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Established, June, 1832.

NEW SERIES, VOL. III. No. 34.—OLD SERIES, VOL. XI. No. 125.

THE
CALCUTTA
CHRISTIAN OBSERVER.
OCTOBER, 1842.

* * 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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CALCUTTA:

PRINTED AT THE BAPTIST MISSION PRESS.

1842.

N. B.—The work is also procurable of Messrs. W. ALLEN and Co., Leadenhall Street, LONDON, at 2s. 6d. per No. or £1. 4s. per Annum to Subscribers.

FUNDAMNTAL RULES.

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.

EDITORIAL NOTICES.

D. R. on Unfulfilled Prophecy, &c. and C. *Surat* on Happiness in our next.

We regret that the paper of A HUMBler CHRISTIAN is inadmissible. We are anxious to turn the energies of the Church into the channel of doing good, but the only motive by which we can hope to draw forth and maintain practical godliness is *the love of Christ shed abroad in heart*.—All inferior motives taken out of their own place will and must fail—whether there be tongues or prophecies or charities they must fail, but love abideth. The paper is left with our publisher.

Papers will be acceptable on the following subjects:—1. Christian Doctrines. 2. Christian Duties. 3. Benevolent Societies. 4. Missionary and other Philanthropic Exertions. 5. Progress and Promotion of Education, especially on Christian Principles. 6. Illustrations of the Sacred Scriptures. 7. Translations of the Bible. 8. Biographical Notices of Eminent Christians connected with India. 9. Biographical Notices of Remarkable Native Characters in ancient and modern times. 10. Moral Statistics of India. 11. Manners, Customs, and Superstitions of the Natives. 12. Extracts from the Vedas, Purānas, and Shāstras. 13. Native Proverbs. 14. Removal of Impediments to the Conversion and Civilization of the Natives, as the Government Countenance of Idolatry, the Unchristian Conduct of Europeans, &c. 15. Publications connected with India. 16. Antiquities of India. 17. Geography of India.

THE CHURCH OF ENGLAND MAGAZINE,

(Established January 1st, 1842.)

CONDUCTED by Clergymen of the Established Church on purely Evangelical principles, and strongly recommended by the Bishop and Archdeacon of the Diocese.

Published by G. H. Huttmann, at the Bengal Military Orphan Press, every Saturday morning, at 15 Rs. per Annum Payable in advance, or Rs. 1-8 per Mensem.

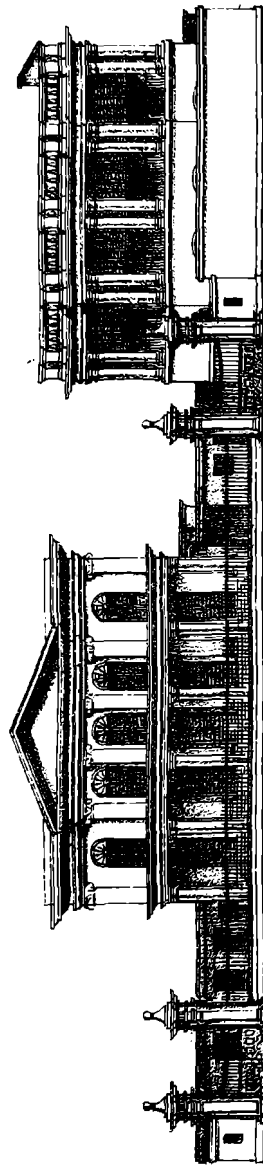
The Monthly Missionary Prayer Meeting will (D. V.) be held on Monday evening the 3rd instant, at the Lal Bazar Chapel; service to commence at 7 o'clock.

The Committee of the Christian Tract and Book Society will meet (D. V.) for the despatch of business on Tuesday morning, the 11th 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 11th instant;—service to commence at 7 o'clock.

The Committee of the Bible Society (D. V.) meet for the transaction of business on the third Tuesday in every month, at 9 o'clock in the morning.

The Committee of the Bible Association meet on the last Friday of the month at the Bible Society's House, at 9 o'clock in the morning.



UNION CHAPEL AND PASTORS HOUSE.



Engraved by I. Blair, America Lith. Press, Worcester, Mass.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. III. No. 34.—OLD SERIES, VOL. XI. No. 125.

OCTOBER, 1842.

I.—*Analysis of Lieut. Macpherson's Report upon the Khands of the districts of Ganjam and Cuttack, Orissa.*

In the ninth century the light of apparently authentic history begins to dawn on the ancient kingdom of Orissa*. When in the zenith of its glory it occupied an extensive territory of about six degrees of latitude and three degrees of longitude—stretching along the western shore of the Bay of Bengal, between the great delta and valley of the Ganges and those of the Godavery. Through its whole length it was traversed by the range of Eastern Ghauts, running at an average distance of seventy miles from the Coromandel coast, and causing the whole to exhibit a tripartite division—Maritime, Sub-alpine and Alpine.

The Maritime division extended along the sea-coast, with an average breadth of fifteen miles. It was an open, salubrious, and highly productive expanse, with the exception of certain tracts of marsh and forest-covered deltas. The open and fertile parts of this territory formed, in conformity with general usage, the Khalisah or State domain; whilst the wilder and less accessible districts were partitioned into a number of Zemindaries of various rank, value and extent.

The Sub-alpine region comprehended the first rising slopes and undulations, together with the subordinate and dependent hill groups and lateral branches of the great mountain chain. It comprized above one half of the entire area of the kingdom,—forming a vast, ill-explored surface of hilly wastes, impenetrable forests, and swampy woodlands, interspersed with numerous vallies, generally characterized by beauty and

* Orissa or Or-desa, i. e. the country of the Or.

fertility, and broken occasionally by broad and smiling plains. This region was divided into a large number of Zemindaries—varying in point of extent, from inconsiderable estates of small value, to principalities of large dimensions and ample revenues. Over these were exercised all the powers of an independent despotic sway by a race of chieftains, whose possessions, instead of being derived like most of those of the original nobility of feudal Europe from the direct patronage of a sovereign, were generally acquired by the enterprize or by the policy of the founders of each house; either conquered from earlier Hindu proprietors, or wrested from the primitive occupants of the soil, or severed by fraud and force from the State. Still, though thus *practically* independent, they have all acknowledged the *theoretical* supremacy, in succession, of the Orissan monarchy, of the Mogul, the Mahratta, and the British Empires.

The Alpine region, comprising the central ridges, the lofty plateau, and the inner vallies of the chain of Ghauts, with the great tracts of forest by which they are surrounded, has been occupied from the earliest historical period, as it is at present, chiefly by remnants of *three* races, which claim, with the general support of tradition, the aboriginal possession not of this portion alone, but of the greater part of the soil of Orissa. Of these remnants the Koles prevail in the northern parts, the Khands in the middle region, and the Saurahs in the south; and whilst each of these holds exclusive possession of a part of the central tracts of mountain and forest, it exists also, thinly scattered over portions of the Zemindary domains, under various relations to the Hindu people.

These and many other similar wild tribes, partly from the scantiness of their numbers and partly from the insalubrity or inaccessibility of their abodes, whether among mountain fastnesses or girdling forests, have hitherto been but comparatively little known. Who, till very recently, ever heard of the name of *Khands*? or, if the name was sounded in the ear, who could say that it carried along with it any of those specialties of detail that interest the understanding, imprint the memory, or affect the heart? It was only in 1836, that any thing beyond the mere existence of such a race, became the object of intelligent research. Nearly isolated by manners, languages, and prejudices from the surrounding Hindu population, and completely cut off by the interposed Zemindary domains from all contact and all relations with the successive governments which these have acknowledged, they seemed to the British officers who, in that year, for the first time in the history of British India, ascended the Orissa Ghauts, like a perfectly new type of hu-

man beings, suddenly sprung from the caverns of the earth ;—so strange, peculiar, and unique did they appear in their physical features and language—their institutions, manners, and superstitions ! Happily, however, for them, and happily for the interests of humanity, the first surprize of their foreign visitants was not allowed to evaporate in empty or barren wonder. Amongst these, there was one largely endowed with the spirit of inquiry and the energy of enterprize—with the blandness that could disarm hostility, and the force of character that could break through the most formidable barriers. A genuine son of old Scotia, as his name significantly indicates, Lieut. Macpherson, in pursuing his important and interesting investigations, amid difficulties that would have deterred or paralyzed any ordinary mind, has exemplified not a little of that indomitable perseverance—that *perfervidum ingenium*—for which his nation is so highly distinguished. The result has been that he has raised to himself an early monument, which nought less ignoble than green-eyed jealousy can view with envy, and nought more exalted than secular philanthropy can refuse to honour.

These investigations were originally arranged, condensed, and embodied in the form of an *official* report, which the Supreme Government, much to its credit, has recently published at its own expense. This officiality of form and texture greatly enhances its value as an authentic narration of facts, but deducts correspondingly from its interest as a popular treatise. Officiality, like legalism, deals in rules and squares, forms and exactitudes, divisions and sub-divisions, but it chills the breath of animation and quenches the glow of sentiment. Nevertheless, the report before us, admirable in its comprehensive fullness and technical precision, is by no means lacking in some of the graces and attributes of superior composition. Omitting the hydrographical, geological and many other such like details altogether, as alien to our present purpose, our design is to present such an analysis of the more popular parts of the work as may prove interesting to the general reader, and by diffusing information, subserve the great cause of Christian benevolence. In the execution of this purpose we shall select, abridge, and re-arrange—employing, however, the author's own words as far as may best suit our immediate end—and interposing or subjoining such occasional remarks or reflections as the subject may naturally suggest.

1.—*The History of the Khands—and their Political Condition.*

In the great Zemindaries or Principalities of Goomsur and Boad, to which the report chiefly refers, the primitive population seems to have consisted of a simple race, of which the modern Khands are the repre-

representatives. No mythology or legend yet discovered, furnishes any clue to their origin or place of descent. They believe themselves to have existed in Orissa "from the beginning"—having either sprung from the soil itself, like the branch of the Greeks which traced its origin to the Aroa-dian Pelagus, or having been created coterminously along with it. Their vague traditions, the scanty national annals of Orissa, the bare and uncertain records of the Zemindary families, and the surer evidence which is afforded by existing institutions, however, combine to establish the conclusion,—that the power of the Hindus was extended over the maritime and subalpine territory originally possessed by the Khands, partly by national, but principally by private enterprize—that, advancing gradually, these reached the base of the Ghauts about the 12th century—and that each leader of the encroaching race secured his conquests by the systematic assignment of lands, upon the tenure of military service, to the agricultural soldiery by which they were achieved. Accordingly, it appears that under the operation of a few simple causes, the modern Khands are divided into three principal classes.

First. In the level plains below the Ghauts, the ancient race now exists only in scattered families, which either occupy, upon what may be termed *servile* tenures, tracts lost amid the forests, too wild, inaccessible or insalubrious, for the habitations of the Hindu; or dwell in petty hamlets whose services are assigned to particular villages or temples. This constitutes the completely subjugated or *servile class*—designated "*Bettiah*" Khands, i. e. "labouring without hire."

Secondly. Along the rugged and forest-laden skirts of the bases of the mountain chain, the Khand population, animated by the spirit of wild freedom and aided by the physical advantages of their locality, instead of suffering degradation, were permitted to retain their lands either upon a rent tenure, or on condition of free service to the Rajah. And their descendants, gradually becoming assimilated to their conquerors, now assist as *free* subjects of the Zemindary, under the appellation of "*Benniah*" Khands.

Thirdly. The lofty plateau or central table-land of the Ghauts is occupied by Khands that are either *wholly* or *virtually independent*. For this independence they are mainly indebted to the ramparts which the God of creation hath reared around them. The table-land itself, elevated about two thousand feet above the plains, is broken by vallies and crossed by ridges of various altitudes. The great subalpine forest sends large offshoots up the exterior vallies of the plateau which occasionally rise above its edges and meet from either side. But many considerable tracts are perfectly bare of wood; others are lightly sprinkled with forest trees of luxuriant growth, scattered singly in clumps; some portions are covered with light bushy jungle rich in flowers; while everywhere dark umbrageous groves mark out the abutments and deeper recesses of the hills. The climate of this region has been proved to be, to strangers and foreigners, like that of every other forest-girt plateau in India of similar elevation, as highly insalubrious as that of the wooded district underneath; though, favoured by the influence of never failing rains and perennial springs, it yields a rich return to the skilful and energetic industry of its native inhabitants—the Khands. Whilst, therefore, from the difficulties and the advantages of their position, none of the hill tribes were ever reduced under a foreign yoke, it might yet be expected that those which occupied the portion of the Ghauts bordering upon the great Zemindary domains, would be brought into frequent hostile collisions with their powerful lowland neighbours. Their simple traditional history, accordingly, abounds with the usual rehearsal of "border" friendships and "border" enmities, "border" forays and "border" compacts;—

sometimes upon the point of falling into vassalage; *at others*, affecting a distant and independent interest;—*now* combining, in the prosecution of their objects, with the domestic, and *then*, with the external enemies of the Zemindaries;—*at one time*, obeying the summons of the Zemindar-Rajah to render their aid in uniting with him against Hindu chiefs that might be mutual foes; *at another*, rallying round their own Federal Heads to defend their ancient rights against his encroachments. In the course of ages, however, a growing sense of mutual interest led to the establishment of something like mutual permanent relations between the “border” tribes and the neighbouring Zemindary Chiefs—relations based on a mutual recognition of perfect political equality and independence. Whatever disparity may be observed to exist between them, or whatever superiority the latter may manifest over the former—it is not of a political, but altogether of a social and moral character;—it is the disparity that must ever exist between even demi-civilization and comparative barbarism—the superiority of learning and arts of any kind over rude untutored ignorance. Socially and morally severed from each other by lines of demarcation as clearly defined as their respective territories, they are *politically* on a footing of complete equality, as free and independent allies. While the heads of the Khand tribe do not scruple to recognize the *superior social and personal rank* of the Hindu Chiefs, in contradistinction to their *unacknowledged authority*, by outward forms which superficial observation might easily mistake for rites, resembling those which attached in the feudal usages of Europe to the incidents of “homage” and “investiture;” the Zemindar-Rajahs, upon their accession, must, in their turn, accept a Silken “sari,” or dress of honour and investiture, under the alternative, in case of refusal, of not being recognized by the Khands as friends and allies. When military aid is required by any of the allied Hindu Rajahs, they communicate their desires, respectively, to the Federal Head of the cluster of tribes connected with each. This aid may be given or withheld with perfect freedom. Should the requisition require consideration, a Council of Chiefs or of the whole people may be assembled, as usage may prescribe, to determine the course to be pursued. Should there be no doubt as to the propriety of compliance with the demand, the Federal Head at once sends his “arrow of summons” through the mountain vallies within his jurisdiction, and, as it circulates with lightning-speed like the Celtic fire cross, each house affords its fighting man or axe-armed warrior.

2.—*Their Social Organisation and Government.*

If any thing could prove the primitive and aboriginal character of the independent or hill tribes of Khands, it would be the continued predominance of the family or *patriarchal principle* throughout the entire frame-work and constitution of their society. And not the least remarkable feature in the structure of that society is, that a principle which every where else has, in the course of ages, uniformly tended to degenerate into civil and spiritual despotism of the most noxious kind, still survives in the comparative simplicity and integrity of its post-diluvian type, as established in the immediately diverging branches of the Noachic family. Whence so singular a phenomenon? Be the remote or ultimate causes what they may, the apparently proximate cause is to be traced to the mitigating, corrective, and conservative influence of certain popular, democratic, or republican elements, variously infused and endlessly modified.

The most elementary unit in any social community must be the *family*. Accordingly among the Khands, it is in the bosom of each family that the master principle which governs society at large—that of parental

authority—is seen at its source in a degree of purity and strength which reminds us of primeval times. There, it reigns nearly absolute. It is a Khand maxim that “a man's father is his god,” disobedience to whom is the greatest of crimes. All the members of a family live united in strict subordination to its head until his death. Before that event a son cannot possess property of any kind. The fruits of his labour, all his acquisitions, go to increase the common stock; and the form and sense of family unity are further preserved by the remarkable usage, according to which all the sons of a house with their wives and children continue, while their father lives, to share the patriarchal board prepared by their common mother. The married sons, however, necessarily occupy separate houses, with the exception of the youngest, who never quits his father's roof. Now, from the ideas which produce or which spring from this singular system of family life, the outward order of Khand society—its varied conditions and texture and colouring—chiefly derive their distinctive and permanent character. A number of families located together constitute a *village*. This aggregation of families implies relationships and reciprocal dealings, not provided for by the institution of the family “*Abbaya*” or Patriarch. Hence it is that, for the management of village interests, there is a *village Abbaya* or *Patriarch*, who is the lineal descendant of its original founder. A number of adjacent villages constitute a *district*. The interchange of offices between different villagers creates a new series of relations. For the regulation and adjustment of these, there is a *district Abbaya* or *Patriarch*, who is regarded as lineally descended from the Head of the colony or migrating family that first took possession of that portion of the soil. The inhabitants of a number of contiguous districts constitute a *Tribe*, over which presides a *tribal Abbaya* or *Patriarch*, who is the representative of its common ancestor. A cluster of adjoining Tribes constitute a loosely coherent *federal group*, which is presided over by a *federal Abbaya* or *Patriarch*, who is the representative of a Chief, the Head of a Tribe, who was anciently selected to represent and maintain the common interests.

It thus appears that the various grades of the Patriarchal office now enumerated are immemorially hereditary in particular families—special provision being made for cases of failure of direct male heirs, or temporary incapacity from non-age, or any other contingent causes. And the strength and perpetuity of the family principle are still farther enhanced by the sacredness of *religious feeling*. Originally the chief civil and sacerdotal offices, in strict accordance with the spirit of the Patriarchal system, appear to have been conjoined in the Heads of the chief Patriarchal families. At present, while the Patriarch, of whatever grade, is in some districts uniformly, and in all occasionally, the priest, the fortunes of his house are regarded as the chief Patriarchal index of the disposition of the deity towards the society over which he presides. On this account, he inevitably becomes the object of a certain degree of *religious veneration*; somewhat on the same principle as the Teutonic and Celtic *Chiefs* came to be venerated as the special favourites, if not the issue, of gods and demi-gods. Thus it is, that *the family and the religious principle*, both conspire to perpetuate and dignify the Patriarchal office of every grade as the heritage of particular families. But what, it may be asked, if, with the gradual growth and complication of public interests and private rights, the want of a public authority, more powerful than that which the principle of family alone can supply, should be felt?—In such a case, not unlikely to arise in the fluctuations of human affairs, what remedy, if any, has been provided? Has it ever been proposed, as in similar exigencies elsewhere, to change the nature of the existing jurisdiction—to endow the Patriarch with prerogatives enabling him to blend coercive

with moral authority—to convert the Tribe's Father into a Chief Magistrate? No—never. The actual course adopted has always been to maintain the nature of the public governance unchanged—to provide security for its more efficient exercise by the introduction of the principle of *selection*, or by making *personal fitness*, in addition to birth, a condition of tenure—especially in those higher trusts for which it is desired to secure efficient depositories. In other words—the Patriarchal office, remaining still *hereditary as to family*, often becomes virtually *elective as to person*, without suffering any change in its peculiar character or any shock to its real stability. And when this supplementary principle of *selection* within the Patriarchal circle is superadded to the *family* and the *religious* principle, a *three-fold* guarantee is afforded not only for the maintenance, but the *vigorous* discharge of the functions of all the grades of the Patriarchal office.

On what, then, does the *authority* of the Abbayas or Patriarchs, superior and inferior, rest? Chiefly if not solely, it would appear, on *moral* appliances as contra-distinguished from *coercive* or *forcible* measures. The Patriarch or Abbaya is simply the head of a family of which every member is socially of equal rank—the spirit of equality pervading the entire fabric of society. He is the *first amongst equals*. Unlike the clan or feudal baron, he is no way raised above the community, whose interests, associations, traditions, and manner of life he shares. None minister servilely to his comforts or necessities. He has no trace of state or external pomp, however rude—no separate residence or castellated stronghold with frowning battlements—no gay retinue of flattering courtiers—no costly appendage of idle retainers—no property or domain save his ancestral fields, by the cultivation of which he lives—lives, like another Cincinnatus,—lives, amid the patient toils of a frugal and untiring industry! He receives neither tribute nor aid, save perhaps an occasional harvest offering of good will. The enjoyment of the place of dignity at every public and private festival may be reckoned, as in the case of the Homeric kings, amongst the most valuable, as it is amongst the most agreeable prerogatives of the Patriarchal Headship.

The Federal Patriarch, or hereditary Head of a cluster of Khand Tribes, loosely associated for general purposes of mutual protection as well as the attainment of various secondary and accidental objects, is the centre and bond of union of the group. He exerts, as might be expected, a powerful influence on society at large—the authority which he derives from birth being generally enhanced both by the possession of superior abilities, resulting from the principle of *selection*, and by superior official education. His first duty is the maintenance of the degree of union which is essential to the principal ends of the confederacy. He aids in the arbitration of all difficulties which do not yield to the authority of the Patriarchs of Tribes. The settlement of boundary questions, the most frequent sources of quarrel, are his especial care; and he generally takes a part in the decision of all important disputes to which both Khands and Hindus are parties. He is usually the sole channel of intercourse between the confederated tribes and the Zemindar-Rajah in matters of highest importance;—as with respect to military aids, which he assembles, and when on a considerable scale, accompanies to the field. Hence it is that the Federal Patriarch appears, as occasion requires, in each great Zemindary, in the ostensible character of representative or hereditary agent (technically designated *Khonro* or *Bissye*) of the Zemindar, in respect of his relations with the independent Khand tribes—whose affairs he is sacredly bound to manage, whose interests to protect, and whose claims to moderate, with patriarchal wisdom and patriotic zeal. In important matters, he always consults, in accordance with prescribed usage,

the Heads or Patriarchs of Tribes; and, in great emergencies, convenes an assembly composed of the entire population of the federal group.

The Patriarch of a Tribe has charge of the *special* relations of his own Tribe to the neighbouring Tribes and Zemindaries. He leads in war; and always accompanies the military aids rendered to the Hindu chiefs. At home he is the protector of public order and the arbiter of private wrongs—conciliating feuds, and dispensing justice, but depending for obedience to his decisions entirely upon his own *personal* influence and authority. He too is aided and controlled in the management of ordinary affairs by a Council consisting of the Heads or Patriarchs of Districts—while it is his duty from time to time, to assemble the whole Tribe, either for deliberative or judicial purposes. He moreover discharges the local duties of Patriarch of his own village.

The position of the Patriarch or Abbaya of a District is, with reference to his more limited jurisdiction, exactly analogous to that of the Patriarch of a Tribe. Aided, in his turn, by the Heads or Patriarchs of villages whom he consults as his assessors, and co-operating with the Chief Patriarch of whose councils he is a constituent member, he contributes to the same general and local objects.

The Patriarch or Abbaya of a village, in like manner, administers its affairs in concert with its Elders, or Heads of families. Thus assisted, he endeavours to determine in the first instance all questions of slight importance relating to property or to order. If he do not himself exercise sacerdotal functions on behalf of his fellow-villagers, on him, in conjunction with the village priest, devolves the public duty of making suitable provision for the maintenance and celebration of religious ceremonies.

From this brief outline it appears, generally, that the *ordinary* affairs of a Khand Society, whether relating to its public interests or to private justice, are conducted by Patriarchs of federal groups, of tribes, of districts, and of villages—aided and controlled, the three former by the Abbayas of the next lower grade, the latter by the Elders of each hamlet. At all these Patriarchal Councils, however, the common members of every Society have a free right, if they will, to be present, and to give their voices on the questions mooted, although the Patriarchs alone take a part in the public *discussion*. But, besides these Councils, general Assemblies, as already stated, of whole federal groups, or tribes, or districts, or villages, may, in cases of emergency or for the settlement of business of general importance, be formally convened by the patriarchal Chiefs of these several departments. As an average specimen of the method of procedure, on such occasions, we may refer to the convocation or gathering of a Tribe.

When, in the judgment of the chief Patriarch, any thing has occurred to require a collective expression of the general will, he sends a summons to every village to attend upon a particular day, at a central point, which is selected by him for the Assembly. The nearer hamlets contribute the *whole* of their population to the Council; the more distant depute the person or persons thought best qualified to represent them. The place of meeting is, generally, the open slope of a hill. The District Patriarchs and the Abbayas of sections first seat themselves in a circle. Around them the Abbayas of villages form an outer ring. The rest of the male community, all bearing arms, arrange themselves beyond the Patriarchal circles. Women and children sit apart, but within hearing distance. As the day advances, and the Assembly begins to fill, the chief Patriarch rises from time to time to demand, whether such an Abbaya has taken his place?—Whether such an Elder has appeared?—Whether the men of such a village are prepared for their part? He then dispatches messengers for some, chides others for delay, and receives replies, apologies, and

explanations, loud and various in return. With the completion of the Assembly, the *peculiar* functions of the chief Patriarch appear to cease. Though its most distinguished member, he does not usually regulate, or even preside over, its proceedings. Having convened the meeting, he makes obeisance towards the four quarters of the globe, to the sun, and to the earth, and then takes his seat among the other Abbayas. In an Assembly of a Tribe, the Patriarchs of the inner circle alone usually offer public counsel; and upon its formation, one of them immediately rises to address the meeting. He generally begins by touching upon some spirit-stirring theme of the past,—the actions of a distinguished man, or the memory of a cherished event which bears some obvious relation to existing circumstances. Having by such preface prepared his auditory, he invites from amongst the circling crowd some Elder of the people of venerable age and character, to bear testimony, as a living record and as a depository of the traditions of the past, to the facts and principles on which their proceedings should be based. He next exhibits his own views of the matter under consultation—appealing, as he progresses, to the reverend witness, who, standing in the centre of the meeting, now avouches, now modifies his statements; or, taking the part of an interlocutor, maintains a dialogue with the speaker, or interposes episodes in his discourse,—while the Assembly freely interrupts the Patriarch with loud tokens of applause or of dissent, but in all cases, it is said, without infringing the natural laws of decorum. When the different Abbayas, succeeding each other in debate, have fully expressed their views, a plan of action in accordance with the general sense of the Assembly is finally determined on. This final decision is then formally announced by the chief Patriarch; and the meeting is forthwith dissolved without farther ceremony.

No distinction, or clear line of demarcation, exists amongst the Khands between *Deliberative* and *Judicial*, *Legislative* and *Executive* Assemblies, or Courts, or Councils, in regard either of constitution or of forms of procedure. In this respect they only resemble every other people at a similar stage of advancement. When the Abbaya of a district, instead of consulting with the heads of villages, formally assembles *all* under his authority; or when the Abbaya of a village collects its inhabitants in familiar council beneath the appointed tree;—forms similar in spirit regulate the proceedings. The jurisdictions of *all* these councils and assemblies, however composed, are, of course, entirely undefined. Those of each higher grade are simply supplementary to those below—deciding on matters which these have not sufficient weight to determine.

Such is a general outline of the *peculiar constitution* and *government* of the community of independent Khand tribes—by means of the simple machinery of *different grades* of *Patriarchs*, *Patriarchal Councils*, and *Popular Assemblies*. From the disorganizing influence of intestine feuds, offensive and defensive wars, and other causes, the theoretical regularity and uniformity of the scheme must often be disturbed; while other influences of a local, fluctuating, and partial character must constantly originate temporary or permanent shades of difference in the *details*. Overlooking, therefore, minute particulars and distinguishing singularities, we have contented ourselves with marking out characteristics which form the leading points of co-incidence and agreement. To attempt more would be to enter on the trackless wilderness of perpetual and almost imperceptible distinctions between the modes, forms, and usages of constitutions, the most nearly resembling each other,—giving, as Fergusson the Historian has remarked in reference to societies in general, to “human affairs a variety in detail, which, in its full extent, no understanding can comprehend, and no memory retain.”

3.—*Their Personal Characteristics—Physical, Mental, and Moral.*

The Khands are distinguished by *bodily* strength and symmetry. Their height is about the average standard of Hindus in the peninsula. The muscles of the limbs and body are clean and boldly developed. The skin, is clear and glossy, its colour ranging from a light bambu to a deep copper shade. The forehead is full and expanded. The cheek-bones are high and rather prominent. The nose is seldom, though occasionally, arched, and is generally broad at the point. The lips are full but not thick. The mouth is rather large. The whole physiognomy is generally indicative of intelligence and determination, blended with good humour. In their personal demeanour they exhibit the easy bearing of men who are unconscious of inferiority, and rarely employ expressions of mere courtesy. In salutation they raise the hand perpendicularly above the head. In meeting on the road, the younger person says "I am on my way," and the elder replies, "go on."

They exhibit considerable *intellectual* capabilities. They shew an aptitude for the perception of new facts and the comprehension of new relations. Their views on any common subject on which they are well informed, are clear and discriminating. This is true more especially of the Patriarchal families. Their own language has not been reduced to a written form. Its constitution and inflexions however appear to be regular and simple. Though quite peculiar as a whole, it is said to contain a considerable number of words in common with the Tamul and Telugu languages. In the absence of a vernacular literature, some of the Abbayas have betaken themselves to the study of the Hindu Shástras which they read with considerable ease. And their children are declared to exhibit a capacity for learning equal to that of Hindu youth of any caste. Of the women, a celebrated Khand chief, gave this character: "They are not," said he, "deficient in intelligence; but they have this fault that when we are at feud with our next neighbours we never dare intrust to them a purpose of war. It would be strongly opposed, or inevitably revealed to some relative or friend whom it might endanger." But, added he, with an expression of deep thankfulness, "we can impart such designs to the youngest stripling who can bear an axe."

Their *natural moral* qualities, good and bad, as in the case of all tribes similarly circumstanced, are strongly marked and strangely contrasted.

They are highly distinguished for personal courage, bravery, and unconquerable resolution. They manifest a wild and passionate love of individual liberty, which is but partially subdued by the softening influences that usually accompany the hereditary possession of competence with freedom, and which often unequivocally shews itself in the preference of death, in its cruelest forms, to the endurance of the least restraint. Rather than brook any thing like confinement, they have been known, by sternly refusing food, or tearing out their tongues by the roots, to perish. Their attachment to the *institutions* of Tribe, Branch, or Hamlet, is comparatively feeble; but their devotion to the *persons* of the Abbayas, or Patriarchal Chiefs, is equal to any which the annals of humanity can record. In private friendships they are faithful; and their fidelity to all public engagements is not less conspicuous. But, while faithful to friends within their own tribe, and honourable in the maintenance of special compacts entered into with communities beyond their social sphere, the idea of pacific rights and obligations, considered as incidental to the mere fact of social existence, apart altogether from ties of natural affinity or arising from express covenants, has not yet been attained. Peace towards each other, and towards those who are allied by convention express or implied, is the rule; but enmity, hostility, or war is equally the rule

towards all mankind besides. With respect to communities beyond their own system, to which they are attached by no natural or artificial ties, the very idea of social or international rights and duties, has never entered their minds. Accordingly, while the different tribes do restrain the conduct of their individual members towards each other, or towards those who may be associated in intimate alliance, such as the neighbouring Zemindaries, they never attempt to impose any restrictions whatever upon man's supposed natural privilege of acting freely for himself beyond the prescribed pale. Within that pale, a Khand is generally faithful, honest, and honourable; beyond it, he may be a robber, a spoiler, a plunderer, not only without loss, but with a positive gain of credit and character. As contradistinguished from the idle roaming spirit of savage restlessness, the disposition of the Khands is settled, industrious and laborious. Their patient passive endurance under physical sufferings, the most excruciating and protracted, has been rarely paralleled—never surpassed. As might be anticipated of such a people, they are "given to hospitality." The duty is equally imperative upon all. "For the safety of a guest," say they, "life and honour are pledged; he is to be considered before a child." Every stranger is an invited guest; and any person may acquire, under any circumstances, the privileges of the character by simply claiming them. No person, whether Khand or Hindu, can appear at a Khand village without being invited to enter; and the burden of public hospitality does not fall more upon the Abbaya than upon any one else. There is no limit to the period to which hospitality may extend. A guest can never be turned away; and his treatment must be that of a member of the family. Fugitives upon any account whatever, from the same or other Tribes, must be received and protected. If a man, even though a murderer, can make his way by any means *into the house* of his enemy, it is considered a case of refuge, and he cannot be touched, although his life has been forfeited to his involuntary host by the law of blood revenge. Sometimes, however, when an enemy or a criminal thus makes himself a guest the house may be vacated; food may thus be refused to him, and he may be killed if he comes out. But such a proceeding is very rarely considered justifiable.

The *evil* qualities or *vices* that mar the moral constitution and temperament of the Khands are not less marked than their natural virtues. Foremost we may place the spirit of retaliation and revenge. In cases of murder, revenge is recognized as an individual right, inherently belonging to the nearest relatives of the deceased; only it is optional, without incurring disgrace, to accept of private satisfaction or some substantial equivalent instead. Moreover, the ideas of the Khands on moral and social rights and duties being necessarily few and vague, uncertain and perplexed, there is often combined with childlike reason, on such subjects, a maturity in passion. Hence it is that, apart from acknowledged cases of bloodshed, they are often seen to gratify their baser appetites, indulge their resentment or revenge, with all the selfishness, brutality, and head-strong fury of the barbarian. In special cases, such as those connected with human sacrifice, there is periodically manifested a revolting cruelty—a savage ferocity—that cannot be out-matched by the Indian scalping-knife or tomahawk. To all this may be added the habit of lawless plunder, after the manner of freebooters, in some; and an addiction to the debasing and unhumanizing vice of drunkenness, in all. At the season of periodical intoxication—the blowing of the *mow* flower—of which their favorite spirit is made, the country is literally covered with frantic and senseless groups of men. And though the women share more sparingly in the liquor cup, they yet, on certain festival occasions, mingle freely and without shame, with the other sex, in the more than

saturnalian license and gross excesses by which such public festivities are ordinarily characterized.

4.—*Their Social and Domestic Usages.*

Among the Khands, women appear to enjoy a degree of social influence suited to the genius of rudely modified Patriarchal Institutions. They are almost uniformly treated with respect;—the mothers of families generally with much honour. Few things are done either in public or private affairs without their being consulted; and the influence which they exert on the counsels of their tribes is said to be generally favourable to humanity.

Marriages can take place only betwixt members of different tribes, but not with strangers; though these may have long been adopted into or domesticated with a tribe. A state of war or pence appears to make little difference as to the practice of inter-marriages between tribes. The women of each tribe, after a bloody conflict, visit each other to condole on the loss of their nearest common relatives. Reversing the usage which prevails amongst most other people, boys of from ten to twelve years of age are married to girls of fifteen or sixteen. In the superior age of the bride may perhaps be seen a proof of the supremacy of the paternal authority amongst this singular people. The whole arrangement is of course completed by the parents of the parties. The father of the bridegroom pays twenty or thirty lives (of cattle) to the father of the bride. And in the wives thus obtained for sons, during the years of their boyhood, the parents possess very valuable domestic servants; and their selections are avowedly made with a view to utility in this character. The marriage rite itself is very speedily and simply solemnized. The father of the bridegroom with his family and friends bear a quantity of rice and liquor in procession to the house of the parents of the girl. The priest dashes the bowl and pours out a libation to the gods. Immediately the parents of the parties join hands and declare that the contract is completed. An entertainment, to which both families contribute equally, is then prepared, of which all present partake. To the feast succeed dancing and song. When the night is far spent, the principals in the scene are raised by an uncle of each upon his shoulders and borne through the dance. The burdens are suddenly exchanged, and the uncle of the youth disappears with the bride. The assembly divides into two parties. The friends of the bride endeavour to arrest those of the bridegroom to cover her flight; and men, women and children mingle in mock conflict which is often carried to great lengths. Thus, the semblance of forcible abduction attends the withdrawal of the bride amongst the Orissan Khands, as it did among many nations of ancient Europe, and now does amongst the tribes of the Caucasus! The new wife lives with her boy-husband in his father's house, aiding his mother in domestic duties, till he grows up and gets a house of his own, unless he is the youngest son.

Notwithstanding the payment which is made by the father of the bridegroom, the wife cannot be correctly considered the property of the husband. If childless, she has a right to quit at any time; if otherwise, she may still do so within six months after the marriage—the consideration paid to her father being in either case restored. In any case, a wife who chooses to retire to her father's house cannot be forcibly reclaimed. Marriage is *ipso facto* dissolved by a woman's unfaithfulness to the conjugal compact. In such a case, or that of a voluntary withdrawal, she cannot contract another matrimonial alliance. With the permission of his wife, a man may ally himself to another without any disgrace. The children of a concubine in some districts inherit but a half, and in others an equal share of the paternal property with the children of marriage.

An unmarried woman is not considered disgraced by becoming a mother ; but no one will marry her if acquainted with the circumstance.

Births are celebrated on the seventh day after the event, by a feast given to the priest and to the whole village. To determine the best name for the child, the priest drops grains of rice into a cup of water, naming with each grain, a deceased ancestor. He pronounces from the movements of the seed in the fluid, and from observations made on the person of the infant, which of his progenitors has re-appeared in him, and he generally receives the name of that ancestor. On the death of a private person, his body is burnt on a pile with no ceremony, save a drinking feast, which is given to the inhabitants of the hamlets on the tenth day. On the death of any of the chief Patriarchs, the event is every where proclaimed by the beating of gongs and drums. The Abbayas and Heads of society assemble from every quarter. The body is placed on a high funeral pile. A large bag of grain is laid close by upon the ground, and in it is planted a high staff bearing a flag. Over the grain are piled all the personal effects, such as the clothes, arms, eating and drinking vessels of the chief. These are subsequently distributed among the Abbayas present. The pile is next fired, and his family and the people of the hamlet dance a dance peculiar to this occasion around the flag-staff, until the whole is consumed.

At public feasts the women partake in every form of social enjoyment—food, drink, extemporary songs, recitations, and dancing—in which the married and unmarried of both sexes join. These often terminate in nameless excesses, and as the guests are armed, not infrequently in sanguinary brawls. Ordinarily the wife and children serve the father of a family while he eats ; and then take their own meal. Women, for some unknown cause, are never permitted to eat the flesh of the hog.

The clothing of the Khands consists of a single piece of coarse cloth, either white or chequered, from twelve to twenty cubits in length, which is in some districts girt round the loins with its extremities flowing loose behind, and in others wrapped round the waist, and thrown across the chest something in the Hindu fashion. The women wear clothes of the same material, wound round the waist, and brought over the shoulders. They sometimes wear brass armlets and anklets, and small nose and ear ornaments of gold and silver.

The Khands are very subject to fever, and apparently to inflammation of the bowels from excessive drinking. They are often swept off in numbers by small-pox ; and many are blind. The women suffer little or nothing in child-bearing ; and nurse their children only six months. But be their ailments what they may, they use no medicine of any sort. To wounds they apply the earth of an ant-hill made into a warm mud, or a poultice of millet. They also apply, in extreme cases, the actual cautery to the belly ; using a hot sickle over a wetted cloth.

Their villages are in general beautifully situated, either by a clump of trees, or at the bases of the wooded hills, or on the knolls of the vallies, slightly raised above the level of irrigation. When the site of a village is determined by the priest, after consulting the will of the god, the first act is to plant a simli or great cotten tree, consecrated to the local deity in the centre, where the house of the Abbaya is placed. Each man constructs his own dwelling, sometimes with and sometimes without any regular plan, for the relative position of the different hamlets. In the southern districts the walls are formed exclusively of planks placed edge-wise as in a ship—the roofs being thatched. When a village begins to decay, it is not repaired, but a new one is built on a different site and none of the old materials are used. A Khand village lasts on an average about fourteen years. But its locality is changed on account of other

causes besides decay. Upon the slightest suspicion that the site has become unlucky from the occurrence of an unusual number of deaths, from the loss of stock, or such like casualties, the priest is put in requisition, and a new hamlet is forthwith constructed.

5.—*Their Judicial Usages—Civil and Criminal.*

A people like the Khands could not be supposed to possess any thing like a code of laws or statutes, passed by competent legislative authority, and held as obligatory on the community at large. With them, traditional prescription, or immemorial usage, supplies, in most cases, the place of a statute-book.

The right of property is distinctly recognized. Land is possessed without tenure, the rights of possession being simply founded on priority of appropriation or of culture. In some quarters, the waste or unreclaimed land for pasturage or for jungle produce, is partitioned among the villages; in others, not. Landed property and agricultural stock descend exclusively in the male line, females being incapable of holding land. In some districts, the eldest son receives an additional share of both these species of property; in a few, they are equally divided. Daughters participate equally in the personal ornaments, household furniture, money and moveables; while their brothers are obliged to maintain them, and to contribute conjointly to the expense of their marriages. On the failure of heirs male, land becomes the property of the village, and is divided among its members. When land is transferred by sale, the selling party goes with the intending purchaser to the village to which it is attached. Summoning five respectable inhabitants, as witnesses, they proceed to the property. The owner of it then invokes the village deity to bear testimony that the portion of land specified is alienated by him, for ever, to the individual present, for a certain consideration. He then delivers a handful of soil to the purchaser, when the transaction is complete.

Cases of murder, manslaughter, and wounding are left very much to the operation of the law of private retaliation. When the revenge of blood is foregone, the entire personal property of the murderer is awarded, in compensation, to the representatives of the deceased. For wounds inflicted under circumstances of extreme provocation, or in a drunken squabble, slight compensation is awarded. If the injury be severe, or of a lasting nature, a large equivalent in property is adjudged. And in every case, the injured party has a right to subsist in luxury at the expense of the offender, during the period of convalescence.

In cases of established matrimonial unfaithfulness the husband has a prescriptive right to put the seducer to death; while the guilty spouse, not being regarded as his property, is punishable only by dismissal to her paternal home. In cases of theft or of robbery, the restitution of the property abstracted, or the substitution of an equivalent, is alone required by Khand usage on the first offence; but expulsion from the society follows upon its repetition.

More important questions, whether of property or of personal offence, are generally decided by the different Patriarchal Councils. On such occasions, there is a formal examination of witnesses. Of judicial tests the two most sacred are founded on the belief that rice, moistened by the blood of a sheep killed in the name of the earth god, will, if eaten by litigants, destroy the perjured; and that a portion of disputed soil, made into clay, will, if swallowed by them, have a similar effect. The common oaths are upon the skin of a tiger, from which animal destruction to the perjured is invoked; upon a lizard skin, whose scalliness they pray may be their lot, if foresworn; upon the earth of an ant-hill, like which they desire that, if false, they may be reduced to powder; and upon a

peacock's feather;—while the universal ordeals of boiling water, oil, and hot iron are constantly resorted to. Boundary lines, when determined by public tribunals, are marked by stones set up with renewed sanctions, in the presence of the Abbaya. The liberal entertainment of the members of every tribunal with rice, flesh, and liquor, at the conclusion of the proceedings, falls in all cases, as costs of suit, upon the losing party.

6.—*Their Professional Usages—Martial and Agricultural.*

In regard to the nature of employments that are accounted honourable, the Khand tribes seem to hold the views, which usually distinguish the second period of society—those which characterised the petty states of ancient Greece and until recently the clans of Scotland—those which are now generally held by the Normadic Tribes of Central Asia and which the most advanced hordes of Southern Africa have scarcely re-attained.

These employments have reference to the two great Departments of *peace and war*.

All the Khands are, from their earliest years, trained to the profession of arms. Their weapons consist of the sling, the bow and arrow, in the use of which they are peculiarly dexterous, and an axe with a blade very curiously curved, and a light long handle that is defended by brass plate and wire. No shields are used. They usually prepare for hostilities by sundry propitiatory offerings to the god of war. They adorn themselves for battle, like most rude nations, as for a feast. They carefully trim their hair, plaiting in a flat circle on the right side of the head, where it is fastened with an iron pin and adorned with peacock's feathers, or cock's tail plumes, and bound with a thread of scarlet cloth. From the neck to the loins the combatants are often protected by skins,—cloth being wound round their legs down to the heel, but the arms quite bare. They advance with blowing of horns and beating of gongs. The women follow behind, carrying pots of water and food for refreshments; and the old men, who are past taking an active share in the strife, accompany for the sake of giving advice and encouragement. The priest, who in no case bears arms, gives the signal to engage, by flourishing an axe in the air and shouting defiance. They often commence with slinging showers of stones handed by the women. When they approach nearer, arrows are thrown in flights. At length single combats spring up betwixt individuals; and when the first man falls, all rush to dip their axes in his blood, and hack his body to pieces. The right hands of all who are slain are cut off, heaped in the rear beside the women, and afterwards hung up on the trees of the villages. Of the wounded, many die from their entire ignorance of the simplest healing processes. The dead are carried away and burned on funeral piles.

From such sanguinary and revolting scenes, there is some relief in turning aside to contemplate the occupations of the Khands during the intervals of *peace*. These are chiefly of an *agricultural* character. Their distinct recognition of the right and consequent distribution of property, and of the law of inheritance as essentially involved therein, is eminently favourable to the spirit of individual industry;—a spirit which is in direct antagonism to the characteristic sentiment of unbroken barbarism—that labour is at once an evil and a degradation.

With the exception of a few districts, in which the arts of working in iron and clay are cultivated, the occupation of agriculture, varied by the pursuit of war and of the chase, is almost exclusively regarded as honourable. Being therefore pursued with no ordinary degree of skill and energy, it results in no small share of rural affluence. They have large herds of bullocks and buffaloes and swine, numerous flocks of fine goats and abundance of poultry. Rice of several sorts, oils, millets, pulses, fruits,

tobacco, turmeric and mustard, are the most important species of hill produce. These are often bartered in exchange for salt, cloth, brass vessels and ornaments. With the exception of cowries, the use of money was, until recently, nearly unknown. The value of all property is estimated in "lives;" a measure that requires some adjustment every time that it is applied,—a bullock, a buffalo, a goat, a pig, a fowl, a bag of grain, a set of brass, or any thing else that may be agreed upon, being each and severally regarded as "a life." The whole community consists of one class, viz. that of allodial proprietors of the soil. There are no renters of land, nor labourers for hire. Each petty freehold consists of a portion of the irrigated soil of the valley, which is minutely sub-divided, and of a tract of the upland which is held in much larger portions. At the season of labour, the Khand rises at day-break. Before quitting his cottage he eats a full meal, of which goat's or swines' flesh usually forms a part. Yoking his team or shouldering his axe, he sallies forth for the day. When employed in ordinary work, as at the plough, he labours without intermission until three o'clock in the afternoon, when he bathes in the nearest stream. But when his toil is more severe, as in felling wood, he rests to eat a mid-day mess which is brought to him to the field. At evening, when he returns home, his meal has the addition of liquor and tobacco. During harvest and seed-time, the women share in every form of field labour; to their share it often falls to watch the village cattle by turns.

Is it asked, how a *whole* community can be so exclusively agricultural? The reason is obvious. From time immemorial families of the Pariahs or low Hindu castes, or rather Hindu outcastes, have settled amongst them. These, in the capacity of weavers, ironsmiths, potters, distillers, and such like, perform sundry handicraft and menial services. Though generally treated with kindness, it is as an inferior, protected, or even servile race. They can in no case hold land; and in many of the peculiar forms and ceremonies of the ruling class they are not allowed in any way to participate.

Such, with the exception of two chapters, is a condensed analytical view of the leading and more popular portions of *Lieut. Macpherson's Report**. It is but right, however, to state that, in order to combine comprehensiveness with brevity, we have been constrained to deviate widely from the author's arrangement and distribution of his manifold materials. That this is any improvement on his plan we do not pretend to say; it may be the reverse;—only it seemed to suit better our more immediate design. The Report itself, extending as it does to 125 folio pages of small print, contains a more than ordinary amount of precise and original information respecting hitherto undescribed and almost undiscovered tribes—tribes which, after surviving the tear and wear of thirty centuries, now stand out, amid the wreck and ruin of surrounding states, as singular

* In our notice of this Report it is but fair to state that we have been to a certain extent anticipated by some able statements, with extracts, which lately appeared in the *Englishman* and *Friend of India*. Since, however, a monthly periodical admits of a much larger amplitude on such subjects than daily or weekly Journals, it is to be hoped that the readers of the *Observer* will not regret being furnished with fuller details on a theme, so novel, so interesting, and so important.

monuments of a condition of society which belongs to ages that border on the Flood.

The excepted chapters refer to the "religion of the Khands" and "practical measures" for their amelioration. These are subjects, fraught with an interest far too deep and even appalling, to warrant their being summarily appended to an analysis, already perhaps too bulky and crowded for the patience of the general reader. Reserving these, therefore, for a subsequent occasion, we must, for the present, conclude with a few brief remarks.

What position, it may be asked, do the Khands occupy in the general mass of human society? It is evident that they cannot be classified either with the perfectly savage or the averagely civilized. What then is their position? Is it that of a *descent* from a higher and better?—or, that of an *ascent* from a lower and worse? Were the original ancestors of the Khand tribes *more* or *less* elevated in the scale of social refinement than their present successors and living representatives? The *former* of these alternatives we believe is that which most accurately pictures forth the *reality*. But why so? Because we at once repudiate the theory which long reigned supreme while Europe lay benumbed and still under the despotic sway of a cold philosophism—the theory, which delineated the *primeval state* of man as that of *the savage*, whose vacant idea-less hours were alternately spent in a precarious struggle for supplying the wants of mere animal nature, and in a melancholy warfare with raging elements or still more raging beasts of prey—the theory, which then proceeded by the method of subtilities and assumptions purely gratuitous, to account for the growth and development of the social principle, amid chance suggestions or arbitrary conventionalities, through diverse steps and stages, up to the towering pinnacles of loftiest civilization. This once favourite but now generally exploded theory we reject utterly. And why? Because it is as decidedly opposed to enlightened reason as to Divine Revelation—as directly at variance with the promptings of true philosophy as the dictates of Heavenly Inspiration—as flatly contradictory to the testimonies of general history as to the authoritative statements of Sacred Scripture.

The readers of the *Observer* do not require to be told at any length what the Bible account of the subject is. A few sentences may suffice to remind them. Originally created holy and innocent, just and right,—

“Sufficient to have stood, though free to fall,”—

Man abused his freedom,—broke the command,—incurred the threatened penalty,—contracted a sense of guilt which

speedily issued in confirmed alienation from the true and living God, and a consequent fabrication of idol-deities instead,—and entailed on himself, considered individually and nationally, a *tendency* to decay, degeneracy, dissolution and death, through every department of his physical, intellectual, moral and religious, being. Previous to the fall, progression and amelioration were enstamped on his nature as the very law and condition of existence; subsequent to the fall, retrogression and deterioration became the fatal heritage. In the unfallen state, the predominant tendency was towards an indefinite *optimism*; in the fallen state, the paramount tendency was towards an indefinite *pessimism*. Look at Noah and his sons after the flood. Though sadly changed from the paradisiacal state, these doubtless were the depositories of all the arts and sciences, all the civilization and revelations, of the anti-diluvian world. While they kept close together, all these treasures and endowments would have been preserved in a state of comparative integrity. If there were no material advance, there could be no very perceptible or rapid recession. But when the necessities of a multiplying society pushed numbers forward into regions remote from the old seats of patriarchal wisdom and sage experience, the process of degeneracy would speedily manifest itself. In proportion to the distance and wideness of the dispersion would the process of decline in all kinds of knowledge, observances and institutions, social, civil and sacred, be accelerated;—till, in numberless instances, the downward career must, and actually did, terminate in all the ferocities of savage barbarism.

From this account, which, declaratively or deductively, or both, is clearly that of the Bible, it necessarily follows, that the *savage state*, far from being the *primeval condition* of man, is in every case the *mere degeneracy of one more cultivated*;—when, as has been well observed, “wanderers or exiles, few and helpless, driven aloof from their fellow-men, sunk, overpowered beneath the pressure of physical necessities, and lost all traces of their previous civilization*.” And do not the researches of true philosophy—an experimental knowledge of human nature—a faithful observation of historic facts—point emphatically to the same conclusion? The annals of colonization and especially of settlements on barren and uninhabited shores, where the arts and sciences of civilized life have generally perished amid the painful struggles to support mere bodily existence, furnish appalling proofs of the inherent tendency in fallen, depraved, debilitated humanity, to degenerate even into savagism. But where, in the records of all climes

* Hetherington on the “Fulness of Time.”

and of all ages, is there one clear and indisputable example of the *reverse* process?—of a savage community, unprompted and unsolicited, *beginning* the work of its own amelioration—of a savage community, *spontaneously originating* the measures of its own improvement—of a savage community springing up, by the *voluntary motion* of some *intrinsic* force, from the depths of social, mental, and moral degradation, to the heights of social, mental, and moral elevation? No!—All history proclaims, with one consentient voice, that, in every instance, the *first* quickening and reforming impulse has, in point of fact, come *from abroad*. An *extrinsic* stimulus, whether direct from heaven above, or indirect from some quarter of the earth below, where that originally imparted had not wholly died out, has invariably *preceded* every upward or ascending movement. The arousing energy may come from Revelation; or it may be communicated by aggressive warfare patriotically resisted, or by the stirring activities of a newly opened commercial intercourse, or by the presentation of objects that awaken cravings, longings, tastes, convictions, sensibilities which may for ages have lain dormant. But, be the originally impellant cause or the channel of its conveyance what it may, come it always has *ab extra*, and not *ab intra*—from *without*, and not from *within*.

In this view of the subject, the present condition of the Khands may be regarded as *somewhat more than mid-way down* from the lofty table-land of the Noachic civilization to the dead level of savage barbarism. At this rather more than half-way station the further progress of *rapid* degeneracy seems to have been in some degree arrested;—whether, in consequence of favourableness of soil and climate, or the rivalries of neighbouring states, or the adhesiveness of primitive traditions in congenial circumstances, or any other cause, it were idle now to attempt to conjecture. As regards the knowledge and management of territorial property, the *earliest* post-diluvian state,—when the unpeopled world lay all before the yet nascent society, and there was no occasion for having territory strictly appropriated even by tribes,—has been fairly passed. So also has the *secondary* state, when fields, whether in pasture or in tillage, begin to be distinctly appropriated, but not parcelled in lots, by out-spreading communities; and continue to be cultured or pastured by their several families in common, or in succession, agreeably to varying usage. The *third* state in the natural progress of settled industry and impropriation, when not violently impeded by a sudden relapse into utter barbarism, or that in which individuals acquire, cultivate, and transmit particular spots to their posterity, has long been

reached. This circumstance would tend materially to ascertain and fix the *relative chronological* position of the Khands among the dispersed of Noah's race. But, this circumstance *alone* would not enable us to determine whether, in other respects, their manners be more akin to those of barbarism or of civilization. This is an inquiry which nought, but such *actual observations* as have been recorded, could suffice to satisfy.

Now, between the modern Khands, as ably described by Lieutenant Macpherson, and the old German and Celtic tribes, as delineated by the masterly pen of Tacitus, there may be traced, in regard to certain leading features, a very striking parallelism. When, however, the German and Celtic tribes are thus named collectively, it must be borne in remembrance, that, separately and in detail, these did exhibit, even at cotemporaneous periods, the most unequal degrees, whether of savagism or of demi-civilization. Both these extremes seem to find their types in the Fenni and the Chauci. The picture of the *former*, as pourtrayed by Tacitus, is substantially as follows:—"Their condition was that of unmitigated rudeness; to the most savage fierceness they had joined the most abject poverty; they had no arms, no horses, no religion; they clothed themselves in the skins of beasts, fed at times on herbage, and slept on the earth; their chief dependence was on their arrows, and, having no iron, they pointed them with bones; the women accompanied the men to the chase; a covering, inwrought with boughs, was all the shelter which defended their infants from the rigour of the seasons and the ferocity of animals; these courses of barbarousness, this melancholy sadness they preferred to the fatigue of cultivating the earth and of building houses—to the agitations of hope and fear attendant on a care of their own fortunes, and on a connection with those of others; unapprehensive of any danger from men, and awed by no terror of the gods, they had reached a state which is nearly unattainable to all human endeavours—the being entirely without a wish." Of the *latter*, or Chauci, the picture is well nigh the reverse:—"They were an improved and an illustrious nation, and supported their greatness by their probity; they not only possessed but appropriated and replenished an extensive territory; they were lovers of peace and quiet, and contemners of avarice and ambition; they provoked no wars, engaged in no incursions or robberies; what may be considered a certain proof of their power and valour, they preserved their superiority, without having recourse to injuries and oppressions; when called upon, however, by the exigency of their affairs, they were not slow to take arms and to levy armies; they were rich in men and in horses, and in

war maintained their reputation." Between the superior cultivation of the latter and the savage rudeness of the former, the great majority of the Germanic tribes occupied a somewhat intermediate position. It is chiefly, though not exclusively, between these *middle* tribes and the Khands that the parallelism obtains, as regards the more general lineaments and more distinguishing particulars that constitute their respective national idiosyncracies.

And if, in both, are to be found certain *natural* qualities that would not dishonour the life of civilization, why should any one be surprized? Men, not under the dominion of that grace which alone can truly regenerate and transform, are, *morally* and *spiritually*, every where *substantially the same*. They may, under the refining influences of arts and science, learn to veil, cloak, or varnish what is evil; but they cannot eradicate its root and principle in the heart. True religion, in the hands of the Almighty Spirit of God, can alone achieve this. And the civilization, which would result from such triumphs of omnipotent energy, could alone be styled *perfect*. Hitherto no perfect civilization has gladdened any region of earth. The civilization merely of arts and science may co-exist with the utmost extent of moral depravity. Even where partially aided, and it has never yet been more than partially aided, by true religion, it wears but a motley and chequered aspect. If it has its distinctive blessings, it has its distinctive evils too; if it has its peculiar virtues, it has also its peculiar vices; if it has its special advantages, it has its special disadvantages; if it has its great gains, it has its great drawbacks and losses; if it has its unrivalled triumphs, it has its no less signal defeats. Always and every where; in all nations, ages, and climes; in all stages and degrees of social progression or retrogression; and under every successive dispensation whether of Providence or of Grace,—the present system is a *mixed* one—a compound of varied abatements, deductions, and compensations—a preordained scheme of reciprocal counterbalancings. It is only in heaven that we can expect good without any mixture of evil; only in hell, evil without any mixture of good.

Let us, then, glance for a moment at some of the leading points in the parallel between the modern Khands and the old Germanic and Celtic tribes.

Unpossessed of money, like the old Germans, and like them unpractised in commercial and other lucrative pursuits, the modern Khands, uncontaminated by the base grovelling spirit of covetousness and mercenary accumulation, often exhibit a generosity of conduct, and a free, open, hearty and even

romantic hospitality, in the entertainment whether of friends or of foes, which the cold calculating selfishness of refined luxurious manners may greatly modify or wholly banish the abodes of civilized society. Unacquainted, like the old Germans, with handicraft or operative professions, the modern Khands are exempt from the temptation of resorting to the little arts and tricks of complaisance which are apt to diminish the sense of self-respect and generate the spirit of unmanly dependence.—Hence, probably, much of that unimpaired vigor of mind, that consciousness of self-importance, that stateliness of demeanour, which, disdainng the drudgery of any servile occupation, go to form the ingredients of *natural dignity*. Distinguished, like the old Germans, by the simplicity of their diet, expelling hunger without ostentation or any studied preparation of food; like them too, the modern Khands are proportionally intemperate in satisfying their thirst.—The results also are seemingly the same;—the remark of Tacitus being alike true of both, viz, that “when supplied to their desire with intoxicating liquid, they are no less invincible in vice than in valour—and that, in the heat of their disputations and riot and disgraceful debauch, the dagger is often wont to deform with blood the meetings of friendship and business.” Endowed, like the old Germans, with the spirit of a dauntless personal bravery, like them too, the Khands are ever prone to deceive and circumvent—ever prone to bring their courage into suspicion by the artifices of that cunning which is the wisdom of weakness, and of that system of stratagem and surprize which is the ordinary resource of cowardice. Punctilious, like the old Germans, in the administration of justice within the bounds of their own tribes, like them, the Khands recognize no natural rights beyond their own frontiers;—those acts of theft and robbery, depredation and pillage, which, *within*, would be regarded as great crimes and punished with the utmost severity, being, if committed *without*, extolled as virtues that ensure greatness and renown.—Hence a grand obliquity in the sense of moral justice, and a grand confusion in the perception of the rights and privileges of our common humanity. Guided, like the old Germans, by the impulses of affection, appetite and passion, rather than by any rules of conventional *politesse*, or any systematised scheme or code of laws, the Khands, as might *a priori* be expected, manifest the strangest and apparently the most contradictory qualities,—varying with every breath and breeze and gale of momentary feeling.—Hence their alternate acts of beneficence and horrid cruelty; their bursts of magnanimity succeeded by despicable meanness; their fits of heroic honour and plottings of basest treach-

ery; their gentleness under the domestic roof and their fierceness in the field; the graceful amenities of their friendship and the terrible ferocities of their enmity; the glowing ardours of their love and the deadly resentments of their hate. Accustomed, like the old Germans, to treat their women, for the most part, with consideration and respect, to regard them rather as equals and helpmates than as drudges and slaves, to consult them in their private and public affairs, and to admit them freely to feasts and general assemblies, the Khands, at times, exhibit some of the gentler and kindlier amities of life, strangely efflorescing on the frame-work of a character, ordinarily sturdy and stern, and often perfectly ferocious—as if in imitation of the beauteous flowerets that expand their gayest blossoms, and exhale their sweetest perfume, over the rough and rugged face of the steep-frowning precipices of their own native hills. Characterized, like the old Germans, by their *equality* of social estate and their *identity* of professional employment, the Khands are animated by a pervading sense of their own separate individual personal importance.—Hence much of their towering pride, and loftiness of bearing, and wild passion for independence; hence one reason why personal qualities become the chief foundation of ordinary distinction, and the ground of election to the principal offices within the hereditary lines of the chieftainship or patriarchate; hence, too, their claim to unrestrained freedom of speech in the expression of sentiment—their prescriptive right to be regarded all alike as legislators and judges, to be present at the patriarchal councils, to take a share in the public assemblies, and so overrule every discussion that the Heads, Chiefs, or Abbayas, instead of controlling the popular will, ever feel constrained in reality to respect and bend to it. Habituated, like the old German and Celtic tribes, to be ever prepared to meet the most sudden call to the battle-field, the Khands swiftly respond to the “patriarch’s arrow of summons” while it shoots athwart their wild mountain domain. And as, with winged speed, it flies from crag to crag and vale to vale, exciting stormy joys, and burning zeal for tribeship, and panting hopes of war’s red honours, how strikingly are we reminded of similar scenes in the land of our fathers, ere yet the gospel voice of peace on earth and good will to the children of men had taught its “savage clans and roving barbarians” to turn their swords into plough-shares and their spears into pruning-hooks—to “hang the trumpet in the hall and study war no more!” Strange, indeed, that the description of the wonted gatherings of the Scottish clans at the signal of the fiery cross

should, with a slight change of names of places and natural products, be alike applicable to the warlike gatherings of the Indian Khands!—yet so it is!—

Not faster o'er thy heathery breeze,
 _____, speeds the midnight blaze,
 Rushing, in conflagration strong,
 The deep ravines and dells along,
 Wrapping thy cliffs in purple glow,
 And reddening the dark lakes below;
 Not faster speeds it, nor so far,
 As o'er thy heaths the noise of war.
 Each valley, each sequestered glen,
 Mustered its little horde of men,
 That met, as torrents from the height
 In Highland dale their streams unite,
 Still gathering, as they pour along,
 A voice more loud, a tide more strong;
 Till at the rendezvous they stood
 By hundreds, prompt for blows and blood;
 Each trained to arms since life began,
 Owning no tie but to his clan,
 No oath, but by his Chieftain's hand,
 No law, but _____'s command.

What heart that beats with the pulse of genuine humanity; above all, what soul, animated by the breath of a resurrection-life in Christ Jesus, can refuse to join in the earnest prayer, that the grandest theme of all prophecy—the final consummation of Messiah's triumphs, the Jubilee of a renovated Universe—may be speedily realized?—that the dawn and sunshine may be hastened of that thrice Glorious Era, when,—

_____ In the heart
 No passion touches a discordant string,
 But all is harmony and love.—
 One song employs all nations; and all cry,
 "Worthy the Lamb, for he was slain for us!"
 The dwellers in the vales and on the rocks
 Shout to each other, and the mountain tops
 From distant mountains catch the flying joy;
 Till, nation after nation taught the strain,
 Earth rolls the rapturous Hosanna round.

Amen! Even so, Lord Jesus, come quickly. Amen!

A. D.

II.—*Indian Chronology.*

(Continued from page 465.)

Another name of much importance to the adjustment of Indian Chronology is that of the founder of Buddhism. At a remote period this ancient religion spread over a large tract of Asia, and was the established faith of the Gangetic nations, whence it was not, it is believed, wholly extirpated till several centuries after the commencement of the Christian era. By an enlightened mind it will be deemed inimical to the best interests of men, to the advancement of truth and piety; but it gave place to a system more debased in morals, to institutions more tyrannical, and to a priesthood pre-eminant for all the vices and cruelties of a clergy, who of all depraved associated bodies, have, as history bears ample testimony, been to the human family the most dreadful scourges.

Bitterly hostile to this rival superstition, the brahmans drove it from the shores of India, and with the mean spirit of other persecutors corrupted its annals. If they occasionally speak the truth it is in the way of a perjured witness at the bar by mistake with the intention to lie; consequently little regard is to be paid to their testimony.

Buddhism still flourishes however with other creeds in China, Cochin-China, Thibet, Japan and Tonquin, and is the prevailing religion of the island of Ceylon, the kingdoms of Burma, Cambodia and Siam.

According to its sacred books Budha is superior to all the gods, and moves with the velocity of lightning through innumerable worlds, but is not the author of creation; the universe, the several races of deities and of men, though they have undergone endless transformations, are believed to have always existed and to be destined ever to endure; neither is he considered a pure spirit unincumbered with a corporeal frame, but has a body of gigantic size eighteen cubits high, and sustains various relations in human life. Born the son of a king, he becomes a husband, a father, an ascetic and the most eminent of saints.

The number of Budhas is stated to be five; the following are their names, Kakusansa, Konagamina, Kassapa, Gautama and Maitri; four have already appeared, the fifth is yet to come. Gautama was the son of king Suddhodana by Queen Maya, he was born at Kapelowasta or Kumbulwutpura, a town of Central India. At the age of sixteen he married the princess Yasodara, who thirteen years after their nuptials brought forth a son whom they named Ruhula. On the day he became a father, abandoning all earthly relations and pursuits, he retired to a vast forest where he continued six years in the uninterrupted practice of self-denial, holy meditation and prayer. At the end of this period having attained divinity he became Budha, bearing the name of

Gautama*, and commenced to publish his doctrines and bestow on the children of men the blessings of salvation. Having exercised his ministry with eminent zeal and success for the space of forty-five years he died in the eighty-first year of his age, and ascended to the Hall of glory situated above the twenty-sixth heaven, where he lives in perfect unbounded happiness surrounded by legions of gods and myriads of beatified saints.

| | |
|-------------------|-----------|
| A Prince, | 16 years. |
| Husband, | 13 |
| Ascetic, | 6 |
| Budha, | 45 |
| | 80 |

According to his own prophecy the system he founded will endure five thousand years, after the expiration of which period great changes will be effected, unheard of crimes committed, and the duration of human life exceedingly limited.

The wicked being ripened for destruction will all be drowned in a mighty deluge which only the pious will survive. At length Maitri the fifth and last Budha will descend from the high celestial region he now inhabits and establish a new order of things.

The era of Gautama has been ascertained with considerable accuracy.

The following dates are given by gentlemen who have carefully studied the chronology of the respective nations and enjoyed favourable opportunities for acquiring correct information :

| | | | |
|-------------------------------------|-----|-------|----|
| Burmese place his death in the year | 546 | B. C. | † |
| Siamese | 544 | | ‡ |
| | 540 | | § |
| | 543 | | |
| Cingalese | 543 | | ** |
| | 542 | | †† |

* He is generally called, says M. Joinville, *Asiatic Researches*, vol. VII. page 415, *Saman Gautama Budha Vahanse*; the Lord saint Gautama Budha. It has been justly observed, that the *Samonocodum* of the people of Siam, is the same as the *Budha* of the *Cingalese*. But I do not know that the analogy in the names has yet been observed. We see now that *Samono* and *Saman*, resemble each other; and that *Codum* can be easily taken for *Gautama*. To which M. Joinville might have added, and *Gautama* can be easily taken for *Gadama* the *Burmese* name.

† Dr. Francis Buchanan, *Asiatic Researches*, vol. VI. page 266.

‡ M. de la Laubere, *Relation du Royaume de Siam*, tom. II. page 160.

§ Paulinus, quoted, *Asiatic Researches*, vol. VI. page 266.

|| Crauford's *Siam*, cited by Turnour in his introduction to the *Maha-wanso*, vol. I. page xlix.

** Captain Forbes, *Asiatic Journal*, vol. V. page 328.

†† Mr. Harington, *Asiatic Researches*, vol. VI. page 266.

Taking five hundred and forty-three the medium of these dates and adding forty-five years, the term of Gautama's ministry, will determine the period in which he became Budha to be the five hundred and eighty-eighth of the Christian era :

| | | | |
|----------------------------|----|----|-----|
| Average of the above dates | .. | .. | 543 |
| Duration of his ministry, | .. | .. | 45 |
| | | | 588 |

According to the Bhagawatamrita, the revolution which raised Prayota to the throne of Magadha happened exactly two years before Budha made his appearance in that kingdom. Allowing the remotest date to his appearance then, namely, the beginning of his ministry, will place the commencement of Prayota's reign five hundred and ninety years before Christ.

Here history leaves us, and as all beyond its limits is involved in thick darkness, this is the most remote period to which Indian Chronology can be extended :

| | | | | |
|-----------------------|----|----|----|-----------|
| House of Prayota | .. | .. | .. | 590 B. C. |
| Maurya house* | .. | .. | .. | 323 |
| Sunga | .. | .. | .. | 186 |
| Kanwa | .. | .. | .. | 74 |
| Andhra began to reign | .. | .. | .. | 29 |
| became extinct A. D. | .. | .. | .. | 429 |

It is said that Vikramaditya ruled at Magadha three hundred and ninety-six years after the death of Chandrabija the last prince of the Andhra line, which would place his reign but one hundred and seventy-five years before the Mahomedan invasion, but the truth of the statement is extremely doubtful, it may therefore be dismissed without further notice.

Mahomedan dynasties.

| | | | |
|---|----|----|------|
| Ghiznian dynasty A. D. | .. | .. | 1000 |
| I Gaurian, | .. | .. | 1186 |
| II Gaurian, | .. | .. | 1288 |
| Mogul, | .. | .. | 1526 |
| British dynasty dated from the battle of Plassey, | | | 1757 |

Millions of ages have not been assigned to the Hindu dynasties because true history makes them less ancient.

It must however be admitted that the antiquity of the people of India, like that of the inhabitants of every country, extends farther

* The duration of the house of Prayota is fixed by history. There is no authority besides the Puranas to determine the reigns of the other families, and as the Pauranic periods are not very extravagant they have been adopted.

back than the period of their authentic annals. A nation exists long and takes many steps in the way of improvement before the introduction of letters, and the writing of history is not the purpose to which they are first devoted. Tales perpetuated through successive generations and to which all listen with unbroken attention—which go to the heart and suffuse the eyes with tears, shed for the calamities of others—lighten up the countenance with smiles and gladness, and make the aged folks lose their accustomed gravity and join the joyous laugh of youth—tales which abound with all that is exciting, wonderful and marvellous are the first compositions of a people emerging from barbarism, or yet in the early stages of civilization. The real transactions of life awakening no curiosity or interest and gratifying no vanity are deemed too insipid to deserve to be remembered, and centuries glide away before a register of passing events is kept or appreciated, hence a higher antiquity may be assigned to a nation than the date of its historical records, but how far back this antiquity extends can never be determined, for beyond the limits of true history certainty is not to be attained, and all opinions based on the authority of fabulous legends are entitled to nothing more than conjecture.

There is however, without travelling beyond the boundaries of Indian history, much within its range to interest an inquiring mind.

Revolutions overturning dynasty after dynasty, and exerting an influence on society powerfully felt through future ages; long-continued subjection to a foreign yoke, amalgamating the subdued and the subduers; and the impetuous torrent of time sweeping in its course peoples and kingdoms from the face of the earth, have had little effect on the Hindus. The social, civil and religious polity that distinguished them under the rule of their own kings is observed at the present day. The vicissitudes of fortune which have destroyed the characteristics of other nations and blotted out every trace of their origin, they have survived more than two thousand years.

The paganism of ancient Britain, Greece and Rome are no more, and the effigies of their gods with the sanctuaries that contained them have crumbled away and left behind them little more than the memory of their names; but the temples of the Hindus are still standing, and myriads bowing before their shrines.

They retain a religion undoubtedly of great antiquity, but one alas that is hoary with crime; that stifles the best sensibilities of our nature, and sanctions by the example of its deities every sin it is possible to commit; which has consigned multitudes of helpless babes to a watery grave, crushed thousands of deluded pilgrims to death beneath the wheels of ponderous cars, and cast with savage rudeness millions of weeping disconsolate widows into the devouring flames: that it may soon give place to the mild, pure and ennobling doctrines of the Christian faith must be the ardent wish of every humane and pious mind.

APPENDIX.

(A)

Page 328.—The first manu was Swayambhuva, then came Swaroc-hisha, then Auttami, then Tamasa, then Raivata, then Chakshusha, these six manus have passed away. The manu who presides over the seventh manwantara, which is the present period, is Vaivaswata, the son of the sun. The following manus are yet to come :—Savarni, Daksha-savarni, Brahma-savarni, Dharma-savarni, Rudra-savarni, Rauchya, and Bhautya.*

(B.)

Page 330.—The sons of the manu Vaivaswata were—Ikshwaku, Nriga, Dhrishta, Saryati, Narishyanta, Pránsu, Nabhaga, Nedishta, Karusha and Prishadhra.†

(C.)

Page 455.—A list of the kings of the respective dynasties compiled from the Vishnu Purana and other authorities :

SILVER AGE.

Kings of the Solar Dynasty.

1. Ikshwaku.
2. Vikusha, named also Sasáda.
3. Puranjaya, named also Ka-kutstha.
4. Anenas.
5. Prithu.
6. Viswagaswa.
7. Ardra.
8. Yuvanaswa.
9. Sravasta.
10. Vrihadaswa.
11. Kuvalayaswa, named also Dhumdhumára.
12. Dridáswa.
13. Haryyaswa.
14. Nikumbha.
Sanhataswa.*
15. Krisaswa.
16. Prasenajet.
17. Yuvanaswa.
18. Mándhatri.
19. Purukutsa.
20. Trasadasyu.
Sambhuta.*
21. Anaranya

Kings of the Lunar Dynasty.

1. Budha.
2. Pururavas.
3. Ayus.
4. Nahusha.
5. Yayati.
6. Puru.
7. Jananijaya.
8. Prachinvat.
9. Pravira.
10. Manasyu.
11. Bhayada.
12. Sudyumna.
13. Bahugava.
14. Samyuti.
15. Ahamyati.
16. Raudraswa.
17. Reteyu.
18. Rantivara.
19. Tansu.
20. Anila.
21. Dushyanta.
22. Bharata.
23. Bharadwaja, named also Vi-tatha.

* See Vishnu Puran, b. iii. ch. I. from p. 259 to 269. † *Ibid.* b. iv. ch. I. p. 348.

- | | | |
|-----|---------------------------------------|---------------------|
| | Prishadaswa.* | 24. Bhavanmanyu. |
| 22. | Haryvaswa. | 25. Vrihatkshatra. |
| | Sumanus.* | 26. Suhotra. |
| 23. | Tridhanwan. | 27. Hastin. |
| 24. | Trayyaruna. | 28. Ajamidha. |
| 25. | Satyavrata, named also Tri- sanku. | 29. Riksha. |
| 26. | Harischandra. | 30. Samvarana. |
| 27. | Rohitaswa. | 31. Kuru. |
| 28. | Harita. | 32. Jahnu. |
| 29. | Chunchu. | 33. Suratha. |
| 30. | Vijaya. | 34. Viduratha. |
| 31. | Sudeb. | 35. Sarvabhauma. |
| 32. | Ruruka. | 36. Jayasena. |
| 33. | Vrika. | 37. Ayutayus. |
| 34. | Babuka. | 38. Akrodhana. |
| 35. | Sagara. | 39. Devatithi. |
| 36. | Asamanjas. | 40. Riksha. |
| 37. | Asumat. | 41. Delipa. |
| | Delipa.* | 42. Pratipa. |
| 38. | Bhagiratha. | 43. Santanu. |
| 39. | Sruta. | 44. Vichitraviryya. |
| 40. | Nabhaga. | 45. Pandu. |
| 41. | Ambarisha. | Yudishthira. |
| 42. | Sindhuwipa. | |
| 43. | Ayutaswa. | |
| 44. | Rituparna. | |
| | Sarvakama.* | |
| | Sudasa.* | |
| 45. | Sandasa, named also Mitra- saha. | |
| 46. | Asmaka. | |
| 47. | Mulaka. | |
| 48. | Dasaratha. | |
| 49. | Jlavila. | |
| 50. | Viswasaha. | |
| 51. | Khatwanga. | |
| 52. | Dughabahu. | |
| 53. | Raghu. | |
| 54. | Aja. | |
| 55. | Dasaratha. | |
| | Rama. | |

* * * Those names that are marked thus (*) though inserted in the Vishnu are omitted in several other Puranas, they are therefore reckoned.

BRAZEN AGE.

Kings of the Solar Dynasty.

1. Kusa.
2. Atithi.
3. Nisbadha.

Kings of the Lunar Dynasty.

1. Bhima.
2. Arjuna.
3. Nakula.

4. Nala.
5. Nabhas.
6. Pundarika.
7. Kshemadhanwan.
8. Devanika.
9. Ahinagu.
10. Paripatra.
11. Dola.
12. Chala.
13. Uktha.
14. Vajranabha.
15. Sankhanabha.
16. Abhyutthitaswa.
17. Viswasaha.
18. Hiranyanabha.
19. Pushya.
20. Dhruvasandhi.
21. Sudarsana.
22. Agnivarna.
23. Sighra.
24. Maru.
25. Prasusruta.
26. Susandhi.
27. Amarsha.
28. Mahaswat.
29. Visrutavat.
30. Vrihadbala.

Though a few of the Puranas differ from the Vishnu respecting the solar princes of this age, most of the Puranas agree with that authority, the differences therefore are not noticed.

4. Sahadeb.
5. Prativindhya.
6. Srutasoma.
7. Srutakirthi.
8. Satanika.
9. Srutakarman.
10. Divaka.
11. Ghotakacha.
12. Sarvatraya.
13. Subotra.
14. Niramitra.
15. Irvat.
16. Bahhruvahana.
17. Abhimanyu.
18. Parikshit.

In the list of princes drawn up by Radhachant and adopted by Sir William Jones there appears to be a mistake, perhaps of the printer's, about the lunar kings of the brazen age. Twenty-five potentates are enumerated, but they bear the same names and stand in the same order as the last twenty-five lunar monarchs of the silver era, which renders it exceedingly probable they are the same persons.

This is almost certain for the list of Radhachant nearly agrees in most places with the Vishnu Purana, yet in the roll of lunar kings of the brazen age that Purana does not mention even one of the twenty-five princes he has named, but gives a list widely different.

IRON AGE.

Kings of the Solar Dynasty.

1. Vrihatkshana.
2. Urukshepa.
3. Vatsa.
4. Vatsavyuha.
5. Prativyoman.
6. Devakara.
7. Sahadeb.
8. Vrihadaswa.
9. Bhanuratha.
10. Supratitha.
11. Marudeb.

Kings of the Lunar Dynasty.

1. Janamejaya.
2. Satanika.
3. Sahasranika (omitted in the Vishnu, but found in several Puranas.)
4. Aswamedhadatta.
5. Asima-kushna.
6. Nichakra.
7. Ushna.
8. Chitraratha.
6. Vrishnimat.

- | | |
|------------------|------------------|
| 12. Sunakshatra. | 10. Sushena. |
| 13. Kinnara. | 11. Sunitha. |
| 14. Antariksha. | 12. Richa. |
| 15. Suvarna. | 13. Nrichakshu. |
| 16. Amitrajit. | 14. Sukhibala. |
| 17. Vrihadraja. | 15. Pariplava. |
| 18. Dharman. | 16. Sunaya. |
| 19. Kritanjaya. | 17. Medhavin. |
| 20. Rananjaya. | 18. Nripanjaya. |
| 21. Sanjaya. | 19. Mridu. |
| 22. Sakya. | 20. Tigma. |
| 23. Suddhadana. | 21. Vrihadratha. |
| 24. Ratula. | 22. Vasudana. |
| 25. Prasevajit. | 23. Satanika. |
| 26. Kshudraka | 24. Udayana. |
| Kundaka.* | 26. Abinara. |
| 27. Suratha. | 26. Khandapani. |
| 28. Sumitra. | 27. Niramitra. |
| | 28. Kshemaka. |

These are kings of the family of Ikshwaku, descended from Vrihabala. This commemorative verse is current concerning them. The race of the descendants of Ikshwaku will terminate with Sumitra: it will end in the iron age with him.

Vishnu Purana, b. iv. ch. xxxii. c. 465—also in the Vayu and Bhagavat Puranas.

KINGS OF MAGADHA.

House of Sahadeb.

- | | |
|------------------|-----------------|
| 1. Sahadeb. | 11. Suchi. |
| 2. Somapi. | 12. Kshemya. |
| 3. Srutavat. | 13. Suvratra. |
| 4. Ayutayus. | 14. Dharma. |
| 5. Niramitra. | 15. Susuma. |
| 6. Sukshatra. | 16. Dridhasena. |
| 7. Vrihatkarman. | 17. Sumati. |
| 8. Senajit. | 18. Savala. |
| 9. Srutanjaya. | 19. Sunita. |
| 10. Vipra. | 20. Satyajit. |

House of Prayota.

- | | |
|-----------------|-------------------|
| 1. Prayota. | 5. Nandivardhana. |
| 2. Palaka. | 6. Si-unaga. |
| 3. Visakhayupa. | 7. Kahavarna. |
| 4. Janaka. | 8. Kshimadharman. |

- | | |
|-----------------|---------------------|
| 9. Kshatranjas. | 13. Udayaswa. |
| 10. Vidmisara. | 14. Nandivarddhana. |
| 11. Ajatasatru. | 15. Mahanandí. |
| 12. Darbhuka. | 16. Nanda. |

Maurya House.

- | | |
|-------------------|------------------|
| 1. Chandragupta. | 6. Sangata. |
| 2. Vindusara. | 7. Sálisuka. |
| 3. Asckavardhana. | 8. Somasarmmon. |
| 4. Suyasa. | 9. Sasadharman. |
| 5. Dasaratha. | 10. Vrihadratha. |

‘ These are the ten Mauryas, who will reign over the earth for a hundred and thirty-seven years.’

Sunga House.

- | | |
|-----------------|----------------|
| 1. Pushpamitra. | 6. Pulindaka. |
| 2. Agnimitra. | 7. Ghoshavasu. |
| 3. Sujuyeshta. | 8. Vajramitra. |
| 4. Vasumitra. | 9. Bhágavata. |
| 5. Ardraka. | 10. Devabhuti. |

‘ These are the ten Sungas, who will govern the kingdom for a hundred and twelve years.’

Kanwa House.

- | | |
|----------------|--------------|
| 1. Vasudeb. | 3. Narayana. |
| 2. Bhumimitra. | 4. Susarman. |

‘ These four Kanwas will be kings of the earth for forty-five years.’

Andhra House.

- | | |
|-------------------------------|------------------------|
| 1. Sipraka, also named Balin. | 13. Pravilasena. |
| 2. Krishna. | 14. Sundara. |
| 3. Sri-Satakarni. | 15. Chakora-Satakarni. |
| 4. Purnotsanga. | 16. Sivaswati. |
| 5. Satakarni. | 17. Gomatiputra. |
| 6. Lambodara. | 18. Pulimat. |
| 7. Ivilaka. | 19. Sivasri-Satakarni. |
| 8. Mejhaswati. | 20. Sivaskandha. |
| 9. Patumat. | 21. Yajnasri. |
| 10. Arishtakarman. | 22. Vijaya. |
| 11. Hala. | 23. Chandrasri. |
| 12. Talaka. | 24. Pulomarchish. |

‘ These thirty Andhrabhritya kings will reign four hundred and fifty-six years.’

‘ The Vayu and Bhagavata, says Professor Wilson, state also 30 kings and 456 years; the Matsya has 29 kings, and 460 years. The actual enumeration of the text gives but 24 names; that of the Bhagavata, but 23; that of the Vayu but 17. The Matsya has the whole 29 names, adding several to our list; and the aggregate of the reigns

amounts to 435 years and 6 months. The difference between this and the total specified arises probably from some inaccuracy in the MSS. As this list appears to be fuller than any other, it may be advisable to insert it as it occurs in the Radcliffe copy of the Matsya Purana.

| | | | |
|-------------------|-----------|---------------------|-----------|
| 1. Sisuka, | 23 years. | 16. Gorakshaswasri, | 25 years. |
| 2. Krishna, | 18 | 17. Hala, | 5 |
| 3. Simalakarni, | 18 | 18. Mantalaka, | 5 |
| 4. Purnotsanga, | 18 | 19. Purinndrasena, | 5 |
| 5. Srivaswani, | 18 | 20. Rajadaswati, | 6 months. |
| 6. Satakarni, | 56 | 21. Sivaswati, | 28 years. |
| 7. Lambodara, | 18 | 22. Gautamiputra, | 21 |
| 8. Apitaka, | 12 | 23. Pulomat, | 28 |
| 9. Sangha, | 18 | 24. Sivasri, | 7 |
| 10. Satakarni, | 18 | 25. Skandhaswati, | 7 |
| 11. Skandhaswa, | 7 | 26. Yajnasri, | 9 |
| 12. Mrigendra, | 3 | 27. Vijaya, | 6 |
| 13. Kuntulaswati, | 8 | 28. Vadasri, | 10 |
| 14. Swatikarna, | 1 | 29. Pulomat, | 7 |
| 15. Pulomavit, | 36 | | |

Total, 435 yrs. 6 mts.

Notes on the Vishnu Parana, pp. 473, 474.

Dynasties contemporary with the kingdom of Magadha.

After these, various races will reign, as seven Abhiras, ten Gardhabas, sixteen Sakas, eight Yavanas, fourteen Tusharas, thirteen Mundas, eleven Maunas, altogether seventy-nine princes, who will be sovereigns of the earth for one thousand three hundred and ninety years; and then eleven Pauras will be kings for three hundred years. When they are destroyed, the Kailakila Yavanas will be kings; the chief of whom will be Vindhyasakti; his son will be Puranjaya, his son will be Ramachandra; his son will be Adharma, from whom will be Varanga, Kritanandana, Sudhenandi, Naudiyasas, Sisuka, and Pravira; these will rule for a hundred and six years.* From them will proceed thirteen sons; then three Bahlikas, and Pushpamitra, and Patumitra, and others, to the number of thirteen, will rule over Mekala.†

There will be nine kings in the seven Kosalas, and there will be as many Naishadha princes.‡

* Kailakila, supposed to be a city in the Mahratta country.

† Mekals,—a country on the Narbada.

‡ "Kosala is a name variously applied. Its earliest and most celebrated application is to the country on the banks of the Sarayu, the kingdom of Rama, of which Ajodha was the capital. (Ramayana, i. s. 5.) In the Mahabharata we have one Kosala in the east, and another in the south, besides the Prak-Kosalas and Uttara-Kosalas in the east and north. The Puranas place the Kosalas amongst the people 'on the back of Vindhya,' and it would appear from the Vayu, that Kusa, the son of Rama, transferred his kingdom to a more central position; he ruled over Kosala at his capital of Kusasthali or Kusavati, built upon the Vindhyan precipices: the same is alluded to in the Patala Khanda of the Padma Purana, and in the Raghu Vansa, for the purpose of explaining the

In Magadha a sovereign named Viswasphatíka will establish other tribes; he will extirpate the martial race, and elevate fishermen, barbarians, and brahmans, and other castes to power. The nine Nágas will reign in Padmavatí, Kantipurí, and Mathurá; and the Guptas of Magadha along the Ganges to Prayaga.*

A prince named Devarakshíta will reign, in a city on the sea shore; over the Kosalas, Odras, Pundras, and Tamraliptas.†

The race of Manidhanu will occupy the countries of the Nishadas, Naimishikas, and Kálatoyas.‡ The people called Kanakas will possess the Amazon country, and that called Mushika, men of the three tribes, but degraded,§ and Ábhíras and Sudras, will occupy Sauráshtras, Avantí, Sura, Arbuda, and Marubhumí: and Sudras, outcastes, and barbarians will be masters of the banks of the Indus, Darvika, Chandrabhaga, and Kashmir. These will be contemporary monarchs, reigning over the earth; kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects; they will be of limited power, and will for the most part rapidly rise and fall: their lives will be short, their desires insatiable, and they will display but little piety. The people of the various countries intermingling with them will follow their example, and the barbarians being powerful in the patronage of the princes, whilst purer tribes are neglected, the people will perish. Health and piety will decrease day by day, until the world will be wholly depraved. Then property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation: and women will be objects merely of sensual gratification. Earth will be venerated but for its mineral treasures.|| The brahmanical thread will con-

return of Kusa to Ajodha. Certainly in later times the country of Kosala lay south of Oude, for in the Ratnavatí the general of Vatsa surrounded the king of Kosala in the Vindhya mountains: (Hindoo Theatre, ii. 305,) and as noticed in the same work (p. 267,) we have in the Puranas, Sapta Kosulas, or the seven Kosulas. An inscription found at Ratnapur in Chattisgarh, of which I have an unpublished translation, stated that Sri-deb, the governor of Malahari Mandala, having obtained the favour of Prithwi-deb, king of Kosala, was enabled to build temples, and dig tanks, &c. indicating the extension of the power of Kosala across the Ganges in that direction. The inscription is dated Samvat 915, or A. D. 858. The Kosala of the Puranas and of the dramatic and poetic writers was however more to the west, along a part of the Vindhya range. Ptolemy has a Kanta-Kosala of the Hindus."—(Professor Wilson).

* The Nakas were Rajas of Bhagalpur; the Nagas, of Mathura; and the intermediate countries along the Ganges were governed by the Guptas, or Rajás of the Vaisya caste.

† Including the western parts of Bengal, Tamlook, Mediaipur, and Orissa.

‡ The first name applies to a tract of country near the Vindhya mountains, but the last to a country in the north. The west or south-west, however is probably intended in this place.

§ The Stri Rajya is usually placed in Bhote. It may perhaps here designate Malabar, where polyandry equally prevails. Mushika, or the country of thieves, was the pirate coast of the Konkau.

|| That is, there will be no places held sacred, and objects of pilgrimage; no particular spot of earth will have any special sanctity.

stitute a brahman ; external types (as the staff and red-garb) will be the only distinctions of the several orders of life ; dishonesty will be the universal means of subsistence ; weakness will be the cause of dependency ; menace and presumption will be substituted for learning ; simple ablution will be purification ;* mutual assent will be marriage ; fine clothes will be dignity ; † and water afar off will be esteemed a holy spring. Amidst all castes he who is the strongest will reign over a principality thus vitiated by many faults. The people, unable to bear the heavy burdens imposed upon them by their avaricious sovereigns, will take refuge amongst the valleys of the mountains, and will be glad to feed upon wild honey, herbs, roots, fruits, flowers, and leaves ; their only covering will be the bark of trees, and they will be exposed to the cold, and wind, and sun, and rain. No man's life will exceed three and twenty years. Thus in the Kalí (or Iron) age shall decay constantly proceed, until the human race approaches its annihilation. ‡

(D.)

Page 456. VIKRAMADITYA.—In all these lists (of kings) the compilers and revisers seem to have had no other object in view, but to adjust a certain number of remarkable epochs. This being once effected, the intermediate spaces are filled up with names of kings not to be found any where else, and most probably powerful. Otherwise they leave out the names of those kings of whom nothing is recorded, and attribute the years of their reign to some among them better known, and of greater fame. They often do not scruple to transpose some of those kings, and even whole dynasties ; either in consequence of some pre-conceived opinion, or owing to their mistaking a famous king for another of the same name.

* * * * *

I was acquainted lately, at Benares, with a chronicler of that sort ; and in the several conversations I had with him he candidly acknowledged that he filled up the intermediate spaces between the reigns of famous kings, with names at a venture ; that he shortened or lengthened their reigns at pleasure ; and that it was understood, that his predecessors had taken the same liberties. Through their emendation and corrections, you see plainly a total want of historical knowledge and criticism, and sometimes some disingenuity is but too obvious. * * * * *

• The account of the claim to Bahram-Gur is extremely important, as it shows us that Vikramaditya, whom the legend makes sovereign of the world, and the believers in the great Hindu monarchy take for emperor of Hindostan,—was in reality a king of Persia, borrowed by the Brahmins, from their propensity to appropriate every thing remarkable, which they heard of in the world. One of the persons

* Gifts will be made from the impulse of ordinary feeling, not in connexion with religious rites, and as an act of devotion ; and ablution will be performed for pleasure or comfort, not religiously with the prescribed ceremonies and prayers.

† It is explained to mean either one who wears fine clothes, or who assumes the exterior garb of sanctity. Either interpretation is equally allowable.

‡ Vishnu Purana, b. iv. ch. xxiv. from page 474 to 483.

in whom Vikramaditya appears was really a Sassanian prince: and the famous Shabour, or Sapor, of that dynasty, who took the emperor Valens prisoner. The story is as follows: In Gurjjar-mandalom are the Sabharamati and Mahi rivers; between them is a forest, in which beside Tamralipta-rishi, whose daughter married king Tamrasena, they had six male children and one daughter, called Mandava-recha. The king had two young lads, called Devasarma and Harisarma, whose duty chiefly was to wash every day, the clothes of their master, in the waters of the nearest river. One day, as Devasarma went, by himself, for that purpose, he heard a voice saying, Tell king Tamrasena to give me his daughter; should he refuse he will repent it. The lad on his return mentioned the whole to his master; who would not believe it, and next day sent Harisarma to the river, who heard the same voice also, with the threats in case of a refusal. The king was astonished; and going himself heard the voice also. On his return he assembled his council; and after consulting together, it was agreed that the king should go again, and ask him who he was. The supposed spirit being questioned, answered, I am a Gandharva, or heavenly chorister; who, having incurred Indra's displeasure, was doomed to assume the shape of an ass. I was born in that shape, in the house of a cumbhacara, or potter, in your capital city; and I am daily roving about in quest of food. The king said, that he was very willing to give him his daughter, but that he conceived that such an union was altogether impossible while he remained in that shape. The Gandharva said, trouble not yourself about that; comply with my request, and it shall be well with you. If, says the king, you are so powerful, turn the walls of my city and those of the houses into brass; and let it be done before sunrise to-morrow. The Gandharva agreed to it, and the whole was completed by the appointed time; and the king of course gave him his daughter. This Gandharva's name was Jayanta, the son of Brahma; when cursed by Indra, he humbled himself; and Indra, relenting, allowed him to resume his human shape in the night time; telling him the curse should not be done away, till somebody had burned his ass-like frame. The mother of the damsel spied them once in the night; and to her great joy, found that the Gandharva dallied with her daughter in a human shape. Rejoiced at this discovery, she looked for his ass-like form, and burned it. Early in the morning, the Gandharva looked for this body of his, and found that it had been destroyed. He returned immediately to his wife, informing her of what had happened, and that his curse being at an end, he was obliged to return to heaven and leave her.

He informed her also that she was with child by him, and that the name of the child was to be Vikramaditya. This is obviously the history of Yesdegird, son of Brahma-Gur, or Bahram the ass, king of Persia; the grand features are the same, and the times coincide perfectly. The amours of Bahram-Gur, with an Indian Princess, are famous all over Persia, as well as in India.*

* Colonel Wilford's Essay on Vikramaditya and Salivahana—see also an account of Vikramaditya in Ward's History, Literature and Religion of the Hindoos, vol. 1. pp. 22, 23.

As additional evidence that the Hindus have borrowed largely from other nations to improve their own legends the Colonel points out in his *Essay* instances of their having claimed persons famed in Mahomedan history. Some circumstances mentioned in the stories in which these appropriations are proved are however too indelicate to be named, and as it would be of little service to quote a part and not the whole, the tales are perhaps better omitted.

(E.)

Page 456.—Canonized saints, the mind-engendered sons of Brahma, denominated Rishis of which each Manwantara has seven, except the first, which had nine.

Rishis of the first Manwantara were—

| | | |
|--------|----------|------------|
| Bhugu | Pulastya | Pulaha |
| Kratu | Angiras | Marichi |
| Daksha | Atri | Vasishtha* |

Rishis of the second Manwantara were—

| | | |
|---------|----------|----------|
| Urja | Stambha | Práná |
| Duttolí | Rishabha | Nischara |

Arvasivat†

Rishis of the third Manwantara were—

| | | |
|--------|--------|-----------|
| Rajas | Gatra | Urdhabáhu |
| Lavana | Anagha | Sutapas |

Sukra‡

Rishis of the fourth Manwantara were—

| | | |
|------------|--------|--------|
| Jyotudháma | Prithu | Kooya |
| Chaitra | Agní | Vanaka |

Pivara§

Rishis of the fifth Manwantara were—

| | | |
|-------------|----------|-----------|
| Hiranyaroma | Vedasrí | Urdhabáhu |
| Vedabahu | Sudhaman | Parjanya |

Mahámaní||

Rishis of the sixth Manwantara were—

| | | |
|----------|---------|-----------|
| Sumedhas | Virajas | Havishmat |
| Uttama | Madhu | Abhináman |

Sabishnu

Rishis of the seventh Manwantara are—

| | | |
|-----------|---------|------------|
| Vasishtha | Kasyapa | Atri |
| Jamadagni | Gautama | Viswamitra |

Bharadwaju**

Rishis of the eighth Manwantara will be—

| | | |
|----------|--------|-------|
| Diptimat | Gálava | Ráma |
| Kripa | Drauní | Vyasa |

Rishyasringu††

* Vishnu Purana, b. 1, ch. vii. p. 49.

† *Ibid.* b. 3, ch. i. pp. 260, 261.

‡ *Ibid.* b. 3, ch. i. p. 261; also b. 1, ch. x. p. 83.

§ *Ibid.* b. 3, ch. i. p. 262.

** *Ibid.* p. 264.

|| *Ibid.* p. 263.

†† *Ibid.* ch. ii. p. 267.

Rishis of the ninth Manwantara will be—

| | | |
|--------|------------|------------|
| Savana | Dyutimat | Bhavya |
| Vasu | Medhatithi | Jyotishman |
| Satya* | | |

Rishis of the tenth Manwantara will be—

| | | |
|------------|---------|--------------|
| Harishman | Sukriti | Satya |
| Apammurti | Nabhaga | Apratimanjas |
| Satyaketu† | | |

Rishis of the eleventh Manwantara will be—

| | | |
|----------|-----------|-----------|
| Nischara | Agnitejas | Vapushman |
| Vishnu | Aruni | Harishman |
| Anagha‡ | | |

Rishis of the twelfth Manwantara will be—

| | | |
|------------|------------|-----------|
| Tapasur | Sutapas | Tapomurti |
| Taporati | Tapodhruti | Tapodyuti |
| Tapodhana§ | | |

Rishis of the thirteenth Manwantara will be—

| | | |
|-----------|-------------|--------------|
| Nirmoha | Tatwadersin | Nishprakampa |
| Nirutsuka | Dhritimat | Avyaya |
| Sutapas | | |

Rishis of the fourteenth Manwantara will be—

| | | |
|----------|---------|-------|
| Agnibahu | Suchi | Sukra |
| Magadha | Gridhra | Yukta |
| Ajita | | |

At the end of every four ages there is a disappearance of the Vedas, and it is the province of the seven Rishis to come down upon the earth from heaven to give them currency again.**

III.—The Union Chapel and Pastor's house.

We are enabled through the kindness of a friend to give this month a lithographed print of the Union Chapel and Pastor's house; we hope it will be but the first of a series of public buildings devoted to the interests of morals and religion which will appear in the *Observer*, should any of our friends be disposed to aid us in the attempt to carry on the series, we shall esteem it a favour.

The Union Chapel is the English chapel connected with the London Missionary Society's Mission in Calcutta. It is a simple but elegant structure, capable of containing from 350 to 400 persons. It was built by public subscription, princi-

* Vishnu Purana, b. 3, ch. ii. p. 268.

† *Ibid.* p. 262.

‡ *Ibid.* p. 269.

+ *Ibid.* p. 268.

§ *Ibid.* p. 268.

** *Ibid.* p. 269.

pally through the instrumentality of the Rev. Messrs. Townley and Keith—the first Missionaries of the Society in Calcutta, and the first pastors of the Church assembling in the Union Chapel. The subscription was commenced in the year 1819—the chapel was opened for divine worship on the 18th June 1821. The Rev. H. Townley preached on the occasion from Zechariah iv. 17. The Rev. Messrs. E. Carey, J. Lawson, and J. Keith engaged in the devotional services. The church and congregation had previously to the erection of the chapel worshipped in the Free-mason's Lodge, Dharunitala. At the commencement of the labors of the brethren of the London Society, the pulpit services were conducted by all the Missionaries alternately; it was afterwards deemed more advisable that one or two should be selected to the pastoral office, and to whom the spiritual oversight of the flock should be entrusted. The first pastors were Messrs. Townley and Keith. To them succeeded the Rev. James Hill and the Rev. R. C. Mather, A. M. The present pastor, the Rev. T. Boaz, took the oversight of the church in the year 1834. The minister of the Union Chapel according to the deed of trust, must be a Missionary of the London Society, chosen by the people with the approbation of his brethren.

The buildings are the property of the London Society, held in trust and made over annually to the Church rent-free, on the stipulation that they be kept in repair and that the pastor be supported by the people. This hitherto through the mercy of the Lord has been effected.

The constitution of the Church is not sectarian, but as its name denotes, a church in which all true Christians can unite in the worship of a common Saviour without a sacrifice of their principles in the minor points of religion.

The peculiarities of any section of the true Church have never been set forth or reprobated by its pastors in their ministrations during a period of twenty years; and we trust it will continue ever so to be. The form of worship is that generally adopted by the Congregational or Presbyterian churches. Its affairs are managed by a body of elders and a committee of managers, the former attend to the religious, the latter to the temporal concerns of the church and congregation. Services are conducted on the morning and evening of the Lord's-day in English; also a service in Bengálí on Sabbath afternoons at 4 P. M. for servants and others connected with the congregation, not conversant with the English language. Divine service is conducted on Wednesday evenings at 7; and a Bible class on Saturday afternoon at 5. The Lord's supper is administered on the morning of the second Sabbath of every month, when Christians of

every section of the Church, holding the truth in righteousness and having previously consulted with the pastor, may unite in that holy ordinance, either as occasional communicants or stated members.

It is refreshing to ponder over the past history and present condition of the church of Christ assembling in the Union Chapel. To think of the many devoted Missionary brethren and pastors who, though of differing views on minor points, have zealously labored in unity, in word and doctrine, amongst the people, for Christ's sake, and who are now with their Lord, and with the souls of those whom they were the means of bringing to Christ, in glory. To survey the time since first the Missionaries of the London Society commenced their labors, and to think of the many who have been through their instrumentality prepared for the enjoyment of heaven, in connexion with the ordinances of God, administered in the Union Chapel, is a refreshing thought. Of the Union Chapel and its congregation it can be truly said—

“There names and sects and parties fall,
And Jesus Christ is all in all—”

Nor is it less encouraging amidst the conflicting interests of the differing sections of the church, to find that a church based on such principles not only exists, but exists in happiness, unity, peace and prosperity.

ΦΛΟΣ.

IV.—*The Chaldean Christians, &c.*

[Communicated to the Editors of the Calcutta Christian Observer.]

The Chaldean Christians are a primitive tribe living in the Chaldean mountains, of whom but little till of late years was known. Accounts regarding them were first accidentally collected during the Euphrates Expedition; further information was subsequently derived from some gentlemen sent into the Interior of Asia by the American Board of Missions; and lastly the Society for Promoting Christian Knowledge having united with the Geographical Society for the purpose of learning more particularly the nature of the country, the manners, language and habits of this interesting people, an expedition was set on foot by them jointly, and dispatched under the direction of Mr. Ainsworth. The result of these investigations has been given in a work which has lately been issued from the London press, entitled “Travels and Researches in Asia Minor, Mesopotamia, Chaldea and Armenia.”

It is not my intention to give you a review or a synopsis of the work; my object is merely to give a brief extract* which has reference to these Christian tribes, who are supposed to have preserved

* Taken from an English paper, for I have not yet seen the work.—W. C.

more of the simple forms of primitive Christianity than any of the European nations :—

“ At the village of Hayis, we found Ishiyah, bishop of Berrawi, with his attendants, waiting for us ; although an old man, he had walked from his residence at Duri, a distance of nine miles, to meet us. This first specimen of a chief dignitary of the Chaldean church was highly favourable. I had expected a bishop with a dagger and sword—perhaps, as it was time of war, with a coat-of-mail ; but, instead of that, we saw an aged man, of spare habit, with much repose and dignity in his manners, and a very benevolent and intelligent aspect, his hair and beard nearly silver-white, his forehead ample and unclouded, and his countenance, from never eating meat, uncommonly clear and fair. Welcoming us in the most urbane manner, he held his hand to be kissed, a custom common in this country, and accompanied the ceremony by expressions of civility and regard. Dr. Grant describes the same bishop as a most patriarchal personage. The bishop wished to walk back ; but we offered him the use of a horse. I was not fatigued, and preferred walking ; but he had never been accustomed to ride, and it was with some difficulty that we got him to mount a loaded mule, where he could sit safe between the bags. We then started, Kasha Mandu, and a poorly-dressed man carrying a hooked stick, walking ceremoniously before. The happy moral influence of Christianity could not be more plainly manifested than in the change of manners immediately observable in the country we had now entered into, and which presented itself with the more force from its contrast with the sullen ferocity of the Mohanmedans. The kind, cordial manners of the people, and the great respect paid to their clergy, were among the first fruits of that influence which showed themselves. Nothing could be more gratifying to us, after a prolonged residence among proud Mohammedans and servile Christians, than to observe on this, our little procession, the peasants running from the villages even a mile distant, flocking to kiss the hand of the benevolent white-haired dignitary. This was done with the head bare, a practice unknown among the Christians of Turkey in Asia, and so great was the anxiety to perform this act of kindly reverence, that little children were held up in the arms of their fathers to partake in it. Kasha Mandu also came in for his share of congratulations and welcomings. Everywhere the same pleasing testimonies of respect, mingled with love, were exhibited.”

It is stated that the Chaldean Christians are very anxious to obtain the assistance of religious societies to educate their clergy and children. “ Schools, indeed, have been already opened by persons sent from the American Board of Missions, and the reports of their progress are gratifying ; they have succeeded in training several of the young natives to act as their assistants, and they particularly mention that the Chaldeans, unlike most other orientals, exhibit a great anxiety that the benefits of instruction should be extended to their daughters.” It is not known whether the Chaldean churches will be included in the diocese of the new bishop of Jerusalem, that diocese being so indefinitely defined ; but it is sincerely to be wished, whether in the diocese or not, that the Christian Knowledge Society will redeem the promise made by their delegates to this secluded people of affording them instruction in the blessed truths of the Gospel.

I cannot resist the temptation, if I may be permitted by your space, of giving one or two further extracts from the work—they do not

relate to the Christians above noticed, but are interesting as affording an insight into the character of the Christian Greeks of Cappadocia :

“ Our route lay over plains and uplands, till we approached the Sevri Hisar hills, when we turned to the right, and entered deep and rocky ravines, at the foot of an outlying spur of the Hasan Tagh. The first we entered contained a few grottoes and caves, which kept increasing in number as we progressed, till we came to what had evidently been a very populous site, and where, superadded to the caves, were ruins of dwelling-houses, arches of stonework, &c., still standing in the valley. This place is called by the Greeks of the present day, Belistermeh. Ravines of the same character, almost without interruption to the succession of grottoes, many of which were rudely ornamented in front, led us to Gelvedery, where we were equally surprised and delighted to find a large colony of Greeks living in these caves, mostly built up in front, and occupying not only the acclivities of the hills, but also the face of the precipice to its very top, and stretching up a narrow ravine, which, towards its upper part became choked with these semi-subterranean dwellings. We had now the pleasure of contemplating what one of these cave villages or towns was when inhabited ; and were all anxiety to get into one of the houses, but this anxiety on our part was not at all met by the natives, who were disinclined to receive us, or to hold communication with us. At length we got into a house, where was a caverned odah, but it was full of khawasses ; so Mr. Rassam repaired to the house of a priest, who acted kindly, and allowed us a room for the night. These Greeks, although thus secluded from the world, were not poor, and had a goodly stone church in the vale. From what conversation we had with the priests, it appears that they claim a high antiquity to the site of Gelvedery, which there is every reason to believe corresponds to Garsabora. What interested us greatly, was to endeavour to trace the origin of Greek colonies, in such remote and sequestered spots, but upon this subject they could offer us no information ; their fathers' fathers had lived in the same spot, but why it was chosen by them, and what advantages it had ever offered to them appeared scarcely ever to have been a subject of a moment's thought. It is not many years since the Osmanli government, by a rather enlightened policy, dragged the Christians from the caves of Osiana, Tatlar, &c., and made them reside in the New City, and the troglodites of Gelvedery appear to have much horror of the same fate hanging over them ; and thus our questions excited their suspicions, and awakened fears which all our expressions of kindly and brotherly feeling towards them scarcely sufficed to allay.”

It is probable that the Christian Greeks of Cappadocia sought shelter in these caverned fastnesses from the successive invasions of Persians, Syrians, and Ottomans, though perhaps the first of these dwellings were excavated by the ascetics, who introduced their corruptions into Oriental Christianity during the third and fourth centuries.

“ The present condition of the Cappadocian Greeks shews itself under a very favourable aspect. We have seen, that while in Gelvedery and Sowanli, they have remained buried in their caves, they have in other places issued from these, and congregated in now flourishing and cheerful towns, as Nev Shehr and Injeh Su. In these places there is an aspect of ease, freedom, and prosperity, which never belongs to Mohammedan towns. Children are playing about, flowers are trained up the house walls, females sit at their verandahs, and trade is bustling in the market ; add to this, that the Cappadocian Greeks are, generally speaking, pleasing and unreserved in their manners and their conversation

indicated a very high degree of intelligence and civilization, where there are so few books, and so little education, and consequently, little learning. In the villages, the men, marrying early, repair to Constantinople and Smyrna to trade, while to the women is left the care of the house, the flock, and the vineyard ; an evil follows from this, as the females become masculine and full of violent passions, and when the men return to their homes, they are often very far from finding an echo to the subdued tones and more polished manners which they had learnt to appreciate in the civilized world. The priests who remain at home might be supposed to have some counteracting influence, but they are often old, have rarely above moderate capacities, and are frequently disregarded and disrespected. But apart from these minor considerations, these Cappadocian Greeks certainly constitute a tribe by themselves, distinguished by their manners, their habits, and their independent prosperity and civilization, and not so much surpassing other Greeks in Asia Minor by their progressive civilization, as excelling them in having become less changed, and less humbled and prostrated, than other Greek communities are by four centuries of Osmanli tyranny."

I will trespass on your space with but one extract more and it is regarding Al Hadhr, one of the most interesting memorials of Assyrian, or perhaps Persian antiquity, which exists in a good state of preservation :—

"The ruins of Al Hadhr present the remains of a principal building which apparently was at once a palace and a temple, and which surpasses in extent and in the perfection of its style the ruin known as the Tak i Kesra, or Arch of Chosroes, at Ctesiphon, the residence of the kings of Persia of the Arsacidan dynasty. It consisted of a series of vaulted chambers or halls, of different sizes, all opening to the east, or towards the rising sun and planets, and regularly succeeding one another from north to south, and was divided into two parts by a wall ; while in front was another row of edifices, guard-houses, &c., at the southern end of which was a great hall, with ornamented vault and tall columns, similar to what is observed in the chief edifice. The whole of these buildings were inclosed within a wall about 1360 yards square, which left a considerable space open in front, and this open square was in the exact centre of the town, which is nearly a perfect circle, surrounded by a rampart, about 3 miles 180 yards in circumference. Portions of the curtain, which was 10 feet 3 inches in width, still remain on this rampart ; and there are also the ruins of thirty-two bastions, placed at unequal intervals. The space occupied by the town still contains the ruins of tombs and other edifices, and is everywhere covered by mounds of ruined buildings. There is also a spring, and a channel for water, not straight but tortuous, which crosses the town : and there were apparently four gates, having straight roads leading from them to the central edifice. Every stone, not only in the chief building but in the walls and bastions, and other public monuments, when not defaced by time, is marked with a character, which is, for the most part, either a Chaldaic letter or numeral. But some of them could not be deciphered either by Mr. Rassam or by a Jewish rabbi of Jerusalem, whom we consulted at Mosul ; for it is necessary to remark that the Chaldeans, or Chaldees, since their conversion to Christianity, have uniformly adopted the Syriac letters which were used by the Apostles and Fathers of the Church, regarding the pagan writing (or Tergum, as they call it) as an abomination. The Jews, however, who learnt it in their captivity, have retained, except in their Talmud and some other works written in the Hebrew character, the use of Chaldean letters. Some of

the letters at Al Hadhr resembled the Roman A, and others were apparently astronomical signs, among which were very common the ancient mirror and handle, ♀, emblematic of Venus, the Mylitta of the Assyrians, and Alitta of the Arabians, according to Herodotus; and the Nani or Nannania of the Syrians. These letters were generally about one or two inches in size, and carefully sculptured one in the centre of the face of each stone; this, still obtaining in a comparatively modern Chaldean town, appears to have been in perpetuation of the practice, observed and carried to a much greater extent in the inscriptions on bricks in the older Assyrian, Chaldean, and Babylonian cities."

W. C.

V.—*The Fathers, as Interpreters of Scripture.*

Before listening to the Fathers *ex cathedra*, I request the attention of the reader to the charge of irreverence and want of solemnity, which the Puseyites so often and so pompously bring forward as the besetting sin of this degenerate age: for it would be difficult to select any point in which the modern church may be more favorably contrasted with the church of the fourth century, especially in all that regards public worship. Now, when Christians assemble themselves together for divine service, whatever may be the thoughts of their hearts, the outward aspect of all is grave, silent, and decorous; and the majority seem at least to join in prayer and praise, and to hear the word preached with serious and thoughtful attention. It was far otherwise in the days of Basil and Chrysostom. The crowd came rushing (too often fresh from the lascivious spectacles of the theatre) into the house of God,—jostling each other, jesting, shouting, and quarreling. In vain the preacher raised his voice; it was drowned in the tumult: and while, says Commodianus (about A. D. 320),

"He prays to the Lord in behalf of the people, in the mean time you are entertaining one another with stories; you laugh; you speak evil of your neighbours; you talk inconsiderately, as if God were absent."—*Dupin*, vol. 1. p. 151.

The same "irreverence" pervaded the whole church, Eastern and Western, even in the presence of the holiest and the most eloquent of her Fathers and doctors. In the West, Ambrose indignantly exclaims,

"An quicquam est indignius, quam oracula divina circumstrepere, ne audiantur, ne credantur, ne revelentur? circumsonare sacramenta confusis vocibus, cum gentiles idolis ausis reverentiam tacendo deferant?"—*Bingham*, vol. 5, p. 151.

"Can any thing be more shameful than to make so loud a noise, that the divine oracles can neither be heard, believed, nor revealed;—to surround the sacraments with a confused babbling, when the Heathen reverence their idols by their silence?"

Chrysostom exhausts himself in remonstrances and invectives; for instance in his commentary on I Cor. chap. xiv, v. 33, contrasting the 4th century church with the Apostolic, with which his modern admirers seek to identify it, he writes,

“ But here great is the tumult, great the confusion; and our assemblies differ in nothing from a vintner’s shop, so loud is the laughter, so great the disturbance; as in baths, as in markets, the cry and tumult is universal.—The church differs not from the market; nay, if it be not too bold a word, haply not even from the stage; in such sort do the women who assemble here adorn themselves more wantonly than the unchaste who are to be found there. Accordingly we see that even hither many profligates are enticed by them; and if any one is trying, or intending to corrupt a woman, there is no place, I suppose, that seems to him more suitable than the church.* And if any thing be to be sold or bought, the church appears more convenient than the market. For on such subjects also there is more talk here, than in the shops themselves. Or if any wish to say or to hear any scandal; you will find that this too is to be had here, more than in the forum without. And if you wish to hear any thing of political matters, or the affairs of private families, or the camp, go not to the judgment-hall, nor sit in the apothecary’s shop: for here I say are those who report all things more accurately; and our assemblies are any thing rather than a church.—But what do the multitude say? ‘I do not hear what is read,’ saith one, ‘nor do I know what the words are which are spoken.’ Because thou makest a tumult and confusion. Surely unless ye thought that we are but disturbing you for no good, ye would not, in the midst of our speech on such high matters, discourse on things of no consequence. (At last, in a paroxysm of indignation, he exclaims.) But *canst* thou not be silent? Well then, go out, not to become a mischief to others also.”—*Library of the Fathers, Oxford*, vol. 5, pp. 515—518.

Even when they chose to listen, their behavior was not a whit more decent. They broke out into shouts of approbation; they clapped their hands; they stamped with their feet; they waved their handkerchiefs, and upper robes; they leaped up and down frantically, and some laid their hands on their swords. Their favorite cries were, “Orthodox! Orthodox! This is the true faith: If any man speak otherwise, let him be Anathema: This is what we desired to hear:” or, if to individuals, “O orthodox Cyril, thou art the gift of God! O Chrysostom, thou art worthy of the priesthood; thou art the thirteenth Apostle.”

For ampler details, see Bingham, Book xiv. chap. 4, where he also proves that such tokens of approbation, though not absolutely encouraged by the Fathers, were never refused or forbidden. We may be very sure that the preaching of the Cross never drew forth such plaudits; it was another gospel, destructive alike to teacher and taught, which kindled this “strange fire.”

* See also Chrysostom on the Acts, Homily 24th; “prayer is going on, and here are young persons talking and jesting with one another, even while on their knees.”

On the preacher the effect was intoxicating; and, though few, like Paul of Samosata, went so far as to "pack the audience," and hire men to applaud, yet we find Chrysostom honestly confessing its baneful influence in "leading men to receive honour from one other,"—the hearers, according to the Apostle's prediction, "after their own lusts, heaping to themselves teachers having itching ears;" and the preachers, "seeking the praise of men more than the praise of God." In his 30th Homily on the Acts, he writes,

"Many appear in public, and labour hard, and make long sermons, to gain the applause of the people, in which they rejoice as much as if they had gained a kingdom: but if their sermon ends in silence, they are more tormented about that silence than about the pains of hell. This is the ruin of the church, that ye seek to hear such sermons, as are apt, not to move compunction, but pleasure. We curiously seek after *flowers of rhetoric*, and composition, and harmony, that we may sing to men, and not profit them; that we may be had in admiration by them, and not teach them; that we may raise delight, and not godly sorrow; that we may go off with applause and praise, and no ways edify them in their morals. Believe me, for I would not otherwise say it, when I raise applause in preaching, I am then subject to human infirmity, for (why should not a man confess the truth?) I am then ravished and highly pleased. But when I go home, and consider that my applauders are gone away without fruit, though they might have done otherwise, I weep, and wail and lament:"

and he adds, that he often thought of intreating them to hear in silence.

With these facts before us, founded, not on the "coarse sneers" of a modern, but on the ingenuous and manly avowal of the most illustrious Father in the Eastern church, and confirmed by the whole body of Patristic divinity, we will do well to walk warily, ere we affirm the judgment of the Fathers. If we are answerable to God for our belief, at his high tribunal it may be asked of us, why we risked our souls on the un-inspired teaching of men like ourselves: and dreadful will that man's confusion be, who, in the judgment of that day, finds that he has been receiving "flowers of rhetoric" as the verities of God, and adopting, as the infallible teaching of God's Holy Spirit, "great swelling words," engendered by vanity, and sanctioned by the acclamations of the theatre.

The teaching of the Fathers was not indeed always rhetorical, any more than it was always allegorical, or mystical, or legendary, or unsound, or pernicious: though it partook of all these qualities to an extent, little suspected by ordinary readers. Some were versed in the learning of the times; there were not a few pious and zealous men; and in the writings of Augustine, Chrysostom, Macarius, and others, may be found good sense, sound and clear exposition and comment, fervent devotion, true eloquence, and strong

solemn enforcement of evangelical truth. By selecting such Scriptural and Protestant portions of their writings, "which seem to have most in common with modern ideas, Milner and others have striven to raise the credit of the Fathers." But most truly is it stated in Tract 89, p. 8, that the reader, when he

"Passes from specimens of this kind to the whole body of ANY Father's writings, is apt to feel, as if he had been unfairly dealt with, and is inclined rather to be the more intolerant of the many things which he is sure to meet with, alien to his former taste and habits of thought.—We must not therefore (p. 9.) be startled, though we find ourselves compelled to own, that modern and ancient theology are to a great extent irreconcilable."

It is for this new sect to turn away from the offered aid of God's Spirit, and to read the Bible by a commentary that has never been written, or a tradition that mocks research: it is for them to pick out a system from amidst the rhetorical flights, the fanciful and absurd expositions, and the superstitious practices of a demi-pagan age. In their own way they toil hard, and withal so successfully, that *now* they hesitate not plainly to avow their object. It is "the *unprotestantising* (to use an offensive but forcible word) of the national church! —*British Critic*, July 1841, p. 44.

"It is absolutely necessary," they say, "to the consistency of the system which certain parties are labouring to restore, that truths should be clearly stated, which are now but *intimated*, and others *developed*, which are now but *in germ*, and ; as we go on, we must recede more and more from the principles, if any such there be, of the English Reformation."—*Ib.* p. 45.

This extract is instructive, both as to the past course, and the future policy of "the conspiracy;" and fully substantiates the truth of those accusations, which the more ignorant, and the unsuspecting among themselves deliberately and loudly deny. I too, striving to *develope* certain parts of the system, which are now but *in germ*, shall endeavor in the first place, to show how the Fathers interpreted Scripture: and in order to do so *fairly*, so far as the present controversy is concerned, I shall adopt the leading characteristics of Patristic interpretation, as laid down elaborately by the Tract writers themselves in No. 89, choosing for the most part their own selections and their own translations, by way of illustration. Yet, though in the main sufficient for my purpose, justice requires me to affirm, that here, as on other subjects, their selections are partial, and their translations not always faithful.

The first point of difference to be noticed between Modern and Patristic exposition, is, that, while the moderns are unwilling to explain any passage of Scripture figuratively or typically, without the express authority of Scripture itself, "in every paragraph almost of the Fathers, we find some

allegory, not scriptural according to the required test," p. 9. Again, p. 14, they admit, as a truth beyond all doubt, "the universal adoption, by the early Christian writers, of the *allegorical* way of expounding the Old Testament." I begin with an extract from the (so called) Epistle of Barnabas, which Archbishop Wake and others believe to be the genuine production of the companion of Paul, but which, from decisive internal evidence, the Tract writer allows to have been written probably not earlier than A. D. 136.

"Consider whether there be not abundant instruction in this whole matter, in the account given us, that Abraham, who first gave men circumcision, did thereby perform a spiritual and typical action, looking forward to the son: and that, upon receiving certain doctrines conveyed in *three mystical letters*. For He* saith, "Abraham circumcised of his house men to the number of three hundred and eighteen." What then is the mysterious truth thus vouchsafed to him?† Observe the *eighteen* first; then the *three hundred*. Of the two letters which stand for 18, *ten* is represented by I, and eight by H. Thou hast here the word *JESUS*! And because the *Cross*, which is signified to the eye by the letter T, was intended to bring the grace, he adds the *three hundred* also, (the letter Tau representing that number.) By the two first letters then the name *JESUS* is indicated, and by the third the *CROSS*." Ep. S. Barnab. c. ix.

In order to understand the drift of this ancient Father's argument, I subjoin the context immediately preceding from Archbishop Wake.

"But you will say the Jews were circumcised for a *sign*. And so are all the Syrians, and Arabians, and all the idolatrous priests: but are they therefore of the covenant of Israel? Nay even the Egyptians themselves are circumcised."

And then he proceeds to prove, as we have seen, that the grace figured was not so much (if at all) in the rite of circumcision, as in the *mystery of the three letters*!

It is unnecessary to comment on the orthodoxy of this doctrine; the worse than absurdity of the whole passage must strike the most careless reader. For in the first place it is founded on a falsehood. It is *nowhere* said that the number circumcised by Abraham was 318: neither is it at all probable that such was the number of his household at the institution of the rite. The trained servants, "born in his own house," whom he led to the rescue of Lot were indeed 318: Gen. xiv. 15. Some time afterwards, Ishmael was born; and Ishmael was thirteen years old, when Abraham circumcised not only himself and his son and the servants "born in his house," but also, as we are expressly told (Gen. xvii, 23-27) "all the men bought with money:" so that it is next to impossible

* In Archbishop Wake's translation "Scripture saith."

† In Archbishop Wake's translation "What therefore was the mystery, that was made known."

that the numbers, so differently composed, and after an interval of 14 or 15 years, could have been the same: and it is certain that the Scripture nowhere says so.

2. Unfortunately also, as Dr. Whitby observes, the interpretation holds only in Greek: I and H express nothing in Hebrew; and the Hebrew ט (Tau) is not the symbol of 300, and has no resemblance to the form of the cross. Besides the Greek letters had then no existence, not having been invented till long after Abraham's time!

3. This pseudo-Apostle insinuates that this interpretation is inspired, and in the most solemn manner calls God to witness to its truth.

"He who has put the engrafted gift of his doctrine within us, knows that I never taught to any one a more certain truth; but I trust that ye are worthy of it."—Wake's Barnab. c. ix.

Now this tissue of error and nonsense the Tract writer (No. 89, p. 15) deliberately asserts to be,—“if not written by the Apostle,” in nothing “unworthy of such an origin;” and he covers nearly eight closely printed pages with an elaborate defence of the passage on every point.

As to the false quotation, on which the whole turns, he says,

“Now whether the fact were really so, or not, (*if it were, it was surely by special providence*) that Abraham's household was exactly the same number as before: still the argument of St. Barnabas *will stand!* As thus: circumcision had from the beginning a reference to our Saviour, as in other respects, so in this: that the mystical number, which is the *cypher* of Jesus crucified, was the number of the first circumcised household, in the strength of which Abraham prevailed against the powers of the world.” p. 19.

The meaning here, I confess, I am totally unable to understand. It appears to be, that an argument being built on a fact, whether that fact be true or false, the argument still holds good,—*e. g.* if the number were 423, that the letters would still represent Jesus and the Cross; and that the 318 men, with whom Abraham overthrew the kings, were *then* circumcised, which they certainly were not. But this “mystery” along with that of the three letters, I leave to the ingenuity of my readers.

On the second point, it is urged (p. 22,) that though Abraham was not a Greek scholar, yet the mystery might have been made known to him by prophetic inspiration! Or, provided that solution be not quite satisfactory,

“It might be a *γῶσις*, the outward cypher of which only was given to Abraham, the key reserved for the times of our Lord and his Gospel.” p. 23.

Or, once more—

“After all, a mistake in that particular could not fairly invalidate the whole interpretation. We might believe St. Barnabas, stating what was known in his time to be the signification of the three letters, while we demurred to his supposition, that it was known also to Abraham.” p. 23.

3. We know that the quotation from Scripture is *false*; we may *demur to the assertion* that the mystery was known to Abraham: yet when St. Barnabas calls God to witness that *all is certain truth*, “there appears no fanaticism, but a “great deal of sober piety and charity in his expressions on dismissing the topic!” p. 22.

The Epistle of St Barnabas very probably dates from the same prolific era, which gave birth to the celebrated Sibyl, and is in many respects a kindred production. We need not therefore be surprised, that it was held in reverence by the Fathers; and that this very interpretation was adopted by a *multitude* of interpreters in the primitive church, numbering among them the celebrated names of Clement of Alexandria, Ambrose, Augustine, and Hilary.

As this Epistle, we are informed, “might not unfitly be selected for a specimen of the mystical way, as applied to the Old Testament,” I shall borrow one or two more illustrations from the translation of Archbishop Wake.

“But what type do you suppose it to have been, where it is commanded to the people of Israel, that grown persons, in whom sins are come to perfection should offer a heifer, and, after they had killed it, should burn the same: but then young men should take up the ashes, and put them in vessels, and tie a piece of scarlet wool and hyssop upon a stick, and so the young men should sprinkle every one of the people, and they should be clear from their sins? But why were there *three* young men appointed to sprinkle? To denote Abraham, Isaac, and Jacob, because they were great before God. And why was the wool put upon a *stick*? Because the kingdom of Jesus was founded upon the Cross; and therefore they that put their trust in him, shall live for ever.” c. x.

By comparing Numbers xix, with Deut. xxi, it will be seen that the first part of the type has no connection with the second; that the *three* young men exist only in his own imagination; that the putting of the wool upon the stick has no countenance in scripture; and that there is an error almost in every line. The premises being false, what becomes of the interpretation?

Again he asserts that Moses allegorically taught three doctrines in enumerating the beasts, birds, and fishes, of which the Israelites were forbidden to eat; nay more that “it was not the command of God that they should not eat these things: but Moses in the spirit spoke to them.” He then comments at great length in the following style:

“ ‘Thou shalt not eat of the hare.’ To what end? To signify this to us, Thou shalt not be an adulterer, nor liken thyself to such persons. For the hare every year multiplies the places of its conception; and as many years as it lives, so many it has!

“ ‘Neither shalt thou eat of the hyena.’ That is agnī, Be not an adulterer, nor a corrupter of others; neither be like to such. And wherefore so? *Because that creature every year changes its kind, and is sometimes male, sometimes female!*

“ For which cause also he hated the weasel: *because that animal conceives with its mouth!*”

“ Moses, therefore, speaking as concerning meats, delivered indeed three great precepts to them, in the spiritual signification of those commands; but they according to the desires of the flesh, understood him, as if he had only meant it of meats. And therefore David took aright the knowledge of his three-fold command, saying, in like manner, Blessed is the man that hath not walked in the counsel of the ungodly (Psalm 1.) as the *fishes* before mentioned in the bottom of the deep, in darkness! Nor stood in the way of sinners; as they who seen to fear the Lord, and yet sin, as the *Sow*. And hath not state in the seat of Scorners, as those *birds*, who sit and watch that they may devour.

Here you have the law concerning meat perfectly set forth, and according to the true knowledge of it.” Epistle of Barnabas, chap. 10.

A little further down, still in connection with the same subject, he blasphemously adds, “ We therefore, understanding aright the commandments, *speaking, as the Lord would have us!*”

In like manner he interprets, “ We shall be like a tree planted by rivers of water” to signify, “ Blessed are they who putting their trust in the Cross, descend into the water.” But, not content with mistaking and misquoting scripture, in the following passage he coins a text for himself.

“ In like manner he determines concerning the cross in another prophet, saying ‘ *And when shall these things be? The Lord answers, when the tree that is fallen shall rise, and when blood shall drop from the tree.*’ chap. 12.

Remember, reader, that this wild careless impious trash, steeped in falsehood even to its very title, yet claiming to be the inspiration of God, was cordially adopted and imitated by the Church of the Fathers, many of whom believed it to be the writing of the Apostolic Barnabas; and that it has been now selected, not by me, but by the Puseyites themselves, as a FAIR specimen of the allegorising of the Fathers, and in nothing unworthy of an Apostle!

My next paper will consist chiefly of extracts, illustrating other characteristics of Patristic theology: I conclude now with one or two allegories from more sober authors.

1.—JUSTIN MARTYR ON THE CROSS.*

“ The human countenance bears this also, as a mark of distinction from brutes, that from the forehead the line of the nose is drawn out with a sort of prominence; so that where the breath of life is drawn, there the lines exhibit no other figure than

* Quoted in Tract 89, p. 30: but the Cross, and the place it occupies in the theology of the Fathers, demands a brief separate section.

that of the cross: *which the Prophet also hath thus expressed*, "The very breathing of our nostrils is Christ the Lord!" Lam. iv. 20.

2.—ATHANASIUS ON THE BEETLE.

In Habakkuk ii, 11, our version has "The beam out of the timber shall answer;" but, in the Septuagint, the same passage is rendered "The *beetle* out of the timber shall cry."

The following is the comment of Athanasius, as quoted in the London Christian Observer for April 1838, p. 219: it is also noticed by Heber in his life of Jeremy Taylor.

"The Prophet spoke of *the thief on the cross*, when he said, "The beetle out of the wood shall put forth a voice." Ye know, brethren, that the beetle being unclean, is concerned in unclean work; so also this thief was versed in thieving; but being upon the cross, he makes confession, as was foretold, and in him is fulfilled, what was prophesied."

3.—AUGUSTINE ON THE ARK.

"The ark is verily a figure of God's city here upon earth, that is, his Church, which is saved by Wood, that is, by that whereupon Christ, the mediator between God and man, was crucified. For the dimensions of the length, depth, and breadth of the ark do signify *man's body*, in which the Saviour was prophesied to come, and did so; for the length of a man's body from head to foot, is six times his breadth from side to side; and ten times his thickness, measuring perpendicularly from back to belly. Lay a man along, and measure him, and you shall find his length from head to foot to contain his breadth from side to side six times, and his height from the earth whereon he lieth, ten times; *whereupon* the ark was made 300 cubits long, 50 broad and 30 deep.

"And the door in the side was *the wound that the soldier's spear made in our Saviour*, for by this do all men go in unto him."

"And the Ark being made all of square wood signifieth *the unmoved constancy of the Saints*; for cast a cube, or squared body, which way you will, it will ever stand firm."

"The Ark had rooms below and rooms above, and therefore was called double-roomed; and it had rooms above those upper rooms, and so was called triple-roomed, being three stories high. In these may be meant the three things, that the Apostle praiseth so, *Faith, Hope, Charity*:

"Or (and that *far more fitly*) the three evangelical increases, thirty fold, sixty fold, and an hundred fold: chaste *marriage* dwelling in the first; chaste *widow hood* in the second, and chaste *virginity* in the highest of all!"

City of God, Book 15, chap. 26, Translation of Vives.

In like manner Origen, commenting on the plagues of Egypt, supposes the lice to have been like our musquitoes, and describes them thus:

"They do fly, but he that discerneth them as they fly, must have a sharp eye: but when they alight upon the body, they will soon make them selves known to his feeling, though his sight discern them not. By this creature" says Vives; "Origen underderstands *logic*, which enters the mind with such stings of undiscerned subtilty, that the party deceived never perceiveth, till he be fetched over."

Already I am entitled to ask the impartial reader, whether the Modern or the Fourth Century rule for allegorical interpretation is the more reverent, the more decent, the more safe?

W. S. M.

(To be Continued.)

Poetry.

THE MARCH ON CABUL.

SEPTEMBER, 1842.

(For the Calcutta Christian Observer.)

1.

THE snow has melted from Jugduluk Hill,
 And in Tazeen's deep vale the field flowers blow :
 O'er torrent-bed, defile, and mountain-brow,
 A host is rushing, with one burning will,
 A nation's mission'd vengeance to fulfil.
 What stays the whirlwind of their wrath ? O wo,
 League after league, a wild and ghastly show,
 The onward path their slaughter'd comrades fill.
 As if that land refused a resting place,
 With gaping wounds, whole hecatombs lie there,
 Unburied, undecay'd, each sightless face
 Upturn'd to Heaven in mute appealing prayer :
 Living, or dead, no foe is near,—no trace
 Of battle lost by brave men in despair.

2.

Hate, vengeance, thirst for blood, shout, curse, and groan,
 Die in the fiercest, at that harrowing sight,
 Distinct before them in day's common light,
 Yet like the vision'd host of flesh and bone
 Ezekiel saw, where living breath was none !
 How fell these gallant hearts ? In equal fight
 Could tenfold numbers have opposed their might ?
 Oh, by the hand of God this thing was done !
 Ye living, cover reverently the dead,
 Then on,—set free the pining captive band ;
 Yet with you take the warning high and dread
 Of these death cover'd wilds, and understand,—
 If wrong be done, if needless blood be shed,
 THE JUDGMENTS OF THE LORD ARE IN THE LAND !

W. S. M.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to announce the death of two devoted servants of Christ. The Rev. Mrs. Vaughan, wife of the Rev. J. Vaughan, Junior Chaplain of the Old Church ; she died at sea on 7th September, whither she had gone in quest of health. Her end was peace. The Rev. Mrs. Parsons the wife of the Rev. J. Parsons of Monghyr ; she was in life a consistent and prayerful Christian, and though in death her reason was impaired by disease and therefore she could leave no intelligent testimony to the pre-

sciousness of Christ, it cannot be doubted but that she entered into the rest which remaineth for the people of God.—Rev. J. Stubbins, and Mrs. Stubbins reached Calcutta from Orissa on the 21th September. Mr. S. has been compelled from protracted indisposition to come to Calcutta for medical opinion, as to the prospects or otherwise of continuing in India.—The Rev. Messrs. Quarterly and Malthy have arrived from England, as chaplains on the Bengal Presidency. Mr. M. has left Calcutta in the Steamer for Allahabad.—Rev. A. B. Spry, Chaplain, has been appointed Surrogate for the station of Bareilly.

The Bishop is expected (D. V.) to reach Maulmain about the 6th or 7th October; Malacca and Singapore about the 12th or 15th October; Madras 25th November; Ceylon January 5th, 1843; Bombay about the beginning of February: he will return to Calcutta about the first week in April.

The Governor General has requested the offering up of prayer for rain in all the Episcopal Churches, owing to the threatened famine from drought in the North-Western Provinces—May every heart be lifted up to God by its own sympathy with the prospective suffering of its fellow-men in the North-west from the absence of rain, and in Bengal from the excess thereof.

The Calcutta Infant School Society has been transferred to the Society for Promoting Christian Knowledge, and its school in Calcutta to Christ's Church under the care of the Rev. Krishna Mohun Banerjee.

The Anniversary of the Calcutta High School was held on the 3rd August—The Bishop presided. The number of pupils had diminished during the year; the average attendance was however equal to previous years. In reply to a question from Dr. Duff it was stated, that though the general tenor of the instructions was in accordance with the Church of England, it was not exclusively so, and that where conscientious objections were urged, it was not pursued. The Rev. J. Pratt was elected to the Committee, and Rev. J. Vaughan to be Secretary.

The King of Prussia has forwarded a donation of £100 to the Church Missionary Society, as well as to that noble Institution, the British and Foreign Bible Society.

The Bishop of Jerusalem writes in an encouraging strain, he has held his first ordination at Jerusalem. Many attend divine worship; the Church was in rapid progress towards completion.—*Intelligencer.*

2.—THE DURGA PUJA NAUTCHES.

Will be held as usual during this month; we notice the fact merely to warn professing Christians of the sin they are committing in attending the nautches—attendance is deemed by the large body of natives, as a full sanction to all the idolatries of the Durgá, which are not merely idolatries, but bloody, and obscene and such as no intelligent well-wisher to his species could sanction; much less the followers of the holy, meek and lowly Jesus.

3.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

was held at the Circular Road Chapel on Monday evening, the 5th September. The address was delivered by the Rev. R. deRodd; subject,—the probable time of the world's conversion to Christ, deduced from Scripture prophecy and historical analogy. From prophecy we gather the certainty of the event, and from historical analogy the probable time. Mr. DeR. drew an interesting parallel between the moral condition of the Roman Empire and that of India, in which there were many points of resemblance, such as extent of territory, population, habits, language, morals and the religions of the people. The means at our

disposal for the conversion of the people, were rather more hopeful than those of the Roman Empire. According to some interpretations of the prophecy in Daniel respecting Christ's kingdom it was agreed that one hundred and sixty years from this time would work a considerable revolution in the state of the world. According to historical analogy it would take many centuries to convert the world to Christ. The hope of the Church, however rests on a more permanent basis, on a mighty effusion of the Spirit of God, with which in India, either on account of the sins of the Church in her ministers or people, or for the sins of the nation, we had not yet been favored.

The devotional parts of the service were conducted by the Rev. Messrs. J. Thomas and J. Macdonald. The attendance, owing to the storm which came on just before the commencement of service, was not encouraging.

4.—THE MONTHLY MISSIONARY PRAYER MEETING, CONNECTED WITH THE LONDON MISSIONARY SOCIETY

was held at the Union Chapel, on Wednesday evening the 7th September. The meeting was addressed, on tract distribution, by the Rev. Messrs. deRodd and Boaz. The devotional services were conducted by Messrs. Brooks and Boaz.

5.—DEATH OF FOUR GERMAN MISSIONARIES.

We have the mournful duty to announce one of the most solemn and instructive visitations of Providence which has of late happened in the Missionary circle. A short time back we announced the establishment of a new Mission amongst the Hill tribes of Central India. The brethren composing the Mission were Germans. A letter appeared in the *Christian Observer* about two months ago, in which great promise of usefulness was held out; alas! how frail are all the plans, and evanescent the best hopes of man; four of the brethren, we learn, have in the course of a few days been carried off by cholera.* Verily the judgments of God are abroad in the land. Reader, whatsoever thy hand findeth to do, do it with all thy might.

6.—SAILORS' HOME.

At a special meeting of the Sailors' Home Committee, owing to the absence of Mr. C. Dearie, Mr. S. Smith was elected secretary to the Institution.

7.—CALCUTTA SEAMEN'S HOSPITAL.

We are happy to find that the hope of obtaining an efficient Seamen's Hospital in Calcutta is in a fair way to be realized. At a meeting held at *Haurah* a few days ago the amount of subscription was reported to be upwards of 2,000 and the donations 700 rupees. It was proposed to hold a meeting in Calcutta for the purpose of adopting some plan for carrying out the intentions of the movers in this good cause.

8.—CALCUTTA NUNNERY.

Four unfortunate young ladies have taken the veil in the Chapel of the Calcutta Nunnery, during the past month. The ceremony appears to have excited but little attention. Three of the newly veiled sisters came out with the original investment of nuns, the other is a young lady of this country.

* We are glad to hear that the surviving two after being threatened with death also, are recovering. ED. C. C. O.

9.—LA MARTINIÈRE.

The anniversary of La Martiniere was held at the Institution on Tuesday, the 13th ult. The annual sermon was preached by the Rev. J. Charles, D. D. It was distinguished by his usual lucid and eloquent manner, and was listened to with marked attention by a numerous and highly respectable assembly. The acting Governor of Bengal distributed the prizes and expressed himself highly gratified with the improvements introduced during the year. After the sermon and distribution of prizes, the children were regaled with the good things of this life, and Dr. Grant proposed *in a bumper* THE MEMORY OF THE FOUNDER; and after descanting on his merits called upon the children to seek after habits of industry, perseverance and SOBRIETY.—C. C. A.

10.—REPRINTS AND TRANSLATIONS OF NATIVE WORKS.

The Rev. W. Morton is carrying through the press the treatise of Braja Mohan Deb on Hindu Idolatry, and a Bengali version of the tract of the Buddhist Philosopher *Ashwa Ghosa*, on the Hindu doctrine of Caste, with original and close English versions of both, designed to aid students, Native and European, in the study of the original. The Essays are to be put forth in their own integrity, as they came from the hands of their respective authors.—The design of both Essays is to weaken the idolatries and superstitions of the Hindus. The arguments are those of Hindu and Buddhist addressed to Hindus, based upon an appeal to the Hindu shâstras themselves, both as to the errors of idolatry and the evils of caste. Both are admirable treatises of the kind, and have never, so far as we have been able to learn, been at all, even as between Hindu and Hindu, satisfactorily answered.—As a means of weakening the hold of idolatry and brâhmanism on the native mind, they are most excellent treatises, (especially the Essay of Braja Mohan;) far surpassing that of *Lucian*, in his attempt to throw the idolatries of *his* countrymen into disrepute and dissuetude. The office of the Christian Church is to come in where such works stop, and fill up that which they lack; it is their province to pull down, that of the Church to build up.—*Ibid.*

11.—COCOA-NUT FESTIVAL AT SURAT.

A correspondent of the *Bombay Times* writing on the subject of the celebration of the Cocoa-nut day at *Surat* this year states, that through the influence of J. Richardson, Esq. the acting judge, *no official sanction* was given to the festival this year, no halls of justice desecrated, no salutes fired, no officials busy in upholding and sanctioning idolatry, no parade of military, no hired boats; no prayers to idols paid for by a Christian Government for the safety of the British crown. The connexion was in fact disowned. The acting judge met with no opposition *even from the interested*, in the adoption of this truly Christian step; and the interested believe that only three years will elapse ere the cocoa-nut festival will be entirely done away with.—Thus perish all idol festivals. The worthy judge is deserving of all honor in thus at once vindicating the honor of JEHOVAH and of that faith in which alone the hope and comfort of the world doth stand.

12.—SANDWICH ISLES.

A new weekly paper in the English language, designated the "*Ant*," has been started at *Honolulu, Sandwich Isles*. It is conducted by the Rev. R. Armstrong, American missionary. This is the second weekly paper, started

at Honolulu within a short time. What a change have Missions wrought in these Islands within forty years !

13.—CIRCULAR OF THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY
IN REFERENCE TO SLAVERY IN INDIA.

The following circular has been forwarded to us by the Committee of the Anti-Slavery Society. We give it a place in our columns for the purpose of soliciting information from our friends in different parts of the country, whose knowledge of the subject may be more accurate than our own, as to the operations and modifications of slavery in their several localities. It is highly desirable, since the subject has been taken up by the Anti-Slavery Society, that it should be put in possession of the most accurate information which the friends of civil and religious liberty in this country can afford. We shall be happy to receive any communications on the subject, or if they be forwarded at once to the Society in London, our purpose will be served. We have only to urge that what is done should be done quickly, as the directors of the Society wish to be in possession of all the information in their power, previously to the sitting of the convention which is to be held on the 18th of June, 1843.

British and Foreign Anti-Slavery Society for the Abolition of Slavery and the Slave-Trade, throughout the World.

27, New Broad Street, London, June 30th, 1842.

SIR,—The Committee of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, take the liberty of forwarding to you, a series of Questions, on the subject of Slavery in British India ; with an earnest request that you will do them the favour of replying to them as fully as your means of information will allow. They would feel also particularly obliged, if you would do them the favour of collecting facts from other persons, to whom you may have access, whose means of observation and inquiry may embrace other districts than your own.

The Committee beg to state that they are anxious to obtain the information sought for by the Queries, at your earliest convenience.

I am, Sir, on behalf of the Committee, yours respectfully,

JOHN SCOBLE.

Queries relating to Slavery in British India.

1. What is the present extent of slavery in the Presidencies of Bengal, Madras, and Bombay, distinguishing the number in each Presidency, according to sex and occupation, whether prædial or domestic, and the relative number of each ? 2. Legally—what is the *status* of the slave population of British India,—are they regarded as property—can they be bought and sold, and separated, at the will or caprice of their masters—do the children follow the condition of their mothers—and do these questions equally apply to the domestic as well as to the field slaves ? 3. Are any of the prædial slaves *adscripti glebæ*, so that they can only be sold with the land ? 4. On the demise of the owners of slaves, and the distribution of property among their children, or other relatives, is there a partition of such slaves among them, or are they sold and the proceeds divided ? 5. Are the marriages of slaves equally valid in law with those of their owners—can husbands and wives be separated by sale, gift, or bequest of owners—and are the marriages of slaves voided by such sales and separations ? 6. At what age can the children of slaves be sold and separated from their reputed parents ? 7. To what extent, or in what particulars have the Mohammedan and Hindoo laws, relating to slavery, been modified by British law ? (The dates and numbers of the British rules and regulations relating to slavery in British

India should be given.) 8. Can any but Mohammedans and Hindoos legally hold slaves in British India? 9. For what offences against slaves can owners be punished under existing laws? 10. To what extent is the power of punishment vested in the owners of slaves to coerce labour and enforce obedience? 11. Have the owners of slaves a right of appeal to the magistracy for the recovery of fugitive, or the punishment of refractory slaves? 12. Practically—what are the incidents of slavery in British India, first, as it relates to prædial slavery; and, secondly, as it refers to domestic bondage? 13. Is the whole of the time of the agricultural slaves at the command of their masters, or are they allowed any portion of it themselves? 14. What is the general nature of their employments—the hours of labour and repose—are they allowed the rest of the Sabbath? 15. Is the amount of labour limited by some standard, or does it depend wholly on the will of the master or his agent? 16. Is sugar, cotton, rice, indigo, or opium, cultivated by slaves in any parts of British India, if so, state the districts, and the extent of such cultivation? 17. How are the slaves fed, clothed, sheltered, and provided for in sickness or old age? 18. What punishments are resorted to, to compel labour, when reluctantly given or badly performed? Is the whip, the chain, the dungeon, or other means of coercion by beating, confinement or withholding food, to procure labour, and enforce obedience, resorted to? 19. When estates escheat to the government, or are taken in execution, for the payment of taxes, revenue, &c., what becomes of the slaves found upon them? Are they ever taken and sold by order of the courts, either for the payment of private or public debts? 20. What classes of persons or castes are usually held as prædial slaves? 21. What are the usual occupations of domestic slaves—what their general treatment in reference to food, clothing, shelter, &c.? 22. What punishments are inflicted upon them? 23. Are female slaves subject to the absolute authority and control of their masters, not only as to their occupations, but to the prostitution of their persons? 24. Are there many Africans retained in the establishments of the wealthy as eunuchs otherwise? 25. What classes of persons or castes are usually preferred for domestic purposes? 26. Is slavery considered a religious institution either among the Mohammedans or Hindoos? 27. Is it strictly speaking an affair of caste? 28. By what means and by what sources is the slave population of British India kept up or increased? Is kidnapping prevalent—does Thuggee still prevail as a mode of obtaining slaves? Is the sale and purchase of children for slaves limited to periods of famine—are many purchased for purposes of prostitution and for assisting in the idolatrous and obscene orgies of the temples, and if so, what becomes of the latter class of slaves when their youth has passed away? 29. Are African slaves still illicitly introduced into the British territories in Hindostan? 30. Are fugitive slaves from the native states or the states surrounding the British territories restored? 31. Are foreigners allowed to bring slaves with them into the British territories and hold them there as such? 32. Are there not large numbers of persons illegally held as slaves in British India? 33. Has any effort been made to introduce Christianity among the slaves—to what extent—with what success—and what obstacles have been thrown in the way by masters? 34. What is the general moral condition of the slaves in British India? 35. How would the native population regard the entire abolition of slavery in British India? 36. Would they give their co-operation to the British Government if appealed to? 37. Might they not be induced cordially to concur in the abolition of slavery, if the Government of this country could be induced to base the collection of the revenue on just and equitable grounds—to improve the jurisprudence of the country—and otherwise to promote the welfare and elevation of the people? 38. What are the chief obstacles

to be overcome in the abolition of slavery in British India? 39. What measures would you recommend to secure its immediate and complete abolition?

P. S. The foregoing questions are merely suggestive, it is therefore left entirely in your discretion as to the manner in which the information the Committee seek may be best attained. In addition they would be thankful for any other information bearing on the subject, which may have been overlooked in these questions, but which your local knowledge will be able to supply.

14.—ALEXANDRIA—A NEWSPAPER.

A newspaper has been started at Alexandria entitled *Le Phare d'Alexandrie*. It is conducted in the French language, and is devoted to the discussion of commerce, agriculture, the arts and the interest of the Pacha.

15.—APPEAL OF THE CHURCH OF SCOTLAND.

[Communicated.]

"We have great pleasures in giving insertion to the accompanying letter, which bears the official signature of the Reverend Dr. Welsh, the able and accomplished Professor of Church History in the University of Edinburgh, and Moderator of the General Assembly for the current year. It is addressed, as our readers will perceive, to the Ministers and Members of the Church of Scotland in the Presidency of Bengal, and it certainly claims their earnest and respectful attention, evincing as it strikingly does, that the Church of their Fathers exercises a watchful superintendence over her sons, who have gone forth from her to other lands, and, even amid the difficulties that at present press upon her, is employing strenuous exertions to make provision for their best spiritual interests. But the objects which are advocated in this excellent letter must commend themselves to the Christian sympathies of all who love the truth and long for its advancement, and therefore we readily undertake to solicit on their behalf the pecuniary contributions not only of our Scottish readers, but of all who name the name of Christ and desire to promote his cause. We shall be happy to take charge of any sums that may be sent to us, or, as we are authorized to say, subscriptions may be forwarded to the Rev. Dr. Charles and Rev. W. H. Meiklejohn of St. Andrew's Church."

To the Ministers and Members of the Church of Scotland in the Presidency of Bengal.

DEAR BRETHREN AND FELLOW COUNTRYMEN.—The attention of the Colonial Committee of the General Assembly of the Church of Scotland, has been for sometime earnestly directed to the religious state of our countrymen in the British dependencies of the Mediterranean, and in the Factories and ports of the continent of Europe. In the Island of Malta there is a British population, including the garrison, of upwards of 6,000, and the port of Valletta is yearly visited by the Medicerranean fleet, which, on an average, contains a complement of 10,000 who are stationed there for many months at a time. Valletta has further become the winter resort of many invalids and other travellers. From these various sources there exists a considerable body of Scottish and other Presbyterian people, who are left without any efficient pastoral superintendence. The situation of Malta is also one of great influence upon the religious state of the neighbouring islands and continents, and as a centre of Missionary exertion and of evangelising influences, its importance can scarcely be fully appreciated.

For these and other reasons it is considered that the establishment of a regular Missionary or Minister in connection with our Church, would not only prove of great benefit to the best interests of our own people in the island, but also exert a most salutary influence on the religious state of the Island generally, and promote the cause of the Gospel in the surrounding countries. This plan is rendered still more obligatory on the Church from the active exertions now making both at home and abroad for the diffusion of error, and especially at this present moment in Malta and other parts of the Mediterranean, of which our neglected countrymen in these parts are the real, though not apparent objects.

For similar reasons it is desirable to station another Missionary or Minister at Leghorn, with especial view to the religious improvement of the Scottish residents there, and in the neighbouring towns of Pisa, Lucca, and Florence. There are also other stations to which it would be of great importance to send assistance of the same kind which at present it is unnecessary to detail.

The only obstacle in the way of an immediate exertion being made by the Committee to carry out this scheme, arises from the wants of funds, the sums in their hands being quite inadequate to carry on efficiently the plans they have already commenced in various parts of the British Colonies. They entertain no doubt of the obligation which lies upon the Church to repair its past neglect and endeavour to promote in all parts of the world the religious interest of their countrymen, and through them of mankind at large.

Subscriptions are now being made in Scotland for the special object of sending and establishing Ministers in the part of the Mediterranean above referred to, under the sanction of the Colonial Committee; but it would be of the greatest consequence to the success of their cause, that the efforts of our people at home should be assisted by our countrymen and Christian Brethren in India, many of whom have had an opportunity of observing the necessity which exists for the proposed scheme, and who may have almost a personal interest in its success.

The Colonial Committee do therefore earnestly request the attention of their Christian Brethren in the different Presidencies to the claims of this new branch of the colonial scheme. They trust that this appeal to the Christian liberality as well as to the patriotic feelings of their countrymen will not be in vain, and that they will be disposed to contribute heartily to the cause.

Signed in name and by appointment of the Committee,

DAVID WELSH, *Convener.*

Edinburgh, 30th July, 1842.

[NOTE.—We understand, that those Missionary brethren here, who are “Ministers of the Church of Scotland,” have also received a communication similar to the above:—and that they also heartily concur in approving its object, especially as helping to maintain the chain of Christian influence between Britain and India, and that they will gladly forward any subscriptions with which they may be entrusted.—ED.]

16.—INSTITUTION FOR EDUCATING THE SONS OF THE MISSIONARIES OF THE LONDON MISSIONARY SOCIETY.

When a plan was suggested, between three and four years ago, for educating the children of Missionaries, it was earnestly desired by many who promoted it, to include both boys and girls in the arrangement.

Owing, however, to the limited amount of resources at that time available, the Institution, at that time formed, was restricted to the daughters of Missionaries. But the extreme desirableness of an Institution for the sons of Missionaries has continued to force itself on the attention of those who are most familiar with the position and feelings of the parents, and who have had favorable opportunities of watching the progress and influence of the school for girls. The evident success of the latter has formed an additional encouragement to the establishment of the former, and arrangements have accordingly been adopted to secure the object, as stated at the head of this circular.

It has not been without much deliberate reflection, and even some reluctance, that the Committee have at length resolved to solicit public attention to the claims of another institution, while many of our existing societies are languishing and crippled for want of enlarged aid. The claims of the projected seminary were, however, deemed urgent—many Missionaries themselves, some in this country and others abroad, fervently solicited its establishment—various friends kindly proffered their aid—considerable promises to recommend it in their respective circles were given—no existing institution exactly or adequately met the case—other plans were found after examination, to have greater difficulties than the one adopted—and the Committee therefore decided to proceed in this with as little delay, and as much regard to economy, as possible.

The aim in this Institution will be, as in that for girls, to give the school a decided missionary character, and to secure to the pupils, besides the attentions and comforts of a *home*, a sound, respectable, and appropriate education, fitting them, so far as human instrumentality can operate, to occupy such stations in the world or the church as divine Providence may have designed for them.

For the following obvious reasons, Walthamstow has been again fixed on as the site of the institution. Its salubrity has been proved by the excellent health of the children in the girls' school. Fraternal affections will be reciprocated by the opportunities which members of the same family will enjoy of seeing each other occasionally, and of worshipping within the same sanctuary. The parents, when in England, will have the facility of visiting both branches of their families at the same time; to friends and visitors it will be most convenient to find the sons and daughters of the Missionaries in the same locality; and the children in both schools will receive a portion of the attention and solicitude of the same pastor.

Eligible premises having been offered, the Committee have taken them for a limited period on favourable terms. They have also engaged the services of the Rev. EVAN DAVIES, late of Penang, as Tutor, and of Mrs. DAVIES, his esteemed wife, to superintend the domestic department.

The friends of twelve children have already applied for their admission, and many more are shortly expected in this country.

To the appeal for aid in commencing and carrying forward so important an object, although hitherto limited to a small circle, the response has been kind, prompt, and liberal; and it is now confidently anticipated, that the present more enlarged application will so explain the object, and commend it to the judgment and feelings of the generous friends of Christian Missionaries, whose anxieties for their children may thus be efficiently relieved, as to secure all the additional assistance which the case requires.

The office of Treasurer has been accepted by JOHN DYEN, Esq. Upper Clapton, and that of Honorary Secretary for the time being by Rev. J. J. Freeman, Walthamstow.

The following gentlemen constitute the Committee :—

| | | |
|--------------------|-----------------------|--------------------|
| Rev. Dr. CAMPBELL. | Rev. H. RICHARD, | T. M. COOMBS, Esq. |
| — T. LEWIS. | — A. TIDMAN. | H. DUNN, Esq. |
| — W. P. LYON. | W. D. ALEXANDER, Esq. | J. FOULGER, Esq. |
| — T. MANNERING. | J. BLOWER, Esq. | H. HOPKINS, Esq. |
| — Dr. MORISON. | J. CAPPEE, Esq. | With the TREASURER |
| — J. SHERMAN. | T. CHALLIS, Esq. | and SECRETARY. |
| | F. SMITH, Esq. | |

Several friends in the country have kindly consented to allow their names to stand as Corresponding Members of the Committee, a list of whom will shortly be published.

Donations and Subscriptions are respectfully solicited, and may be transmitted to either the Treasurer, Secretary, or any member of the Committee. Post Office orders from the country are requested to be made on the *London* Post Office. Books, Maps, Slates, Paper, and school materials generally, will be highly acceptable presents*.

17.—MISSIONARY LETTER FOR 1842, TO THE CHRISTIAN CONGREGATION ASSEMBLING IN THE SCOTS CHURCH, RIVER TERRACE, ISLINGTON, LONDON—FROM THEIR LATE PASTOR J. MACDONALD.

(Extracted from a Scottish Newspaper.)

CALCUTTA, Feb. 15, 1842.

MY DEAR CHRISTIAN FRIENDS,—The grace of our Lord Jesus Christ be with you all! This is my heart's desire and prayer for you—for those whom formerly I knew in the flesh, and for those whom I can only know in spirit. Let me also have your affection and supplications. Once your pastor, I regard myself as still in part your missionary among the heathen; and I am ever glad to respond to those claims of spiritual relationship, which must long dwell within my heart. May the Holy Ghost, the Comforter, sanctify us all, day by day; and make us all more and more "meet for the inheritance of the Saints in light!"

Last year at this time, and at your request, I wrote you a letter in regard to the state of missionary work in this part of India, within my own little sphere of observation. I wrote the truth in sincerity, as mine own eyes saw, and mine own mind judged;—some have not been well pleased with me, I find, both at home and here; but that is of no consequence: for I have had on the other hand the expressed satisfaction of all my missionary brethren here, except one or two, who are either more sanguine, or more cautious, than I can be.

I now, again, comply with your request, and write you another annual epistle. Have I any thing in last year's epistle to amend or alter?—Nothing. In fact, I might almost write it over again to you this year, with a few slight, very slight additions.—I know of no very important change or event to record. Active monotony is one of the trials of the Bengal missionary;—there is a vast amount of work to be done, and no variety of incident to stimulate the dull flesh. Were it not for that blessed grace of FAITH, "which is the substance of things hoped for, and the evidence of things not seen," ours would often be a heavy and unenviable work. But I feel it to be the best

* We shall be happy to take charge of any Donation for this excellent Institution.
—ED. C. C. O.

and noblest and happiest of all employments; and the humble, unknown, and unnoticed trials of the missionary are to me more lovely and desirable than the splendid temptations of a public and popular life. To be alone with Christ, in the midst of spiritual trial, is one of the tenderest and purest of our earthly enjoyments:—the consciousness of pleasing Him is a happiness, to which there seems no present addition, save to know that HE loves us.

The Bengal Missionary body has been much reduced in numbers of late. A large number of missionaries, from various causes, have gone home during the year; I can count ten who have done so. The greater part of these we hope to see after a year or two:—but, in the mean while, they are withdrawn from the field, and their place is left unsupplied, save by young men, who are not yet able to fill the places of the old. A man does not become a missionary in a year—no, nor perhaps in five years, unless he have a very sound and strong judgment. No man, who has not been here, can well believe, how much one has to unlearn, as well as to learn—how much to put off as well as to put on, before he can become an effective missionary in India. The theories of the committee-room and platform are very different from the realities and exigencies of the missionary-field; and much injury has been done by unripe ministration, and crude theorizing. A man may start at once in his own country, because he has known it from his childhood—and its very character runs in his blood:—but it is otherwise when he goes into a strange land; and it is to be feared that a good deal of the fruitlessness of the beginning of undertakings is to be ascribed to unfitness of agency, more than to “the sovereignty of grace.” I have experienced, and am still experiencing, what I write;—and I have observed the same in others to a painful amount. Societies should expect nothing for three years, but should leave their missionaries to settle down into a knowledge of the country and an understanding of their work. There may be an exception in favour of schools and institutions conducted in English: but, even this is no great exception; for if a man begin here with his *home* manner, and home diction, and home expectations, he will soon find that old India is too strong for the young missionary, even as “old Adam was too strong for young Melancthon.” I have been four years now in India; and yet what have I grown in, but in a sense of ignorance and insufficiency? Yet, this I account as mercy—and especially because it compels me to live on Christ in Heaven; and He does for me what I cannot do for myself. Here I may observe, that I trust there is growing up amongst us, a greater spirit of humility, more of that “poorness of spirit” which Christ has blessed, and to which he has promised “the kingdom of God.” I trust that we are becoming more willing to know how poor we are—how poor in every respect for our work, and especially poor in grace. May the Lord grant unto us more of this most favourite grace, which accepts of not even a garland for itself, but turns every thing into a Crown for Christ! When every society claims its share, when every missionary claims his share, alas! how little is left to the Lord of glory, who hath done the whole!

I have with sorrow to mention that even in this distant land, men

have risen up proud of assumed apostolicity, and exclusive in their own fellowship, denouncing as no ministers, those ministers whom Christ has owned; and seeking to convert to themselves those who have been already converted to God. Their day of power here is not yet come, however; for their influence is small, and largely neutralized;—but, in the meantime, they do mischief by stirring strife amongst the converts of peace. How beautiful those words of Moses, when Joshua would have him silence Eldad and Medad—“Enviest thou for my sake?—would God that all the Lord’s people were prophets, and that the Lord would put his spirit upon them!”

As to our own particular Mission, concerning which you make enquiry,—you see the most of what I can communicate in “the Home and Foreign Missionary Record,” provided you are readers of it. During the past year, two young men in our Christian Institution, one from the lowest college class, and the other from the highest school class, declared themselves Christians, and were baptised. They evinced great seriousness of mind, and resoluteness of purpose, and we have every reason to believe in the sincerity of their profession. Thus, whilst continuing to sow tears of sorrow, it has pleased God to grant us fruits of joy; and we desire to glorify Him who has granted to us to see even two souls yielding themselves to Christ the Saviour. We feel the more thankful for this addition to our number because of a previous circumstance, which it would be dishonest to conceal. Our oldest convert, who was preparing for the ministry, fell into gross sin, for which he was expelled from the Institution, and suspended from ministerial probation. We are not without hope concerning him; and we trust that he may yet fill some sphere of usefulness in our Christian community. Such a fall pained us much; but the severe example made, and the impartial conduct manifested, have done much evident good in our Institution; it has shewn to many, that we consider the sin of the Hindu and of the Christian to be alike evil, and that we respect not the persons of men. This fidelity God has mercifully recompensed, by granting to us two gained, instead of one lost,—and that one lost, we trust, only for a time.

There has been, on the whole, an improved spirit in our Institution, during the past year, I think: although it be far beneath what we desire. Arrangements have been made, so that all the junior classes may be brought several times in the week, for religious instruction, under the several missionaries who conduct the Institution. This was no very easy work to accomplish where there are *nineteen* classes; but the effort was made, and the result is good. The knowledge of the Word of God which some even junior classes display, would delight and surprise you. On this one fact, my mind rests with much satisfaction; whilst still have we to mourn over present unbelief, and over the departure from us of many sunk in sin and impenitence. Ours is a mixed affection;—we rejoice in our work, we glory in our cause, we give thanks over our few, our very few; but we mourn over the many, as they *now* are. So do all faithful ministers at home. So must we here also; for in India there is no romance, all is sober reality. You enquire about my personal share in the mission. Let me first remind

you of my colleagues ; and commend to your spiritual regards and remembrances my brethren Duff, Mackay, Ewart, and Smith, who all of them labour in the same Missionary Institution. We form a corporation of the most harmonious kind : walking together in peace, unity, and kindness. I regret to say that our youngest brother, Smith, has been laid aside from active duty for the last six months, and whilst I write, he is on his way to the Cape of Good Hope for the restoration of his health. My own special work during the past year has been as follows :—

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* * * * * *

Alas ! my friends, who can overtake all the work that is to be done in this, or any other, land of fallen men ! For my own part, I am ashamed to write of my services, and especially with minuteness ; but you have asked me so to do, and you have an affectionate right to expect that I will comply with your request. Allow me here to thank your Ladies' " Association " for the kind supplies of useful articles occasionally forwarded for the use of the native female school, superintended by my wife, and taught under our roof. All the things sent, have been found most useful for helping on the poor children who come to us ; and we shall be glad to receive any aid of this sort, to forward a work of charity and grace. There are forty (at this date) children in attendance—poor, ignorant, and generally, at first, wicked. Some of them are much improved, and many of them a little ; and, we trust, that this little work is not in vain in the Lord.

There were some other subjects which I had thought to touch upon, but must for the present leave. Again, I say that I am ashamed to have said so much about myself ; but, some of you complained last year that I was silent on this subject, so this year I endeavour to satisfy such. But, above all, my dear brethren, remember the claims of the LORD JESUS CHRIST upon you. Oh, that I had power to keep HIM continually before your eyes and my own ! How different persons should we be ! I sit loose to persons and plans more than ever ; that is the *best plan* which is most full of Christ, and that the *best person* who manifests most of Christ. Christ is ALL in Home Missions, Christ must be ALL in Foreign Missions also : Christ was with me in London—Christ is with me in Calcutta. May He be with you in your River Terrace assembly ! May the Lord quicken, sanctify, unite, edify, increase, and uphold you all ! Be not easily separated one from another, but stand by each other while the gospel is amongst you. What a great and glorious struggle for the honour of CHRIST is now going on in Scotland ! The Lord help his Church ! Remember me in your prayers ! The Lord bless you all my dear friends !

Yours in Christian love,

JOHN MACDONALD.

18.—MEETING OF RELIGIOUS SOCIETIES, &c.

Baptist Missionary Society.—The fiftieth Anniversary of this Institution was held at Exeter Hall on the 28th of April. An additional insert was given to the proceedings by its being the Jubilee year. The

hall was densely filled by a most respectable auditory. H. Kelsall, Esq. took the chair. The report stated that the receipts of the year, for the general purposes of the Mission, amounted to 18,221*l.* 10*s.* 6*d.* being an increase above the preceding year of 124*l.* 10*s.* 10*d.*; there had also been received, for various objects, 4505*l.* 11*s.* 8*d.*, making a total of 22,727*l.* 2*s.* 2*d.* On the other hand, the expenditure of the Society had been 24,712*l.*: the excess, added to the balance against the Society at the beginning of the year, left due to the Treasurer 3,943*l.* 10*s.* 3*d.* The total number of persons added to the churches during the past year, as shown by the tables of each district, was 5,654; the total number of members in all the churches being 32,899. There were also 15,510 inquirers, 167 stations, 77 Missionaries, 47 female Missionaries, and 70 Native Preachers. The number of day-schools was 148, school-masters 170, children taught in Day-schools 10,298, and of those taught in the Sabbath-schools about 15,000; the number of volumes of the Scriptures printed was 85,000. The principal speakers were Rev. Messrs. Bowes, Newman, Leslie, Knibb (whose speech occupied more than two hours in delivery), Steane, Fraser, Dr. Campbell and Messrs. Phillips and Robinson.

Church Pastoral Aid Society.—This society held their annual meeting at Exeter Hall on the 10th May; Lord Ashley presiding. It appears that the society's grants are now in aid of 243 incumbents, with a population of 1,813,427 souls, or each, on an average, 7,460 souls, while the average amount of income is only 166*l.* Of these incumbents twenty-eight are without parsonage houses. The number of grants for which they are responsible is 280, being 246 for clergymen, and 34 for lay assistants. The annual charge for the maintenance of the above grants is 21,800*l.*, and its total liabilities 24,300*l.*

Naval and Military Bible Society.—On the 10th May, the sixty-second annual meeting was held at the Hanover-square Rooms, the Marquis of Cholmondeley in the chair. During the past year, 2,408 Bibles had been distributed amongst thirty-eight regiments, and eighty-four were gratuitously bestowed upon the 54th, going out to India; 500 Bibles were given to the depôt of the East India Company, and 400 for the use of the troops at Madras; 2,741 copies were circulated amongst fifty-four of her Majesty's ships. The total number of copies issued by the society amounted to 389,640. The receipts for the past year were 2,809*l.* 15*s.*, and the disbursements 2,818*l.* 11*s.* General Ord, Admiral Hawker, and several other gentlemen addressed the assembly, after which the meeting separated.

African Civilization Society.—A meeting of this society was held on the 21st June, at Exeter Hall. Lord Ashley presided, and several speeches were delivered by Lord John Russell, Archdeacon Wilberforce, Lord Sandon, Earl Fortescue, the Bishop of Gloucester, the Bishop of Norwich, and Mon. L. Instant, a black gentleman, from Hayti. The report stated that it was the determination of the society to persevere in a similar course of operations to those hitherto adopted by the society.

City of London National Schools.—On the 8th June an examination of the children belonging to these schools took place in the Egyptian Hall of the Mansion House, and was attended by a large number of the friends of the charity, the Lord Mayor in the chair. Several of the classes were examined by the Bishop of London and the Rev. Dr. Russell. The whole of the children were, after the examinations had concluded, addressed by the Bishop of London on their Christian and moral duties, and his lordship commended them for the proficiency they had exhibited, and strongly urged the claims of the charity. It appears that there are now about 800 children who are educated in the schools in

White-street, Moor-fields; Shoe-lane, Holborn; and Old Fish-street, Doctors' Commons; and that a fourth school is contemplated in Aldgate on Whitechapel. In the evening the friends of the charity dined together at the London Tavern.

19.—INCOMES OF THE RELIGIOUS AND BENEVOLENT SOCIETIES OF BRITAIN.

We are indebted for the following statement of the annual income of the principal Religious and Benevolent Societies in Britain to the precis of news brought by the last overland mail.

“African Civilization Society, 3,892*l.*; Aged Pilgrim's Friend, 1,600*l.*; Anti-Slavery, 2,840*l.*; Baptist Missionary, 22,727*l.*; Baptist Home Missionary, 5,103*l.*; Baptist Irish, 2,300*l.*; Baptist Colonial Missionary, 507*l.*; Bible Translation (Baptist), 1600*l.* British and Foreign Bible, 95,095*l.*; British and Foreign Sailors, 2,500*l.*; British and Foreign Schools, 7,080*l.*; British and Foreign Temperance, 1,100*l.*; British Reformation, 1,508*l.*; Christian Knowledge, 90,476*l.*; Christian Instruction, 1,428*l.*; Church Missionary, 93,592*l.*; Church of Scotland Missionary, 4,577*l.*; Church Jewish Mission, 5,839*l.*; Church Colonial, 4,160*l.*; Church Education Scheme, 5,684*l.*; Church Pastoral Aid, 18,900*l.*; Colonial Church, 1,900*l.*; Colonial Missionary, 2,200*l.*; District Visiting, 250*l.*; Foreign Aid, 1,993*l.*; Hibernian, 7,050*l.*; Home and Colonial Infant School (1841), 1,905*l.*; Home Missionary, 9,402*l.*; Irish, 4,136*l.*; Irish Evangelical, about 2,000*l.*; Jews, for Propagation of Christianity among the, 24,069*l.*; Jews' Operative Converts Institution, 790*l.*; London City Mission, 5,534*l.*; London Missionary, 80,874*l.*; Lord's-day Observance, 513*l.*; Moravian Missionary, 10,651*l.*; National School, annual subscriptions, about 6,000*l.*; Naval and Military Bible, 2,809*l.*; New British and Foreign Temperance, 2,137*l.*; Newfoundland School, 3,470*l.*; Peace, 768*l.*; Prayer-Book and Homily, 2,406*l.*; Protestant Association, 1,376*l.*; Religious Tract, 56,014*l.*; Sailors' Home, 2,811*l.*; Scottish United Secession Mission Fund, 4,196*l.*; Sunday School Union, 10,241*l.*; Suppression of Intemperance, 908*l.*; Trinitarian Bible, 2,201*l.*; Wesleyan Missionary, 101,618*l.*”

20.—BRITISH AND FOREIGN BIBLE SOCIETY.

We invite the attention of our friends to the following

“*Appeal in behalf of the British and Foreign Bible Society.*”

The British and Foreign Bible Society was formed in the year 1804. Its object is, exclusively, to promote the circulation of the Holy Scriptures, without note or comment, both at home and abroad.

Its constitution admits the co-operation of all persons, who are disposed to concur in its support.

Its operations have been promoted in Europe, Asia, Africa, and America, by more than six thousand kindred Institutions: of these, four thousand have been formed in Great Britain and Ireland.

The Society has promoted the distribution, printing, or translation of the Sacred Volume, in whole or in part, directly or indirectly, in one hundred and thirty-six Languages or Dialects. The number of *Versions* of the Holy Scriptures, in whole or in part, hitherto completed, is one hundred and fifty-eight; of which one hundred and six are Translations never before printed.

The Society has already issued more than thirteen million copies of the Scriptures, or portions of them; besides assisting Foreign Bible Societies very largely in their separate circulation:—so that, from the year 1804 to the present time, above *twenty-two million* copies of the word of God,

or portions of it, have been distributed by Bible Societies alone, in different parts of the world.

Upon these plain facts, it may be respectfully suggested to all Christians to reflect upon the pure and simple object of the Society—the universal dissemination of the Holy Word of God—that Word which is the only record of His dealings with mankind; which reveals to sinners the only way of pardon and eternal life; and “which is able to make them wise unto salvation, through faith that is in Christ Jesus.” Could a greater or better object than this be proposed to the mind of any Christian? Is it not an historical fact, that true religion has flourished or declined, in the same proportion as the Word of God has been adhered to or set aside?

But this distribution, great and blessed as it is, can only be regarded, so far as the supply of the world is concerned, as the commencement of the Society's labours. For how have these twenty-two million copies been disposed of? Above eight millions have been limited to the population of Great Britain and Ireland, comprising only twenty-six millions of inhabitants; of which, however, large portions are still unsupplied. Of the remaining fourteen millions, eleven have been circulated in other parts of Europe; nearly three millions have been distributed in America; but not a single million copies of the Scriptures have, as yet been dispersed among the six hundred millions of Heathens, who still remain to be evangelized. The work therefore, it is evident, is at present only in its commencement.

From these considerations, it is clear that the British and Foreign Bible Society requires large and increasing funds. That portion of them, however, which alone is applicable to these purposes, has been hitherto totally insufficient. When persons read that the receipts of the Society have been eighty or a hundred thousand pounds in a single year, they are ready to conclude that it is in affluent circumstances, and needs no assistance. They seem not to be aware, that the greater part of this receipt is for copies of the Scriptures bought at the cost prices;—whilst the Free Fund of the Society, out of which the expenses of carrying on its work must be paid, and the destitute of all lands supplied, does not amount to half its receipts.

Under these circumstances, a renewed and urgent appeal is now made to Christians of all Denominations. Their contributions are earnestly solicited,—not in behalf of the Society, but of the world, which craves from them the inestimable gift—the Holy Word of God. They may well be asked,—Whether they would see the cause of *Missions* decline, and the cause of *Scriptural Education* languish both at home and abroad?—whether they could endure to see immortal souls refused a morsel of the bread of life, rather than deny themselves in some temporal matter or other, that all may be adequately and permanently supplied? Shall the aggregate fund of Missionary Societies, collected from distinct denominations, amount to nearly £400,000 a year, (and what Christian is there but sincerely rejoices in the extension of their field of usefulness?) while the Bible Society, which gives nourishment to them all, receives from the entire Christian community not even £50,000!

That more liberal support may be given to the noble Institution for which we plead, to meet the continually-increasing demands from all quarters, we would entreat those who have discontinued their subscriptions, to renew them, and make amends for their temporary declension by enlarged exertions. We would call upon the young especially, to come forward in support of an Institution which God has so eminently

owned and blessed. We would beg of all to remember, that the work of the Society is God's work—originated by Him—conducted forward by His providence—and designed for His glory. It has been made a blessing to thousands and hundreds of thousands in different parts of the world; and, if liberally and affectionately supported, is capable of becoming a blessing to the whole earth."

It will afford us much pleasure to forward any donation or subscription to the Secretary of the Calcutta Bible Society, for the purpose of the noble institution on behalf of which this appeal is put forth.

21.—THE OVERLAND MAIL.

From the August mail we gather the following items of intelligence on those subjects on which we are accustomed to report.

A bill has passed the Court of Directors for allowing the Indian Episcopal Bishops to visit England on furlough, after a residence of fifteen years in India, with an allowance equivalent to the highest pension given to the Indian Bishops; the time of furlough not to exceed eighteen months.

A petition was presented by the Earl of Shaftesbury to the House of Lords, signed by 14,500 persons, praying for the abolition of patronage in the Church of Scotland.

The case of the Rajah of Satarra still continues to be agitated, but with little hope of his allotment being other than it is.

The *Colonial Passengers' Bill*, alias the *New Slavery* bill, has passed the House of Commons; this is the bill with a *polite* title by which the *Cooly trade* is to be *legalized*.

The following appointments of Episcopal bishops are announced by the last mail:—Rev. F. R. Nixon, D. D. to Tasmania; Rev. J. Parry, Barbadoes; Rev. D. G. Davies, D. D. Antigua; Rev. N. P. Austin, D. D. Guiana, and Rev. J. Tomlinson, Gibraltar.

The University of St. Andrews has conferred the degree of LL. D. on G. Buist, Esq. editor of the *Bombay Times*.

Rev. C. Dickson, D. D. Bishop of North Ireland, expired on the 12th July.

Dr. Magee, Mr. O'Connell's confessor, has been elevated by the Pope to a popish prelacy, and to the office of Chamberlain of Honor to the Pope.

The General Assembly have appointed the 21st July as a day of humiliation and supplication on account of the sins of the Church and the distress of the country. The dissenters have refused co-operation, on the ground that as they do not belong to the church they are not concerned in its sins.

The question which has so long agitated the Church of Scotland is still in suspense. One or two cases are now before the courts, in which the principles at issue are grounds of trial—they have as yet not been decided.

The General Assembly of the American Presbyterian Church have declared marriage with a wife's sister to be incest.

22.—MOBALS AND RELIGION IN TEXAS.

We have heard so much of the immorality and barbarities of the *Texans* that it is with unfeigned pleasure we record the following items of interest gathered from our files of American papers just received. Surely it is a sign for good, when as a nation, a people are zealous for the consecration of the

Sabbath and the acknowledgment of their sins by a national fast. Texas is a new country and truly this is a good beginning.

The Galveston (Texas) *Advertiser* speaks of the state of morals in Texas as decidedly improving; and such we might believe to be the fact from the general tone of that paper.

"It is a matter of regret not only to us, but to a good many of our fellow-citizens who we have heard express their opinion on the subject, that our steam-boats should select the Sabbath as the days of their departure from our port for New Orleans. There are six other days in the week, thought by many to be more appropriate for the departure of vessels; why then choose the seventh, or first day of the week?"

Our city has acquired some reputation for the attention of its citizens to the observance of the Sabbath, and we should endeavor to act worthy of that reputation. It must be obvious to all, that the arrival and departure of vessels on the Sabbath, greatly interferes with the arrangements of those who desire to attend public worship."

Again, in speaking of the city of Houston, the *Advertiser* says: A neat and commodious Presbyterian church has been erected, which is supplied with preaching every Sabbath.

The Rev. W. Y. Allen is the stated supply of the Presbyterian congregation, and preaches regularly in the church, but its doors are open to ministers of all evangelical denominations. The congregations on the Sabbath are usually large. We are also pleased to learn that the number of grog shops has greatly decreased. The project of sustaining a theatre has been tried and abandoned. The merchants have recently made a united and voluntary effort to put a stop to the arrival and departure of steamboats on the Sabbath, and in short, the state of morals in the city is rapidly improving.

National Fast in Texas.—The annexed proclamation has been issued by the President of the Republic of Texas:

Whereas, it has been a custom among the civilized and Christian nations of the earth to render evidence of a sense of national calamities and of national blessings by the public manifestation of their respect for the religious observance of certain days for fasting and prayer: And whereas, it is a decorous and becoming acknowledgment of that feeling which evinces to our fellow-men, and to nations, that we entertain a profound belief in the existence of an Almighty God, who controls the destinies of the world—whose favor we invoke, and whose wrath we deprecate: And whereas, he Texan people have been objects of the peculiar care and interposition of a Divine Providence; and after the chastisements of His will, He has manifested His abundant kindness, by enabling them to occupy a place among the independent Governments of the earth; Therefore

Be it known, That I, SAM. HOUSTON, president of the Republic of Texas, do, by these presents, recommend to the good people of Texas, to set apart and observe the second day of March, 1842, the anniversary of our National Independence, as a day of devotional exercises, by suspending all temporary avocations, and appropriating the day to religious and Christian worship.

Done at the city of Austin, the 15th day of January, in the year of our Lord, one thousand eight hundred and forty-two and in the sixth year of the Independence of the Republic. SAM. HOUSTON.

32.—REVIVALS OF RELIGION.

The subject of revivals in religion, as they have been termed by this age, or remarkable conversions to God,—times of refreshing from the presence of the Lord—has of late been somewhat in abeyance, not that revivals have not occurred, for we have reasons to know they have—thousands under the

influence of the Spirit of God have been brought to a knowledge of Christ on these solemn and searching occasions. The following extract from a recently received American paper will confirm this view. We quote it thus prominently to excite our fellow Christians to pray the Lord the Spirit, that he would descend and fill our Churches with his blessed influences, and that many may be turned from darkness unto light, from the power of Satan unto God.

"If the number of revivals recorded in the newspapers is not so large as usual, we are not left to the belief or even to the fear, that the Spirit has been wholly withdrawn from the churches. As evidence of the state of feelings in various parts of the land, we gather from the papers the following facts and observations, remarking at the same time that in several of the churches in this city, (New York,) there is encouraging evidence of the presence of the Holy Spirit to awaken and convert.

A correspondent in Boston writes to us that there is a precious revival in progress now in that city; and from the Recorder we learn some of the results thus far. "The Methodists reckon not less than 500 hopeful converts among them. We have not been able to obtain any general estimate of the numbers hopefully converted among the Baptists, but learn that the number is quite large, amounting unquestionably to some hundreds. The interest among the orthodox Congregational churches, is quite general, and in some of them very deep. The Garden-street church, which numbered 56 at its formation, some six or seven months since, now numbers 108—18 having been admitted by letter, and 34 on profession. There are also a number of recent cases of hope, and some 40 inquirers. In Salem-street church, the interest seems to have been deepest, and still continues; and there are some 69 of more cases of hope. In Bowdoin St. church, there are at least 40 cases of hope, and the number of inquirers is increasing. In Park-street and Essex-street churches, there is much.—some interesting cases of hope, and a number of inquirers. There are also some cases of hope, and more or less of interest in the other churches. At Charlestown there is also some interest; and at Chelsea, beside the interest among the Baptists and Methodists, a most interesting work is going on in the small orthodox church and society organized some three or four months since under the pastoral care of the Rev. Mr. Langworthy.

Respecting the state of religion in NEW-HAMPSHIRE, the *Congregational Journal* says: "It is with great satisfaction we are able to assure our readers, a brighter day is dawning upon the churches. The night has been long and dark and dreary; but behold the LIGHT cometh! But we may not give the particulars; THE DAY will reveal them; let it suffice to say, that within a short period intelligence has reached us of signal displays of divine grace and power in opposite and distant parts of the State, of which the pastors of the favored churches will give information in detail as soon as it shall be deemed prudent."

From VERMONT, the *Chronicle* informs us that "the state of religious feeling in Orleans county is more interesting now than for some years past,—and especially in Craftsbury, where ten were added to the church in January, several others have been examined, and it is hoped that many more will be added at the next communion."

The *Presbyterian* of Philadelphia states that "the Presbyterian church in Flemington, New-Jersey, has been enjoying of late, the peculiar manifestation of the divine presence. An unusual attention to religion commenced in November last, and since then thirty-five persons, including some of the most influential people of the town have been admitted to the communion of the church. The work is still in progress, and we trust a still larger harvest will be reaped."

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