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Established, June, 1832.

NEW SERIES, VOL. II. No. 21.—OLD SERIES, VOL. X. No. 112.

THE
CALCUTTA
CHRISTIAN OBSERVER.

SEPTEMBER, 1841.

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

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

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

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

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

EDITORIAL NOTICES.

We regret to state that owing to the indisposition of the Reviewer of the works on *Puseyism* the continuation of the paper is unavoidably postponed until next month, when (D. V.) it will appear.

JUNIOR, we regret to say, is inadmissible. His paper is left with the publisher.

The paper of a LOVER OF TRUTH has been sent according to his request.

D. M. has just come to hand.

All communications must be Post-paid and addressed to the Editors or Publisher.

The Monthly Missionary Prayer Meeting will (D. V.) be held on Monday evening, the 6th instant, at the Union Chapel, Dharamtala; service to commence at *half-past seven* o'clock.

The Committee of the Christian Tract and Book Society will meet (D. V.) for the despatch of business on Tuesday morning, the 14th instant, at the Union Chapel House, Dharamtala.

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

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

The Committee of the Bible Association meet on the last Friday of the month at the Old Church Rooms, at $\frac{1}{2}$ past 7 o'clock in the evening.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. II. No. 21.—OLD SERIES, VOL. X. No. 112.

SEPTEMBER, 1841.

I.—Prospectus of a Christian Landholders' Society.

In the presidency of Bengal, the Christian Native churches are composed of persons, whose income bears no higher proportion to that of other parties in India, than the wages of mechanics in England do to the profits of merchants and incomes of landed proprietors.

Men of respectability in property, when they have become Christians, have been baptized and sunk into the same grade and lived upon the same pittance as other converts.

By a regulation of Lord William Bentinck the law which, when a Hindu transgressed the rules of *caste* and apostatized from idolatry, transferred his patrimony to the next of kin, has been neutralized; but against the convert to Christianity such are the combinations and hostility of bráhmans and idolatrous relatives that he has no prospect, except by ruinous litigation, of recovering his estate, and if by these means he be successful, he enters upon his property as a bankrupt*.

In Calcutta, Serampore, Cutwa, Bírbum, Burdwan, and Berhampur, most of the native converts, I believe, derive

* A few months before I left India, a young man said to me,—“ I desire to be baptized, but in that case can any of my relatives seize upon my property ?” To give him an answer on which he could rely; I addressed the judge of the district, and inquired if the Regulation of Lord William Bentinck could secure the possessions of the youth. The Judge replied, That the feelings and the prejudices, &c. of the Hindus were such that every artifice to which his relatives could resort would be used against him, and rather than enter upon litigation, he would advise the person to sell his property before his desire for baptism could be known.

Hingham Misser, a native of Monghyr, was by violence ejected from his house and lands. He litigated the affair in several courts. I found him at Moorshedabad a walking skeleton: by the kindness of friends I cancelled his few debts and sent him to Monghyr, but the work of persecution was complete,—the famished martyr lived only a week after his arrival at Monghyr.

their employment and support wholly or partially from resources provided by the missionaries, whose liberality and ingenuity have been taxed to the utmost to protect and support their Native Christian brethren*.

I have not yet heard of a Native church able to pay its own Christian school-master, or catechist, or a Native preacher. If therefore other means than those now in operation be not devised, the Native churches in Bengal must continue to depend upon societies in Britain; which societies, whilst in expending their funds in the support of these churches, cannot extend their operations as they would, if liberated from such an incubus, the continuance of which must not be permitted to interfere with the general spread of divine truth. Means are required whether missionary, semi-missionary, or by what name soever they may be designated, which shall render these churches independent of foreign aid. Could these means be devised, the churches in Bengal would become self-supported, and might expand their influence and numbers to an indefinite extent, whereas now they can do so only to the limits of foreign aid, and every new church calls for assistance either from the missionary or the British public. The children now growing up among them cannot, as things now are, rise above the condition of their parents. One account says 11-12th of the population of India, another account states 9-10th are in this abject state.

There are in Mission stations and in other Asylums perhaps 3000 orphans, who in seven years will be men and women. Thrown upon their own resources, or distributed as domestics among the civil, military, and mercantile communities, they cannot be influential as a body. They cannot all be made school-masters and catechists, and not being possessed of that moral stamina which characterises the European Christian, it may be feared they will sink into practices of cunning, fraud and lying; and that possessing the name of Christians, they will become a dishonor and blot upon Christianity.

Speaking in general terms, India has no middle classes†. The rich and the poor, with a fraction of the population in

* Delicacy prevents me from giving the name of a most indefatigable missionary who has for seven years been struggling with debt incurred solely by devising means to support the native members of his church.

† The wealth of India is divided between the zemindar, the merchant, and the usurer. The zemindar under the native Government was a tax-gatherer. The East India Company in 1793 constituted him a landed proprietor, with hereditary possession subject to a land-tax.

Should the zemindar fail to pay this land-tax he forfeits his right of possession, and the Government transfer the estate by public auction to the highest bidders. The amount realized by the sale passes in the exchequer; should the

towns and cities, compose her inhabitants. The peasantry of India strive (each man for himself) by just and unjust measures to feed their starving families. The injustice of supplanting or over-reaching another, never seems to enter into the calculations of the ryot. His poverty drives him to expedients which make him shudder at the idea of a future state, though sometimes he stifles conscience by believing that fate has placed him in circumstances which sanction crime and violence.

The amount realized by zemindars is upon a fair average double that of the Government land tax*, an enormous per-

price thus given exceed the arrears of revenue, the surplus is handed over to the former zemindar, if less the deficiency is regarded as irrecoverable, unless the zemindar have other property from which it can be realized. It is obvious, therefore that Government has never cancelled its right in the soil, and has transferred nothing beyond the authority to collect the revenue. This authority gives the right of occupancy to the zemindar, and constitutes him lord of the estate. The demand in the shape of rent extends to the utmost capabilities of the soil. By Regulation viii. of 1819. A new proprietor is under no obligation to abide by the leases of his predecessors: hence the ryot has no security in his tenure.

Transfer of land may be made by one zemindar to another; but they are made most frequently by Government for defalcation of revenue. Transfers are frequently obtained for the amount of two years' revenue and sometimes one year's revenue.

I consider the zemindar to be the greatest extortioner in India, and that little difficulty would be required to trace up to him the calamities of the country.

The merchants are generally wealthy, shrewd speculators and know well how to avail themselves of the necessities of the cultivator. The usurer, as his name indicates, lives by the improvidence and emergencies of the borrower. The number of usurers is not small. A writer observes that India is (as the *Friend of India* has pithily said), a nation of debtors and usurers. The rate of interest ranges between 12 and 75 per cent.; 40 and 60 per cent. are perhaps the ordinary rates of interest paid by the ryot.

"The case of the borrower becomes more grievous by the law of hereditary liability to debt, by which the son of an insolvent father or grandfather may be sued for his parents' debts, and by which many are born to desperate debt, and by consequence to desperate courses. The poorer classes composed of the ryot, artizan, day-labourers, porters, with many others, form an overwhelming majority of the population. The ryot in his impoverished circumstances can afford so small a price for agricultural and other implements that the artizan toils almost night and day in order to live; and has resource to the same duplicity and fraud to help out his necessities as the ryot. All may be considered whether ryot, artizan, mechanic, or labourer, as being in debt to the extent of one year's labour.

* The landholder's profits had remained concealed but for a regulation by which the Government becomes the guardian of all wealthy manors, and therefore takes charge of the estates until they obtain their majority.

The Government had charge of estates in fifteen zillahs belonging to minors.	
The rental of these estates was	rupees, 11,76,076
The Government revenue,	5,74,424
The profits of the zemindars,	6,01,652

centage for the privilege of collecting the Government revenue. Such an income would be supposed more than sufficient to keep them in luxury, but their household establishment (and most frequently two establishments, one in Calcutta, and the other upon their zemindary) their profligacy in expenditure to keep up their dignity, and more than all their gambling propensities, bring them to the limits of their income, so that like the leech, they are never satisfied; indeed they seldom have a reserve for extraordinary occasions, such as annual feasts to their idols, funeral and marriage ceremonies. To meet these (I have it on the authority of one who offered to produce witnesses for my satisfaction) it is usual to send round to their ryots for presents. What the meaning of presents is, the poor ryot well knows. To refuse these requests (demands in the shape of requests) would subject him to larger exactions in the landholders' power*.

Their funerals cost immense sums—10, 15, 20,000£ will be expended at a funeral. One small item in the funeral expenses of a man at Moorshedabad was to feast 100,000 bráhmans. Their dinner at one shilling each amounts to £5000. How many poor ryots must have suffered for this!

Their expenses at weddings are considered as a test of the parties' wealth and importance, hence every possible means is used and ingenuity taxed to lavish away their money at a marriage, which is seldom less costly than a funeral.

Besides the constant drain upon the zemindars' exchequer in the support of bráhmans to perform pújá, building and

* A recent writer observes in reference to Government measures—"Nor have they given constitutional and defensive energy to the communities against zemindars and other robbers, the former of whom can command almost whatever tax they choose, when if refused, they can take it out in robbery or in any of the many other means of oppression against which the prostrate and abject though permanent and symmetrical municipalities can make no resistance."

Another writer says—"That zemindars can by buying up lands, particularly from ryots whom they purposely allow to fall into arrears, obtain the right of forming new terms; zemindars can also collect extra taxes (such as tax for a marriage, a tax for maintenance of their elephants, &c.) and in most cases the ryots would think and perhaps, rightly, that it was advisable to submit to this tax, there being no means of associated resistance thereto, and no easy, or systematized means of associated defence against such vengeance, seeing that he has virtually the privilege to force supplies for troops, &c. &c. that he can be a most afflictive litigant and that he can say to any gang robber of his zemindary "Go there, and he goeth."

A native correspondent in the *Calcutta Courier* writes—"In spite of the peremptory injunctions and enlightened views, coupled with humane intentions of the Court of Directors to afford every protection to the helpless ryot, the powerful zemindar, the Bengal baboo, the new malik, the absolute lord of the soil, oppresses them with perfect impunity, without reflecting for a moment that he owes every thing to the sweat and labour of these helpless men."

repairs of temples, observance of numerous festivals, &c. the Durgá Pújá annually costs an immense sum. The *Calcutta Courier* announces the expense of this feast in Calcutta October 1840 to have been £500,000. If therefore the land-tax be doubled by the zemindars, and if to these be added all the other exactions which zemindars not only can but (most of them) really do extort from the ryot, we cease to wonder at the abject famishing condition of nine-tenths of the population. But the zemindar is not the only oppressor. All his officials, and they are not a few, oppress to the utmost of their ability. The dewan, his factor (prime minister) never fails to make his fortune if he be prudent; and sometimes, the dewan will vie with the zemindar in the profusion of his expenditure. The dewan has the sole management of the estate. To him is confided the granting renewal and transfer of leases, the settlement and the collection of rent and other claims. He is virtually the lord of the soil, whilst the zemindar, as one justly observes, "If asked what is the actual produce of his estate, what are the rules for fixing the rent in his district, what is the assessment of a particular pergunnah (portion), how much the cultivation has progressed or declined, what is the moral and intellectual condition of the agriculturists, what is the population of his zemindary, how is the police administration conducted,—and in short what are the internal details of business in the mufassal; his replies, if he can give any without consulting his *sab-jántá* (all-knowing) dewan, would betray such a degree of ignorance as if he had never entered his zemindary. Accustomed to spend his time in pampered ease, and habituated to indulge in the voluptuous enjoyments of an effeminate Oriental, all his thoughts are absorbed by the single consideration of where he shall find the wherewithal to support his expensive establishment and keep up his extravagant style of living."

The dewan is diligent, plodding, intriguing and subtle in the extreme, and all his ingenuity is exerted not to benefit his master; but to keep him in ignorance and mystify the accounts, in order that whilst he brings into his master's treasury a certain annual amount, he may apply the screw for his own benefit to the already over-taxed and famishing ryot. He takes his per-centage upon all receipts not deducting such per-centage from the zemindar's account but exacting it from the ryots. The dewan has also his festivals, his funerals, and marriage processions, as well as the zemindar, the expenses of which are extorted from the oppressed ryots*.

* I believe on inquiry that a great proportion of the establishment for idolatry in the country belongs to the dewans. I recently saw a splendid temple

The dewan has under him a host of inferior officers through whom he receives intelligence of the zemindary affairs, and to whom is generally confided the measurement of lands, the collection of the rents, &c. &c. The principal of these are the Gomastas and they also prey upon the ryot* in a variety of ways. Such as "By promises (never fulfilled) to obtain remittance of arrears—to forward their petitions to the dewan and to advocate their cause before the zemindar—by threats to remeasure the lands and increase the rate of rent, to subpoena them on causes before the criminal and judicial courts, to give evidence in cases of which they are totally ignorant and thus to place them under the surveillance of the Government officers, where, removed from the culture of their lands, they must wait for two or three months till the trial comes on. By these and numberless other measures they exact upon the ryots, till in a few years they emerge from hirelings to men of affluence."

Below the gomastas are several other grades of men down to the chuprassee (messenger with a brass or silver plate upon his breast to denote his authority), who goes from tenant to tenant to convey orders and bring *volens volens*, any defaulter in rent or offender in other respects, into the presence of the dewan where he is not unfrequently kept in confinement till he has satisfied the claims made upon him.

To resist such oppressions would ruin the ryot. How upright soever the judge the poor ryot is sure to be cast. Witnesses to disprove his statements would always be in attendance, and one suit, even if he were successful, might ruin his farm; could he survive the expense, in a month he would be in charge of the police under a factitious charge of felony or assault.—Strange as these things may appear, yet if true they

erecting in Moorshedabad at the expense of the dewan of the late Rájá Oodawunt Singh, the monthly expenditure of which, including attendant bráhmans, offerings, &c. could not be small.

* Almost all the affairs of a zemindary managed by his confidential servants, who taking advantage of their masters' ignorance and inattention to business often rise from a state of poverty to that of affluence. A gomasta, receiving from 20 to 25 rupees per month, always finds means by his nefarious practices to accumulate a fortune after a service of 10 or 12 years.

The ryots have seldom access to the leige lord of the soil, they may force an intrusion with petitions, but they are dismissed instanter; with reference to the superintending dewan who is the only important personage that disposes of, after the most summary process imaginable, the complaints of the ryots.

He often sits in secret conclave with the purse-proud zemindar, and concert means how to obtain an abatement of sudder jumma, by pleading to Government his inability to pay it on the score of the decline of cultivation and other frivolous excuses.

alone are sufficient to account for the wretched prostrate condition of nine-tenths of the population. That they are true, no one acquainted with India can doubt—he who should affect incredulity on these points, would be considered destitute of discernment.

Such being the general condition of 150 millions, among whom our infant churches are planted, can we expect such churches to increase? Nay should they increase they will become a still greater burden upon our benevolence. Already they prevent us from occupying other important fields of missionary enterprise. Oh, how vast a portion of the world yet remains unvisited by the gospel!

Is it our duty to permit our infant churches to struggle with such fearful odds? If not, what can be done for the converts? Shall they continue prostrate in this state of abject poverty, (scarcely better than slavery) by cultivating the soil? If not, shall we make them artizans and mechanics? Were this possible, which it is not, that would not benefit their condition. The machinery of England has made inroads on the artizan labours of India, and will continue to increase; and will do so until India become merely a producing country dependent solely on the soil.

Our Christian brethren in India not merely share in the common adversities of the country, by which every thing noble, just or generous is borne down, but are exposed to cruel persecutions by caste*.

I believe that numbers already convinced of the folly of idolatry, who dare not yet publicly profess Christianity, would nobly come forward to brave ridicule and scorn, had they the prospect of earning with the sweat of their brow a pittance for their families.

Native converts in India are not deficient in generosity; but hitherto they have not possessed the power to exercise it; gladly would they have come forward to support their pastors and extend the triumphs of the gospel—nobly would they have emulated the example of our West India churches: but poverty,

* Dacca has been said to have contained 300,000 inhabitants, all dependents to some extent on its manufacture of muslins. Its population is not now one half that number, and I have heard that only two families remain who retained the art of manufacturing these delicate fabrics which for centuries have defied the competition of the whole world. But British machinery can now produce muslin equally fine. The muslin prepared (by Messrs. Fetham, Blythe and Letham of Glasgow) for the Royal Princess will bear comparison with the fabrics of Dacca and the cost price of the former is not more than a-sixth of the latter.

“ Poverty repressed their noble rage—
And froze the genial current of the soul*.”

To assist our churches in India by placing it in their power to become independent of foreign aid, and to do this without taxing the benevolence of the British public the following outline of a scheme is proposed.

**A CHRISTIAN LANDHOLDERS' SOCIETY TO BE FORMED
WITH A CAPITAL OF £100,000.**

The capital to be raised in shares of £10 each.

A third or fourth of the shares to be reserved for gentlemen in India.

A committee of management to be formed in London with a corresponding committee from among the shareholders in India.

The general management of the estate to be conducted by the corresponding committee in India, subject to the revision of the committee in London.

A European agent at a salary of £400 to be selected by the committee in India who shall live upon the estate and under the direction of the committee, there farm out the lands, collect the rents, &c. &c.

One or more estates to be obtained from the Government by the usual way of transfer, viz. at the Government sales†.

* “ The helpless ryots who have embraced Christianity together with their heathen neighbours are, in fact, nothing better than a prey to the zemindar, and even the laws of the country are not strong enough to protect them.”* * *
“ Whenever the zemindar feels ill disposed towards any or the whole of the ryots, he has nothing more to do than to sue the ryots for ground rent.”*** “ 132 cases of this nature have been brought before the Collector by one man in one day, 20th June 1840, out of which one will suffice to show the falsity of the charges. The father of a servant of the writer of this has been arraigned for a certain sum of rent, and has now a decree passed upon him for payment, whilst the poor fellow has neither resided in the village nor cultivated any ground. He formerly dwelt in the village but left it at the time of the famine. Having become a Christian, his name is entered on the offensive list. However respectable a ryot may be and whether the charge is true or false, his hands are illegally fastened by the chupprasee with ropes, and thus the man is brought before the zemindar who has it in his power to deal with him as he pleases. Sometimes heavy pieces of wood or stone are put upon the sufferer in order to squeeze out money, and if that does not answer, the man is sent to the nazir of the Collector, where his hands are loosened and then he is brought before the Collector. If he owns the charge he is set at liberty, but his property is sold to make up for the demand. If the arraigned person cannot avow (denies) the charge of rent brought against him, for very often instead of 5 rupees he is charged with having owed 50 rupees, then he is sent to prison in case of his being unable to give security.

† Narapet Singh, one of our native Christian teachers, is said to have suffered, by becoming a Christian, the loss of all his property amounting to £20,000.

In letting and subletting the land, a preference to be given to native Christians, and, so soon as practicable, the agents employed by the European superintendent to be selected from the Christian community.

The proportion of land assessed by Government at a higher rate than 3 shillings per biggah (9 shillings per acre) is small, I conceive, compared with that which yields a less amount of revenue.

Assuming, therefore, that the proposed Christian Landholders' Society has a capital of £10,000, and the estates transferred to it by the Government are made at the rate of 2 years revenue and that the average are double the amount of the land tax.

We then have a capital of £10,000.

£1,000 to be reserved for contingencies and deposited in the Government Bank of Bengal.

Supposing the transfer to cost 18 shillings per acre, then £9,000 will procure 10,000 acres or 15½ square miles, for which a revenue must be paid to Government of £4,500. If, instead of taking from the ryots double the amount of this revenue in rental according to the custom of the native zemindar, the rent be fixed at 50 per cent. than the gross annual income of the Society will be £6,750 as under

Revenue 4500£
50 per ct. 2250

6,750 the income of the Christian Landholders' Society.

The disbursements will be dividends to shareholders			
at 5 per cent. £10,000.....	500	0	0
Salary of European Manager,	400	0	0
Expense of collecting rents say 10 per cent. on £4,500			
Government revenue,	450	0	0
Government revenue,	4,500	0	0
	<hr/>		
	£5,850	0	0

This sum deducted from the income of the Society, viz. £6,750, leaves a surplus in the receipts above the disbursements of £900. This surplus is at the disposal of the shareholders, and may be added to the sum of £1,000 held in reserve

Rámjī and Piritrám, two deacons at Rámmákálchok, poor fishermen, (whose united earnings did not perhaps equal the wages of one mechanic in England) were in the habit of feeding at their own expense on the Sabbath day from 20 to 50 inquirers from the surrounding villages, this they did without ostentation or even a murmur. Their impoverished circumstances brought the fact to the notice of the missionaries.

What limits could be assigned to the efforts of churches imbued with such a spirit, were their industry rewarded as in our own country.

for contingencies, until in a few years by accumulation the fund will become adequate to the transfer of another estate, and by these means additions will be made to the Landholders' Society, or the surplus may be employed in the improvement of poor lands, experiments to improve the culture, and introduce European implements of husbandry, to the making of roads, assisting the necessitous by loans at a moderate rate of interest, the erections of schools, and a native hospital, with other such like benevolent institutions.

The ryots of this Society would sit down at a reduction in rent of 25 per cent.

They would also be exempted from the extortions and litigations of the zemindar, the per-centage of the dewan, and the bribes and exactions of the gomastas, the aggregate of which will not be perhaps over-estimated at 25 per cent. Thus the ryots' rent would be reduced 50 per cent.

The reduction of rent, the removal of anxiety lest further demands should be made upon him, the prevention of ruinous litigation on the part of the zemindar or his agents, and the increasing confidence of the ryot that no one could disturb him in the enjoyment of the produce of his grounds, would, it may be expected, give such an impetus to industry and honest exertion as would increase domestic comfort, the realization of property, the diminution of crime and gradually elevate the standard of morality.

If the manager of the estate be worthy of his appointment he will soon diminish the litigation so prevalent in India (even among the lower classes), by using his influence to adjust their differences by arbitration. The manager might discountenance the profuse expenditure of money at marriages, festivals, &c. which is generally obtained from the usurer at an enormous rate of interest. By dissuading from such prodigality and advancing at a moderate rate of interest a small loan, with the understanding that the ceremony should not exceed in expenditure the amount of the loan, the manager would not only save the ryot from the fangs of the usurer but teach him by degrees to perceive the folly of impoverishing his family for the unmeaning and profitless display of an hour's pageantry. The residence of the manager upon the estate would gradually diminish those horrible spectacles and processions in which lust is personified and obscenity exhibited in effigy.

By instituting competition and the annual disbursement of a few prizes for the best specimens and largest amount of produce on a given portion of land, the manager would greatly assist the ryot to throw off that apathy whose leaden sway is only disturbed by the cries of a famished family, to relieve

or mitigate which is the height of his ambition, for dreams of affluence and independence never solace his slumbers. Were a Missionary invited to itinerate in a zemindary under Christian management, people would not (as now) be restrained from listening to the gospel, and professing their faith in Christ. They would have no fear of losing their farm and occupations. Persecutions, if they did not involve a banishment from home and the ruin of his family, would fall comparatively light if not innocuously upon the new disciple.

An infant church formed in such a zemindary would draw its members not merely from its own vicinity, but from the surrounding and persecuting districts and would speedily exert itself not only in supporting its own ministry but in extending the gospel to other portions of India.

It may be further observed that such a plan presents no bonus to the hypocrite to profess Christianity, as it confers no favour on the Christian ryot which heathen ryots located on the estate do not possess, except the blessings which religion confers on its real disciples. These blessings all desire to confer.

It is acknowledged that if contrasted with the necessities of all India, the operations of this plan are limited; but where are the philanthropists who can grasp the wants and exigencies of such an empire as our territories in the East? Ought we then to attempt nothing till we can reach the whole? On such a supposition no boat should be sent to the assistance of a wreck, unless it could contain the whole of the crew.

Limited as the scheme may appear, when contrasted with the wants of India, if abstractedly considered, it is no small beginning to render our churches independent of foreign aid.

The area of the Society's lands would be $15\frac{1}{2}$ square miles with a population of 3700 souls*, the prosperity of such a community in Bengal would give employment to the surrounding agricultural labourers, artisans, and mechanics and would perhaps confer immediate benefits on 7000 of the population.

The Government is neither an unconcerned or an uninterested spectator of the prosperity of its subjects, and a zemindary so managed would present in the increased probity of character, the diminution of crime and litigation; and in the growing comfort and respectability of the ryots such a con-

* The aggregate population of Bengal, Behar, and Benares is estimated at 30 millions or 200 to a square mile, but the arable land of Behar is still more than a-third the area of the province, the population must therefore be small, and to make up the aggregate 30 millions for the three provinces, that of Bengal cannot be less than 250 to the square mile.

trast would present to the surrounding half-famished miserable inhabitants as to attract the attention of Government, in which case they might be desirous to transfer to the Christian Landholders' Society some of the estates under their own management, the revenue of which is collected from individual ryots, a labour which presses upon their own officers. The transfer would then be made without purchase, which would place a greater surplus at the disposal of the Society for improvements upon the land or the benefit of the ryot, and thus the plan would gradually be extended. Such a Society differs from other benevolent institutions, as it asks for no donations, no subscriptions. It appeals to benevolent feelings, but imposes no tax on the philanthropist, for it proffers as large a rate of interest on the capital invested as that realized by the proprietors of India stock.

The object of such a Society differs from that of private speculators or commercial companies, such as silk merchants, indigo planters, sugar and tea companies, who hold lands in India for their own profit, and whose gains do not enrich the natives of India.

The objects sought by this Society are, on the contrary, philanthropic, as it will hold lands solely for the benefit of the cultivators of the soil. It will seek neither to diminish the revenues of Government, nor to change its laws and regulations, nor to challenge the right of Government in the soil. Its object being to elevate, enrich and moralize the subjects of that Government would render it an humble auxiliary in establishing the British power in India.

(Signed) M. HILL*.

London, June 10th, 1841.

II.—*Calcutta Temperance Society—Suggestions.*

To the Editors of the *Calcutta Christian Observer.*

DEAR SIRS,

In the two last numbers of your valuable periodical there have appeared notices regarding the formation of a *Calcutta Temperance Society*, and I had entertained hopes that, the June number, which has just reached me would have contained something further, relating to the operations or intended operations of the new Society, which has such an abundant field before it—but my hopes have not been realized.

To every observer it must be evident, that in India no degree of intemperance equals that which is to be found amongst the European portion of our army, and this fact will no doubt come under the consideration of the *Calcutta*

* The foregoing prospectus has been forwarded to us by the Rev. M. Hill of Berhampore, at present in England. He has authorised the Editors to dispose of shares in this country,—see Intelligence department "*Christian Landholders' Society.*"

'Temperance Society' ere long ; but as it is the subject that of all others, appears to demand its attention I cannot bear the idea of a day being lost, in commencing vigorous and untiring operations against this bulwark of Satan's power, for such spirit-drinking may be called, when we look at the awful ruination it is the cause of to thousands, nay tens of thousands of our fellow-creatures, annually. Some of these are brought to a premature grave from the effects of former intemperance, but by far the greater numbers die confirmed drunkards, leaving those behind them, without any hope as to their salvation. Feeling the greatness of the evil, I sit down to write you a letter, the object of which will be attained, if the early attention of the Society be called hereby to the subject of which it treats.

In every country, drunkenness is the fruitful source of misery and ruin to those who fall into the vice, but in India its baneful effects are multiplied twofold, for besides ruining those who practise it, the extent of this degrading habit among our European soldiery, may be classed amongst the very greatest obstacles to the spread of Christianity amongst the millions of India, who are as yet sitting in darkness and the shadow of death. So general indeed is this vice amongst the lower orders of those bearing the Christian name—that to the native mind, drinking wine or spirits is by most natives considered a certain, if not a necessary, consequence of embracing Christianity ; and I am very much mistaken, if, in many parts of India, this belief does not tend, as much as loss of caste, to retard the progress of missionary labour. Few there are, I imagine, of our missionaries in this country, who have not, more than once, when urging their heathen hearers to renounce their false gods, and embrace the faith of Christ, been asked the cutting question—"What shall we gain by turning Christians, are we not better than your drunken soldiers? false though our gods may perhaps be"—or in other words—"go and make them better first ; and when we see Christians sober people, we shall think better of your religion and perhaps embrace it."

It is known, too, pretty generally, that the liquor drunk by the European soldier, is furnished him or brought within his reach by Government, and this naturally leads to the idea that drunkenness is allowable amongst us. How much more degraded must our Europeans have appeared to the natives, when the lash was abolished in the Hindu and Musalmán portion of the army, but retained for the Christian's back ! and surely this retention was necessary, solely on account of his habit of using intoxicating drink—which is the principal, if not only source, of those crimes which bring him before the court-martial, under the lash or to Botany Bay, nay even to the gallows. If each native soldier had been in the habit of swallowing daily, (supposing such a thing !) two drams of raw liquor (allowed by Government) would it have been possible for Lord W. Bentinck, to abolish flogging in the native army ? The answer is plain, so plain that one is induced to put other questions, which ought to be equally so. Has the Government any *desire* to abolish flogging in the European, as it has already done in the native portion of the army ? Has it any *wish* to see the number of courts-martial, which now disfigure the pages of our general orders, reduced nine-tenths ? Does the Government *wish* to put an end to transportation and the gallows ? If it does, then why does it not adopt what (it is known to every officer in the army) is the most certain method ? the discontinuing of the Canteen and daily issue of spirits, to the men. Let it try to put an end to *spirit-drinking*, and the above catalogue of evils would soon be reduced to nearly a cypher. And if the Government would decrease the number of patients and great mortality among the European soldiery in India, let it hear the voice of all the medical men, as to one of the *principal causes* of, and *remedy* for, the same. It will pronounce the former to be *liquors* and the latter, the *discontinuance of dram-drinking*.

Seeing then, that so many evils arise from the daily issue of spirits, to the European soldiers ; and also *nothing* of a beneficial nature, to counteract them ;

the next questions are—Can the discontinuance of issuing or allowing spirits to the army of India, be effected? and if so, by what method can it be done best?—That it can be effected, if Government *wish* it, there is not a doubt; for the two drams, are not now, I believe, served out as a part of his daily rations, as formerly; but the soldier receives compensation money, for two drams per diem which has lately been made part of his pay; and the price of his liquor, he pays for at the end of the month. So that if the order for the “non-issue of spirits by the Commissariat” was issued—the men would have the late compensation, as an increase of their pay with which to furnish themselves with the more wholesome beverage, tea, coffee or any thing else. The best method of effecting this most desirable change however, is a little more difficult of decision. It may be attained by two steps, I conceive, if not by one. Yet it would be advisable perhaps, to make use of two steps, in effecting this reform—and I would suggest that the first of these be an order from Government for the issue of *one* instead of *two drams* per diem, to each soldier, as the maximum allowance obtainable. Supposing each Infantry Regiment on an average about 900 strong, *the decrease* of spirits in barracks, whether from tub on service, or canteen in courts, *each day*, would thus be about 10½ gallons, and—*annually* in each regiment 511½ gallons. The increase of happiness, comfort and respectability, of the soldiers, would be in proportion. In the Indian three Presidencies then the daily issue being reduced one half, would give, as about the annual consumption 280,000 gallons, instead of 563,925 gallons of rum. The long string of camels now required for spirits alone, with Europeans in the field, would thus be reduced one half; and what is of more importance; we might find amongst our invalids, at Chunar, and elsewhere, many more steady, trust-worthy men, fit for many situations in the Post, Police or Commissariat Departments. At present these men are many of them, from their drinking propensities, quite unfit for such situations. Thus much for the first step—and a *few* of its advantages.

The effect produced by the order, would be different, amongst the men. The old hands would doubtless, unthinkingly curse father, mother and all his tetotal disciples, as being the cause of it; and think it rather hard that they may no longer be allowed to indulge so freely in a glass,—though by no means the worse for the loss of half their former daily quantum. Those of the men who have a desire to leave off dram-drinking, but dread the odium of the term “water-drinker,” yet are in the habit of selling their liquor, would hail the order, as affording them an excellent opportunity for giving up both drams and saying that if they can get only one dram they may as well go altogether without any. The abstinence men will of course rejoice without ceasing, anticipate the great benefit arising from so great a decrease of liquor in daily use, see their numbers increase and long for the day when the issue of spirits shall wholly cease.

But it will here, perhaps, be objected, that though not supplied by Government yet liquor will be procured elsewhere, equally strong and more injurious in its effects, than that served out by the Commissariat. It may be the case for a time, with the long accustomed drunkard; but I would ask, could so large a quantity as 10½ gallons be *daily* introduced into the barracks of each Regiment, without the knowledge and sanction of the commanding officer? certainly not. Others may consider it cruel to take away from the soldier, that which it is said cheers his heart, and keeps up his spirits amidst fatigue and hardships—besides being beneficial after exposure to rain, damp, &c. but, these persons forget, that nearly all the miseries, crime, and troubles are likewise the effects of this stimulant—and as to its being beneficial or necessary in wet weather, after great exposure, or fatigue; let it be served out then on those occasions, as a cordial medicine. It is the daily allowance that we are now condemning; which gives the men a relish for spirits, and a burning and constant thirst for more and more, even to those who on first landing, as recruits, have a real dislike to liquor—and its exciting effects.

It will appear I think, from what has been written, that the attainment of this *first* step towards temperance, in the army, would not be attended with much difficulty, and the Society in Calcutta being a Temperance, and not an Abstinence Society, will consider this perhaps sufficient; at least for the present, till a good supply of hops arrives from Cabul and its vicinity; when it would not object doubtless, to see a pint of wholesome beer proposed, as a substitute for the remaining dram; the discontinuance of which is the *second* step, alluded to. The experiment of hop-growing is now being made at Cabul, yet if it succeed (as I think it will) time will be required before a good supply can be obtained. In the mean time, therefore, I would call upon the Calcutta Temperance Society, to take the subject of this letter into consideration, and if it be aware of any probability of obtaining beer for the army, instead of distilled spirit; to strike at once at the root, and endeavour to get up both my steps, at one stride. Yet if it should become the mean of obtaining only the first of these, its formation will not have been in vain; but on the contrary, every "Friend of India" will have cause to bless the day, when it originated. And as the "*Friend of India*," I am sure, would be amongst the first to rejoice at the attainment of so desirable an object, let him bring all his artillery to bear against the evil of which we are complaining. He has certainly congratulated his readers, on the Society being a Temperate, and not an *Intemperate* one, but that is nearly all I think as yet. More certainly might have been expected, and I for one, shall not be content, till I see him bring all his eloquence to bear on this evil, as he has done, especially of late, with so much success, against many others; and batter away, till a breach is effected, in this system of placing in the possession of our brave European soldiers, what proves the source of nearly all their crimes, punishments, and often, very often, their total ruin—ardent spirits.

I am, my dear sirs,

Yours very truly,

D. M.

June.

III.—*Fragment of the History of Missions in the Middle Ages**.

Text: There are diversities of operations, but it is the same God, which worketh all in all. (1 Cor. xiii. 6.)

The Gospel of Christ is spreading in our days in every part of the world; the Spirit of God is powerfully at work, and the number of Evangelists is greater now, than at any former period of the Christian dispensation. The way in which Missionary operations are carried on now is more or less the same all over the world. The Societies established in England, America and elsewhere all resemble each other in their constitution, and the Missions which they have established among the heathen, are almost all carried on on the same plan. Each Society at home chooses young men, and after having satisfied itself as to their attainments and fitness for the work, sends them out among the heathen. The Society promises them regular support, and they on their part engage to submit to the regulations of their Directors. The Missionaries leave their native land, supplied

* The following address was delivered at the Union Chapel at the Monthly Missionary Prayer Meeting for June 1841.

with every thing needful either for their usefulness or their comfort ; they settle among the heathen, sometimes singly, sometimes two or three or more together ; they form a station, study the language, establish schools, erect chapels, preach to Christians and heathen, have printing establishments, write, publish and distribute books, and endeavour by every means in their power to spread the gospel in their neighbourhood, and to collect a church of believers.

It is not, however, my intention this evening to speak to you of modern Missions, I wish to lead you into by-gone times, into the dark middle ages, and to give you an account of the Missionary operations carried on twelve centuries ago by Irish and British Missionaries, on the continent of Europe, principally in the countries bordering on the Rhine. To hear how Irish and British Missionaries acted in those days, how they went forth into the vineyard to work for their heavenly Master, how they, though perhaps not enjoying the light of the gospel in so high a degree of purity as we do,—how they toiled and suffered and spent their life cheerfully in proclaiming the truth, will, we hope, be neither useless nor uninteresting to any of us.

Great Britain and Ireland, islands highly favoured by Providence, and where at the present time the greatest efforts are being made for the spread of the gospel in the world, were *then* also the principal promoters of that good cause on the continent of Europe. Whilst the churches of France and Italy remained inactive and almost spiritually dead, hosts of holy and zealous men left the shores of Ireland and Britain, in order to carry the blessed gospel to the heathen.

It is well known, that Christianity was established and flourished in Britain before the invasion of the Saxons, and therefore long before the arrival in England of Augustin and the other Missionaries sent by the Pope of Rome. Who it was that first preached the gospel in Britain is not known, but it is very probable that it was carried over to that island from the churches established in France, which had received the truth directly from the East.

From Britain the gospel spread first to Ireland. Patrick, a native of Bonnaven, a village near Glasgow, then inhabited by Britons, went over to Ireland in the year 432, and laboured there among the heathen for a long series of years with great success. He well deserves the name of the Apostle of Ireland. Several celebrated monasteries in that island were founded by that remarkable man. The word monastery does, it is true, not belong to Protestant phraseology, it even sounds disagreeable in our ears, because it reminds us of Popery ; but let it be remembered that monasteries are more ancient than Popery, and that in those days, principally in the northern part of Europe, they were highly useful institutions, being not only seats of piety, science, and industry, but also as we shall see afterwards, schools, from which many a well qualified Missionary went forth among the heathen.

The occupations of the people styled *monks*, who lived in the monasteries, were not only of a devotional and ascetic, but also of a scientific character ; the monks studied the Bible, the Fathers, and also the ancient classics ; they copied valuable works, which were either sold for the benefit of the monastery or deposited in its library and so

transmitted to posterity. Besides these intellectual occupations, they cultivated the ground and were otherwise engaged in labour. This judicious variation of mental and physical exertion, added to the temperance and purity of life of the monks in those days, was the principal reason why so many among them attained an uncommonly old age, not a few reached 70, some 80 and 90 and even 100 years. A very objectionable feature in the conduct of those otherwise pious and enlightened Christians* was the extreme severity of the rules of life which they followed, and the extreme austerities to which they submitted and which gave to their Christianity a sombre and melancholy aspect. In their excuse, however, we may say, that their ascetism, by the contrast which it formed with the relaxation of morals then prevalent among all classes, was occasionally productive of good, for the monks were on that very account highly respected by all, even by the heathen, and their self-denying manner of living rendered them able to undergo, as Missionaries, all possible hardships and privations; moreover it is a pleasing fact, that they knew, at least many of them, perfectly well that "bodily exercise, without godliness, profiteth little." A certain Gildas, a native of Ireland who lived at that time, says: "Abstinence from material food without charity is useless. Better are those, who do not fast much, nor abstain beyond measure from the creature of God, but who keep carefully a pure heart before God, than those who neither eat meat nor use common food, nor drive in carriages, nor ride on horses, and believe themselves for that reason superior to the rest; to such people death, (spiritual death,) finds access through the windows of elevation†." But we return to our history.

Patrick was so successful in his labours, that Christianity spread rapidly over the whole extent of Ireland, where it soon prospered and flourished to such a degree that many young people flocked over from Britain with the intention of being instructed in the schools and colleges of Ireland, and the fame of the great number of pious and learned men living in Ireland secured to it the appellation of *insula sanctorum*, the holy island.

At that time and for a much longer period, the Irish and old British churches were entirely independent of Rome. Dionoth, the abbot of the monastery of Bangor, used without hesitation, when he and his people were requested by the Popish Missionaries to submit to the Pope, the following remarkable words:—"Be it known to you, that we all obey and submit to the church of God, whether it be to the Pope of Rome or to any other true and pious Christian, so that we love every one and assist every one in word and deed, in order to make every one

* I am afraid, they were not quite free from the leaven of relic worship.

† *Abstinentia corporalium ciborum absque charitate inutilis est; meliores sunt ergo, qui non magno opere jejunant, nec supra modum a creatura Dei se abstinent, cor intrinsecus nitidum coram Deo sollicite servantes, a quo sciunt exitum vitæ, quam illi, qui carnem non edunt, nec cibis secularibus delectantur, neque vehiculis equisque vehuntur, et pro his quasi superiores cæteris se putantes, quibus mors intrat per fenestram elevationis.*—(Append. Synod. Patric. A. D. 456—Gieseler I. 361.)

a child of God. We know of no other obedience due to him, whom you call Pope, nor do we think it proper to call him father of fathers, and as to the obedience you demand from us, we are not prepared to yield it either to him or to any other Christian*.”

Another Irish ecclesiastic, of whom we shall soon have opportunity to say more, had the boldness, though he was then himself in Italy, to write in a letter to Pope Boniface IV. the following words:—“It is true, that next to Jerusalem, where our Lord was glorified, Rome is the head of all the churches in the world, but if your honour is so great on account of the dignity of your see, you must take great care, lest you lose your dignity through your perversity. For your power will only remain so long as right reason (*recta ratio*) is on your side. He is the true key-holder of heaven, who in true wisdom opens to them who are worthy thereof, and shuts out those who are unworthy. Otherwise, he can neither open nor shut†.”

In short we may safely conclude, that the Irish church at that period was comparatively pure, and that many of its members knew and loved the truth. But wherever true religion has taken possession of the hearts of men, there it will also create in them a desire to communicate the heavenly gift to those who are destitute of it.

The spirit of Proselytism is an essential work of true Christianity. It was emphatically the work of our Saviour and his apostles to make proselytes to their faith, and the best work that a Christian can perform, and in the eyes of God the most pleasing is, to bring others to the truth as it is in Jesus. “They that turn many to righteousness shall shine as the stars for ever and ever.” A church which does not endeavour to spread the gospel around, either in its immediate neighbourhood or among the heathen, is a dead church, just as a Christian, who is indifferent to the salvation of his fellow-creatures is, spiritually speaking, a dead Christian. Those only are true members of Christ,

* Notum sit et absque dubitatione vobis, quod nos omnes sumus et quilibet nostrum obedientes et subditi ecclesie Dei, et papae Romae, et unicuique vero Christiano et pio, ad amandum unumquemque in suo gradu in caritate perfecta, et ad juvandum unumquemque eorum verbo et facto fore filios Dei. Et aliam obedientiam quam istam non scio debitam ei, quem vos nominatis esse papam, nec esse patrem patrum vindicari et postulari, et istam obedientiam non sumus parati dare et solvere ei et cuique Christiano continuo.—(Wilkins, Conc. M. Brit. vol. I. p. 26—Gieseler I. 362.)

† Vigila itaque quæso, papa, vigila, et iterum dico, vigila: quia forte non bene vigilavit Vigilus, quem caput scandali isti clamant, qui vobis culpam injiciunt..... Vos magni (he is speaking to the pope) magni estis et clari, et Roma ipsa nobilior et clarior est; et si dici potest, propter Christi geminos Apostolos, (Peter and Paul) vos prope caelestes estis, et Roma orbis terrarum caput est ecclesiarum, salva loci dominicæ resurrectionis singulari prærogativa. Et ideo sicut magnus honor vester est pro dignitate cathedræ, ita magna cura vobis necessaria est, ut non perdatis vestram dignitatem propter aliquam perversitatem. Tamdiu enim potestas apud vos erit, quamdiu recta ratio permanserit: ille enim certus regni celorum clavicularius est, qui dignis pro veram scientiam aperit, et indignis claudin. Alioquin, si contraria fecerit, nec aperire nec claudere poterit. (Columban. Epist. V ad Bonifacium IV. cap 4—Gieseler I. 363.) And Beda, complaining of the British clergy says: Sed et alia plurima unitati ecclesie contraria faciebant.

who not only believe in their hearts, but also confess Jesus with their lips, and those only are true churches, which hold forth the word of life, that it may be seen from afar.

In the times of which we are now speaking, the Irish church was a living church, and its beneficial influence extended far and wide. Great numbers of true and faithful ministers (as we have said before) left the shores of Ireland, crossed the channel, travelled through France and settled in the midst of the wild forests of Germany, in order to preach the gospel to the savage hordes, which then inhabited them. Love to Jesus and love to souls, was without doubt the principal motive which led those good men to expatriate themselves and spend their lives among the heathen.

They remembered that their own country was abundantly provided with pious ministers, and that it would on that account not be easy for them to find in it an appropriate field of labour for their fervent zeal. And their evangelical and enlightened minds did not permit them to remain inactive in their monasteries. And lastly they felt a strong desire to travel and to see foreign countries, for it is a remarkable fact, corroborated by several ancient authors, and by the Missionaries themselves, that already at that time the people of Ireland and Great Britain were fond of travelling*. All these reasons combined determined them to seek in foreign countries a field of labour. Spain, Italy, Greece were already Christianized and so was France more or less. In some parts of Germany also, it is true, Christianity had formerly made some progress, and many churches had been established along the banks of the Rhine, but in the fourth and fifth centuries, when great armies of hitherto unknown nations poured down into Europe from the highlands of Asia, many hundreds and thousands of flourishing villages and towns were destroyed and levelled to the ground, the inhabitants slaughtered or led into captivity, and the name of Christianity was all but effaced from off the land. In its stead idolatry, ignorance, idleness, bloody wars and every vice filled the country. Germany was therefore the land which was most in want of the gospel of peace, and to it did our Missionaries direct their steps.

Let us now consider, how these Missionaries supported themselves in the forests of Germany. In a pecuniary point of view their difficulties were very small. In our days the Missionary with his family requires a thousand things, of which they had no idea, for they were all single men and not accustomed to the luxuries of civilized life. A few cloths, a few books and some implements of husbandry, fishing and hunting were all they required. In the present times people call it, perhaps justly, tempting God, to go out among the heathen without having previously attached one's self to a well organized Society and being sure of always receiving a sufficient pecuniary allow-

* *Natio Scotorum, quibus consuetudo peregrinandi jam pene in naturam conversa est.* (Vita S. Galli 1, 2, § 47.) — Antiquo tempore doctissimi solebant magistri de Hibernia Britanniam, Galliam, Italiam venire et multos per ecclesias Christi fecisse profectus. (Alcuin. epist. 221.) — Postquam nos timor Christi et amor peregrinationis longa et lata terrarum ac maris intercapedine separavit. (Bonifac. epist. 31—Neander III. 39, 64.)

ance; but when they left their homes, they had no Society to look to for a regular transmission of salaries, they trusted for their support in the providence of God, in their own abstemious habits and in their own hands, which were well accustomed to hard labour. It is true, they had much to suffer on this account, but against hunger and thirst and cold and disease they provided themselves with abundant good store of patience and resignation. Occasionally however their friends at home did send them money, provisions, agricultural instruments, cloths and books. So we read of Eadburga, an English lady abess, who used to send cloths and books to Boniface and his party, who were then labouring as Missionaries in Germany. And Boniface once requested her in a letter to send him a copy of the epistles of Peter written in letters of gold, and a copy of the prophets written in large letters, without abbreviations, because his eyes were weak.

After all this we can easily understand, how the Irish church, though its members were not rich, could without any difficulty send out hundreds of Missionaries to the heathen, for they had to incur no expense for their outfit and support; and it also becomes evident why the Missionaries very seldom, if ever, went out alone, but always in little companies of at least 13 members, (one being at the head of the rest,) for they depended chiefly on each other for support.

When such a little band arrived in the land of their destination, their first business was to fix on a proper spot for a settlement; in the neighbourhood of arable ground and good water. After having erected temporary sheds, they commenced at once to clear the ground, plough some fields and commit to the soil the grain they had brought with them for that purpose. This done, they went about building a more substantial house, with many compartments or cells, intended for themselves as well as for those who might come to them from among the heathen. Then they commenced their direct Missionary labours. They tried to attract the wild inhabitants of the forest by all means in their power, by friendliness, by kind treatment, by taking care of their sick, by distributing fish, grain and fruits among them, by teaching them how to plough, how to plant fruit trees, how to catch fish. By such means they generally succeeded in collecting great numbers of heathen around them. For these they established schools, in which they taught them how to read and write, and instructed them in the Christian religion, or they preached to them in the open air. They baptized those who believed and retained the most promising of their converts in the monastery to instruct them more particularly in order to fit them for the office of evangelists.

Neither was female education neglected in those days; the ladies of Ireland and Britain were perhaps even more zealous than now in advancing it. We read, that *many* pious ladies,—a contemporary writer calls them handmaidens of the Lord, (*ancillas Dei*)—left their homes and went over to Germany for the purpose of establishing female schools among its newly converted inhabitants.

The labours of these Missionaries were however not every where crowned with immediate success; they were often opposed by kings and by the people, they were persecuted and driven away; some were

killed, others undertook long missionary journeys, without seeing any good resulting from them, and were received with scorn and indifference by those they had come to benefit. Only 4 or 500 years after the first Missionaries had made their appearance in Germany, that country may be said to have been Christianized. This is an encouraging fact to us. If Germany, which then contained scarcely more than six or eight millions of inhabitants, was not evangelized till after such a long period, though a very great number of pious and devoted Missionaries laboured in it, how can we expect Bengal with its 30 millions, and Hindustán with its 100 millions, to be Christianized in 60 or 80 years by a handful of Missionaries ?

We will now give a short account of the life of some of these Missionaries and of their proceedings among the heathen. The first who is deserving of notice, and the first who carried the good news into Germany at the end of the sixth century was Columbanus. This man is not to be confounded with Columba, who preached the gospel in the Highlands of Scotland. Columbanus was a native of Leinster and had received his education in the monastery of Bangor. He had heard much of the ignorant idolaters who inhabited the tracts of land along the Rhine, and when he was 30 years old, he felt an inward call from above to go and help them, or as his biographer expresses it : "The desire to preach the gospel among the heathen was kindled in him by the fire of which the Lord says : I am come to send it on the earth." (Luke xii. 49.) The abbot of the monastery approved of his plan and gave him twelve young men to be his companions and fellow-laborers. With these he crossed the channel in the year 590 and arrived in France, with the intention of travelling through it to Germany, but seeing on his way, that much remained yet to be done for France, and being moreover requested by some influential persons to stay, he resolved to settle there, and having chosen a suitable spot in the mountains called Les Voges near the ruins of an old castle called Augrey, he settled there with his twelve brethren. At first they suffered great privations, living many days on the bark of trees and on wild herbs ; but Columbanus had great confidence in God, he was not dismayed by such difficulties, but encouraged his companions and exhorted them to endure and persevere.—Several years afterwards, when his establishment had increased and contained a great number of persons, he was once visited by a priest of the neighbourhood, who on seeing the small provision of grain in the convent, asked how so little could be sufficient for so many. Columbanus answered, If men serve their Creator in the proper way, they shall never suffer hunger, for it is written in the book of Psalms (xxxvii. 25), ' I have been young and now am old ; yet have I not seen the righteous forsaken, nor his seed beggaring bread.' It is very easy for Ilim who fed 5000 men with five loaves of bread, to fill our barn with meal. The fame of Columbanus soon spread far and wide in France, and the education of many sons of the most respectable families was entrusted to him ; for the number of monks soon increased to such a degree that he was obliged to establish two new convents, one at Luxovium, another at Fontenay. It is true the way in which he brought up his pupils, and the rule of conduct which

the monks under his control were obliged to follow, were very different from our own customs, and would not meet with approbation in our days; his Christianity was of a rougher cast, and he connected with it by far too much mortification of the flesh, a fault of which Christians in our days are not guilty; his people were obliged to labour hard with their own hands, to study hard with their minds, to fast much, to sleep little*; and the least disobedience was animadverted upon and punished. They were however not allowed to carry their abstinence so far as to injure their bodies. Columbanus says; "If abstinence exceeds its measure, it becomes a vice not a virtue†." He never neglected to remind his pupils, that bodily exercises are in themselves of no value, that true religion has its seat in the heart. He says: "Let us not be like white-washed sepulchres, let us try to be adorned inwardly, not outwardly, for true religion is not of the body, but of the heart‡." Amidst his manifold labours Columbanus did not forget the sanctification of his own heart. He used often to retire alone into the woods, carrying with him on his shoulders a copy of the Holy Scriptures: there he meditated quietly in the word of God, prayed to the Lord and poured out his heart before Him, and afterwards returned to his toils with renewed vigour.

France and Burgundy had received Christianity long before the arrival of Columbanus, but it was only in name, true piety and holiness were very scarce; ministers and priests and monasteries and churches were everywhere to be found, but vital religion was almost extinct. Columbanus had much to suffer from the worldly-minded French clergy, for loving the works of darkness they hated him, who by his words and by his conduct testified so vigorously of the light. What increased their enmity was, that Columbanus belonged to the Independent Irish church; he would not submit to the Pope whose spiritual power was supreme in France. He did not believe in his infallibility, for he once wrote to Pope Gregory concerning some ecclesiastical abuses, in the following languages:—"Let not false humility prevent you from correcting any errors, which your predecessor Leo had committed;" and he adds: (Prov. ix. 4.) "A living dog is perhaps better than a dead lion, meaning by it, that those who live, might correct, what greater ones before them had neglected to correct§." And in a letter to Pope Boniface IV. he charged him by the unity of Christian communion, to permit him to follow in France the customs of his fathers; for, said he, doing so, "we stand in no one's way, nor do we, living in

* Quotidie jejunandum est, sicut quotidie orandum est, quotidie *quotidieque* est legendum. (Reg. c. II.)

† Si enim modum abstinentia excesserit, vitium, non virtus erit, virtus enim multa sustinet bona et continet. (Reg. c. III.)

‡ Non simus tanquam sepulcra dealbata; de intus non de foris speciosi ac ornati apparere studeamus; vera enim religio non in corporis, sed in cordis humilitate consistit. (Instructio II.)

§ Antecessorum et maxime Papæ Leonis auctoritate contentus es. Noli te, quæso, in tali quæstione humilitati tantum aut gravitati credere, quæ sæpe falluntur. Melior enim est Canis vivus in problemate Leone mortuo. (Eccl. ix. 4.) Vivus namque sanctus emendare potest, quæ ab altero majore emendata non fuerint.

the woods, create any disturbances.—But the French clergy, dead as to spirituality, and indifferent to the conversion of the heart, were very jealous of the preservation of their ecclesiastical usages and ceremonies. One of the chief differences of the Irish Missionaries and the French ecclesiastics concerned the time of keeping Easter*.

To settle these differences a synod was convened in the year 602. It does not appear that Columbanus was personally present, but he wrote a very remarkable letter to the assembled clergy, of which we will give some extracts. At first he expresses his sorrow that they did not hold such synods more frequently, 'because,' says he, 'such synods are very useful to reform abuses;' and thanking God, that this Easter controversy had led to the convocation of such a synod, he expresses the hope, that more weighty and important matters might be transacted at the same time. He exhorts them as shepherds to imitate in all things the example of the Chief Shepherd. He says, 'He who does not himself practise what he preaches is a mercenary, and the voice of such a mercenary cannot penetrate into the heart of his hearers; preaching without a corresponding holy life is useless.' And then he says again—'It is true, the difference of usages and ceremonies has greatly injured the peace of the church, but if we only imitate the humility of our Lord, we shall soon succeed in loving each other cordially and in not taking offence at each other, for so to do becomes true disciples of Christ. And we shall soon know the truth, if we all with equal ardour pursue it, and if none of us thinks too highly of himself, but glories in the Lord alone.' He further writes—'It is true, I am the originator of these quarrels, but having come as a stranger to this country for the sake of our common Lord and Saviour, I request you to permit us, to live quietly in these woods, as we have done for the last twelve years, in order that we may always, as in duty bound, pray for you. May the same French ground receive our bones, as also the same heavenly kingdom will receive us, if we be worthy thereof. May the free grace of God grant us, that we all forsake the world, love the Lord alone, and desire after Him and the Father and the Holy Ghost.' After having requested them to pray for him, he adds—'Do not consider us as strangers, for we are all members of one body, French, Irish, British or whatever nation we be.'

The hatred and malice of his enemies was however not so easily allayed by such exhortations. The French Bishops could not brook it that a foreign Missionary should find fault with their life and conduct, and treat them in his letters as inferiors or at least as equals. It was however not in their power to do Columbanus any harm, for he enjoyed at that time the favour and protection of king Theodoric II. Soon

* The Britons paschæ diem in die quidem Dominica, alia tamen quam decebat hebdomade celebrabant. paschæ diem a decima quarta usque ad vicesimam lunam observabant. The Romans on the other hand, adstruebant, quia Dominicam paschæ diem a quintadecima luna usque ad vicesimam primam lunam oporteat inquiri. (Beda hist. eccl. 3, 4; 2, 2, 19.) The cause of this was, that the Aquitanian Victorius (A. D. 457) and the Roman abbot Dionysius Exiguus (A. D. 527) had made new tables, which in succession were brought into use, first in Italy and then in the other Western churches, whilst the British church still retained the old Cyclus of 84 years.

afterwards Columbanus forfeited the royal protection. He went one day into the royal camp and presented himself before the king. When there, Brunehilda, Theodoric's grandmother called for the king's sons who were the offspring of an unlawful connection, and desired Columbanus to pronounce his blessing over them, but he refused adding that these children could never become heirs to the paternal throne. At this Brunehilda became incensed and demanded of the king to punish the man, who had the impudence to insult the royal family. Now Theodoric feared Columbanus, knowing that he was a just man and an holy and observed him, but at last he was prevailed upon to pronounce the sentence of banishment against him, and Columbanus was to be taken away by force and carried back in a ship to Ireland. But the veneration in which he was held, was so great that the king was afraid to put his order into execution in a direct way. This we hear from Columbanus in a letter which he writes to his monks. He says in it—"Whilst I am writing, a messenger comes to tell me, that a vessel is preparing to carry me back to my native country, but I may make my escape, for I am not kept like a prisoner and they (the king and his people) seem to wish that I should make my escape." His biographer informs us after this, that the ship which was to have carried him to Ireland was driven back by wind and waves to the French shore, and remaining there wind-bound for several days, the captain at last thought it was a manifestation of the divine displeasure, and refused to undertake the voyage again with Columbanus ; so he remained in France, and the king who had never been in earnest about his expulsion did not molest him any more. But after all this Columbanus did not think it safe, to remain in Burgundy any longer. He took his departure with a few companions and directed his steps towards Lombardy, where he intended to establish a Mission and spread the pure gospel among the inhabitants who were almost all Arians. But in passing through Switzerland, one of the chiefs of the Allemanni begged him to remain there and preach the good news to his subjects. He accepted this invitation and settled in the neighbourhood of Zurich. But having either out of holy indignation or from a desire to show the heathen palpably that their idols were but wood and stone, put fire to one of their temples ; the idolaters became so incensed that Columbanus and his followers were obliged to leave the place precipitately. They travelled eastward, till they reached the lake of Constance, on whose shores they found in an old Roman castle, called Arbon, a Christian brother, an ecclesiastic, whose name was Willimar. This man was exceedingly rejoiced to be visited in his solitude by Christian brethren. They stayed with him seven days and he treated them with the greatest hospitality. They were informed that not very far from Arbon, on the opposite shore of the lake, there was another old and ruined castle, called Pregentia, which had been destroyed probably during the devastating inroads of the Huns, and that near it there was a plain, which on account of the fertility of the ground and the neighbourhood of the lake was a very proper site for a settlement. Columbanus and his party went and settled there. They rebuilt an old church, whose walls were yet standing ;

they erected houses round about it for themselves ; they laid out gardens and fields, by the cultivation of which they obtained fruits and grain for their livelihood ; and the neighbouring lake furnished them plentifully with fish, not only for their own use, but also for distribution among the heathen, whose confidence they tried to gain by such means. Among the companions of Columbanus there was a young Irishman of a respectable family, called Gallus, who was a pupil of Columbanus and had learned the German language during their stay in Burgundy. This young man, it is mentioned, preached to the people the gospel of truth in their own language as soon as they arrived there. They laboured in Pregentia for three years, after which period, the hatred of his enemies, and perhaps the influence the Burgundian king had in the country, obliged Columbanus to leave this place also. Now he carried out his former intention, crossed the Alps in the year 613 and settled near Pavia in Lombardy, where he founded the convent of Bobbio, afterwards a celebrated seat of classical learning. He died in 615. So far the history of Columbanus. We now add a few words concerning his disciple Gallus. When Columbanus left Pregentia, Gallus was prevented by illness from accompanying his beloved master on his arduous and dangerous journey over the snow-clad Alps. He accounted it a very great trial to be left behind alone ; he did not understand the kind dispensation of Providence which never afflicts the children of men without a good reason, and whose strokes are always fraught with blessings. Pregentia appeared dull and desolate to Gallus after Columbanus had left it, nor could he muster sufficient courage to stay there any longer. Feeling that he required the advice and care of a kind friend, and hoping to find it at Arbon in the company of Willimar, the priest who had received them so well four years previously, he took his net, to procure food on the way, and sailed in his boat towards Arbon. He was not mistaken, Willimar's affection for him was still the same. He received him with open arms, and ordered two Christian brethren to take care of him and attend him. Amidst these kind friends Gallus soon recovered. Disease and his recent affliction had not abated his courage, and the kindness he experienced at Arbon did not make him forget his vocation as a Missionary. After his recovery, he requested the deacon Hiltibad, whose business it was to provide his brethren with game and fish, and who on that account was well acquainted with the neighbouring hills and valleys, forests and rivers, to go with him into the adjoining great forest in order to show him a fit locality for a new settlement. Hiltibad disapproved of his undertaking, reminding Gallus that the forest was full of wolves, bears and wild boars. Gallus answered : " Who can be against us, if God be for us ? That God, who delivered Daniel from the den of the lions, is able to deliver me from the claws of the wild beasts." Before entering on his dangerous journey he spent a day in fasting and prayer, and on the following morning, after having again lifted up their voices in prayer to God, these two men set out on their journey. When they had travelled till 3 o'clock in the afternoon, Hiltibad requested Gallus to sit down a little and partake of the provisions they carried with them. But Gallus said he would not taste

anything till he had found a resting place, he meant a place for a new Missionary station. They walked therefore farther on till sunset, when they came to a place where the river Steinach, rushing down from the mountain, forms a cascade and a deep basin abounding with fish. Here their wearied limbs and exhausted strength forced them to take rest and refresh themselves. With their net they caught a quantity of fish. Hiltibad struck fire with a flint, and so they cooked their simple repast. When it was ready, Gallus was going to kneel down for prayer, when he stumbled over a shrub and fell. Hiltibad stepped forward to raise him, but Gallus said, "let me alone, this is my resting place, here I will remain." In this place he laid the foundation of the celebrated Abbey of St. Gall, which proved so eminently useful in the clearing of the forest and the cultivation of the land. A few years afterwards, in the year 615, Gallus was nominated to the bishoprick of Constance, but preferring to stay in his convent in the wilderness, he did not accept of it, and caused one of his disciples, called John, who was a native of the country, to be nominated to it. At his installation great multitudes assembled, and Gallus had an opportunity of preaching to them, which he did in Latin, using John as interpreter. He said in his sermon—"We unworthy servants of the divine message, entreat you in the name of Christ, that as you have renounced in baptism the devil and his works, so you may renounce them throughout your lives, and live as becomes children of God. The Almighty God, who will have all men to be saved and come unto the knowledge of the truth, He who has made known to your ears this truth through my preaching, grant the needful grace, that it may bear fruit in your hearts." In this way Gallus laboured for the good cause in Switzerland and Swabia till the year 640, when he again fell ill; his old friend and colleague Willimar heard of it and invited him to come to Arbon. Gallus accepted the offer and spent his last days at Arbon, where he preached once more, though very weak, to the assembled multitude. Soon afterwards he died. Not long after Gallus' death a man called Fridolin went over from Ireland and laboured in Alsace, but his history is very uncertain, his biography being of a more recent date and filled with fables. Another Irish Missionary, called Thurbert, settled in the black forest and was murdered there by the labourers he employed in cutting down the wood. Kilian is another, but his history also is involved in obscurity. It is said that the words of Christ to forsake all and follow him determined him to become a Missionary. He laboured in Wurzburg with great success, the Duke Gozbert and many of his people becoming Christians. But when he reproached the duke on account of a marriage he had contracted with the widow of his brother, and the duke was ready to dissolve it, the injured woman, profiting by the absence of her husband, ordered Kilian to be murdered.

Another Irish Missionary laboured among the savages of Brabant, in Holland and died there as a martyr, in the year 656. His name was Livinus*.

* He predicted his own death in a poetical letter addressed to Abbot Florbert in Ghent:

So far the history of the Irish Missionaries. We ought now to give an account of the English Missionaries, who about 100 years later entered into the work of their brethren and accomplished it; but we should not be able either so cordially to sympathize with these men in their afflictions, nor so fully to rejoice in their success, for, within that century, religion had undergone great changes. The Anglo-Saxons, in Britain, conquerors of the land, were converted to Christianity by Missionaries sent to England from Rome; and consequently acknowledged the supremacy of the Pope. The subjugated Britons soon followed their example, and the Missionaries who went out from England to Germany in the 8th and 9th centuries, partook of the same error and propagated it in Germany, so that it soon overspread the whole country. The principal promoter of this fatal change was the celebrated Boniface, in other respects a pious and holy man, who laboured for forty years in Germany. This man, in the beginning of his Missionary career, went to Rome and there took a solemn oath, that he would in all things obey Peter, the Chief of the Apostles, and the pope, his vicegerent, and that he would endeavour as much as lay in his power, to suppress heresy and dissent in Germany. He was scrupulously, terribly faithful to this oath to the end of his life.

But we must conclude. What has been said will, I believe, sufficiently show, that there are diversities of operations in the church of Christ, but it is the same God that worketh all in all.

May the Lord grant that we, who enjoy the full light of the gospel and the full liberty of the children of God, may be as zealously devoted to the cause of Christ as were Columbanus and Gallus. Let us therefore lift up the hands which hang down, and the feeble knees and make straight paths for our feet. And let us lay aside every weight and the sin which doth so easily beset us, and with patience run the race that is set before us, looking to Jesus, the author and finisher of our faith, to whom be glory for ever and ever, Amen.

R.

Impia barbarico gens exagitata tumultu
 Hic Brabanta furit meque cruenta petit.
 Quid tibi peccavi, qui pacis nuntia porto?
 Pax est, quod porto, cur mihi bella moves?
 Sed qua tu spiras, feritas, sors læta triumphii,
 Atque dabit palmam gloria martyrii.
 Cui credam novi, nec spe frustrabor inani
 Qui spondet *Deus est*, quis dubitare potest?

(Neander, III. 59.)

IV.—*Details of Labours and Events at the Rath Festival of 1841.*

I departed for Puri on the evening of the 18th of June, and arrived at that place on the morning of the 19th, about half past eight o'clock. Passed sixty dead bodies recently thrown there, in the bed of the Katjiry river. The beasts of prey, and the vultures were fattening upon human flesh in many places. The bed of the river was a valley of bodies and bones, and they were many. I did not see many bodies on the first stage of my journey, besides those above mentioned; but from Ballunta to Puri they were numerous; especially near Puri. I passed many pilgrims moreover crawling along, diseased, haggard, and trembling at every step, hoping to reach Puri ere they die, which they are likely to do. I have with me Rámchander, Bámádeb and Sebo-niak, and 12,000 tracts for distribution.

19th. I attempted to do something among the people this afternoon, and for some time they behaved pretty well. Some Puri people, however, soon joined the assembly, and directly commenced pelting with sand and pebbles. This threw the people into confusion, and many commenced attempts at ridicule and abuse, so that the opportunity was lost. I felt that it was worse than useless to distribute books, and got away as well as I could. Some few people were lying about sick of the cholera; but I saw no dead.

20th, Lord's-day. Went to the town at six o'clock. All was crowding and bustle. I stood first near the temple, but the people were all so engaged with their morning ablutions in the various sacred tirths that they could not find time even to look at me; and lower down in the town even, I could collect little more than the rabble; and I could do but little.

In the afternoon, with my native assistants, who arrived about noon, I retired to a place a little apart from the crowd. Bámádeb and Sebo-niak commenced the opportunity by singing part of a Christian poem. A very intelligent man, a jogí, came forward and commenced a defence of the prevailing idolatry. During the conversation with him, much information, and, I hope, some conviction, were imparted. We then distributed about 200 tracts, which were eagerly received. As I walked away from the place, one of the tracts was doubled up and thrown at me;—on opening it I found it torn through the middle. Some dead have been carried away during the day, and many more are sick, and will soon fill their places. In some few cases the dying were watched by a daughter or sister, but the heedless crowd passed insensibly by them; there was no pity for the dying, and no sympathy for the afflicted.

21st. This morning I proceeded to the place which we occupied last night, and there obtained a still better hearing. Bámádeb and Sebo-niak and Rámchander were all engaged. The people appeared serious at the thought that amidst all their ablutions, and darsans, and gifts, their hearts burned with lust, and overflowed with almost every sin,—and that the mighty power of God alone could renew and sanctify them. The plan of salvation was clearly pointed out to them—the remedy at once for the removal of their guilt, and the sanctification of their souls. I distributed many books without difficulty and retired without abuse. This was a great favour. The cholera, the fatal cholera, is raging to a fearful extent. In some places the victims were numerous, and everywhere the sick and dead were to be seen. In one of the narrow streets, running down with the filth of a thousand bodies,—washed by the hurried showers,—lay a poor woman in the agonies of death; forming a dam to the insufferably filthy streams. She was quite naked, and threw about her hands and head in the uneasiness and pain of death. A man was pouring water into her mouth from his Jota, an act of kindness few are disposed to perform for the thirsty dying pilgrims. The cars have moved up to the temple door ready to receive the divinities this evening. Yesterday, on occasion of the

“netra utsab,” or feast of the eyes, the rush into the temple was so great that several people were crushed; and some were carried into the hospital in a hopeless state.

In the afternoon, about four o'clock, I proceeded to the large road, and with my three native assistants, commenced my labours among a large crowd of people. Some of the native preachers spoke with much affection and propriety; and the hearers were attentive. As soon as we had done speaking, I mounted on the top of my palanquin, and gave away about 800 tracts. Then we removed to other places, and went through the same services: by this means we left the old and obtained new hearers. I confined the distribution of tracts to such as could read, judging from their caste and peculiar marks.

In the evening, about six o'clock, the three idols were rocked and pushed and pulled out of their temple, into their cars, amidst the shouts of 200,000 people. The vicinity of the cars, in the wide streets, was closely jammed with people; they lined the roofs of the adjacent temples, houses and maths, the whole scene was one living mass. Amidst this immense assembly, and as eager to see the idols as any, were a number of Europeans mounted on elephants, covered with scarlet cloth. The hum of “Hari!” “Hari!” floated on the air, and died away miles off from the scene of guilt. The magistrate, I am told, ordered the ropes to be untied from the cars to prevent the idols being moved this evening, under the expectation that if they should be moved to-night, many would be unavoidably crushed to death under them. The pandás did not like this, as Jagannáth has never been known to remain fast this evening, at his temple door. The people expect to see what they call “Undhara-hejaya,” a movement in the dark, that is, that Jagannáth will move on to-night, by his own volition.

The mortality rages with great virulence and fury. Many were lying about the streets fatally sick; and many were dead lying in the most disgusting and shocking forms and circumstances. As soon as the idols mounted the cars, and the people became too excited to listen, I retired from the scene, thoroughly tired, and glad to escape to my peaceful residence on the sands, where not a soul was to be seen. Brother Sutton joined us to-day.

22nd. This morning we sought the Attharanálá, the chief entrance to the town, and where the people were rushing out in one unbroken stream. They were almost all Bengálís. Thousands of Bengálí tracts might have been distributed to great advantage, and much useful labour performed among the people, and it is matter of great regret that there were no Bengálí missionaries, able and disposed, to embrace so favourable an opportunity of making known the “blessed gospel of the grace of God.” For more than 18 years have I visited and laboured at this popular festival, but have never seen a Bengálí missionary there to meet the tens of thousands of Bengálí people who yearly attend the Rath festival. We remained talking to the people and distributing books till nine o'clock, when we left the native brethren to occupy the post all day, till we could relieve them in the afternoon. My poor hackery-man, who brought down our books, is taken with the cholera, and has returned to Purí, only just alive. Many wretched cholera patients were carried through the gate on dólís, and numbers of poor worn-out pilgrims tottered past, all of whom will fall within a few miles of the town. Many dead are lying about in the narrow, dirty, crowded streets, and by the side of the large road. Two of the cars have moved on their journey, and the people this morning found to their astonishment, that Jagannáth had not Undhara-hejayad, or moved on in the dark, by his own volition.

In the evening the rain prevented our labours entirely, but I could not rest without going through the town to ascertain the state of the people. I started therefore about 5 o'clock and went first to the Attharanálá, where I found the operations of our native brethren suspended by the rain; next I went up the large road, past the cars, and home by the Singhdwár, and Dawlmundeecie.

I found many people lying dead; some in almost every place. They were generally quite naked, and lying in the mud and water of the streets. The uttermost filthiness exists in the town and the stench is insufferable. Great numbers of sick lie about; some under the partial shelter afforded by the eaves of sheds and houses; and others wrapped up in their clothes on the open ground. Their clothes so battered into the ground with the rain, that many are utterly unable to extricate themselves and will rise no more. Many of the strong and healthy pilgrims are gone, the weak and sick remain. The old hospital into which the people appear to go at will, presented a sickening sight, being filled by a mass of much diseased, and sick, and many dead people. The vigilance of the magistrate keeps the dead carriers at work, and upon the whole the town is well cleared from the dead, not an old corpse is to be seen.

23rd. This morning we all repaired to the Atharanálá where we distributed books for two hours, occasionally addressing the people as they stood for a few minutes. A good number of books were taken, but there are comparatively few Oriya pilgrims. They do not exceed, exclusive of the town people, 20,000. Near the tree under which we stood we found six persons dying of cholera. This may serve to exhibit the extent of the mortality. One woman, conscious of her uncleanness, and suffering from her mortal thirst shuffled herself to the edge of the pakká tank just at hand; then, after resting, she descended step by step by the same mode of movement till she reached the depth of four feet. She could not maintain herself erect and leaned against the steps with her head only above water, and was just sinking, from mere weakness when I saw her condition. By the help of some police officers, we saved her from a watery grave, which however would only have shortened her misery, and would perhaps have been an easier period to her pain. She was carried with the rest of the sick to the hospital. And from thence to be taken dead to the sands: in the mean time she will have shelter, and a dry floor to roll and die upon.

About half past 8 o'clock I walked home by way of the cars. As I passed the car of Jagannáth the pandás invited me to worship and take a darsan as all my tribe had done, and I returned the invitation by spitting upon the ground. "Oh!" exclaimed they, "what a pity!" "How unfortunate!" Many fresh dead were laying about this morning in the large road, and in the narrow streets. I made a stand at a small distance from Bhalbudra's car, and distributed a number of tracts.

In the afternoon I walked to the Atharanálá, but found the native brethren just retiring. They had been able to distribute but few tracts: there being but few Oriya pilgrims. Those few were chiefly persons living in the villages round Purí, and who are deeply imbued with the spirit of the place. Several tracts were abused by them. We walked into the large road opposite the new hospital, and collected a large congregation. They heard with some attention, but were mixed up with too large a portion of Purí people to admit of the opportunity being a good one. God, however, can cause the seed of his word to take root and vegetate under circumstances of little hope in the view of man, and we preached, and argued, and talked on, and closed by the distribution of a good many tracts. Brother Sutton left Purí this afternoon, and I have laid my own dák for to-morrow evening. I returned from the town sick and ill by sight of the dead pilgrims. On the edge of the sands, I suddenly came into the midst of forty corpses, besides numbers of skeletons presenting, with the association of their guilt, their miseries, and their future destiny, a sight too appalling to be borne. The vultures were sitting on the sand hills and the tops of the neighbouring trees filled with flesh and holding carnivorous festivity on the slain; and the wild dog, ere while slumbering at his ease, rose and uttered his frightful howl at sight of me. I held my breath and hastened away, but not to forget the sight.

24th. My native helpers left Purí to-day, and this evening I followed them. There is little to relate of my journey home except the exposure and

suffering of the living, and the numbers of the dead, about which I have already said more than enough. But a relation of the misery and mortality of Jagunnáth's pilgrims is, I consider, a business which may not be resumed or dismissed as our feelings may dictate; it is a duty, an imperative duty; and once a year, that is, on every recurrence of this wasting festival, so long as I am spared to attend upon it, I shall let the world, let the friends of humanity know something of what is doing here. In the former part of my journey, while the light of day enabled me to see them, I saw very many lying dead, some were in the mud on the road, others had crept under trees or beside the houses under the eaves, and had died there; some were beside the road on the grass with their eyes picked out; and others again seemed to have died in the act of drinking water from the jhils and the trench beside the road, not being able to leave their situation. In the towns and near the saráis by which I passed, there was a large accumulation of corpses, about which the wild dogs howled and the vultures screamed. The circumstances of the pilgrims were most pitiable, and greatly productive of the fatal disease which was thinning their numbers. The incessant and heavy rain had completely soddened their clothes and their skin. They lay by hundreds in rows on the road side, and the pelting, battering rain had amalgamated their clothes with the sand and mud of the road. Weak, and weary, and without proper food, they were fully prepared for an attack of cholera; and were soon carried off by it when attacked. When their companions arose to pursue their journey, how many they left to rise no more! My wonder is that, considering the destitution and exposure of the people, they are not destroyed in much greater numbers. When the light of the morning returned, the same miserable and destructive scenes presented themselves to my view, till I arrived at my home, which I did about 11 o'clock, June 25th. I cannot close this Journal without noticing the depression of my own mind, arising from the conviction of the entire failure of any good arising from the abolition of the Pilgrim tax. The influx of pilgrims to Jagannáth this year in consequence of the tax abolition must be pronounced to be great; and had not a pressing famine afflicted the province, so as to prevent the Oriyas from attempting the pilgrimage, instead of 200,000 there would have been 400,000 pilgrims. The fact is, that a grand delusion has been practised upon the world in reference to this abolition of the tax. The support of the government having been drawn from the tax, it was supposed, as a matter of course, that on the abolition of the latter, the former would cease. Had this been the case, the anticipations of the Christian world would certainly have been realized; but while the tax has been abolished, the sum of 35,000 rupees annually as a direct donation to the idol,—and the sum of 1000 rupees annually to purchase cloth for the idol's cars, have been devoted for the purpose of supporting the establishment of Jagannáth. This sum is amply sufficient to support the idol in all his influence and glory. The consequence is, that the disabilities arising from the pilgrims having to pay the tax being removed, they will flock to Purí in much greater numbers than they have ever heretofore done; and, inasmuch as the allowance for each department of expenditure connected with the idol has been fixed, and paid for many years, by the arrangements of the British Government, the same will be continued by the Rájá of Khurda; and the pilgrims will see an equally vigorous display of glory in their favourite idol as that they have ever witnessed.

C. LACEY.

V.—*The Festival of the Beṛá, or Illuminated Raft.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Many of your readers have doubtless noticed a custom which prevails among the Musalmáns in Bengal, of placing, (on certain evenings during the periodical rains,) numerous lighted lamps on small rafts or flat earthen dishes, and floating them down the stream of the Ganges. The writer of the following notice has endeavoured to collect in one view the whole of the particulars relative to this custom, which have come to his knowledge during several years' residence in the country; and he hopes the information thus presented may not be unacceptable to the readers of the *Christian Observer*.

In those parts of the country which are at an inconvenient distance from the Ganges or other running streams, the lighted rafts are set adrift on the principal tank or *jhíl* in the neighbourhood; any body of water being considered equally fit for the purpose, as the sacred river of the Hindus. In Bengal, this ceremony may be observed on any *Thursday* evening in the month of *Bhádra*; but from Mrs. Meer Hassan Ali's "*Observations on the Musalmáns of India*," it would appear that a similar custom is observed at Lucknow on the *Fridays* of the month *Shrában*.

The festival of the *Beṛá*, or (Illuminated) Rafts, is observed throughout Bengal generally, but nowhere with such splendour as at Murshidábád, the ancient capital of the lower provinces. The anniversary of the Nawáb Názim's great *Beṛá* is always held on the evening of the *last Thursday* in *Bhádra*, (which corresponds this year with the 9th of September) when the river is usually full to overflowing. On this occasion preparations are made on a grand scale for rendering the spectacle worthy the presence of the residents of the neighbouring station of Berhampore, who are annually invited in the name of His Highness to attend the *fête*. Dinner is provided for the guests at the palace, the Názim himself presiding at the table. On the western bank of the river, just opposite the royal residence, an immense bamboo frame work is erected, to the innumerable points of which are suspended lamps of all the various hues of the rainbow, which when lighted up, as the evening advances, produce a most pleasing effect. The banks of the river are crowded with spectators of all castes and ranks in society, on foot, or horseback, and in vehicles of every imaginable description; while on both sides of the sacred stream itself are closely grouped together boats and budgerows, chips and pinnaces, each loaded almost to the sinking point with

eager throngs of visitors*. At a given signal—the hour of eight, duly notified by the discharge of the evening gun, the Great Raft is loosed from its moorings, and piloted into the centre of the stream, from a point of the river at a considerable distance above the palace. The following is Miss E. Roberts' graphic description of the imposing scene which now bursts on the view of the assembled thousands :

“ Numerous flights of rockets announce the approach of a floating palace, built upon a raft, and preceded by thousands of small lamps, which cover the surface of the water, each wreathed with a chaplet of flowers. The raft is of considerable extent†, formed of plantain trees fastened together, and bearing a structure which Titania herself might delight to inhabit. Towers, gates, and pagodas, appear in fantastic array, bright with a thousand colors, and shining in the light of numerous glittering cressets.”

“ Two angles in the river only admit a transient view of the passing pageant ; there is no time to detect the human hand in its erection, or to doubt that fairy spells have been at work : amid the blaze of rockets, which reveal nothing but its beauties, the clang of innumerable instruments and the animated shouts of thousands raised to the highest degree of excitement by the interest of the scene, the splendid fabric disappears, and the river is left to its own placid beauty, the sky to its lovely stars, and the atmosphere around to those splendid meteors which brighten the evening air in Bengal.” “ The whole, (she observes,) presents a fine spectacle scarcely to be paralleled in beauty.”—“ The effect is perfectly magical”—“ and they are happy who have had an opportunity of witnessing a scene which transports the spectator to fairy land‡.”

During the remainder of the evening, the guests are gratified with a magnificent display of fire works in front of the palace, and the usual accompaniment of all Oriental entertainments, the singing and dancing of nách-girls.

The Berá is properly a festival of the Shiite sect, to which body the descendants of the ancient reigning families belong ; but it has become generally adopted by Musalmáns throughout Bengal, who with few exceptions are Sunnites. Its origin is differently related. An amusing and highly romantic account of its introduction into the country is given by the talented authoress whom I have just quoted, I have not found any native acquainted with the story as told by Miss R. The following tradition is current among the people of this neighbourhood.

Several generations ago, before the English took possession of the country, the reigning Nawáb was one evening, during

* As might be expected, in so great a concourse of people, accidents, serious and sometimes fatal, occur—but not frequently.

† Besides the “ floating palace,” the raft bears a company of sipáhis, &c. who as they pass opposite the royal residence, discharge a whole volcano of rockets, blue lights, and fire works of every sort.

‡ Characteristius of Hindoostan, chap. v. at Berhampore. The extreme beauty and truth of the above description, must plead our excuse for inserting it at length.

the freshes, sailing, unattended by other boats on the river, when by the springing of a leak or some other accident, the royal barge became filled with water, while midway from either bank. In this emergency, the prophet *Khizr* (of whom more below) appeared, and miraculously conveyed the sinking boat to land. To commemorate this event, the grateful monarch instituted the festival of the Berá, in honor of his mysterious deliverer; and in deference to the wishes of the sovereign, the observance was adopted by the faithful throughout the kingdom, by whom it is still kept up "because it was the custom of their fathers!"

Of this *Khizr* (or *Khiddar*, as his name is commonly pronounced), many strange legends are told, some of which it will be necessary to refer to, as illustrating the true character of the Berá festival, which is held in his honor, or, as Shakespeare says, (Dict. page 168) "is offered to propitiate him."

His genealogy is thus given. *Khizr* (خضر) properly signifies *green*, and the prophet is so called from the circumstance that wherever he sits, the grass becomes fresh and verdant. His proper name was *Balyán* (بليان), the son of *Kalyán* (كليان), the son of *Qáne* (قانع), the son of *Shálakh* (شالغ), the son of *Arfakhshad* (ارفخشاد), the son of *Shám* (شام), the son of *Núh* (نوح). Compare Genesis xi. 10—13, and Luke iii. 35, 36.

By some he is said to have been cotemporary with Abraham; by others, with Moses. He was born about four miles or two kos from *Shiráz* in Persia.

Richardson (Dict. vol. i. p. 403) says, that he is by some confounded with the prophet *Elias*, and by others with *St. George* the patron saint of England, whom they call *Khizr Elias*, imagining that the same soul animated both. He also states that, according to Oriental tradition, he was vizier and general to *Alexander* (or *Kaikobád*) an ancient king of Persia. The more common belief here prevalent is, that *Khizr* is a *mysterious* being, originally human, indeed, but for having drank of the water of life, now immortal and possessing superhuman powers; a sort of demigod, in fact, able, though invisible, to hear the vows and grant the requests of men.

The manner in which *Khizr* obtained the gift of immortality is thus related. *Khizr* one day accompanied *Iskandar Sháh* (*Alexander*) on a hunting excursion. After wandering long in the forests, he became very faint, and began to look about in search of water. At last he espied a well, to which he went, and fastening his *lotá* (pitcher) to one end of his turban, he drew up water, and drank till his thirst was assuaged. He not only obtained refreshment from the draught, but felt a miraculous increase of power and wisdom imparted by it; perceiving which, he drew up another pitcher full, and carried

it to the King, wishing him also to participate in the wonderful benefits of this life-giving fountain. Iskandar, however, requested the prophet to drink it himself, and to point out the well, that he might with his whole retinue enjoy the delightful beverage at his leisure. On coming up to the well, they found it dry; and thus the great monarch lost the opportunity of drinking of the water of life, when he had it in his power.

Since then Khwája Khizr (the illustrious Khizr) resides in the waters, whence he occasionally appears to those who invoke his aid. He is employed by God as his chief agent in effecting the designs of his providence on earth. The following legend, illustrative of his general mode of executing this high commission, was related to me by an intelligent Musalmán, who assured me it was well known and universally believed by the faithful.

One day Moses said to God; "O Lord, show me thy greatness!" God said, "Wouldest thou see my greatness? go to the river brink, and call on Khizr." Moses went, and invoked the name of Khizr; on which he arose out of the water, and came up to him. "Who art thou?" said Moses; "and what is thy occupation?" "I am Khizr," he replied; "and if thou wouldest know my occupation, come with me." They stepped together into a ferry boat, belonging to a poor widow, who rowed them across the river. Arriving at the opposite shore, Khizr with a blow of his foot sunk the boat, and then went on; Moses followed in silence, wondering why the prophet should have so ill-requited the kindness of the poor widow. They next came to the house of a peasant, who with his wife and children had been starving for want of food for some days. They afforded the travellers shelter for the night in their wretched hovel; and next morning, before setting out on their journey, Khizr threw down the wall of the peasant's house. Moses could scarcely conceal his surprise and displeasure at this second manifestation of ingratitude and cruelty on the part of his companion; yet he went on, following his guide. Khizr and Moses then came to the splendid mansion of a rich man, who had an only son, of whom, on this account, as well as for his extreme beauty, his parents were dotingly fond. After being hospitably entertained, they departed; but just as they were leaving the house, Khizr slew the lovely child. And now Moses could no longer refrain from expressing his indignation at the conduct of his fellow-traveller: "Is *this* thy occupation?" he exclaimed. "I had heard that thou wert commissioned by our Lord to do good and not evil to the children of men!" "Thou hadst heard the truth," replied Khizr, "as I will now make manifest

to thee. Those acts of mine which have appeared to thee so cruel and ungrateful, are in reality acts of mercy and love. The King of the country having occasion for a large fleet of boats has just issued orders to seize every one that can be found. His messengers will be here presently. Had the widow's boat been available, it would now be carried off by them, and the poor woman left without any means of support. It is safely hid out of their sight, and after the empressment is over, she can draw it up out of the water, and resume her calling without fear. The poor family with whom we lodged, were, if possible, still more destitute than the widow, having neither money, nor food, nor clothing. In digging up the foundations of the broken wall, as will be necessary in order to rebuild it, a hidden treasure of great value will be discovered, which will be the means of saving the lives of the family from present death, and relieving them from the fear of want in time to come. That beautiful child, the darling of his parents, would have become in after-life a daring robber and murderer, and not only have come to a disgraceful death, but have been the cause of the destruction of all his race. To save the boy from accumulating such a load of guilt, and to save his parents from such unspeakable misery, I took him away in the innocence of childhood." Then Moses bowed his head and worshipped*.

Khizr still occasionally appears, when entreated to do so, and never fails to grant the requests of those who honor him. In proof whereof the following story is told as a well known fact. There was a learned man, who wrote a very bad hand; on account of which he was much grieved. After many fruitless attempts to improve himself in penmanship, he bethought him of Khizr; and repairing to the river, earnestly prayed for an interview. Khizr appeared, and on learning the cause of his grief, enabled him forthwith to write so beautifully, that the forms of the Persian characters as improved by him, (known by the name of *Nastálik*.) are esteemed the very acme of perfection, and are carefully imitated by all who aim at excellence in chirography.

Vows of offering one or more Berás for several years successively, are made to Khizr, in the hope of obtaining

* After writing the above, I found that the *substance* of this legend is given in the Qurán itself, chap. xviii. The name of Khizr does not indeed occur in the Qurán, but that he is the actor in this episode is asserted in the Hadis, and agreed on by all the commentators. Many of your readers will remember how beautifully Parnell has paraphrased this story, in his well known poem, commencing thus—

Far in a wild, unknown to public view,
From youth to age a reverend hermit grew, &c.

children, wealth, &c. Many Hindus, as well as Musalmáns, are found in the number of his votaries.

The Berás, or rafts, on which the oblation is offered, are of different kinds. Those of the rich are similar to the Nawab's great Berá, already described; only few if any, can equal it in magnificence and beauty. Those of the common people or middle class of society, are proportionately less expensive and less showy, being generally made of a few trunks of plantain trees fastened together with bamboo spits, on which a framework of split bamboo is raised, covered with talc, tinsel, and gaudy colored paper, forming a figure something like a peacock, so as to resemble the Nawáb's Mohar-pankhí, or barge of state. These may be bought for two annas, and upwards. The Berás of the poorest class of the people are merely flat earthen dishes, on which the offerings are placed with a small light or two, and thus launched on the stream.

The oblation in the latter case, consists of betel-leaves, betel-nuts, and a few cakes of raw sugar, folded up in a plantain leaf, and placed on the raft with a few cowries. In the others, the offerings are sweetmeats of various kinds, copper or silver or gold money, &c. according to the ability of the worshipper. Often one or more of the chirághs, or lamps, placed on the raft, are made of silver or gold. Prayer (*fatihá*) in the name of *Khwájá Khizr* is offered up by the *mulá* in attendance, who receives a fee for performing this ceremony, varying according to the ability and generosity of his employers, from a few cowries to several rupees. The rafts are then set adrift with part of the offerings, and the remainder is taken home and distributed among the friends of the worshippers. (See Dr. Herklot's translation of the *Qánún-e-Islám*, chap. xxvii. On Vows and Oblations.)

After the oblation has been presented, and it has once fairly begun to float down the stream, it is usual for many of the spectators to leap into the water, plunder the rafts of their contents, and carry home the gaudy spoils as toys for their children or younger brothers. The Bengálís, being excellent swimmers, enjoy this sport very much: and the capture of the rafts seems to give their owners no uneasiness.

The *lights* form no part of the offering to *Khizr*, being added only that spectators may see the Berás. The splendid illuminations, fire-works, &c. which accompany the offerings of the rich, are therefore not considered as rendering them more acceptable than the simple oblations of the poor, but only to obtain a name (*nám ke wáste*) confessedly, "that they may be seen of men."

A question of considerable practical importance has occasionally been mooted among the residents of this place,

viz. How far is it *right* in Christians to countenance the *Beṛá* by their presence? The voice of the religious public in India has unanimously condemned the attendance of professing *Christians* at the idolatrous festivities of the *Durgá Pujá*, and other *Hindu* holidays. Is the anniversary of the *Beṛá* to be viewed in the same light, and shunned in like manner by the followers of *Jesus*?

On the one hand it is argued that the festival of the *Beṛá* is *merely* a grand *tamásha*, or spectacle, designed to gratify and amuse the public. The natives speak of it as such among themselves, and in this light only is it considered by European visitors, few of whom perhaps, have ever heard the name of *Khizr*. To render it worthy of the approbation of the spectators, magnificent preparations are made, and great expenses incurred: and as it is known that the English come merely to witness the illumination and fire-works, their presence cannot possibly be construed into an approbation of any superstitious ceremonies which may privately be observed by the natives themselves on the occasion.

It is remarked, on the other hand, that there can be no doubt of the fact that the *Beṛá* is an idolatrous institution. The traditions relative to the person in whose honor it is celebrated, the oblations offered, and the vows and prayers made to him, on the occasion, &c. will prove this to a certainty. Nor is the fact of the *Beṛá* being called a *tamásha* any argument against the truth of this charge, for it is well known that both *Hindus* and *Musalmáns* are in the habit of applying this term to all public religious ceremonies whatever—to the *Durgá Pujá*, the *Muharam*, the *Charak*, and even (before it was happily abolished) to the *Satí* itself. In whatever light those rites may be viewed by the immediate actors, to the crowd of spectators they are nothing more than *tamásha*—mere sport—and as such they are spoken of in common parlance. Again, in those countries where the religion of *Islám* is preserved more pure, such superstitious reverence and honors are not paid to *Khizr*. Even in *this* country, many learned *Maulavís* and other intelligent *Musálmáns* abominate the *Beṛá*, and scruple not to call it *but parastí* and *shaytánat*, “an idolatrous and Satanic custom,” opposed alike to the letter and the spirit of the *Qurán*, and unsanctioned by any of their accredited books of traditions.

If therefore learned and conscientious *Muhammadans* condemn the practice on account of its “idolatrous and devilish” origin and design, and because of its inconsistency with their sacred books—can we, knowing the God of the Bible to be the only true object of worship and religious reverence, sanction by our presence a custom which, whether we are aware of it

or not, gives the glory to the creature which is due alone to the Creator? Is the worship of K̄hizr less displeasing to the one true and living God, than that of K̄alí? or can Christians countenance either by their voluntary attendance, and be guiltless?

Either of the above views of the subject in hand may perhaps, be entertained by equally conscientious persons. The writer of the foregoing notice has, of course, his own ideas of what is the right course of conduct to be pursued; but he would not force their adoption on others. It is a question that will not be treated with indifference by any one who desires to have a conscience void of offence towards God; and while on this as well as on any other question of casuistry which may be raised, a *tender* conscience will always prefer to err on the safe side, it is certainly a duty incumbent on all Christians to observe the apostolic rule in all such cases: "Let every man be *fully persuaded in his own mind.*"

Berhampore, August, 1841.

J. P.

Can our good correspondent not supply us with a similar account of other Musalmán festivals?—ED.

VI.—*The Christian School Book Society.*

We regret that press of matter prevents our placing the second circular of the Calcutta Christian School Book Society before our readers in the present number; it shall appear in our next. In the mean time we would refresh the memories of all engaged in the tuition of youth, that the Society is now prepared to supply many of the most useful Christian School Books. The list of the Society's publications will be found on the cover of the *Observer*, from month to month. We trust that the managers and teachers of the schools will not forget that the Calcutta Christian School Book Society alone attempts to provide a complete series of school books on Christian principles for the youth of India.

BRIEF NOTICES, &c.

Lieut. Smith on Economic Geology, and Capt. Hutton's Geological Report on the Valley of the Spiti.

1st. In the April No. of the *Calcutta Journal of Natural History*, there is the first of an intended series of articles on Economic Geology, by Lieut. R. Baird Smith, Bengal Engineers. This first article is prefaced with the following very appropriate and judicious observations:—

“The doubts with which the claims of geology to economic importance were so long received, may, perhaps be traced to the unphilosophical spirit and perverted views with which its study was originally pursued. Founded entirely on extensive, minute, and careful observation, it required a degree of patient application uncongenial to the speculative tendencies which pervaded the scientific world at the time it first began to attract attention; and as all science was then commingled with polemical controversy, the leading doctrines of geology, intimately associated as they were with certain points of theological belief, furnished a ground on which the opposing parties could meet and struggle. The consequence naturally was, that, amid the bitterness of controversial discussion, observers, viewing the limited range of facts they possessed through a distorted medium, drew only such conclusions as were agreeable to their own opinions; while a spirit of wide and unwarranted generalization took the place of close and rigid induction from carefully observed phenomena. Under such circumstances geology was little more than a mass of fanciful and fantastic cosmological doctrines; and practical men, seeing theory succeed theory in endless succession, and remarking the useless and often mischievous tendency most of these speculations exhibited, naturally became prejudiced against the sciences in which they originated. In time, however, as generally happens in such cases, these controversies wrought their own cure, and men began to see that in order to form any correct notions of the original state of our earth, it was first essential to obtain accurate ideas of its present and actual condition. Devoting themselves, therefore, to observation and careful induction from that alone, geologists succeeded in rapidly rearing a fabric, second in solidity, beauty, and importance to but one in the whole range of physical science—establishing the claims of geology to high economical value by contributing numberless instances of its successful application to the purposes of man, and at the same time deriving from their discoveries such additional and convincing proofs of the *benevolence, wisdom, and power of God*, as in themselves to be sufficient to render ‘doubt absurd and atheism ridiculous.’”

The first topic, selected by Lieut. Smith for illustrating some of the most common applications of geology to the useful purposes of life, he entitles, the “Geological Relations of Artesian Wells.” A subject like this, he very properly remarks, possesses a *natural prominence* in southern or tropical regions, inasmuch as the welfare and prosperity of their inhabitants depend wholly on their possessing abundant supplies of good water. And as the method of boring, when

employed in subservience to certain general principles included within the province of economic geology, offers peculiar facilities and advantages, the development of these principles must prove at once interesting and useful. These general principles are very simple, and may be rendered easily intelligible. How does an Artesian differ from a common well? Is it not that, whereas the *latter* is of a considerable diameter, and its supply of water maintains a nearly stationary level, the *former* has but a small bore, seldom exceeding six or eight inches, and the water not only rises in it, but overflows with some force at the surface? To effect this *rapid* rise and overflow at the surface, it is clear that an hydrostatic pressure must be exerted beneath. But the exertion of such a pressure obviously requires a *peculiar* disposition of the under strata. Hence must it at once appear that the fitness or unfitness of any particular locality for boring operations must depend on its geological structure—and that, before such operations are commenced, the ground ought to be examined by an experienced geologist, who, on duly estimating the probabilities for or against success, might often save a profitless expenditure of capital. Should the district, for example, be found to consist chiefly of rocks of the primary formations, which are of a close, hard, crystalline structure, it would at once be pronounced unfavourable for boring experiments. Such rocks could not allow the water to percolate or collect in any quantity. If they happen to be covered with beds of loose sandy materials, which readily absorb and gather moisture, water may be obtained by means of common wells. What then are those dispositions of strata which most favour the adoption of the Artesian system? They are “the *alternations* of *porous* and *impervious* strata in *later* sedimentary deposits, and the continuity of these over extensive areas, with their occurrence at high as well as low levels.” Suppose the upper part of any elevation or hill to consist of a soft porous sandstone, which dips beneath and across the adjacent plain or valley.—Suppose this sandstone to be *underlaid* by an impervious stratum, and to be completely covered above by a bed of close adhesive clay, over which again a certain depth of surface soil reposes.—In an arrangement like this, it is clear that the rains which fall on the upper sandstone in the hill, being readily absorbed by it, will naturally seek the lower level of the plain, passing underneath the clay. By such a process of absorption the porous stratum will become highly charged or thoroughly saturated. And should any portion of the liquid element be any how withdrawn, the deficit will soon be supplied by fresh showers on the heights above. Let a bore now be made, through the

superincumbent mass of loose soil and impervious clay, into the "water-bearing stratum" of sandstone beneath, and instantly will the water be found to spring up, with "a force proportional to the perpendicular height of the source of supply above the point of issue." We thus obtain an artificial Artesian well. Such, then, is the *general principle* of the Artesian system. For its varieties and modifications we must refer to Lieutenant Smith's own excellent article—as such details do not properly fall in with the scope and design of the *Christian Observer*.

2d. In the CXI. No. of the *Journal of the Asiatic Society of Bengal*, there is a deeply interesting and luminous paper by Captain Hutton, embodying his geological observations on the valley of the Spiti, one of the principal tributaries of the Sutledge. Of a paper so richly bestud with facts, our limits would not admit of furnishing any analysis, even if they did not lie so much beyond our peculiar province. We can only find space for the Captain's theory of the formation of the Spiti valley. From the beds of friable or earthy *gypsum*, *clays*, *sand*, and rolled *pebbles*, now left high in horizontal strata above the course of the river at the present day, he concludes that the valley was once the reservoir of an *extensive lake*. From the vast beds of *marine exuvixæ*, found in the higher portion of the valley, he concludes that the waters of the lake must at one time have been *salt*. What origin, then, can reasonably be assigned to such a lake, at such an elevation? Was it formed *previous* to the Mosaic deluge and replenished with its saline waters? And when the general deluge subsided, did the melting snows, pouring down their limpid streams, cause the lake again to resume its pristine freshness? And did the marine animals left behind,—animals, exclusively formed and adapted to exist in salt water—unable any longer to survive in the freshened element, become deposited in one vast accumulation? No, replies Captain Hutton, for, had this been the case, "the exuvixæ must have belonged to species *still existing* in the seas, *whereas* we find them all to be the spoils of *extinct animals*; and, again, had such been the case, they would have been imbedded in strata of the *tertiary formation*, whereas we find them in those of the *secondary deposits*, which are referable to a period *long antecedent* to the Mosaic flood." After returning a similar reply to the supposition that "the lake was formed *at and by* the deluge," our author thus proceeds to unfold his own theory:—

As it is therefore evident that the presence of the fossils can be attributed to neither of these sources, we are at once led to the conclusion, that the vast ranges of the Himalayan mountains were *not in existence*

previous to the Mosaic deluge, but that the rocks and strata which they now exhibit, were at that time horizontal, and forming part of the bed of the antediluvian ocean. Of this I shall adduce positive geological proof in the sequel.

The fossils therefore which are found imbedded in these higher tracts, did not become extinct at the deluge, but at a period long previous to that great event, when the secondary formations in which they occur were deposited, and which period, though hitherto passed by unnoticed by writers on geology, is nevertheless clearly pointed out by the Sacred Historian.

In order more satisfactorily to ascertain the causes by which animals once living in the depths of ocean have been left imbedded in rocks now towering to a height of more than 16,000 feet above its present level, and at a distance of many hundred miles from it, it will be necessary to skim lightly over the events which have occurred on the surface of our globe from the time of its creation, "until that last catastrophe" to which these mountains owe their existence. "Geologists," says Cuvier, "have hitherto assigned but two revolutions to account for the phenomena which the strata of the earth now exhibit, namely, the creation, and the deluge, which he *rightly* thinks are insufficient, although he *erroneously* pronounces them to have been numerous." Nor is it surprising that he should have deemed them inadequate to account for such phenomena, since the first of these periods was no revolution at all, but occurred *before* the vegetable and animal races, whose remains constitute the chief phenomena of our strata, *were created*, and therefore it could have been in no wise instrumental either to their destruction or deposition. It is, moreover evident, that this first revolution of geologists could in reality be *no revolution* but a *creation*! A revolution must imply the overthrow or upsetting of an *already established* order of things; while here in this first period we know that there was *no overthrow*, but a *setting in order* of things which had *not as yet existed*; therefore it was a *creation*, or calling into being an order of things which subsequently in after years *was to be overthrown* through the disobedience of created beings.

The separation therefore of land and sea, by which our earth was first called into existence, can be looked upon as only a creation, and such indeed it is termed by the sacred historian, for he tells us that in the *beginning* the materials from which our land was to be formed were called into being, and that on the third day, the interim being occupied in perfecting other arrangements all tending towards its welfare, the earth was separated from the waters, and its existence commenced. True, the record mentions *two* and *only two* distinct revolutions, but the Mosaic, equally with the mineral geologists, have disregarded and passed over the first of them which occurred, *not during* but *subsequent* to the Creation, when man first transgressed the commandment of his Maker, and drew down, in consequence, the *curse* of an offended God upon the *earth* and its *productions*. Thus it would appear, that geologists are right in referring the fossil exuvia of the secondary strata to a revolution long prior to that of the *deluge*, and they have only erred in not assigning to it the actual period pointed out by the record.

The second revolution, or *deluge*, is too clearly marked, and its consequences too obvious to escape the notice of any one; but the historian enters into no details of the means by which the first was effected, although he clearly points out the effect of it. This difference in the seeming importance of the two revolutions may have arisen from the fact that the first did not, like the second, involve the loss of life to the human race, and therefore the record is content to point it out merely by its *effects*, leaving us at liberty to *infer* the causes.

Asserting therefore, with the inspired Historian, that our planet, together with all its goodly furnishing of vegetable and animal life was created and finished in the space of six days, each of the same duration as these of our present computation, and that on the sixth and last day the progenitors of the human race were also created, and were consequently contemporaneous with the whole animal kingdom, as constituted before *the fall*, I shall endeavour to point out the period when, in my opinion, the marine animals, whose exuvia are imbedded in the secondary strata of the Spiti valley, ceased to exist.

Within the limits, however, which it is found necessary to assign to the present paper, it cannot be expected that I should much enlarge upon the time at which, or the causes by which, this first great change in the temperature of our earth occurred, and I shall therefore pass it over with a slight allusion only, and with the less regret, since I hope at no distance of time to lay before the Society a theory of the changes which have taken place on the surface of the earth, from creation to the present time.

If in succeeding ages a writer were to state that the various countries of our present earth had suddenly undergone a great change for the worse in the prolificness and character of their vegetation, would not our posterity justly look upon it as an indication of a well marked revolution and change of temperature?

And would they not naturally seek for a corresponding change and loss in the genera and species of the animate classes?

Assuredly they might reasonably do so; then why do not we, who have a parallel case presented to us in the pages of Holy Writ, seek for traces of that loss of animal life which must ever be a consequence of any great change or loss in the temperature and vegetation of the earth?

Such a revolution, although no details are given of its operations, is clearly implied in the effects which are recorded in this simple language of Scripture:—

“And unto Adam, he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying thou shalt not eat of it:—*Cursed is the ground for thy sake;—in sorrow shalt thou eat of it all the days of thy life;—thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face* shalt thou eat bread, until thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.*”

That earth which had hitherto profusely yielded, *freely and gratuitously*, its choicest productions, now shrinking beneath the frown of Him, before whose wrath all nature trembles, refused to supply even the common necessaries of life, unless wooed into compliance by the sweat of man's brow, and the toil and labour of his hands.

Can a more convincing proof be required of a change of temperature, and of the first great revolution on the earth?

Or, can it be thought necessary to assign to the fossils of the secondary strata a more remote period than this, in all probability, the first few months of man's existence upon the globe?

Should such proof be required, it may at once be derived from the character of the fossil Flora of the earth's strata, which although now abundantly found in northern latitudes, is wholly of a *tropical form*, and

* That is—“by labour.”

† I am well aware, that many will object to this, that man did not exist upon the earth until long after the period here spoken of; but I shall be able hereafter to give proof that such doctrine is not only unfounded, but actually opposed to facts.

consequently the temperature of those countries must undoubtedly have been much higher formerly than at present.

It is unnecessary to enlarge here upon the several means which were instrumental to this change, and enough has been said to show, that to this epoch I would refer the extinction, and imbedding in the secondary deposits of the *exuviae* now under consideration, and it therefore only remains to state, that these marine formations as they are termed, remained in the bosom of the deep until the period of the second revolution or Mosaic deluge, when the mountains in which they now occur were upheaved, for the purpose of throwing back the waters from the surface of the earth into their proper beds; to serve as agents, from their accumulations of snow, in reducing still more the temperature of the earth, and in furnishing those supplies to the rivers and streams, which are so essential to the welfare of organised creation; and, lastly, perhaps it may be added, to stand forth with their imbedded fossils as eternal and convincing monuments of man's fall and punishment, and of the truths so simply stated in the Scriptures.

My own opinions led me to conclude, that when the waters of the ocean had risen over, and, as in the beginning, again enclosed the earth in its cold embrace, and had effected the punitive offices for which it was permitted to transgress its bound, the lofty mountain ranges which now adorn the surface of our earth were successively upheaved through the agency of *submarine* volcanic powers, forming in the depths of ocean vast indentations or depressions, corresponding in magnitude to the masses which were upheaved upon the *opposite surface*, and into which *depressions* or *vacuities*, by the laws of nature still in force, the waters would have rushed or risen, forced down as they were by the pressure of the superincumbent atmosphere, and thus as each successive upheavement took place, the waters being *drawn downwards* would have again retired from the surface of the earth, into the place appointed to receive them; the same as on that third creative day when, as recorded in the Scriptures, they were commanded "to gather themselves together, that the dry land might appear."

Nor does this theory of submarine upheavements appear to be unsupported by the opinions of able geologists, for we find in the words of Dr. Buckland, "that *trachyte* and *lava* being ejected through apertures in *granite*, prove that the source of volcanic fires is wholly unconnected with the pseudo-volcanic results of the combustion of *coal*, *bitumen*, or *sulphur*, in stratified formations, and is SEATED DEEP BENEATH THE PRIMARY ROCKS."

Among the vast mountain ranges which were then upheaved, the Himalaya stands pre-eminent, and as it rose towering upwards from beneath the waters of the *deluge*, the lake in question, and doubtless many more, may have been borne on high enclosed among its loftiest ridges. If such were the case, its waters which at first were salt, would afterwards have become fresh, from the cause already stated.

We do not feel ourselves called upon to pronounce any opinion on this ingenious theory. We have copied it at length for two reasons. First, because of the reverential deference to God's Holy Oracles by which it is characterized. Secondly, because it brings out to view, with a vividness which we have not often met with in the annals of geology, the magnitude and extent of the *revolution* which the surface of the earth must have undergone, when,—blasted by the *curse* of the

Almighty,—it was transformed into a *fitting* abode for *fallen sinful* man. We do believe that the *moral* history of our globe is far more intimately connected or even interblended with its *geological* history, and especially its geological epochs and catastrophes, than men of science in general have hitherto been ready to acknowledge. Therefore do we hail such an interchange of good offices between Revelation and science as Captain Hutton has proposed to establish. An article like his ought to go far to convince the fanatic in philosophy, that, in order to study the volume of God's visible works, it is not necessary to despise the volume of His revealed word. It ought to go far to convince the fanatic in pietism, that, in order to honour the volume of His revealed word, it is not necessary to treat with suspicion the volume of His visible works. The two ought ever to be regarded as mirrors of different materials and of different powers,—both alike of divine workmanship—and both alike designed to reflect, with varied lustre, the glorious image of the eternal Godhead—as Creator, Preserver, and Redeemer. We rejoice, therefore, that Captain Hutton has been led so distinctly to recognise the connection between *moral* and *natural* evil—between *spiritual* and *physical* catastrophes;—the former as the *originating cause*, and the latter as one of the *punitive effects*.

The present is no system of *optimism*—either morally or physically. Man *was* once *very good*; and the world he dwelt in, *very good*, too. Man sinned, not by necessity of nature but by an abuse of the freedom of his own will, and became degenerated. The world which he inhabited, not by necessity of nature or the incorrigible pravity of matter, but as a *consequence* of man's transgression, became deteriorated, also. Man holy and happy,—then, a paradise! Man, a sinful, moral wreck,—then, a world blighted—a globe in ruins! By the study of geology we may learn *how*, that is, by what *secondary* causes, the crust of the globe *may have* become what it is. By the study of Revelation alone may we learn *why*, that is, *on account of what*, it became what it is. Thus the two beautifully harmonize. We behold a city in ruins. *How* and *why* did it become so? By earthquake, or hurricane, or the devastation of some foreign foe? Conjecture might supply many ingenious solutions as to the *how*,—none of them incredible—and all appealing to some established analogies in their support. As to the *why*, it is wholly silent. We turn to the authentic records of the nation. We there read that, in some former age, the inhabitants most causelessly and ungratefully rebelled against one of the kindest and the best of monarchs. Its destruction was therefore decreed and

executed. This at once solves the *why*, the *actuating cause*,—though it may tell us nothing as to the *how*, or *mode* of devastation resorted to. The geologist has fairly unmasked the beautiful face of our globe. He has revealed beneath, a strange and awful spectacle—scars and ruptures, fractures and faults, convulsion and collision, disorder and disorganization! What a contrast to the order, harmony and regularity that distinguish other parts of God's handy works! It is the crust of a world in ruins! *How* came it to be so? Geology may conjecture *the mode*; but as to the *why*, it is silent as the grave. Turn we to the volume of Revelation. There, we find the *why*. There, we read that the once happy lord of this lower world dared to rebel against the greatest, the wisest, and the best of Sovereigns. The world—his allotted domain and dwelling-place—was, *in consequence*, blighted and razed to its foundations—the ploughshare of destruction being made to sweep over it—converting, by igneous, aqueous and other agency, its magnificent strata into upheaved, contorted, and disrupted masses! Thanking geology and Revelation for the information which they respectively supply, let us resolve that, in indissoluble concert, they shall henceforth ever unite in celebrating the great Creator's praise!

A. D.

The Bengal and Agra Annual Guide and Gazetteer for 1841.
2 vols., Rushton and Co.

Taking it all in all, this is the largest, the cheapest, the most useful, and the most magnificent work which has yet issued from the Calcutta, or, we presume, any other Indian press. It is the *largest*:—for these two ponderous volumes contain between them not fewer than *two thousand five hundred and seventy-five pages* of variously printed letter press, with maps of the world, British India, and many of the provinces. Now this immense mass of matter is offered at the sum of *twenty* rupees. And when we consider how large a proportion of it is really *new*, that is, *original*; we see not how we can withhold the palm of *superior cheapness*. Indeed, it is a degree of cheapness, which, in the face of the enormous original outlay of rupees 30,000, could only be accounted for by the fact, that the spirited editor, with a nobleness of object surpassed only by disinterestedness of motive, has rendered the whole of his services without money and without price. As to its *utility*—it supplies a theme as fertile as has ever fallen to the share of a professor or disciple in the school of Bentham. Each volume consists of *three parts*. *Part first* of volume *first* may

be characterized as an *Almanac*—an Almanac, however, of a superior description,—exhibiting one of the culminating points of improvement which that species of composition has been progressively acquiring since the year 1474, when the celebrated Astronomer Regiomontanus ushered into being the first of the calendary race. Here is a learned analysis of the chronological eras of ancient and modern times, and of various countries, with a view to the comparison of their respective dates and computations of time:—the Greek and Roman eras—the Jewish and Christian eras—the Hindu and Chinese eras—the Abyssinian and Muhammadan eras—with many others, accompanied with minute calculations, details, and memorandums of corresponding dates. Then follow chapters of varied interest, that carry us alternately to the heavens above and to the earth beneath, and to the middle region of the atmosphere. Above, we are introduced to the Northern and Southern constellations, apogees and perigees, aphelions and perihelions, Nodes and Apsides. Beneath, we are made familiar with tides and latitudes and longitudes—with Amphiscii, Heteroscii, Periscii, Antœci and Pericœci—and sundry other terrestrial inhabitants. Transported to mid-air, we are mingled with clouds and vapours, fogs and mists, dew and rain, snow and hail, thunder and lightning. Then, to make amends for our rough encounter with such warring elements, we are taught how to construct and wield Barometers, Hygrometers, Thermometers, for measuring heat, aerial weight and moisture, and such like meteorological phenomena. And as prevention is better than cure, we have opened up unto us the most secret penetralia of the numerous family of animal, mineral and vegetable poisons—corrosive and acrid—sedative, narcotic, and acro-narcotic. Being thus warned of the foes that lurk in ambush everywhere around us, we are next led into the society of our friends—the kitchen garden and the fruit garden—whose varied contents for every month in the year are temptingly spread out to view. And as money is the grand medium of exchange, being that which purchaseth all earthly goods, this part of the volume is appropriately closed with ample accounts of the Government Mint—its machineries and coinage, and tables of exchange.

To all who are interested in knowing the laws they live under, and especially to all public functionaries of every grade, the *second part* presents a mass of information of the most important description, selected, condensed and arranged with admirable judgment. The leading topics are—Acts of Parliament relating to India, Acts of the Government of India, the Civil and Military and Medical Service Codes, Rules of the

Department of Public Works, the Nizam's and Shah Shujah's Service Rules, and the Code of Ecclesiastical Regulations.

The *third* part of the volume commences with a lively and popular description of Calcutta and its environs—its fort and garrison ; its tanks, gardens, and public edifices ; its population, domestic and social habits. Then follows a Directory, including all those items of information connected with Banks, Trades and Commerce, Societies and Institutions, names and residences of British subjects, &c., which ordinarily constitute the staple *materiel* of this class of publications. It is but just, however, to add that this part of the work also has been enriched and enhanced in value by a good deal of original matter ; and more especially with fresh and varied details, respecting many of our Educational and other Institutions. At the same time, it must be noted that there is no part of the work that still admits of greater additions and improvements than that which relates to public Institutions of every kind and degree. First of all, we have an instinctive repugnance to the odd way in which some of these have been classified in the table of contents. There is a long section of about a hundred pages, under the solitary but expressive heading, "Amusements." The first item under this head does not contradict the title ;—it is designated, "Government-house entertainment." And, along the table of items, we find "the Theatre," "Sports," and such-like members, which are all in keeping with the general head. But surely it must give some slight shock to one's ordinary notions of uniformity and propriety, to find enrolled under the specific title of "Amusements" such *grave* subjects as the "Ochterlony Monument," "Bishop's College," the "Different Churches," and the "Calcutta Police!" Such a singular collocation or juxtaposition of incongruities, under the common head of "Amusements," as "Government-house entertainment" and "Bishop's College," the "Theatre" and the "Different Churches," "Sports" and the "Calcutta Police," must strike home with all the force of that species of the ludicrous, or that class of ludicrous relations, which derive their ludicrousness, "not from the objects themselves, but from the mind of the hearer or reader, which has been previously led to expect something very different from what is presented to it." For what can well jar more ludicrously with the *previous anticipation* raised by the tempting title "Amusements," than the *unexpected* items "Bishop's College," "Churches," and "Police?" If, in a work which professes to be a record of existing facts, a chapter of "Amusements" be an indispensable requisite, it were far better to devote to such phenomena a separate sec-

tion. Probably all that was meant is, that strangers or tourists might find, "amusement," delight, or pleasure of some kind, in visiting the different objects so incongruously classified. Still, the classification is an unfortunate one; and may at once be obviated by splitting up the present section into *two*;—the one, devoted to "Amusements," properly so called—the other, to a description of "Public Edifices," &c. Somewhat similar remarks might be applied to the next department of miscellanies, entitled "Commercial Directory." It begins very appropriately with "the Chamber of Commerce," "Bonded Ware-house," &c. &c. But who, under the title of "Commercial Directory" could well anticipate such items, as the "Sanskrit College," the "Muhammadan College," the "General Assembly's Institution," and other Public Seminaries? This section, also, should be split into *two*—the one, a *bonâ fide* "Commercial Directory,"—the other, a chapter on "the Statistics" of our "Educational and other Institutions." But, besides improvement in the classification, the whole descriptonal department, allotted to public Institutions, demands immense accessions and enlargements, to render it at all complete—or make it answer, in any degree, the purposes of a guide-book. To Bishop's College and La Martiniere, considerable amplitude of space has been awarded—and to these has justice been done in the description, probably not disproportionate to their respective merits. But, why should not the liberal-minded editor strive to obtain similar accounts of *all* other Institutions whatsoever? Such accounts are essential to the full completion of his own design, and the interest and value of his work would thereby be vastly augmented*.

The *second volume* of the work consists, like the first, of *three* parts. The *first* part especially is worthy of all commendation, from its prodigious condensation of matter, a large proportion of which is original, and, on account of the sources whence it has been derived, not less original than authentic. After an epitome of the statistics of the world, and a chronological table of the principal geographical discoveries of modern European nations, the opening section proceeds with "the Bengal and Agra Road Book"—including notes of territory, civil authorities, stages, distances, rivers, bridges, and sundry other details, useful and necessary for the traveller. This is followed by a mass of statistical memoranda relative to the Ultra-Regulation Provinces, such as, Tenasserim, Assam, Cachar, Nepaul, Oude, &c.—and all the Intra-Regulation territories—Calcutta, Hugli, Burdwan, &c.;—including notices of their extent and boundaries, soil and

* This part of the work needs the careful attention of the Editor, it is very defective.—E. C. C. O.

general appearance; rivers, harbours, and islands; climate, falls of rain, and natural productions; population, religion, and character; language, manners, and customs; resources and supplies; administration of justice and commerce.

The *second part* contains a brief but masterly review of the political position of British India—including a sketch of the rise and progress of the Anglo-Indian Empire—with notes of the relations of the British Government with the several native princes, whether under the direct or indirect superintendence of the Supreme Government of India. The *third part* consists of complete lists of the Civil, Military, Marine, and Ecclesiastical servants of the Company, with catalogues of British and other respectable residents.

Such is a meagre outline of this voluminous publication, which embodies more of massive and solid utilitarianism, in the form of accredited facts, than any other that has yet issued from an Asiatic press. Approving so highly as we do of the general design of the work, and admiring not less the spirit, zeal and talent, which have been brought to bear upon its execution, we are sure that the editor and the proprietors will excuse us for offering a suggestion which, in our view, would tend to render their undertaking still more useful. Their work naturally and necessarily divides itself into *two great departments*;—taking their *distinctive hue and character* from the essential nature and conditions of the facts and objects recorded or discarded upon. These we may conveniently term the *comparatively unfixed and changeable*, on the one hand; and the *comparatively fixed and unchangeable*, on the other. To the *former* class belong the Calendar; the Civil, Military, and other lists; the statistics of Institutions and Societies, in relation to the names of professors and teachers, presidents and other office-bearers, with their incomes and expenditures;—in short, all those miscellaneous items of a perpetually fluctuating character, which hitherto have formed the chief furniture of our Annual Almanacs and Directories. To the *latter* class belong topographical descriptions of cities and districts, with all the peculiarities of people, soil, and climate; accounts of the rise and progress of states, and Governments; notices of the origin, design, and objects of public Institutions and Societies;—in short, all those more elaborate details which hitherto have constituted the staple replenishment of our Guides and Gazetteers properly so called. By jumbling together, as at present, the subjects of these generically distinct departments, much confusion and loss must inevitably accrue to all parties. The merchant and man of business, in quest of names and addresses, is confounded and

irritated by impediments to despatch amid the most brilliant descriptions of a Guide and Gazetteer. The tourist and student, in pursuit of useful knowledge, is equally baffled and chagrined amid the dry and uninteresting dates, names, and lists of an Almanac and Directory. Besides all this, when the *first* and *second* year's publication has been purchased in its present form, by far the largest proportion of "the Guide and Gazetteer," properly so called, must, for *some time to come*, be *very much the same*—the descriptive accounts of the *third* year, and onwards, being either *verbatim repetitions* of those given in preceding years, or repetitions so *slightly* altered, enlarged, or amended, as to force on the minds of purchasers, the impression, that to pay for the same bulky matter over again is sheer waste—an expenditure without any adequate return. Under the influence of such an impression, what more natural for the intending buyer than to say;—"I do not wish every year to be paying for so large a work, one half or more of which is, from the very nature of the subjects, *comparatively* fixed and unchangeable. I am thankful to have been put in possession of so valuable a 'Guide and Gazetteer' as that for 1841 and for 1842. But having now obtained both, and seeing that the one for 1843 contains *substantially* but a repetition of these two, I can dispense with another. What I now want is, an 'Almanac and Directory' for 1843. And as I cannot obtain this portion of the work—which is comparatively unfixed and changeable, and requires, therefore, an annual renewal—unseparated from the rest, which, from the more stable character of its contents, does not stand in need of such frequent rectification—I shall apply elsewhere for an Almanac and Directory, at half the cost, and thus save myself an unnecessary pecuniary loss." That this prospective representation is no idle fiction of fancy, but a sober reality springing out of the very nature of things, time, if no remedy be provided, will, we are verily persuaded, amply prove. What, then, is the remedy? It is simply this:—Let the whole work, after the proposed improvements now in progress for 1842 have been completed, be at once divided into the *two great* departments of the *comparatively fixed* and the *comparatively unfixed*. For 1843, let two distinct works be prepared and advertised—the one, a *bonâ fide* "Guide and Gazetteer" in an enlarged and amended form—the other, a *bonâ fide* "Almanac and Directory," to be distinguished from other similar productions by the super-addition of "Companion to the Bengal and Agra Guide and Gazetteer," or some such expressive titular appellation. The "Guide and Gazetteer," will thus become a *standard* work—to be renewed, with improvements, every *half dozen* years; or more or less frequently as circumstances may warrant. A copious Alpha-

betic Index, containing the names of places and objects and leading topics, with references to the pages of the volume where notices or descriptions of them are to be found, would be highly advantageous. "The Almanac and Directory" would of course be *annual*. It may be that our suggestion is not a new one. It may have occurred to the editor and proprietors themselves, and may, from some sufficient but undivulged reasons, have been rejected. But be this as it may, we are assured that practically and ultimately no reasons will be found sufficient to counterbalance the manifold disadvantages of the present arrangement. Regarding the whole as a noble, and indeed, in one sense, a national work, we would press the suggestion on the mature consideration of those who, by their spirit and talent and labours, have already laid the community under the deepest obligation—an obligation, which can be tangibly requited only by an increasing patronage of this great undertaking. The minor errors of the work, considering its vast extent, and manifold usefulness, we have not the heart to dwell upon. Most of these were *inseparable* from a *first attempt*, conducted on so extensive a scale, and will, we doubt not, be fully corrected in subsequent editions. Knowing, as we do full well, the inexpressible difficulties which, in the first instance, encompass and impede such a design, our wonder is, *not* that the errors are *so many*, but that they are *so few*.

In conclusion, we cannot help noting two passages in the editor's preface. There, he assures us, *first*, that, in the work, he "has not any, the slightest pecuniary interest." Such generosity is beyond all praise, and would only be marred by any eulogy on our part, however richly deserved. Then, he assures us, *secondly*, that "the Head of the Indian Government not only permitted, but encouraged him to proceed with the work, and that free access was given to every record office likely to afford useful *materiel*." Such conduct also is beyond all praise. However unfavourable may be our view of certain parts of Lord Auckland's Educational policy, nothing will ever tempt us to withhold from his Lordship, the fullest credit for whatever good he has really done, or the still greater good which it may have been in his heart to achieve for India. It is clear, beyond all question, that the welfare and prosperity of this great empire must, under Divine Providence, run parallel with the interest awakened in its behalf in the mind of the British public. This interest can never be profoundly created or extensively diffused, except by abundant information from authentic sources, presented in cheap, inviting, and accessible forms. Such information can at present be obtained only from those authoritative documents which, with the best possible opportunities of observation, have been pre-

pared by British officers throughout every branch of the public service. These documents have to a considerable extent been already published. The remaining aggregate lie snugly piled up in the *penetralia* of our state offices. To unseal these fountain-heads, therefore, and throw them freely open to those who have the spirit and the power of contriving appropriate ducts for the distribution of their contents, over the entire surface of the popular mind in India and Britain and the world at large, must be accounted as a noble and magnanimous policy. Nor is this the only occasion on which such enlightened policy has been manifested by the present "Head of the Indian Government." When, about the close of the last year, Major Jervis, who has been appointed provisionally Surveyor General of India, published the prospectus of a great national work which he had long projected on "the Geography and Statistics of Asia," he sought and at once obtained free permission to explore the archives of the State, in quest of unpublished materials. And when necessitated by circumstances to return to Bombay, the same permission was generously granted, on his behalf, to the individual whom he was pleased to delegate as his substitute—though wholly unconnected with the Company's service, whether covenanted or uncovenanted. Yea more, to their praise it must be recorded, that the heads of the different departments, with their immediate subordinates, as if emulous of the example set by their common Head, proffered every facility in their power in rendering the search after suitable papers effective. Nothing could exceed their frank politeness, or ready attention to every reasonable request that might be preferred. Now, all this successive unfolding of the rich and varied contents of our State offices, cannot fail to operate beneficially in more ways than one. It will prove to the world, that the British Government has not been wholly idle in its inquiries into the condition of the people and the capabilities of the soil over which they exercise sovereign sway. It will prove to the world, how intensely anxious it has often been, amid the obloquy and scorn of ignorant demagogues, to ascertain how or by what means it could best regulate and adjust the conflicting interests of a singularly varied and divided population. It will prove to the world, that if it has so frequently failed in securing the great ends of administrative justice, it has very often been, not so much from want of will as from want of power—not so much from the absence of good intention as from the absence of upright native functionaries to carry its wishes and designs into effect. It will exhibit to the world, one of the noblest monuments that could well be reared to the zeal, fidelity, and intelligence of so many British officers in discharging the responsible trust committed to them. Above

all, it will, by the dissemination of a knowledge of authenticated facts, redound to the welfare and prosperity of India. Altogether, despite our storms and our controversies, the signs of the times seem ominous for good to this long,—ah, too long,—neglected land ! After ages of an oppressive despotism, in its ravages surpassed only by those of a giant superstition, there is at length the cheering hope of intellectual, moral, and religious liberty for India.—The soil is even now preparing, in which the seeds of freedom are destined hereafter to germinate, and all India experience a social resurrection. After ages of worse than Cimmerian darkness, there is at length the joyous prospect of the dawning of the Sun of Reformation over the multitudes of this benighted realm. And what friend of man is not ready to join in the earnest prayer that the hallowed influence of its reviving beams may speedily be felt, throughout all their sects, and castes, and tribes, and families ? May He, who is King and Governor among the nations, hasten on the glorious day !

A. D.

Poetry.

THE KANGALUNE AND HER DEAD CHILD.

On Sabbath eve I paced my garden path
 And thought upon the word of God, which saith
 “Ye will not come to me,” when a loud wail,—
 The Hindu wail of death,—fell on my ear
 In notes so sadly mournful, that my eye
 Involuntary sought the sandy waste ;
 Where lo ! a widow poor, all clad in rags,
 Bore slowly on, upon her bosom plac'd
 A little girl, her daughter. Now and then,
 The mother took her child from off her breast
 And eager look'd upon its pallid face,
 As though she would recall some thought of what
 Her infant used to be, or ascertain,
 (Fond hope,) if yet, perhaps, her infant liv'd ?
 But ah ! alas ! that look drew forth new grief—
 More deep,—a wail more loud,—the deep sad woe
 Of keen despair, which spoke a mother's heart !
 Well, on she passed, near to my garden hedge ;
 And, as she passed, hugging her cold dead child,
 She wildly sung its funeral dirge ; and sobb'd,
 And bathed its face with many bitter tears.
 “And art thou gone, my babe ? and hast thou left
 Thy mother poor, my babe ? and in whose face
 Shall she now smiling look, and say, my child ?
 And wherefore art thou gone, my child ! my love ?
 Could thy poor mother give thee naught ? and so
 Thou'rt gone ? and would this hungered bosom yield

No milky food? and so thou'rt gone, my babe?
 And art thou gone, my lov'd one? and to whom
 Shall now thy mother look, and say, my child?"
 And on the mother went, turning aside
 T'wards where the river winds its shallow stream.
 And there she sat her down, and took her babe
 Upon her knees, and clasped its hands and feet
 Within her hands, and looked on its face,
 And wailed anew her funeral dirge, and cried,
 "O art thou gone, my babe? and now to whom
 Shall I, my baby! my lov'd baby! say?"
 And long she sat before she could prepare
 To put her baby in its sandy bed:
 At last, necessity prevailed; and with her hand,
 She dug a little hollow in the sand,
 Then took some rags, and laid them o'er her child
 So smooth and gently, that I thought she fear'd
 To wake it,—all the while wailing aloud,
 Shedding warm tears, tears of a mother's love
 Upon those wretched rags:—and so embalm'd
 She gently laid her infant in its grave.
 Then once again, righting its pauper coffin
 She drew the white sand, (and the dry, except
 As moistened with her tears,) first on the feet,
 Then on the body; then with gentler hand,
 She covered up its head, and raised a mound,
 Which carefully she formed and smoothened o'er.
 When this was done, she fell upon her knees,
 And placed her forehead on the little grave
 In act of worship, lest the little spirit,
 Unlaid by offerings and funeral rites
 Should seek revenge and work its mother ill.
 But not all superstition was this act,
 For much it seem'd like, "the last kiss," or look,
 Or "Fare thee well, my babe!" for as she rose,
 And dashed the big tears from her sable check,
 She louder wail'd, "And art thou gone, my babe?
 And whom shall I, with mother's accents, now,
 My child! my child! my lov'd one! fondly call?"
 And thus, loud wailing, slowly walked away.

Weep not poor Hindu widow, thy lov'd child,
 Wasted, like thee, by famine's withering hand
 Shall shine, ere long, in brighter worlds; and there,
 In beauteous array, for ever blest
 Shall dwell. Whilst thou, ere many days are past,
 Worn out by famine, under some hedge or tree
 Shalt lay thee down and die, thence to be dragg'd
 To the same sand which covers thy poor babe.
 But not like her, wilt thou be wept by friend
 Or by relations' tears; but stript quite bare,
 Be left, (the fate of thy poor child) the food
 Of hungry dogs, and ravening jackals' mouths.
 And thy poor soul? Ah! I forbear to trace
 Its path, its destiny! O didst thou know
 His grace, whose blood can wash the foulest clean,
 And even raise such souls as thine from sin,
 And misery, and hell, to live in heaven!

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Intelligence from Europe has reached us by the last mail from which we gather that the Rev. M. Hill, and the Rev. Geo. Pearce with their families were on the eve of departure for this country.—The Rev. H. Budden, appointed to the London Society's station at Benares, had sailed on the *Pekin*.—The Rev. W. P. Lyon, formerly of Benares, will not, we understand, return to India.—We regret to announce the following movements in consequence of sickness:—Dr. Judson and family have been obliged to visit Calcutta: they have since proceeded to the Mauritius. Dr. J. lost one child, while in Calcutta.—Mrs. Schürman and family, from Benares, leave for Europe on the *Marquis of Hastings*.—The Rev. M. Leupolt and Mrs. L. have arrived in Calcutta with a view to proceed to Europe.—The Rev. J. Panting has proceeded as chaplain to Singapore.—G. Udny, Esq., formerly of the Bengal Bank is, we understand, studying for the Church.—The new Cathedral and the Hindustáni Church in Wellesley-square are both making rapid progress.—The Bishop of Calcutta has held confirmations both at the Cathedral and at Christ's Church since our last.

2.—RE-BAPTISMS—PRACTICE CEASED.

The *first* re-baptism (in Calcutta) in accordance with the Puseyite doctrine took place at Christ's Church during the past month. The subject of it was the Maulavi convert but recently baptised by the Baptist Missionaries. Much discussion has been excited on this painful subject during the last month in the *Advocate* and *Friend of India*, principally in the former; the result of which is that the Bishop of Calcutta has determined that the practice shall receive no sanction from him in his Diocese. We sincerely rejoice at this decision, strengthened as it is by the judgment of Sir H. Jenner, the Judge of the Court of Arches, who has decided that unepiscopal baptisms are held valid by the Church. The controversy has now closed, we trust to be revived no more.

3.—PROPOSED CHRISTIAN LANDHOLDERS' SOCIETY.

The first article in the present number is a prospectus of a Christian Landholders' Society. The plan is drawn up by the Rev. M. Hill, for many years the indefatigable Missionary of the London Society at Berhampore. The prospectus has been sent out to this country with a view to invite discussion and suggestion, as well as to obtain shareholders. Our pages will therefore be open to any suggestion or discussion on the subject—or we shall be happy to receive the names of any persons who may feel disposed to take shares in the new Society. Benevolence and not the hope of gain must in the first instance be the prompting motive. That the plan is open to objection, and the practical part of it fraught with many difficulties, we do not pretend to deny, but it is a beginning, an attempt to do something for the wretched ryots—Christian ryots of India. Who will not lend his aid to such a plan? Difficulties will visit every effort to do good in a temporal point of view, to the people of this country, but let it not deter us from making a beginning. We would rather that the suggester of this plan had formed a society for bettering the condition of the ryots of India and of Christian ryots in

particular—for assisting them in every hopeful way to become independent and self-acting beings; and if not too late, we would still suggest this to our esteemed friend; this might be done in a variety of ways at a comparatively small cost, the whole being attended to by an agent both in the way of personal inspection and through correspondence.

The plan of the Christian Landholders' Society has been submitted to some of the most acute Indians in Britain who have approved the design and signified their intention to become Shareholders, should it actually be brought into operation. We suspend further remark until we shall be put in possession of the sentiments of "the many minds" on this subject.

4.—CHURCH BUILDING FUND SOCIETY.

The fourth Annual Report of the Church Building Fund has been forwarded to us. We are glad to learn from it that aid has been rendered from the fund towards the erection of several new churches, and that Christian sanctuaries are rearing their heads not only on the plains of Bengal, at the Military stations, but also in the Hill stations and at the Sanatariums. May the Lord soon thrust forth able labourers into the vineyard that in every sanctuary there may be a faithful minister of the New Testament.

5.—THE REPORT OF THE COAL COMMITTEE.

We have been favored with the Report of the Coal Committee, for which we return our sincere thanks. It must be gratifying to every well-wisher of this country, to find its ample resources thus sought after and brought out under the superintendence of Government. The discovery of such large and ample veins of Coal in different parts of India at this particular juncture is of the first moment, just when the manufacturing and scientific necessities of the country are making demands on the fuel of the land which it would be unable to supply, and hence must it be fetched from distant lands and at an immense expense—just at this period have we, in the providence of God, discovered to us the means by which the fires of commerce and science can be amply fed, and the resources of India applied to her own improvement and the aggrandisement of her own children. The report on these grounds alone affords us pleasure, but the industry and research displayed by the compilers render it worthy the attentive perusal of all who feel an interest in the welfare of India.

6.—SAILORS' HOME.

A document connected with this Institution, and drawn up, we understand, by the President, has been some time in our possession. The object of the document is to refute the charges brought against that Institution in the public prints. We do not doubt, that, as the report states, much good has been effected through the Home, but the great subject to which the committee ought ever to look and on which all their energies should turn, is the utter and entire up-rooting of the crimping system, and the inducing the men to carry home their savings. To those, the chief objects of the Home in its establishment, no reference is made in the report. It states that the sum of 11,007 rupee has been deposited with or has passed through the hands of the committee. How much of that sum has been saved by the men? or what amount of it was carried home by them either in cash or goods? what proportion do the inmates of the Home bear to the lodgers in the crimping houses? and have those houses increased or diminished, since the year 1838? What proportion of men are shipped from the Home, when contrasted with the men shipped by the crimps? What proportion find

their way to the Home on their first arrival in contrast with those who find their way to the crimping houses? To this might be added the testimony of captains, officers, pilots, and preventive officers as to the character of the men shipped severally by the Home and the crimps. We suggest these questions to the committee as sincere friends to the institution and with a view to urge them to strike at the root of that system which is the bane of the port; until this is done, all the efforts of the Home will be in vain, a few solitary instances of good may be effected, but on a large scale, such a scale as shall affect the best interests of the port, good cannot be expected. That the Home has done good, we are ready to testify, but that it ought and might do much more we are convinced, and that it will never have answered the end of those with whom it originated, nor commend itself to the confidence of all, until it shall make a strenuous effort to check the evils of the crimping system. Could the managers but induce Lord Auckland to give other aid than funds, viz. the co-operation of the police, in rooting out the crimps, and could they obtain a pledge from all the mercantile houses, which we think they might, to ship no men but through the Home (for a twelve-month as an experiment at least), and employ some four or five diligent and trust-worthy anti-crimp agents who shall visit the ships as they arrive, and on their *first* arrival; if this were done, we are convinced of the complete and triumphant success of the Home as the destroyer of the whole crimping system. Until this is done, we repeat but little has and but little permanent good can be effected.

7.—THE HIMALAYAN MISSIONARY SOCIETY.

A few devoted servants of Christ, residents in the lofty Himalayas, have formed a Missionary Society for the hills, the object of which is the conversion of the hill tribes in the neighbourhoods of mountain stations and sanatoriums, than which there can scarcely be a more commendable undertaking. The tribes inhabiting these fastnesses, as well as all the hill people throughout India, are a race of people amongst whom the Christian missionary may labor with the best hopes of success; and if he does not cast in his lot with them *now* and bring them to the knowledge of Christ, the wily bráhman will soon bring them under the withering influence of Hinduism. They at present more resemble the South Sea Islanders or the inhabitants of Africa in a religious point of view, than the people of the plains. They have no caste, no idols, no prejudices, save those common to fallen and untutored humanity. A medical missionary is, we believe, to be a part of the establishment of the Himalayan Missionary Society. This is as it should be: with such a people, or with any people, the blessing of temporal healing will always pave the way to the reception of those truths which are designed to bless the soul; an acquaintance with the healing art will inspire confidence and command respect, amongst a rude and superstitious people, when the beneficial effects of theory shall have been experienced in practice. We trust the Himalayan Society will prosper, and that the day will soon appear when on every hill and in every valley the praises of the Redeemer shall be sung by every inhabitant.

8.—DR. DUFF AND LORD AUCKLAND'S EDUCATIONAL MINUTE.

The papers which have appeared in the *Observer* under the signature of Dr. Duff and addressed to Lord Auckland, on the subject of education, have excited considerable and varied discussion in the various periodicals of the presidency. We had designed noting some of the more prominent features of that controversy as marking the signs of the times in reference to missions and missionaries. In the present number, want of

space and time have prevented this; we hope however to attend to it in the next or an early issue, but in the mean time we would not have it supposed that we have been or are now neutral in the matter because we have not expressed an opinion on the subject in debate—it was in the hands of one quite capable of discussing it with its most powerful antagonist, and with him for the time we left it, but it is not our intention to allow it to pass, either as considered in itself, or in the feelings and views which it has elicited on the subject of missions.

9.—THE JAGANNA' TH FESTIVAL.

We are again indebted to our excellent friend Mr. Lacey for an account of this fiendish festival, for we put it whether the account rendered by him deserves any milder appellation, and yet it is to the upholding of this iniquitous temple, whose victims are mankind and whose priests are the murderers, that the present Government of India have sanctioned an annual stipend of Co.'s Rs. 35,000 and 1000 rupees as an annual grant for clothing the idol—!!! And yet this same Government has been commended for its wisdom and promptitude when compared with the Madras authorities in carrying out the intentions of the Court. What a mockery is all this parade of indignation and philanthropy? Has the neutrality of the Government come to this then? that it is to add to the overflowing treasury of a heathen idol to maintain its tinselled finery at the cost of the state, and that thousands of its subjects should gather around it to perish from hunger and disease? If the Government are still to sanction these degrading idolatries attended as they are with so many and foul murders under the sanction of religion, all we can say is, let them expend the money in compelling the bráhmans to the exercise of humanity. Surely the Government of India and Britain have the cry of suffering humanity enough in their ears from Chusan and Canton without needlessly swelling the cry from the plains of Orissa. Is the state a parent? and can its parental feelings suggest or invent no measure for preserving its unhappy children from falling victims to harpies equally cruel and much more undisguised in their work than the Thugs? Government of India, the blood of the murdered ones in the name of injured insulted religion calls from the plains of Orissa to you for redress; oh let them not go past you to the throne of Him who will assuredly avenge him of his adversaries and require at your hands restitution for blood. Let not our good friend and valued correspondent faint by the way, because of the influx of pilgrims,—this will be for a little while, but the time is not far distant, when he or his brethren shall court the muse to record the wailings not of the *Kangalune* over her dead one, but to celebrate the triumphs of the cross on the bone-paved plains of Orissa.

10.—SALE OF FEMALE CHILDREN—HUMAN SACRIFICES.

We have once and again adverted to the practice of traffic in female children for the purposes of prostitution—on enquiry we find the practice is not limited to Calcutta, it pervades the whole country, and will require, if it be suppressed at all, the strong arm of the civil power to check or uproot it. An order from the Government, and a public example made of one of the guilty parties, might go far to suppress so horrible a trade—without this we fear benevolence can do but little. The facilities for disposing of destitute or abandoned children are so great, and the chances of detection so few, that benevolence had need have the eyes of Argus and the hands of Briareus to keep pace with the abettors of crime. Were the Police at all a means of preventing crime, humanity might look to it for assistance—as it is, we fear this, as well as every means by which grist can be brought to the mill of the darogah

and the thannadar, will not only never be touched by them, but will rather be held under their special patronage and care. One class of suffering and helpless beings might, by one stroke of the Governor General's pen, be spared from the hands of the butchers of Baal; we refer to the children purchased or pilfered from the plains for sacrifice by the *Khunds*. Let the Government remember that in their immediate vicinity children are purchased or pilfered, are fed and prepared for the purpose of sacrifice to heathen demons—and that it is in their power by one stroke of the pen and a small establishment, to suppress, for ever, a practice so revolting to every feeling of humanity.

11.—MURDERS ON THE BANKS OF THE GANGES.

We have frequently noticed the horrible atrocities which are daily perpetrated by the natives on their sick and dying relatives on the banks of the Ganges; it is needless therefore to go over the ground again in order to express our detestation of the inhuman practice or to strengthen our appeal to a Christian Government for the abolition of such abominable deeds—we revert to the subject at present with a view to introduce some sensible and just remarks on the subject by an English contemporary (the *Quarterly Review*) in his notice of Dr. Henry's lately published and exceedingly well written work, entitled "Indian Experiences:"—

"But the horror of horrors is the fact that the voyager can never keep near the shore for an hour at a time without seeing some old, worn-out, decrepit grandfather or grandmother, carried to the verge of the stream by the hands of their own offspring, their mouth stuffed with the holy river-grass, and the yet gasping bodies tumbled into the flood. We are weary of hearing that such usages could not be interrupted without alienating the minds of the Hindoos. No superstition was supposed to be more deeply rooted than the horrid one of the suttee—but a single rescript put that abomination down—and, except from certain sleek Brahmuns interested in the matter of burning fees, not one voice has been heard to complain of the abolition: the same as to infanticide in some extensive districts, where it had prevailed from a remote antiquity. Who can doubt that all these diabolical atrocities have always been perpetrated amidst the sacred loathing of the priest-ridden population of India? It is of the very essence of such tyranny that it succeeds in suppressing all outward show of aversion on the part of its victims;

'Ducitur iratis plaudendum funus amicis.'

The feelings of humankind are the same every where; and we are well convinced that the authority of a civilized Government could in no way be strengthened so effectually, as by making itself felt wherever it extends, to be the immitigable enemy of every usage that wars against the instincts of natural affection.

"Nay more—we venture to say that the English Government in India can never gain any thing by authorizing spontaneously any act that tends to compromise it in the eyes of the natives, as if it were, as a power, indifferent to the distinction between Idolatry and Christianity. The majority of the better educated natives are, we may rest assured, infidels to the creed of their ancestry. These of course are very apt to suppose that the same is the condition of professing Christians, who do not hesitate to collect revenues and superintend processions for the benefit of Hindoo or Mussalman temples. Sincere Hindoos and sincere Mussalmans, on the other hand, must be shocked with our interference. Nobody but the priest who pockets the money, will ever thank us, and he despises us too. Where any thing has been undertaken in a distinct *Treaty*, with an as yet independent state, the obligation, however unfortunate, must be discharged; but we should never step one inch beyond what the exact letter of the compact binds us to."

We sincerely hope, now that the subject has been taken up by more than one writer at home, the true state of the case will gradually be made manifest to the minds of the rulers in Leadenhall Street, and at length this practice of deliberate murder may share the same fate as has befallen Sati and Infanticide—and that soon the natives themselves will feel as great a disgust at the idea of murdering their relatives rendered helpless by disease or age, as they are now averse to Infanticide. A mother, by the kind interference of the British Government, knows now what it is to have true affection for her offspring, and would sacrifice any thing rather than allow it to be sacrificed to superstition or fanatic zeal—and there can be no doubt, but that a parent or relative (when this murder-sanctioning institution shall be abolished) will be as much beloved and respected by his children, when enfeebled by age and disease, and drawing to end of life as in the palmiest days of manhood.

12.—THE ORISSA MISSION.—OPENING OF A NEW CHAPEL AND MISSIONARY LABORS.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

It has occurred to me that the following notices may prove interesting to the friends of the Orissa Mission. If you are of the same opinion I shall be obliged by your giving them a place in the *Calcutta Christian Observer*.

June 6th, 1841, was to us a day of peculiar interest and pleasure. It was the day in which our newly erected Chapel was opened for divine service. In the morning at half past ten I preached in Oriya from Exod. xx. 24. "In all places," &c. Enjoyed a good degree of liberty while I noticed the place, the promise, and the blessing. As several idolaters were present I embraced the opportunity of noticing some of the differences between the temple of the true and living God, which was then being opened for divine service, and the temples of heathen deities, the difference of the place, worship, scenes, &c. That here from time to time the sacred worship of the ever-living God would be performed with holy reverence and spiritual delight—faithful believers in our Lord and Saviour Jesus Christ would assemble to present their most ardent thanks for the inestimable blessings they are made to enjoy—sincere and anxious enquirers would come to be directed in the way to everlasting bliss—and here too the unbeliever would be faithfully warned to flee from the wrath to come:—that an idolatrous temple was not unfrequently a place of most diabolical resort where the worst passions of fallen nature were especially excited and indulged,—in the worship in the Christian temple, the praises of God would be celebrated with feelings of deep devotion—prayers and supplications would be addressed to his throne, his ordinances would be duly and reverentially performed, his word proclaimed, its encouragements, threatenings, instructions, all made known in truth and faithfulness. But what is the nature of that worship which is offered in an idol temple? There frequently the most obscene songs are sung in praise of the vilest gods; celebrating the curse of Bramhí for defiling his own daughter—of Siba for committing adultery with Rishí's wives—Vishnu's Májá, Sítá's elopement and Ráma's consequent distress—the vile and incestuous sports of Krishna—Jugannáth's fornication with his own sister—Hanumán carrying the mountains on his tail, &c. There too was the dancing of prostitutes with every obscene gesture, sacrifices and various bloody rites.

After enlarging on the second head, I shewed also the difference in the presence of the gods. Here God as a spiritual being though invisible, was as really present beholding our conduct and listening to our words

as if we could behold him a visible and intelligent spectator—he also was acquainted with the thoughts of our hearts, and knew every motion, every hidden feeling and passion. “He that made the eye, shall not he see?” Idolaters had their gods in their temples, some of wood, some of stone, some of brass, some of iron, silver, gold, but they see not with their eyes, nor hear with their ears. The *blessing*—here God through Christ dispensed such blessings as sinners need, pardon, peace, consolations, spiritual direction, comfort, hope of heaven, but all the blessings idolaters sought or even expected from their gods related merely to the present world, such as riches, children, houses, as their own sage has acknowledged, “man meditating on pleasure worships many gods.”

In the afternoon the ordinance of the Lord's supper was administered. Purushutam (a native preacher) commenced the service by a short but excellent address founded on 1 Cor. iii. 17. “The temple of God is holy, which temple ye are.” He first made some remarks on the temple of God at Jerusalem and then referred the subject to the Christian Church. After him brother Wilkinson delivered a short address in English. I then spoke a little on the nature of the ordinance of which we were about to partake and the frame of mind necessary to be cultivated, and administered the Lord's supper.

In the evening brother Wilkinson preached in English. His sermon was founded on Job xxii. 21. “Acquaint now thyself with him and be at peace.” His sermon was well calculated to impress the mind and lead all to seek an interest in that religion which inspires with peace and joy.

I regret to say that but few Europeans, even from the station itself, were present, compared with what we might reasonably have expected on so interesting an occasion.

The body of the Chapel within is 44 by 38½ feet. Baptistry in front of the pulpit, two vestries and one retiring room at the back. The roof is tiled, except the front verandah which is pakka.

May it long stand as a house for God and prove the birth-place of very many souls!

June 20th. Preached this morning in the Chapel in Oriya, and in the afternoon started for Jarirda, accompanied by brother W. to visit the Rath Jātrā which is said to be one of the largest local Jātrās in this neighbourhood. No sooner had we started than it came on one of the heaviest showers I ever remember. Rested a few hours during the night in the Police Cutchery verandah at Ishwarpur to allow our bearers to cook and rest.

21st. Procured *masālchis* and started about 3 A. M. but in consequence of the heavy rains which have lately fallen, and our road lying chiefly through fields, we did not arrive at our journey's end till 10 o'clock. Our native preachers, tent, &c. arrived a little before us. When some little distance from the town, my attention was directed to four fissures in a slightly projecting rock; they were about 100 yards long and straight as a line could be drawn. The natives say that nobody knows how many ages ago they were made. They say that after Sārati (Jagannāth's coachman) had driven Jagannāth's car at Pūri on one of his Gundichā excursions, he told Jagannāth that he was desirous of taking a tour to see what the world contained. He travelled as far as Jarirda, when he became so enamoured with the place (a scene of lofty mountains and dense jungle—the delight of wild beasts) that he resolved to take up his abode there. After reconnoitering the place, he returned with the car to Pūri and told Jagannāth how delighted he was with the place, and requested permission from his godship to reside there, promising to return every year at Gundichā to drive the car. To this Jagannāth consented, and off he started. He resides there eleven months in every year where he receives divine honor and

worship from the inhabitants of the surrounding neighbourhood and from many pilgrims from the south who go to visit Púri. It is said the marks or fissures in the rock were made by the wheels of his car on his first excursion and this in their estimation is indisputable proof of the truth of the story.

After breakfast we went into the town accompanied by the native brethren and had a long interview with a number of people collected together. The following extract I copy from the Journal of Lakhana Dás. "Standing near the door of the Rájá's Pátra, Stubbins Sáhib first preached and the people heard well. After him Lakhana Dás. While he was speaking, the Pátra's brother rebuking the people gave them abuse, saying 'you have all come to behold Mahá Prabhu, why do you stop to hear the Sáheb's words, or why receive his books? These (alluding to the native preachers) have lost caste, and have eaten cow's flesh with the Sáhib, will you eat cow's meat with them?' Two or three of the Játiris replied, 'these men speak the truth—the true God no man can see—this god is wood—yea, all our gods are of wood, stone and brass, and can never save us. They are evidently without life. Man made them; therefore how can they give salvation to men?' Hearing this, the bráhma (the Pátra's brother), becoming very angry, said, 'wherefore then have you come to this place? Get out of it every one of you—go and eat cow and drink liquor with the Sáhib. Get out immediately; for no longer shall you remain in this Sansár.' One Játiri replied, 'we are not of your country; what can you do to us?' He then asked 'why have you come to this place?' One said 'if that is what you ask, I will tell you, some of us come to trade, some to commit adultery, some to steal, some to eat plantains, cocoa-nuts, and sweatmeats, and others for other sports; for such things as these we come—but these (alluding to ourselves) have come to teach the true religion; their words indeed none hear, because none are disposed to walk in their way. You, bráhmans, are all rascals,' and (taking one of our books in his hand) said, 'the religion of this book is true.' Hearing this, the bráhma becoming more enraged said, "get out, get out, go eat filth with the Sáhib, you—' The Játiri replied, 'will you bráhmans swallow human bones—a dead man's bones are mixed with rice and milk which you bráhmans for the sake of gain eat.' Hearing this the bráhma being greatly ashamed fled." (It is said that on some occasions, when performing shráddha, the bones of the deceased are ground to powder and mixed up with rice, and that the sinful soul of the departed may be delivered from hell by a part of his body passing through a holy bráhma. The bráhma is called Hárda Gilá. It is reported that this practice obtains a good deal in some parts of Bengal. I should be very glad to see an account of this rite as it was new to me.)

After dinner we returned to the scene of labor, but instead of going into the town, we took our stand at the Fort gate, the only entrance; and distributed very satisfactorily 4000 books to people returning to their homes, while one or two of us was incessantly engaged in exhorting the people, as they departed, to abandon their refuges of lies and seek salvation in the Lord Jesus Christ. About 12000 or 14000 people attended the festival. I trust our labors amongst them will prove to have been of some benefit to their immortal interests. I visited that neighbourhood once last cold season; before that, they had never heard the sound of the gospel. The Lord follow his own word with his everlasting blessing!

We expect a Missionary and a Missionary printer with their wives, and another young lady, who probably all have ere this left England, to join us in the Oriassa mission. They were to sail at latest early in June. The God of Missions come with them!

Yours in Christ,

Berhampore, July 11th, 1841, near Ganjam.

J. STUBBINS.

ADVERTISEMENTS.

THE TELESCOPE,

A MISCELLANY OF LITERATURE, SCIENCE AND RELIGION.

This periodical having now been in existence for a year, it seems to the Editor to be a proper time to call the attention of the public, and especially of the Christian community, to its claims on their support.

These claims rest upon the simple fact that it is the *only* publication in Calcutta designed for the Instruction of the Educated Natives of India, and that it is a vehicle for the communication to them of not a little sound and useful knowledge. That its merits are not vastly greater than they are cannot be deemed the fault of the Editor, as his publication would certainly be much better did he receive more assistance.

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During the year of the Telescope's existence the outlay has very considerably exceeded the income, but the Editor trusts that on entering upon a new year his subscription-list will be so enlarged as to enable him to prosecute his design without material pecuniary loss.

The Telescope is published on the 1st and 15th of each month. It consists of 16 pages demy 8vo. of which 12 pages are occupied by original composition and extracts, and the remaining 4 by a continuous Translation of Lord Bacon's *Novum Organon*.

The price is five Rupees per annum, paid in advance, or four annas for a single No. All orders and communications for the Telescope to be addressed to the Editor and forwarded to Mr. G. C. Hay, 99, Dhurrumtollah.

Calcutta, 1st September, 1841.

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