling that is strongly implanted in the human breast, that sin must, under the government of God, be followed by punishment. As all theists acknowledge that the universally diffused persuasion of the being of a God is a sound argument for that truth, notwithstanding the different ideas that various nations and classes of men entertain regarding the nature and character of the Divine Being; so the self-tortures of the worshippers of Kálí unite with the mortifications and penances of the worshippers of the Virgin Mary, and the various forms of will-worship of the adherents of the several systems of idolatry, to testify the innate persuasion of the human family, that suffering must be the consequence of sin—that without the shedding of blood there can be no remission. And so far all is well. But the madness consists in taking the matter out of the hands of Him who alone has the right to inflict the suffering, and presumptuously dictating to the offended Judge and King what kind or degree of punishment shall be visited upon the sons of men. The advocates of "natural religion," who declaim so complacently on the simple, absolute and unconditional benevolence of God, and describe with glowing language the confidence which men naturally repose in the love of the Supreme Being, would do well to make a study of the Charak Pújá.

3. While the dark places of the earth are full of the habitations of cruelty, they are deeply stained with other base and ignoble vices. Of these perhaps cowardice and avarice are most clearly displayed by the devotees at this Pújá. *Cowardice:* for after all the sufferings endured by the devotees, at least by the swingers, is very trifling. We venture to say that the pain felt is not so great that any European of ordinary courage would for a moment think of shrinking from it, if any reasonable motive were held out for its endurance. And yet the people of this land, though animated by what is generally considered to be the most powerful of all feelings, must steep their senses in intoxication and lash up their determination to frenzy before they submit to the suffering. We do not look upon the sufferings of the devotees then as of much moment, but their effects on the admiring by-standers are as brutalising and degrading as if they were many times greater. All the paraphernalia of torture are paraded before the eyes of the multitude; every thing that can render the heart callous is exhibited to their approving and admiring gaze, and we believe no one of the ignorant Hindus leaves such an exhibition without having sunk lower in the scale of being, without having his natural feelings blunted, and himself assimilated more nearly to the savage monsters that crouch in the jungles. *Avarice.* The laudators of the "humane Hindus," those thrice-lovely disciples of the "Religion of nature," generally keep in the back-ground of their pictures, if they admit upon the canvass at all, the acknowledged fact that almost all the devotees are *hired* for the work. This is perhaps the most melancholy consideration of all. That men should be found willing to sell their blood for a trifling sum, that men should be found willing to hold out a lure to their fellow-men to do that which they bloated with luxury dare not do themselves; that the rich should so trample upon and insult whatever of good feeling may be left in the hearts of the poor, are melancholy considerations to every lover of his species.

4. Many of the old Bráhmans are loud in their lamentations that the glory of the pújá is on the wane. We are not apt to be too sanguine on these points; but certainly there is much encouragement in the fact recorded by one of the daily newspapers in this city, that the president of the Dharma Shabhá has this year refused to countenance the enormities of the pújá. We trust this is a prelude to the total abolition of

the abominable rites. Surely the time cannot be very far distant when there will be light and knowledge enough in India to dispel the gloomy darkness.

5.—Duelling.

The late ridiculous mockery of justice in the form of a trial of the Earl of Cardigan, has made the subject of duelling more the subject of discussion than in former times, and must we think have tended to render it still more despicable than it has been deemed up to the present time. That fatal duelling is murder none can doubt, and murder too of the most aggravated order. It may be called an affair of honor, or a misdemeanor, or manslaughter, or whatever custom pleases; but that it is murder when fatal cannot be doubted. Two men in the higher circles of life, well educated and intelligent, quarrel, it may be, under the influence of "generous wine," about some trifle not cognizable by the law. Had they been rough, ignorant clowns, they would have turned out on the green and ended the quarrel by blows, and their blows in the round-house; but because they are gentlemen and educated, they must sleep over the matter and deliberately proceed on the following or some other morning, sometimes long after the affair has happened, to fire at each other with loaded pistols—in fear of detection as in violation of the law—and should the one slay his neighbour, he is obliged to flee until "the affair has blown over." Would the affair ever blow over were it a poor man? Well a man is killed and a family is plunged into the deepest grief, and a soul sent into the presence of its Maker with all its sins and that of intended murder upon it. The court of *honor* alone is gratified, while the formidable monster dares to show his face in society, and may be he is called upon to sit as a judge on the conduct of others; nay he stalks about with the proud distinction of "having killed his man." To us it is indeed astonishing that this practice should have been so long endured. For the midnight assassin and the bandit the laws are strong; but in what in their effects do these differ from duelling? Only in this generally, that the murderers are of the higher orders, and hence is their crime the more deep, for they ought to know better, and set a better example to the poor and less educated.

The Attorney General said that Lord Cardigan had not committed any great sin? No, it is because it is the sin of great people. The only man in the house of peers who appears to have acted with courage and in truth was the Marquis of Cleveland, who in the memorable expression, "Not guilty *legally* upon my honor," did well define and manfully declare the difference between the moral turpitude of duelling, and the miserable quirk of the law by which the noble "prisoner at the bar" was acquitted. The feelings which obtains in those circles in which duelling is practised is most extraordinary. A man is called out, if he does not go he is "cut" by all and posted as a coward and insulted through life. If he goes out he is subject to the law:—the tread-mill and Norfolk island stare him in the face. If he be a Military man, he will assuredly be cut for not fighting, and tried for so doing. This is a pleasant dilemma. But what saith God? Thou shalt not kill. He that sheddeth man's blood, by man shall his blood be shed. Thou shalt love thy neighbour as thyself.

6.—Temperance Society.

Calcutta now has its own Temperance Society. On Friday April 23, a Meeting was held at the Town Hall for the purpose of forming a Society for the promotion of Temperance in this city. The Ven'ble the Archdeacon presided. He stated that the Bishop regretted his inability to

attend, owing to indisposition, and wished the Archdeacon to state that he most fully approved the objects of the Society, and would do all in his power to forward its interests. He was convinced of the necessity there was for such an institution from his experience both in England and India. His Lordship accepted the office of patron to the Institution. The Meeting was addressed by Rev. Dr. Duff, Rev. Messrs. Boaz, Gogerly, Evans, Dr. Corbyn, Col. Powney and Lieut. Butler. The speech of Dr. Duff was one of the most eloquent expositions of the principles of Temperance Societies to which we ever remember to have listened; and most heartily was it responded to by the audience. We trust the Society will give it a permanent form. The attendance was not so large as we could have wished, and what is more to be regretted, was the deficiency of many of the clergy and others who usually take part in our religious Societies. The Meeting was one of the most spirited we have attended for a long time in Calcutta, and will, we doubt not, give an impulse to the Society which will cause it to prosper, notwithstanding the lukewarmness of some, the opposition of others, and the sneers of many. The attempt to form a Temperance Society has, as might have been expected, called forth the satire and ridicule of some, and the carping criticisms of others; but we trust the friends of the Society will move on, heedless of the silly quirks and drivelling lampoons of those who have found out that, as the theatre in Calcutta is the custos morum of the city, so there is no need for such an institution as a Temperance Society. Verily, were it not for the police, and the dust, and the Cooly Trade and the Charak púja, we should imagine ourselves in some Utopia. We do not regret to find the same opposition offered to the Calcutta Society which was originally urged against similar Institutions in Britain and America, at their commencement. This very opposition will infuse life into the operations of the Society, and should it be productive of similar fruits we shall have no occasion to regret its existence.

7.—London Missionary Society.

We regret to learn from a London *Patriot*, kindly forwarded to us by a friend, that the London Missionary Society at the close of the year had a deficiency in its funds of £30,000. This excess of expenditure over the income had arisen, it would appear, from the increase of its laborers and stations, owing to the increasing demands made upon the Directors by extensive fields of usefulness having opened to them in the providence of God, which they could not refuse to occupy without being chargeable with a want of faith in the promises of God. In 1833, the number of Missionaries was 350; in 1840, 670—nearly double. The income of the Society had not kept pace with these increased operations. The consequence has been that the Directors have felt it their duty to place the whole matter before their constituents with a view to obtain their suffrages as to the continuance of their present operations, their retrenchment or increase; for not only had they thus extended their efforts, but the claims yet made upon them both from old stations and new fields were both numerous and strong. To ascertain the actual state of feeling on the part of the subscribers, meetings have been held in different districts in the metropolis, and were to be held throughout the country. About £3000 had been raised in London towards meeting the exigency. To us this is matter of regret, although we indulge the hope that out of this apparently discouraging circumstance permanent good will arise. The Church will, we trust, be made to feel, that while the Providence of God has been opening wide doors and effectual for her, she has provided neither men nor means adequate to the wants of the available parts of the heathen world. We shall be happy to forward any donations to the

Society in its present exigency, and we do trust that India will not be behind in showing her sympathy with the manner in which the Directors of the Society have in the exercise of faith attempted great things for God and the world.

8.—The Monthly Missionary Prayer Meeting,

Was held at the Circular Road Chapel on Monday evening the 3rd ultimo. The address was delivered by the Rev. T. Smith;—subject—The design of God in the continued permission of heathenism. This was variously stated, as for the trial of faith, calling forth of energy, development of character, and that in the end the triumph might be more marked and complete. The devotional exercises were conducted by the Rev. Messrs. Thomas and Wenger.

9.—Suicide.

One of the most melancholy suicides with which it has ever been our lot to become acquainted, has happened during the past week. *Capt. Cox* of the invalids blew out his brains in the most deliberate manner last Friday evening after his return from the theatre. Our contemporaries have been discussing the sanity or insanity of the unfortunate man. He to the last labored to prove his sanity, and as far as the evidence goes, firmly, we think, established his point. We have no desire to offer one word which might add to the distress of the friends of the miserable man; but it were a lack of duty in a *Christian Advocate* not to point out the tendency of those principles which Capt. Cox appears to have entertained. In his letters written immediately before his death he says, that he deemed it right in a man to take away his life when it became a burden to him, and in the most unhappy manner sneers at the Holy Scriptures, calling a passage from the sacred writings "a wise saw" and the book itself "a certain big book." He desires no Christian burial, nor that any fees should be paid to the parson, &c. He cannot, he says, believe any thing of which he has not proof or probability. These sentiments he held for years and they led him, he says, to this conclusion,—that he had a right to take away life when it became a burden to him. Now confident we are that the tendency of such doctrines must be evident, without the melancholy occurrence which has called forth these remarks. If a man has a right to take his own life when it is a burden, what is to prevent him from taking his neighbour's on the same principle, when it shall be distasteful to him that his neighbour should live?—and if a man will believe nothing but that of which he has proof, or which can be fully explained, he is himself the greatest of all wonders and monstrosities; for he must and does every day act upon principles the data of which cannot be demonstrated or known beyond probability. The principles entertained by the unfortunate man, wherever they have obtained an ascendancy, have never failed to produce the most lamentable consequences, and were they to obtain a general influence must end in the total disruption of society. We believe it was not insanity which led to the melancholy catastrophe, but a want of belief in the truth of God's word, which, with its promises and hopes, is the only true antidote against the evils and sorrows to which mankind are subject. He that believeth therein shall never be moved.

10.—Missions—Local Societies—State of Feeling.

We have before us, the First Report of the *Orissa Baptist Mission*, and also of the *Agra Missionary Society*. Similar reports of branch or independent Missions have reached us from other stations during the year. We hail this new order of things with feelings of the liveliest satisfac-

tion. It is indeed gratifying to find even after the labors of half a century, the Church so rooted in the affections of Christian people as to be enabled to give in her report of what the Lord hath enabled her to do through their instrumentality toward the defence of the faith and the conversion of the heathen. It is not less pleasing to find her relating the story of her success in the conversion of heathens, musalmáns, and papists; and of the willingness exhibited by those reclaimed brethren to maintain according to (yea beyond) their ability, the ordinances of God in the midst of the heathen. This is indeed cheering, it is full of hope. We are aware that it is not sufficient to satisfy the cravings of the Church in Christian lands, nor would we wish that it should; but still it holds out a most animating prospect to that Church, that India shall, in imitation of *Polynesia* and the *West Indies*, support not only her own Missions, but aid in sending forth laborers into less favored spots. The matter for serious consideration on the part of those who have the conduct of these early manifestations of Christian energy in India ought to be, how they can best give such a turn to the present state of things as shall issue in a large and stable amount of fruit to God's glory in future years. The means which, under God, will tend to promote the interests and stability of the Church, is to impress upon the people the necessity and duty of supporting their own Churches and of carrying on Missionary operations in this land without foreign aid. We refer not merely to Native Christian Churches, but to *the Church* as a whole: but in order to effect this there must be a much deeper sympathy between the Missionary cause and the Christian church. There must be more *knowledge* of what is actually needed and doing in the Missionary field. Many people at home are actually better acquainted with Indian Missions than the churches of this country. May it not be said, we speak this to our own shame. A deep *feeling* of responsibility in this great work must be felt by all—all must be impressed with the fact that they are witnesses for God, and should be in their circle Missionaries for Christ. There must be no looking (even by any class of ecclesiastics) on Mission work as if it were an inferior, menial occupation. No; every man, whether Bishop or Deacon, Chaplain or Layman, must feel that the work of Missions is his work. We must feel so intensely in this matter that we shall do more than offer a cold prayer for success, or render the shadow of our substance to God, or labor by proxy in fields white to the harvest. We must know and feel and do more, and have a more complete sympathy with the Native churches before we can expect in India to compete with the churches in the West Indies and Polynesia. We sincerely hope that the reports of the Societies to which we have referred are but the heralds of many similar institutions, yea of more flourishing and successful associations. We have neither time nor space to enter into the details of these several local Missions; but we can commend to the prayers and aid of our brethren throughout the land the *Orissa, Agra, Tuvoy*, and other similar Societies, and we trust they will meet with a success equal to their most sanguine hopes.

11.—PARENTAL ACADEMY.

The 11th Report of the Parental Academy is before us. We find that the number of pupils has been somewhat reduced during the year, and that the expenditure has for many years exceeded the income. The Institution has in consequence been long struggling with a debt, which if not speedily removed, must be fatal to its existence. This debt has ever been a complete incubus on the energy of the Society; it has materially marred its usefulness and thrown a damp over the zeal of its warmest supporters. We trust the time has arrived when the friends of educa-

tion will come forward and assist in liquidating the debt, and in placing the Institution upon such a footing as shall enable it to compete with institutions not so encumbered, and possessing means the most ample, to afford a most liberal education at the lowest rates, provided always the tenets of Popery are taught and enforced, both by precept and example. The *Parental Academy* was founded for the special benefit of the East Indian community, and much of the debt has been contracted by an excess of kindness on the part of the managers towards the less opulent of that class, or in educating and providing for the orphan and destitute. Would, however, that all the defalcations in payment could be merged under this charitable head. Many we fear are attached to names who ought to render every assistance to an institution which has been useful, and may be still more so, in guiding the youth of this city into the ways of virtue and truth. We put it to every Protestant parent, and to every friend of true religion, whether at this moment, when *popery* is using every art to seduce the affections of parents and children from the truth by scholastic allurements,—we put it to all whether an institution in which the blessed Bible is fully taught and explained, shall be permitted to languish,—an institution, too, most Catholic in its principles and practice, and moreover one that deserves well of Society for what it has done. Many have been the murmurs and complaints anent the management of the school; let but the public afford the managers means ample for the efficient discharge of their office, and we doubt not but the Parental Academy will stand out equal to any of the scholastic institutions in the city. It is within our own knowledge, and we state it without for a moment wishing to cast the slightest shade of reproach upon other Protestant seminaries, that we have seldom known an institution equal in numbers, in which the pupils have had such a thorough knowledge of the truths of our holy faith; and this we think urges a strong claim on parents on behalf of the school, for it is one of the greatest boons which can be conferred on a child, to train it up in the way it should go, that when he his old he may not depart from it. This we believe is done by the excellent Secretary, Mr. Byrne, with all the diligence of a parent and friend. With one word, equally to the managers and teachers of the Institution, we commend it to the best feelings of the community:—Mark the deep interest taken by all interested in its welfare to attach the pupils to the system of error taught in St. Xavier's College, and learn of them how to win and fasten around the tree of life the first thoughts of the mind. "The men of this world are wiser in their generation than the children of light."

12.—The Theatre.

The seductive influence of theatricals and the reformed or improved character which their advocates have assumed for them in Calcutta, render it imperative on all who seek the religious welfare of the people to state in what estimate such exhibitions have been held by many of the wisest and best of our race. This at least is the duty of those who believe they are in any shape evils, and in every case evils which must and will increase as they are repeated or become common. One of the Judges of the Supreme Court, at the dinner in celebration of the opening of the Calcutta theatre, said that the theatre was the *custos morum* of the city. Since that the caterers for the public in theatricals have in deference to the opinions of a press advocating theatricals, withdrawn one piece on account of the anti-*custos morum* of some of its allusions. We of course cannot be judges in this matter, but surely play-loving critics must be allowed to know what is correct even to the ears of those who think the theatre the keeper of public morals. In offering the following remarks we have not touched on the characters of those who exhibit. We have

merely confined ourselves to the opinion entertained by wise and good men on the influence of the stage itself, both on the actors and the audience, where it has been allowed to have its full and legitimate sway. The evils attendant on theatricals may not in every instance be equally manifest. Sometimes the state of society, and at other times the condition of the parties engaged will be a check on the evils; but when or wherever a theatre is thrown open as a matter of profit and loss, (although in every case, whether private or public the principle is one,) sooner or later it will attach to it those evils which have been the bane of theatres and of their abettors wherever they have existed. Formerly the advocates of theatricals made them a means of informing the intellect. This at least must have ceased for sometime past, if we are to believe the statements of those who are pleaders for what is called the legitimate drama. They state that the patent theatres have become mere houses for spectacle and buffoonery; and we learn from a slight discussion in the public prints here a few days ago, that light farces and broad fun are more acceptable here to the play-going public than the intellectual productions of the legitimate dramatists; in fact, that it is at this moment what it has ever been esteemed by the following witnesses, ranging over a large period of time, and comprising names which will not otherwise be suspected of being righteous overmuch,—such for instance as *Ovid* and *Juvenal;* and some of whom can scarcely be classed with the *canting hypocrites and saints of the Christian Church*, such as *Plato* and *Aristotle, Pompey* and *Livy,* and one at least an unsolicited witness but not on that account the less true and welcome, *Mrs. Butler!* It may be easy for some poor miserable slave to the system, who seeks to efface misery by its excitements, or who endeavours to obtain a smile at the expense of his more merry companions, to pen a paragraph of contemptible sarcasm, and to ridicule the sentiments of the wisest and the best; but such a one may remember the observation of the poor Christian to the boasting infidel, who said he could destroy in one day what it had cost Christ and his Apostles and his whole Church eighteen hundred years to build; upon which the poor man replied, that a fool might easily destroy what it was not in his power either to make or repair. So is it more easy to ridicule truth than to meet it, more easy to parry its thrusts with a pun than to bear them on the shield, and more easy to turn away the convictions of those who are induced to think seriously on the matter by creating a smile at the expense of truth, by caricaturing either it or its advocates, than to meet the statement with calm and deliberate argument. Whatever may be the course pursued by the advocates of theatricals, we address ourselves to those who have not yet drank so deep of the intoxicating stream as to be deaf to the intreaties of friendship, or blind to the opinions of those who are admitted on all hands to have been the friends of their species.

Theatricals were first known at *Athens*, and yet in that celebrated city they were soon prohibited by public authority as injurious to the welfare of the state. Two of the most eminent philosophers of Greece speak fully against them. *Plato* says, "Plays raise the passions and pervert the use of them, and of consequence are dangerous to morality." *Aristotle* says, "The seeing of comedies ought to be forbidden to young people until age and discipline have made them proof against debauchery:" and yet it is to the plays of the Greeks we are directed for the finest specimens of theatrical composition. The Romans had as great a dread of the theatre. No public theatre was allowed for a long time to stand more than a certain number of days. One built by M. Suavera costing upwards of nine millions of rupees was almost immediately taken down by public edict. *Pompey* the great was the first who had sufficient in-

fluence to prevent a theatre from being taken down. *Tacitus*, speaking on this subject, says, "the German women were guarded against danger and preserved in their purity by having no play-houses among them;" and *Ovid*, in a grave work addressed to *Augustus*, advises the suppression of theatres as a grand scene of corruption; and *Guevera* says, that a wise prince or emperor was known by his banishing all players and jesters from his presence, and that a vicious prince was distinguished by an opposite course of conduct. Many of the Emperors even spoke of the scenes of the stage as "unbecoming exercises and effeminate arts which very much corrupted and disgraced the state, and were seminaries of all vices and intolerable mischief in the common wealth." Seneca the moralist, says, "Nothing is so destructive of good manners or morals as attendance on the stage." Livy, the celebrated historian, refers to this subject thrice, and thus speaks of it: "It commenced with the design of aiding in the worship of the gods, i. e. demons;" again, "It is a folly which has grown to the height of madness;" and again, that its purpose was "to aid superstition." St. Augustine agrees with *Livy* as to its origin and uses. Juvenal says that "a man could not find one chaste woman whom he might safely love as his wife in all the play-house, and that all who frequent stage-plays are infamous, and forfeit their good names." So much for the testimony of heathens. A Christian Judge of the Supreme Court in the nineteenth century says, that the theatre is the keeper of public morals. Plato, Aristotle, Tacitus, Livy, and other heathen philosophers say, that it is the source of misery, shame and disgrace. We qoute the following as it regards Christians from an essay recently published in America on this subject.

"That Christians ought not, in the judgment of good men of past days, to attend theatres, is very clear. A celebrated American said many years ago: 'For many ages there was no debate on it at all. There were players, but they did not pretend to be Christians themselves, and they had neither countenance nor support from any who did.' In the apostolic constitutions, stage-players and actors are enumerated among those who are not to be admitted to baptism. All the ancient forms of baptism, written after the apostolic constitutions, required a renunciation of all such things. Individual writers have also from the early ages of Christianity borne a decided testimony on this subject. Cyprian says: 'The scripture hath everlastingly condemned all sorts of such spectacles and stage-plays.' In another place he styles theatres 'the stews of public chastity, the mastership of obscenity, which teach those sins in public. It is not lawful for faithful Christians, yea, it is altogether unlawful to be present at these plays.' Elsewhere he says: 'She that perchance comes a chaste woman to the play, goes away with stained chastity.' Tertullian says that 'the heathen did chiefly discern who were infidels and who Christians, by the latter abandoning all stage-plays.' In another place he says: 'We (Christians) renounce your spectacles and stage-plays—we have nothing at all to do with the fury of your circus, and the dishonesty of the theatre—we come not to your plays.' In another place he says: 'We who compute our nobility not by blood, but by our manners, do with good reason renounce your sinful pleasures, pomps and spectacles, whose original with respect to their sacredness, and whose pernicious allurements to sin, we both alike condemn. For in your *Circensian* games, who can but abhor the madness of the people clamoring on different sides? And as for your *gladiatorian* diversions, who can sit with ease in that school of murder? And for your theatres, there also the extravagance is not less, but the lewdness longer. For one while the mimic either recites adulteries or exhibits them; another while the lascivious actor plays the gallant and kindles the passion he feigns. He

likewise vilifies your gods by personating their rapes, sighs and discords. And so by a well-dissembled sorrow and hypocritical gestures, he sets you a crying to the life. Thus are you mad upon murder in good earnest, and yet, forsooth, cannot bear it in fable without a tear.' Clemens Alexandrinus calls 'stage-plays, comedies, and amorous songs, teachers of adulteries and defilers of men's ears with fornications;' and says: 'Not only the use, the sight, the hearing, but the very memory of stage-plays should be abolished.' In another place he directs Christian youths 'not to permit their pedagogues to lead them to plays or theatres, because they are the occasion of lewdness, and wicked counsel is plotted at them.' How much like the modern theatre, 'wicked counsel is plotted there,' such as is peculiarly dangerous to young men! Origen says: 'Christians must not lift up their eyes to stage-plays, the pleasurable delights of polluted eyes.' Lactantius says: 'These interludes with which men are delighted, and which they willingly attend, are wholly to be abolished from among us, because they are the greatest instigations to vice, and the most powerful instruments to corrupt men's minds.' Gregory Nazianzen calls 'stage-players the servants of lewdness, and stage-plays the dishonorable unseemly instructions of lascivious men, who repute nothing filthy but modesty.' He also calls 'play-houses the lascivious shops of all filthiness and impurity.' Ambrose calls 'stage-plays spectacles of vanity,' and exhorts 'Christians to turn away from them.' Augustine says that 'stage-plays are the subverters of goodness and honesty, the destroyers of all modesty and chastity, the arts of mischievous villanies which even modest pagans did blush to behold.' In another place he calls them 'the cages of uncleanness, the public profession of wickedness.' Epiphanius says: 'that the catholic and apostolic church doth reprobate and forbid all theatres, stage-plays, and all such like heathenish practices.' Chrysostom says: 'I wish the theatres and play-houses were all thrown down, though as to us (Christians) they lay desolate and ruined long ago.' 'Nothing,' says he, 'brings the oracles and ordinances of God into such contempt as admiring and attending stage-plays. Neither sacraments, nor other ordinances of God, will do a man any good, so long as he frequents stage-plays.' Bernard says: 'All true soldiers of Jesus Christ abominate and reject all dicing and stage-plays, as vanities and false frenzies.' These testimonies of individuals are fully corroborated by the ancient synods or councils, which did often prohibit, condemn and reprobate, all sorts of stage-plays; and appoint to excommunication from the visible church all who attended them. The Eliberine council in Spain, in A. D. 305, the council at Arles in France, in A.D. 314, the council held in the same place, in A. D. 326, the third council of Carthage, in A. D. 397, the council of Hippo, in A. D. 393, the great African council in A. D. 408, the great council at Constantinople, in A. D. 680, and the great council in the same place, in A. D. 692, did severally and solemnly condemn every thing belonging to theatrical exhibitions of every description.

"Modern divines and synods have been as little divided on this matter as on any other subject of Christian practice. Let a few men speak for themselves. Archbishop Usher says; 'Stage-plays offend against the seventh commandment in many ways together—in the abuse of apparel, tongue, eyes, countenance, gestures, and almost all parts of the body; therefore they that go to see such sights, and hear such words, show their neglect of Christian duty, and their carelessness in sinning, whereas they willingly commit themselves to the snare of the devil.' Bishop Collier says; 'Nothing has been done more to debauch the age in which we live than the stage-poets and the play-house.' Archbishop Tillotson says: 'The play-house is the *devil's chapel*, a *nursery* of *licentiousness*

and *vice;* a recreation which ought not to be allowed among a civilized, much less a Christian people." Andrew Fuller says: 'the introduction of so large a portion of heathen mythology into the songs and other entertainments of the stage, sufficiently shows the bias of people's hearts. The house of God gives them no pleasure; but the resurrection of the obscenities, intrigues and bacchanalian revels of the old heathens, afford them exquisite delight.' The synod held at Rochelle, in A. D. 1571, unanimously voted that 'Congregations shall be admonished by their ministers seriously to reprehend and suppress, all dances, mummeries and interludes; and it shall not be lawful for any Christian to act or be present at any comedies, tragedies, plays, interludes, or any other such sports, either in public or in private chambers, considering that they have always been opposed, condemned and suppressed, in and by the church, as bringing along with them the corruption of good manners, especially when the holy scripture is profaned, which is not delivered to be acted or played, but only to be preached.' The Westminster Assembly numbers among the violations of the seventh commandment 'all unclean imaginations, thoughts, purposes, and affections, all corrupt or filthy communications, or listening thereto, immodest apparel, unchaste company, lascivious songs, books, pictures, dancings, stage-plays, and all other provocations to, or acts of uncleanness, either in ourselves or others.' But not only have the ancient heathens and the divines and councils of the church in every age condemned these things. All classes of moderns have borne their testimony in the same way. Dymond says: 'The night of a play is the harvest-time of iniquity where the profligate and the sensual put in their sickles and reap.' Sir John Hawkins, the biographer of Dr. Johnson, and an infidel, observes: 'Although it is said of plays that they teach morality; and of the stage that it is the mirror of human life, these assertions are mere declamation, and have no foundation in truth or experience. On the contrary a play-house and the regions about it are the very hot-beds of vice.' Lord Kaimes, a skeptic, says: 'It requires not time nor much thought to discover the poisonous influence of such plays, where the chief characters are decked out with every vice in fashion, however gross, and where their deformities are carefully disguised under the embellishments of wit, sprightliness and good humor.' Dr. Johnson, speaking of Collier's view of the immorality and profaneness of the English stage, says: 'The wise and the pious caught the alarm, and the nation wondered that it had suffered irreligion and licentiousness to be openly taught at the public charge.' Dryden, a Catholic, acknowledged the propriety of Collier's remarks, and published his repentance for the licentiousness with which he himself had written. Rousseau, the infidel, has said some things I would not dare to say, viz. 'It is impossible that an establishment (a theatre at Geneva) so contrary to our ancient manners can be generally applauded. How many generous citizens will see with indignation this monument of luxury and effeminacy raise itself upon our ancient simplicity! Where is the imprudent mother that would dare to carry her daughter to this dangerous school? And what respectable woman would not think herself dishonored in going there!'

"In Congress October 12th, 1778: 'Whereas, true religion and good morals, are the only solid foundation of public liberty and happiness: *Resolved*, that it be, and it is hereby earnestly recommended to the several States to take the most effectual means for the encouragement thereof, and for the suppressing of *Theatrical entertainments*, horse-racing, gaming, and such other diversions, as are productive of idleness, dissipation, and a general depravity of principles and manners.'

Extract from the minutes.

(Signed) 'CHAS. THOMSON, Sect.'

"Are not these testimonies conclusive on the great subject under discussion? Need they be more numerous? Could they be more pointed and absolute?

"But we wish to adduce a few testimonies as to the effect of stage-plays on those who are most affected by them. It will readily be observed that reference is had to the players themselves. Tertullian says: 'The heathens themselves marked actors and stage-players with infamy, and excluded them from all honors and dignity.' Augustine says: Men reject from the advantages of good society, and from all honors, the actors of the poetic fables and stage-players.' Rousseau says: 'In all countries the profession of a player is dishonorable, and those who exercise it are every where contemned.' Witherspoon says: 'Even those who are fondest of theatrical amusements, do yet notwithstanding esteem the employment of players a mean and sordid profession. Their character has been infamous in all ages, just a living copy of that vanity, obscenity and impiety, which is to be found in the pieces which they represent.' Thus also a French writer of some note during the reign of wickedness in that land, near the close of the last century, says: 'It must appear very surprising, that even down to the expiration of the French monarchy, there was a character of disgrace affixed to the profession of a player, especially when compared with the kindred profession of preacher or pleader.' This same language was used in lamentation by one of our oldest journals forty years ago. A modern writer asks a question which each man can answer or not at his pleasure: 'Is there any family of rank or high standing that would not feel degraded by a marriage alliance with a stage-player?' Wilberforce says: 'It is an undeniable fact, for the truth of which we may safely appeal to every age and nation, that the situation of the performers, particularly those of the female sex, is remarkably unfavorable to the maintenance and growth of the religious and moral principle, and of course highly dangerous to their eternal interests.' Dymond says: 'If I take my seat in the theatre, I have paid three or four shillings as an inducement to a number of persons to subject their principles to extreme danger—and the defence which I make is, that I am amused by it. Now we affirm that this defence is invalid.' Even the famous Mrs. Frances Ann Butler—known as Miss Fanny Kemble—says, in her journal: 'Acting is the very lowest of the arts'....'I acted like a wretch of course; how could I do otherwise'...'What a mass of wretched mumming mimickry acting is'...'How I do loathe my most impotent and unpoetical craft.' Surely a late poet was fully justified when he said:

> 'The theatre was, from the very first,
> The favorite haunt of sin, though honest men,
> Some very honest, wise and worthy men,
> Maintained it might be turned to good account:
> And so perhaps it might, but never was,
> From first to last it was an evil place.'

"All these testimonies, gathered from pagans, infidels, Christians, laity, clergy, poets, statesmen, historians, philosophers, councils, and our national congress, have been presented for the purpose of showing what these entertainments have been in every age, as they have been regularly handed down to us, and for the purpose of developing in a satisfactory manner the peculiar vices which are thus nourished."

What a different testimony is this to that of the learned judge before reverted to, and yet it is the testimony of some of the noblest of our race—men whose good names and better deeds live, while the very names and deeds of those who doubtlessly lampooned them to admiring audiences are entirely blotted out.