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THE
CALCUTTA
CHRISTIAN OBSERVER.

FEBRUARY, 1844.

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

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

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

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

EDITORIAL NOTICES.

“ Simple Thoughts on the Second Advent ” in our next.

The Editors entreat their friends to make an effort to increase the circulation of the *Calcutta Christian Observer*; amidst the claims of so many valuable sectional journals, the Editors of the *C. C. O.* trust the interests of so old and Catholic a friend to the cause of Christianity in India will not be forgotten or unheeded.

THE PROTESTANT FUND.

A Fund has been formed in Calcutta for the purpose of diffusing information on the subjects of Protestantism and Popery; 1, by the reprint of old or modern works on the subject; 2, by obtaining useful publications from Britain; 3, by extending the usefulness of the *Advocate* by enabling its conductors to obtain more information on matters connected with the Papacy, increasing the size of the periodical or by issuing extra numbers as the importance or interest of the subject may demand.

Subscriptions will be received by the Rev. T. Boaz, Union Chapel House, Dharamtala.

The United Monthly Missionary Prayer Meetings will (D. V.) be held on the first Monday in every month at the following places:—

Feb. 5th, at the Union Chapel, Dharamtalá;

March 4th, the Circular Road Chapel;

April 1st, at the Lál Bazar Chapel;

} Service to commence at seven o'clock.

The Monthly Missionary Prayer Meeting connected with the London Missionary Society is held on the evening of the Wednesday immediately preceding the second Sabbath of each month. Time of service half past seven o'clock.

The Church Missionary Prayer Meeting will be held (D. V.) at the Old Church Rooms, on Tuesday evening, the 6th 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 in every month at the Old Church Rooms, at 9 o'clock in the morning.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. V. No. 50.—OLD SERIES, VOL. XIII. No. 141.

FEBRUARY, 1844.

I.—*The Government of India guilty of Spiritual Treason—or, Idolatry and Muhammadanism patronized in the Resumption Laws.*

THE COMMANDMENT OF GOD. “Thou shalt have no other gods before ME:—Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the waters under the earth: thou shalt not bow down to them nor serve them:” &c.

THE CHRISTIAN COMMENTARY. “Wherefore, my dearly beloved, flee from idolatry. The things which the Gentiles sacrifice, they sacrifice to devils and not to God: and I would not that ye should have fellowship with devils. Do we provoke the Lord? Are we stronger than He? Be not unequally yoked together with unbelievers; for, what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God—wherefore come out from among them and touch not the unclean thing!”—(1 Cor. x.; 2 Cor. vi.)

THE ANTI-CHRISTIAN REGULATION. “Whereas considerable endowments have been granted in land, by the preceding Governments of this country, and by individuals, for the support of MOSQUES, HINDU TEMPLES and Colleges, and for other *pious and beneficial* purposes: and whereas there are grounds to suppose that the produce of such lands is in many instances appropriated contrary to the intentions of the donors, &c. and whereas, it is an important duty of every Government to provide that *all such endowments be applied according to the real intent and will of the grantor, &c. &c.*: The general superintendence of all lands granted for the support of Mosques, Hindu temples, Colleges, and for other pious and beneficial purposes, &c. is hereby vested in the Board of Revenue, and Board of Commissioners, &c. It shall be the *duty of the Board of Revenue and Board of the Commissioners* to take care that all endowments made for the maintenance of establishments of the above description be *duly* appropriated to the purpose for which they were destined by the government or individual by whom such endowments were granted.”—[Regulation XIX. of 1810, of Indian Government.]

I.—INTRODUCTION.

TREASON is a charge of heavy and fearful import; and yet, no less a charge must we now bring against the Government

of India, than that of *Spiritual Treason*. Idolatry is a vile and abominable attempt at substitution for the one only GOD, the Sovereign of the universe—Muhammadianism is a base and wicked attempt at substitution for the one only Mediator, the Lord Jesus Christ, whom God has sent: to patronize these knowingly and wilfully, is conduct for which we can find no more accurate term of description, than that which we have just employed, treason, spiritual treason:—and of such treason we impeach the Government of India, inasmuch as they do knowingly and wilfully, not merely connive at, but patronize the Hindu Pantheon, and the Muhammadan Anti-christ.

We are not now called upon to consider the question, how far the worshippers of false gods, or followers of the false prophet, are responsible to God, or guilty in his sight. Yet even on this question we have a direct and decided opinion, drawn from the unerring word of the Sovereign of the whole earth; an opinion which may be safely expressed, as well as safely believed in His own very words,—and which we leave to be viewed in their own native strength:—Thus,

1. As to their RELIGION, it is written:—"The wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in (or to) them; for GOD hath shewed it unto them. For the invisible things of HIM from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that when they knew GOD, they glorified Him not as GOD, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened:—Professing themselves to be wise, they became fools; and changed the glory of the incorruptible GOD unto an image like unto corruptible man, and to birds and four-footed beasts and creeping things—who changed the truth of God into a lie, and worshipped and served the creature more (rather) than the Creator, who is blessed forever: Amen."

2. As to their *morality* it is written:—"Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind (or, void of judgment), to do those things which are not convenient—being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity—whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful:—who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them!" (Rom. i.)

We believe that all who are capable of giving account one to another, are accountable also to God; yea, still more responsible to Him than they possibly can be to man:—and on the same grounds we believe, that they are accountable for their religious conduct, to the utmost extent of their natural faculties, and external opportunities, in the sight and judgment of God. Beyond this also, whatever other inferences may be

fairly derivable from these premises, we are prepared to hold and defend :—supported as we are, nay secured, both in our premises and conclusions, by the word of God which declares of the heathen, that they are “without excuse,” before the Judge of all. But, suppose that they are so fearfully degraded by Heathenism as to cease to be accountable for their religious conduct towards God, (which is just to say, that the effects of evil may ultimately remove the very guilt of evil, a monstrous contradiction!) what name shall we give to the conduct of those who do willingly confirm, endow, and reward them in their ruinous and God-dishonouring systems? Or, suppose on the other hand, that they are admitted to be accountable for their belief in the abominations of Hinduism, or in the foul impostures of Muhammad—then what name shall we bestow upon the conduct of those who do deliberately patronize an empire of many millions of men in the substitution of Krishna or Káli for God, or in the supplantation of the blessed Jesus by the vile impostor Muhammad? He that harbours a thief, must accompany him to prison :—he that holds the victim of murder, is judicially stained by his blood :—he that feeds and pays the traitor, is partner of his crime, and sharer of the axe and block :—such is even human justice—a spark of that which is divine; of that divine justice which saith, “Be not partaker of other men’s sins”—and “The companion of fools shall perish!”

It avails nothing as a defence, at this point, to appeal to *motives*, and say—“This patronage of false religion is exercised, not from bad, but from good motives—it is done for *good*.” For good, to whom? To the people, or to the Government?—To the latter. And what is the good sought for?—Popularity—And why popularity?—For the sake of power. And why power?—To obtain revenue. And what is the ultimate end of revenue?—Gain. Who is silly enough, is hypocritical enough, to deny, that India was ruled and is ruled, ultimately, for gain? The good to be attained is one of self :—it is purely selfish; and to this is sacrificed the acknowledgment of the supremacy of God, of the revelation of salvation by the Lord Jesus Christ. We say sacrificed, not by neutrality, but by hostility—direct hostility; Muhammadanism is patronised to secure the Muhammadan, and Hinduism to secure the Hindu; but both Muhammadans and Hindus, are the enemies alike of the Christian’s God and Saviour; and what is the patronage of the one, is treason against the other. To patronize evil for the sake of gain, may not be quite so bad as to patronize it for pleasure, in the judgment of many; but even such a theory can only modify, it cannot remove, the charge of guilt :—for after all, what is the love of gain, but the pleasure of possession in its germ? Yet alas!

even this little measure of modification may be more than counterbalanced, by the fact that the Patron of sin is far superior in moral, religious and intellectual advantages, to those who are but patronized in their sin: "To whom much is given, of the same much shall be required;"—and surely he who with the Bible in his hand, patronizes the idolatry of the Hindu, and the anti-christianism of Muhammad, for the sake of power or of gain, is a guiltier man than that degraded victim of delusion who surrenders his powers or expends his gains, however sinfully, in the temple of images, or in the mosque of the Arabian impostor!

Some there are who would have this painful subject of political sin, to be more tenderly dealt with;—instead of treating of such conduct as SPIRITUAL TREASON against God, they treat it only as religious inconsistency, as injurious to the people, as oppressive to the consciences of Government servants, or even, it may be, as politically most inexpedient in the end; and thus would they leave it with the judgment and feelings of the parties concerned. Now, we cannot thus speak softly, because we cannot thus make ourselves feel tenderly—we do not even wish to do so:—we cannot speak of murder as "a serious fault"—we cannot speak of theft as an "injurious weakness," or of forgery, as an "unfortunate habit;"—we say they are crimes, wicked and detestable crimes, in the secular catalogue of evil:—so also in the spiritual department, we must call the patronage of a false god against the true God, and of a false prophet set up against God's anointed Son Christ Jesus, SPIRITUAL TREASON; and challenge to the proof them who deny it. Besides, when we say to such men, "You are religiously inconsistent"—they say, "Of that *we* are best judges—it is our own concern:"—or, "You do what is injurious to the people"—they reply, "Of that the people can judge for themselves—they prefer what you term injury, to what you consider as benefit:"—or, if we further say, "By such patronage you oppress the consciences of many of your servants"—their answer is, "Then, let them depart and go where they may be free." No doubt, to all these specious replies, most effectual answers might again be given, and even a victory gained by proposing the LAW OF GOD for consideration: but then this would only bring on the very issue for which we have been contending, a spiritual trial at the Bar of God's present revealed judgment in the Bible, on the duty of man to His Creator and his fellow-creatures; and *there*, we know, that God's curse is pronounced on idolatry and false religion:—and by consequence on all that cherishes and promotes them. They who share the sin, must also share the ban. Hear this law—what saith it? GOD SPAKE, SAYING,

I. THOU SHALT HAVE NO OTHER GODS BEFORE ME:

II. THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR ANY LIKENESS OF ANY THING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH; THOU SHALT NOT BOW DOWN TO THEM NOR SERVE THEM: *For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me—and shewing mercy unto thousands of them that love me and keep my commandments.*

Than such commandments nothing can be more explicit; nor can any thing in morals or in reason be more evident than this, that if the violation of these be sin, so also is the abetting of that violation, a sin of the same order; and that, should the principal in the transgression not know that his act is treason, if the abettor do know it to be such—then the abettor's sin is so much the greater, because he serves himself by another's ignorance, and advances himself by his neighbour's weakness.

We are here met with the prejudiced and uncandid remark, “This is an old and worn-out subject:—we are wearied of it: there is nothing new to say regarding it—are there any fresh charges to bring?” If the subject be indeed thus old and trite, so much the worse for those who have given occasion for such perpetuity of discussion, and so much the better for those who have never ceased to expose and contend against so sad an evil as the Christian patronage of heathen idolatry and Muhamadan anti-christianism:—and we are happy to think that the so-characterised discussion has not been in vain;—nay more, we feel encouraged by the past success of a few in this important service, to add another little attempt to this stock of Christian operation. And perhaps too we may be able to bring up a little comparatively “fresh” matter, in this renewed discussion—matter at least which has not as yet been brought prominently forward. For we are not about to adduce charges from bygone things or disputed allegations:—we are not now returning to pilgrim-taxes, honorary salutes, anniversary ceremonies, idolatrous oaths, the revenues of Juggernáth—some of them still existent and others defunct:—but we now call the attention of our readers to an existent, active, arbitrary, well-defined, closely-regulated, widely-practised and gratuitous system of idolatrous and anti-christian patronage, embodied in THE RESUMPTION LAWS AND REGULATIONS OF THE GOVERNMENT OF INDIA.

The subject of RESUMPTION in its financial, judicial or political relationships, belongs not to us here; nor shall we in these pages intermeddle with these its civil or secular merits. It

involves of necessity in it many elements both of interest and of prejudice, as well as of claim and judgment, which nowise belong to us as Christians, however they may affect us as subjects of authority, or challenge our investigations as thinking men;—these therefore we leave untouched. But if RESUMPTION has stepped out of its secular place, and ventured on religious ground;—if leaving the cabinet or the treasury, she has occupied the idol temple, and endowed the infidel mosque—if she has meddled with the decalogue of our GOD, and supported the enemies of our blessed SAVIOUR—then does she become the lawful captive of him who can seize her, the justly condemned victim of the Bible’s divine tribunal. On such grounds, do we deal with this subject:—we have done our best to procure accurate information regarding it;—our facts and documents we have received from the best authorities we could reach:—our judgments and opinions are our own, for which of course we are responsible, and in which, if need be, we are prepared to stand to our defence. For the result, we have no fear, and can harbour no doubt—because we know that our cause is right.

II.—THE CHARGE.

RESUMPTION, in its present connexion, denotes the *resuming*, on certain judicial grounds, or through certain judicial procedure, of lands which had for a length of time been free from revenue-assessment; that so they may again become subject to their share of that necessary public burden. The immediate object of the process is to enquire into the validity of the title on which such exemption has rested;—and the ultimate object is, to restore to their full share of financial obligation, all lands for which a sufficient title of exemption cannot be maintained. The political revenues of India, under its successive and varied sovereigns, from time immemorial, have been derived from a direct tax upon land, or (what some would term) a modified rent for the land itself, as supposed to belong to the sovereign-possessors for the time. Into the origin of this peculiarity of political finance, we need not here enter;—the fact is sufficient at present for the illustration of our part of the subject. *Exemption* from such a burden, as it was the sovereign’s prerogative to confer, so was it a landholding subject’s desire to obtain:—and we find that such exemption was, very freely, extensively and arbitrarily bestowed, whether as a reward of services rendered, a bribe for attachment sought, a mere mark of selected favouritism, or, as in many cases, a pledge of intense and crouching superstition. Large tracts of land, and corresponding portions of revenue,

were thus alienated from the service of the state; new claims and titles of tenure were thus multiplied—subdivisions of property into parts and driblets followed—and in the course of time the country became chequered with an endless multiplicity of privileged proprietors and of rent-free lands.

The necessary effect of such a system, in the course of time, has been, to present to an unprincipled people the strong temptation of forming false claims, or pretending to tenures of lands thus freed from revenue rent; trusting to the lapse of time, political confusion, and to the unfailing abundance of false witnesses ever to be obtained for the meanest bribes in this land of deceit, for ultimate success to themselves or their descendants. Through a process of this sort, long carried on, an immense amount of false claims was established—so that iniquitous possession became a law of prescription. The necessities of the state, together with a love of revenue, and perhaps not unaccompanied in some political agents, by a sense of justice, led to enquiry; the enquiry proved that judicial investigation was needed;—judicial investigation shewed that a very large resumption of lands, however hard or severe a measure, would yet be legally just and financially useful:—the resumption process was begun. It was put under the guidance of *Regulations*; and these regulations, drawn up from time to time during many years, some for special cases, others on general grounds, form an official, authoritative and very clear revelation of the mind of the Indian Government on the subject now before us, the financial encouragement of idolatry and false religion. To these “*Regulations*” our appeal shall be ultimately and fully made.

The cession of the Indian states successively to British rule (we pass no opinion on the merits of such cession), presented a favourable juncture for enquiring into all those subordinate tenures of property, the sources of land revenue, of which the aggregate of the territories consisted;—and as the Government usually undertook or was supposed to undertake all those internal burdens, of a legal or equitable kind, which it found already existing, it claimed a right of enquiry into the tenures of all those properties which demanded exemption from the general obligations of contributing to the income of the state. The juncture was embraced—and the process brought to light what was expected, that many lands which had been treated as rent-free, were in point of law still rent-bound; they were subjected to proof, and found wanting in the evidence of their privileged claims. Some claimants might present false charters—others rest on traditional prescription, backed by false evidence—some might trace their possessions to the donatiou

of inferior officers of a former dynasty, who had not the right to alienate or bestow—and others might be able to shew nothing but simple and unquestioned possession of the soil:—but whatever the plea, if insufficient, the property was *resumed* into its original financial obligations; whilst in most cases the occupants were pensioned off, as some reparation for a severe but (it may be) necessary loss. The principle assumed was, that all lands enjoying the privileges and benefits of good government, but at the same time claiming exemption from those burdens or contributions which are the sinews of the state, are bound to make good so peculiar a claim;—such a right must have been acquired—and if acquired, when and how? If it can be proved, then the land is exempted; if not, then it is resumed: and, we believe, that very great facilities, in the matter of proof, were granted to all the parties concerned in so invidious and difficult a process as this resumption-process must have been.

Upon the *principle* or mode of thus resuming lands, and rendering them subject to financial burden, we must be understood as passing no opinion: we now simply endeavour to state and explain the case for the benefit of some of our readers;—and if further, in this imperfect statement of a matter with which we are not officially familiar, although we be not in theory ignorant, we should make any slight mistake or minor omission, the candid reader will not consider that as affecting the independent object we have in view, and to which we are now naturally and in order introduced.

IDDOL TEMPLES, MUHAMMADAN MOSQUES and those Colleges which are the advanced nurseries of both, have of course also had their free-tenure-lands to which they laid claim, on the same grounds which other holders of soil, in similar circumstances, adduced: and the general law for enquiry into the merits of those is the same, to a certain extent, or up to a certain point, with that observed in all other cases of resumption-process. If the charter or other deed of tenure presented, be found legally adequate, the lands are suffered to remain under their former superstitious occupation:—or if, in the absence of documentary evidence, that which is traditional and oral be judicially sustained, the full benefit of continued possession and financial exemption is granted: and should there be any complaint on the merits of the case as involved in the legal enquiry, there is an appeal open on those merits, for a final decision, a decision which may reverse a former and subordinate one. Thus the most ample scope for strict justice is granted; and there is no room left even for the minutest insinuation, or for the remotest suggestion, that British law mani-

feats any *partiality* AGAINST heathen idolatry or Muhammdan anti-christianism. No, there can be no complaint on *that* side;—but there is sad ground for complaining of its evident *partiality* FOR those false religions: as will now appear.

Suppose the usual process gone through—and that after every facility has been granted to the occupants of the *temple-*lands or *mosque-*lands, for proving their title both on primary evidence or on further appeal, and that all has failed—so that a just case has been made out for removing those lands from their idolatrous or anti-christian occupancy—an issue in which it might be supposed that Christian men as governors would rejoice—what then follows? Is such a decision, as in the case of *other* properties similarly affected, put in force? Are those lands, which have thus been legally freed from false gods, and from the false prophet, *resumed*, as other lands are (with however much hardship) resumed? By no means. A SPECIAL PRIVILEGE is conferred on *these* occupants, not enjoyed by other occupants:—The Government of India has reserved for itself a gracious prerogative, which it may exercise on behalf of all *temple-*lands, all *mosque-*lands, all *college-*lands, against which unfavourable adjudications have been given—and it requires of its judicial or financial agents to refer all such unfavourably adjudicated cases, for the consideration and indulgence of such supreme prerogative. There is indeed no reversal of the decision, no interference with its judicial merits;—it is assumed to be an equitable and necessary decision;—but there is a *special* favour subsequently bestowed, or it *may* be bestowed (and in either case the *animus* of partiality is the same), in accordance with peculiar and express provisions made for that very purpose, in the Government regulations. Nay, the partiality goes even further: for, lands of a certain extent, that is the *smaller* lands, connected with temples and mosques, are not even to be inquired into;—they may not even to be subjected to a process or form of trial—they are privileged *in limine*, and must not even be disturbed by a question about their tenures: they might become the revenue-property of Government; and small as they are in extent, yet many in number, they might be worth something as property, and worth much more as reclamations from evil uses:—but the Government makes a gift of its resumption-chances, and by a deed of financial sacrifice secures all such lands in their idolatrous and Muhammdan tenures. In these two forms (not to speak of some others which will afterwards appear), the British Government in India makes a *direct and gratuitous grant* of its own interests in property, or of the property itself (when at its free disposal) to the temples of idolatry and the mosques of Muhammad! Is not this PATRONAGE? pa-

tronage, not from necessity, but from deliberate choice—patronage embodied in legislation, and emanating from high and absolute state-prerogative? This is that patronage, against which we bring the charge of SPIRITUAL TREASON:—we have asserted its existence; we have described its elements; the charge is heavy—What is its PROOF? We shall give it in detail, documentary detail—and let the reader mark it well.

III. THE PROOF.

The following are extracts from the published enactments or “REGULATIONS” of the Indian Government, accessible to all, and which will not be gainsayed. We shall first quote, and then analyze our quotations—thus fairly bringing to view what they severally contain. There are other documents which are of the *secret* class, not now lawful to publish, but which are in some respects of a still more unfavourable character than those which we adduce: to these we have no access.

(1.)

Regulation XXXI. of 1803—Section II.

“*Seventh*—Provided however that nothing herein contained shall authorize the subjecting to the payment of revenue any quantity of land, not exceeding ten begahs, held exempt from the payment of revenue under a grant made prior to the first day of January, 1801, and *bonâ fide appropriated as an endowment for temples or for other religious or charitable purposes*. Moreover if any land so held and appropriated, exceeding ten begahs shall become liable to assessment under the rules contained in this Regulation, and the Judge of the Court before which the suit for the assessment of such land may be depending, or the Collector of the district, if no judicial suit respecting it be depending, shall be of opinion that the immediate assessment of such land would be productive of distress, he shall report the same with the circumstances of the case, for the consideration of the Governor General in Council.”

(*Analysis of this Regulation.*)

1. Certain rent-free grants of land had been made, under certain circumstances, previously to January, 1801;—and such lands, generally, are declared to be subject to a certain process of resumption, in virtue of which they may become full Government property.

2. But all *temple, mosque and college-lands*, being for RELIGIOUS AND CHARITABLE PURPOSES, shall be held (*ipso facto*) exempted from all process of assessment, provided they be less than ten biggahs in extent;—so that nothing in any other part of this Act, shall be considered as affecting any such property.

3. To make this still more stringent, it is specified that such land, in order to be exempted, must have had its produce “*bonâ fide*” appropriated to TEMPLE WORSHIP OR MUHAM-

MADAN SERVICE—that is *really* to idolatry as understood by Hindus, or Muhammadanism, as practised by Musalmáns:—for if the endowment be not so appropriated, it may be resumed or recovered to Government uses.

4. If such land should exceed ten biggahs in extent, and by a resumption-process become liable to revenue-obligations, and if any apparent distress should be occasioned by such a result, as of course there would be in proportion to the popularity of the shrine—then, *are such lands not to be resumed*; but a SPECIAL REPORT regarding them is to be forwarded to the GOVERNOR IN COUNCIL; for the favourable consideration of the highest authority in the Indian Empire.

5. Thus we find that TEMPLE-LANDS, yielding idolatrous endowments, according to this Act, if under a certain amount, are to remain *untouched*, whilst other lands may be resumed—and if they exceed that amount, are to be reserved as a high and special grant to be conferred, if deemed expedient, as a direct Government favour—to “BONA’ FIDE” *idolatry and Muhammadanism*.

(II.)

Circular Orders of the Sudder Board of Revenue, North Western Provinces, dated Allahabad, 30th November, 1841. Published in the Agra Government Gazette of January 4th, 1842.

The Sudder Board of Revenue North Western Provinces, having received instructions from Government, dated 18th ultimo, on the subject of *Maafi* Tenures, I am desired to communicate the following extracts, with the Board’s observations on them, for your guidance.

[Para. 4th and 5th, of Government Order:—4th, Nos. I. III. IV. and VI. of the Bengal Rules are sent for the same purpose—*They are to be strictly acted upon in favour of incumbents.*]

BENGAL RULES.

(RULE I.) Officers charged with prosecuting claims against Lakheraj Tenures shall not prefer or maintain any suit for lands, not exceeding ten Biggahs which have been held exempt from the payment of revenue or rent without interruption since the 1st December, 1790: provided that in the districts of Chittagong, Sylhet and Cuttack, *this indulgence shall not extend to such lands, except where the produce is, BONA’ FIDE*, appropriated as an endowment for TEMPLES, or for other religious or charitable purposes: and that in Cuttack, the proof of rent-free possession without interruption *shall not be required in the cases so excepted*, beyond the 24th of October, 1803, the date fixed by Cap. VII. Section XVIII. Regulation XII. 1803.

(Analysis.)

1. Certain lands, in Bengal, that are *lakheraj*, not exceeding ten biggahs in extent; and which have been exempted continuously from a certain date, shall not be subject to a resumption suit:—with the exception of the districts in Chittagong, Sylhet and Cuttack—from which in general this privilege is withheld, for certain reasons.

2. But there is an exception even in these excepted districts, on behalf of all lands, of which the produce is, *bonâ fide* appropriated as an endowment for *TEMPLES or other religious and charitable purposes*;—*these shall be subject to no suit.*

3. These regulations of the Bengal Government are required to be strictly acted upon in favour of *all incumbents of similar tenures* in the North-western Provinces—so that every indulgence may be extended to all lands of which the produce is *bonâ fide* appropriated to the support of native idolatry and superstition.

(III.)

Bengal Rules (IV.) *Under same head as the former.*

“If it shall appear in the course of the investigation of any case, that the produce of lands, the revenue of which is claimed for Government (whether the same has been held since 1790, without interruption or not, and whether exceeding ten biggahs in extent, or less) *has been applied consecutively to RELIGIOUS OR CHARITABLE PURPOSES*, or to objects of general utility; it shall be the duty of the officer prosecuting on the part of Government the claim to revenue, to report the fact through the prescribed channels for the consideration and orders of the Government.

(Analysis.)

Here is but a repetition of the same principle. It is supposed that certain lands are subject to the claims of resumption—that the produce of some of these lands has been applied *bonâ fide* to certain “religious and charitable,” that is idolatrous and superstitious, uses, consecutively without interruption—and it is required that the prosecuting officer shall not in *such* particular case follow up the claim already proved, but shall remit the whole case for the consideration of Government—with the ultimate view, of an indulgent continuance or restitution of the property, for its former uses; so that, if the temple be popular, or the resumption should be followed by “distress” or an unpopular feeling, a political favor may be granted, and a political benefit attained, by not claiming the lands which are due, or the revenues which they produce. The Government in this is its own agent.

(IV.)

Printed Circular Order by the Sudder Board of Revenue, N. W. Provinces—dated Allahabad, May 4th, 1841.

(Pamphlet No. IV. Para. 118, page 444.)

“On the demise of a Pensionary acting in the character of Superintendent of a *SHRINE*, or *Mujjawul* or *Khadim*, and drawing an allowance in trust for its appropriation to objects connected with his ministerial office, the pension is to be considered open to revision, and an application will accordingly be made for the continuance or resumption of the allowance by the

Local authorities, *as the popular character of the endowment and THE MERITS OF ITS MINISTERS may or may not justify the continued alienations of the public revenue to its support.* The board direct, that the same principle be applied to all allowances of this kind granted by the late Board of Commissioners, or the Board of Revenue, under Regulation XXIV. of 1803, and Regulation XXII. of 1806. On the death of each incumbent of an establishment enjoying *such an endowment*, it seems desirable that the question of continuance or resumption of *such assignments of public funds should be considered with reference to the claims of the public for the MOST BENEFICIAL EMPLOYMENT OF THE RESOURCES OF THE STATE*;—and the Board have been desired to carry the *spirit* of this view into effect, as references from time to time may be made by the local authorities, on questions growing out of the perpetuity of character supposed to be attached to conditional grants of this nature.”

(Analysis.)

1. The *Superintendents* of certain “*shrines*,” now draw from public money (being under Government control) certain allowances or pensions, in trust for that purpose.

2. When any such incumbent of a shrine dies, then his pension or allowance shall be considered as open to revision, and it may be also to resumption, under certain circumstances, which are in regulation prescribed.

3. The *elements* of the case on which the continuance or discontinuance of the salary must depend shall be, the particular *character* of the shrine and the special *merits* of its ministers:—*if the former be popular, and the latter effective*, and therefore both be meritorious, then shall the shrine allowance be continued and the shrine superintendents paid as before:—but if otherwise, then shall all be withdrawn—and resumed. A *POPULAR* shrine shall receive, an unpopular one shall not.

4. The principle upon which this singular enactment is based, and on which special regard to it is urged upon the officers of Government is, the desirableness that the assignment of public funds should be conducted, with reference to the claims of the public, for *THE MOST BENEFICIAL EMPLOYMENT OF THE RESOURCES OF THE STATE*. This is an intelligible principle;—and simply declares, that the *support of a Muhammadan shrine* may, in India, be considered as a *most beneficial employment* of Government funds.

5. By the spirit and effect of this enactment, the *perpetuation* of superstitious shrines, is secured by the Government of India—and the accomplishing of this (ultimate) object, is committed, with serious legislative solemnity, to all the subordinate agencies, in their varied forms, and scattered stations, over this vast empire. We do not say what the Government *intends*—but we now publish what it orders to be done, and what its ministers are paid to execute—and what therefore it is responsible for maintaining.

(v.)

REGULATION XIX. 1810.

A Regulation for the due appropriation of the rents and produce of lands granted for the support of *Mosques, Hindu temples, Colleges* and other purposes, &c. &c.

PREAMBLE. Whereas considerable endowments have been granted in land by the preceding Governments of this country, and by individuals, for the support of *Mosques, Hindu Temples, Colleges, and for other pious and beneficial purposes*, and whereas there are grounds to suppose that the produce of such lands is in many instances appropriated *contrary to the intentions of the donors* to the personal use of the individuals in the immediate charge and possession of such endowments; and whereas it is *an important duty of every Government to provide that all such endowments be applied according to the real intent and will of the grantor, &c. &c.*

II. The general *superintendence* of all such lands granted for the support of *Mosques, Hindu temples, Colleges, and for other pious and beneficial purposes*, and of all, &c.—is hereby vested in the Board of Revenue and Board of Commissioners in the several districts subject to the control of those Boards respectively.

III. It shall be the duty of the Board of Revenue and Board of Commissioners to *take care that all endowments made for the maintenance of establishments of the above description be duly appropriated* for the purpose for which they were destined by the Government or individuals by whom such endowments were granted.

V. Under the foregoing rules it will of course *be incumbent on the Board of Revenue and Board of Commissioners to prevent any lands which have been granted for the support of ESTABLISHMENTS OF THE ABOVE DESCRIPTION* from being converted to the private use of individuals or *appropriated in any other mode contrary to the intent and will of the donor.*

(Analysis.)

1. The fact is here adverted to, that, in times past, endowments have been given, in favour of HINDU TEMPLES, MUHAMMADAN MOSQUES, and COLLEGES, connected with both these forms of native worship,—as might be expected under Hindu and Muhammadan ascendancy.

2. The OBJECT for which these endowments are given, is declared legislatively and politically to be “*pious, beneficial and charitable*”—and therefore to be peculiarly under the care and patronage of a wise and good Government.

3. The *object of the original donors* (which was of course the support of *Hindu Polytheism* and *Muhammadanism* and the preserving of an indigenous priesthood) is most closely to be carried out as to the *bonâ fide* appropriation of their particular endowments—and no misappropriations are to be tolerated.

4. That it is the “*important duty*” of the Indian as of every Government *to see that all such endowments be applied according to the real intent and will of the grantor*—and that it is the special and immediate duty of all subordinate agents and

courts, as of the Board of Revenue and the Boards of Commissioners, to take special care *that all such endowments be duly appropriated for the purpose for which they were destined*, that is, to the maintenance of temples, mosques, and colleges in India. In all this there is no room for the least mistake. The principles are clear, the instructions plain and palpable.

IV. THE SUMMING UP.

Such is an outline of the testimony which we bring against the Government of India, with such analysis as seems more than sufficient to bring out the real substance of the charge already adduced against its anti-christian laws and regulations. We need not amplify or explain, where all is so plain and obvious; but it may be well to sum up all the points involved in the evidence which has been now read;—that all may be distinctly before the mind as one result. Alas! how sad is the statement now to be made.

I. The Government of India has undertaken charge of temples, mosques, and colleges (of false religion), belonging to the people of this country, and has burdened itself with the financial regulation of these: and has done this, not on the ground of a protective toleration even, but with a specific regard to the special ends for which such property was originally destined, to wit, for the support of Hindu and Muhammadan worship and education; or in other words, it has made itself trustee for the civil support, in a vast multitude of cases, of idolatry and anti-christ. Nay, as we shall see, it goes beyond its self-entailed trust, and gives to these false religions property which they had wrongfully used and which never belonged to them.

II. The Government of India in carrying out this voluntary charge, has given to these sinful and anti-christian objects, ruinous also and injurious as they are known to be, the same rank and status in legislative language and financial description with Christianity itself—nay, a higher place than it has yet assigned to true religion: it designates the idolatrous and unchristian objects for which certain endowments are left as being “pious,” and “beneficial,”—besides which there are no words left by which to distinguish the institutions of Christianity itself—and so it declares idols and anti-christ to be the very opposite of what Almighty God declares them in His word to be. Can there be any excuse for such use of language as this?

III. The Government of India has taken further and more substantial measures in order to execute its arbitrary trust, than the mere use of nomenclature: it has instituted regula-

tions having for their immediate effect that those "pious," "beneficial," and "charitable" objects of patronage shall be executed, under the penalty of privation of privileges where there is a default of *bonâ fide* compliance:—thus creating, not an official, but officious, righteousness on behalf of evident and unmixed evil—a political righteousness, as uncalled for by man, as it is dishonouring to God—an imaginary righteousness having no foundation but in a gratuitous theory of political fancies and selfish interests blended in one. This is not even toleration—it is an intolerant toleration—for it is not even permitting the people to change and do as they will with their own worldly religions.

IV. The Government of India has decreed, that the continuance of endowment to a particular shrine (in certain cases) shall be according to its "popularity;" that is, (to speak as Christians) according to the measure of spiritual delusion and of unchristian abomination, according to the number of idolatrous transgressors and superstitious worshippers connected with that particular house of sin:—if these be great, then let the shrine be patronized, let its endowment continue:—if they be small, let the scene of them be instantly extinguished. Surely here is a penalty on the fall, but a premium on the rise, of idolatry and anti-christ!—Such may not be the intention, but such is and must be the *effect*:—false religion, being "popular," shall be paid;—being unpopular, shall be fined:—this is the Indian "sliding-scale," as applied to heathen shrines.

V. The Government of India has made large pecuniary *sacrifices* for the direct support of Hinduism and Muhammadanism, that is of idolatry and anti-christ; not only by gratuitous salaries to their shrines and schools, for which there was no just claim, but by granting revenue-exemption to many lands connected with such institutes of superstition, which could not otherwise have been exempted; waiving even its own clear rights, and ceding its own clear revenue, in favour of those temples, mosques and colleges, which it might have dealt with, as with others, and might have left to their own just, or inherent resources—granting them their bare civil rights, in so far as humanity's rights could be pleaded—but conferring no favours, and making no sacrifices. Pecuniary sacrifices are just as really sacrifices as hecatombs of blazing cattle: the Government of India which truly renders the one, does as virtually render the other;—its sacrifices are to idols and anti-christ. No doubt, they ultimately bring, or are supposed to bring, still greater political gain;—but this is only to say, that men sacrifice hypocritically and not sincerely;—and whether of these is worse?

VI. The Government of India acts thus (in almost all cases) *gratuitously*—that is, there is no one who could justly claim from them, that which they so largely bestow. Lands which might, by their own laws, be claimed, are by their own laws not claimed, because they are for “pious and beneficial” purposes:—or, lands which have been claimed, and after legal process, might have been resumed, are not to be resumed, for the same reasons—and all on the ground of favour—free, unmerited, unclaimed favour:—these lands are in fact a free gift to the worship of idols and the apostleship of Muhammad, to support the one and maintain the other. Special laws too have been passed, modelled and remodelled, embodying and securing this special and arbitrary favour; so that there may be no doubt, nor mistake, nor forgetfulness, that there does exist such a boon, and that to confer it in abundance, is not merely the law, but also the very *animus* of the donors.

VII. The Government of India has made the execution of these plans and regulations a matter of *special charge* to its servants and agents; so that in official honour they are bound, according to their particular posts, to see all these orders faithfully performed. True, indeed, many of those gentlemen who have the charge of such trusts as these, have disliked them, or have been disgusted at them, or in some few cases may have declined, or in some other cases neglected them altogether:—but this affects not our case as stated, that the *official* instructions of Government to its servants are of a certain kind—and that those servants are officially bound by the instructions which they have consented to receive. We are dealing with a system, and not with individual men; and we maintain that the Government of this land has made it a part of the stringent duty of its civil officers, to see to it, that idolatrous and anti-christian endowments be “*bonâ fide*” appropriated to idolatrous and anti-christian purposes—and that resumable lands, of the same character, be not resumed, but continued for the promotion of the same evil ends. This *may* be exacted as a part of the CIVIL SERVICE of India—and has it not been performed?

VIII. The Government of India avows all this, as a matter of POLITICAL PRINCIPLE: there is nothing of it all which it disavows or conceals; nay, it declares the principle on which it proceeds to be one essential to good and wise government. Here then we have to do, not with a mere local custom, nor an interim instruction, nor an accidental abuse, nor a superficial conventional practice;—but with a corporate trust, legislative enactments, political responsibility, State-principle; of which the sum and substance is this, that in India HEATHENISM and MUHAMMADANISM shall be specially favoured and financially

patronized, as the religions of the country; that lands and revenue shall be sacrificed for their use; that their endowments, shall be watched over, as endowments for purposes that are pious and beneficial;—that thus the original sins of the conquered country, shall become the adopted sins of the conquering state:—that, in financial regulations the impostor Muhammad shall rank with the blessed JESUS—and in political adjustments the idolatrous Pantheon of India shall receive a place with the holy and only GOD of the universe!

V. THE CONCLUSION.

“Let us hear the conclusion of the whole matter. Fear God and keep His commandments; for this is the whole duty of man: For God will bring every work into judgment, with every secret, whether it be good, or whether it be evil.”

Our case, for the present, is done;—and we thank God for having afforded us another opportunity of writing truth, and by exposing evil seeking to do good. We have endeavoured to speak plainly, and yet respectfully; and if we have stated any thing inaccurately, we have done so unconsciously, and are willing to be corrected. If we have acted unjustly towards any, it has been without intention, and after every effort to be sincerely just. If we seem to have betrayed prejudice of mind, we may truly reply, that such prejudice must have overcome bonds of friendship and esteem towards not a few of those who are virtually involved, either by feeling or office, in the charges that have been made. That our effort is vulnerable in its execution, or mode of approach against a tremendous evil, we are fully aware—but that its principle of action, even the revealed will of God, is perfectly indestructible, we are as certainly assured; so that, should we fall, this one word of God would remain in all its strength and sharpness, against hell and earth, in India and England, “**THOU SHALT HAVE NO OTHER GODS BEFORE (IN THE PRESENCE OF) ME!**” That condemns *you*—that saves *us*! We have written seriously; for, the honour of the one True GOD and of JESUS CHRIST the only Saviour is to Christians ever a most serious consideration—serious even unto death itself:—aye, serious even unto the Judgment itself. For, soon, very soon, must all concerned in the matters referred to appear before the judgment-seat of HIM, from whom all power cometh, and to whom INDIA belongs. Then shall there be an assembling of “the princes, the governors, the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces,” not as on the plain of Dura, to worship the golden image, (yet India

hath her golden image that her rulers worship:—)but the assembling shall be in the valley of the last judgment of the Lord, and before GOD Himself in the person of JESUS CHRIST! and an account shall there and then be required of all the directors, and governors, and counsellors, and commissioners, and judges, and magistrates, and collectors, and deputies, and assistants, in regard to all the laws that have been enacted, all the instructions that have been issued, all the orders that have been obeyed, all the trusts that have been undertaken, all the monies that have been paid, and all the works that have been executed, during the reign of Christian Britain in Heathen and Muhammadan India! The prospect of that day was a subject of concern even to an Apostle, the holy Paul, who thus writes—“We labour that whether present or absent we may be accepted of the Lord: for, we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether good or bad!” If an *Apostle* thus felt and wrote, how ought we to feel and act?

We have not turned aside to consider objections which may be made to the views we have expressed: first, because we really know of none that may not be summed up under that one great head, STATE-EXPEDIENCY, or “worldly policy,” which it has been our aim to expose, and which must therefore stand or fall together with the object of our remarks:—and secondly, because if any formidable objection should hereafter appear, it may then have the full advantage of a separate consideration. Of this however we are sure, that no objection can ever be made having so strong claims as the LAW OF GOD, and that no objection can arise which the WORD OF GOD cannot meet and destroy:—and in this conviction we can afford calmly to wait for results. At the same time we have no objection to anticipate and answer *one* special enquiry which may be made of us, and not unreasonably made in the opinion of some, having reference in some degree to matter of *fact*—It is this—“Are not those investigations into rent-free tenures now nearly concluded throughout the country—and is not therefore the time *now* gone by for taking this matter up and agitating its merits?” To this we reply—Nay; the time is by no means gone by for bringing forward our present case: For,—1. The laws or regulations in question have not been repealed; and consequently the objectionable, or anti-christian principle which pervades them, has not yet been disowned by Government;—and until this be done, the evil complained of has a real, a political, and an avowed existence:—and to destroy this existence utterly, in every form, is our aim. 2. It is desirable that the Christian public should be furnished with

this new and strong proof of the *animus* which *still* actuates this Government on the subject of idolatry and false religion in this country. There have been Orders of late, in the past year, (to which *we* can have no access for *publication*) as offensive as any former ones on this subject;—and men in power know, that on the *principle* there has been no change whatever up to this hour. 3. If Christian or public vigilance be aroused to further enquiry, this sad anti-christian tendency on the part of our rulers may be found lurking in *other* quarters where it is now not known or suspected—and so the whole of this hateful and obnoxious system be brought to public execution. 4. Although almost all the pending suits have been brought to a close, and there may seem to be but little occasion in present circumstances for continuing the resumption process,—yet there may be (and present events make this very likely) further accessions of territory made to this empire, and the whole system may be again called unto active exercise, unless now it be checked for ever. 5. If throughout the country many portions of land have been released from taxation, on the sole and specific condition that the produce of the lands so released shall be applied to the maintenance of idol temples and mosques; as is the case: and if the holders of such lands should in many cases (as actual experience has already shewn that they will) prefer appropriating these revenues to themselves, and allowing their trusts to fall into decay—then will the Christian servants of the Indian Government be again called upon to interfere in this unchristian affair, and be required to enforce the *bonâ fide* application of those idolatrous and Muhammadan endowments again to their anti-christian ends. We cannot indeed justify the men who should consent thus to sin; but we must do what we can to deliver them from temptation—even as we pray for ourselves, “Lead us not into temptation, but deliver us from evil!”

Could we now reach the Government of India, we would say, “In the name of GOD and of the LORD JESUS CHRIST, whom ye now dishonour, cease from your sin, and *rescind* your sinful regulations!” Could we reach the Honourable body of its servants we would say, “In the same Holy name, cease from your sin, and constrain your masters to *rescind*!” and could we reach the Christian public of India and Britain, we would say, “Arise, and demand of these Indian powers—in the name of our common GOD and SAVIOUR, demand of them that their Acts which patronize the Hindu Pantheon and the Muhammadan Anti-christ be *rescinded*!”—For, we can see no alternative, between such *Rescission*, and continued *Treason*—constructive, SPIRITUAL TREASON!

II.—*Preface to the Karen New Testament.*

* * Having lately received a copy of the following paper, we give it a place in our pages for various reasons, which we need not state in detail, as the perusal of the article will suggest them to most of our readers. We do not approve of every expression which the paper contains : but we desire to bless God for enabling his servants to accomplish the translation of his own word into the Karen tongue, and sincerely pray that he may accompany the reading of it with the converting and sanctifying influences of the Holy Spirit.—ED. C. C. O.

With something of the feelings of the old men, who had seen the first temple, when they saw the second, does the writer turn from the original Scriptures to their best versions. How much more, when he looks upon this most inferior one, now first given to the world !

The translator commenced his work with the two following canons. (1) A translation must give the *ideas* of the original. (2) A translation should be a *picture* of the original.

Two more just and comprehensive, could not perhaps be adopted, but to follow them, has been more difficult than the return of Æneas from Avernus ; for he got back, notwithstanding the Poet's "Hoc opus, hic labor est," but in numberless instances the writer has been utterly foiled. Often, in his endeavours to observe both rules, he has been,

' As one who, in thickets and in brakes
Entangled, winds now this way and now that
His devious course, uncertain, seeking home :
—Or lost in miry ways,
And sore discomfited from slough to slough
Plunging, and half despairing of escape.'

The sources of some of his difficulties, and his mode of disposing of them shall be mentioned.

(1) The same tropical expression in different languages, sometimes, expresses different ideas. Thus, "a great mind," in English, denotes magnanimity ; but in Karen, anger. "Nose of a mountain," in Arabic is a peak, or summit ; but in Karen, a promontory or cape. To "eat against a city," in Hebrew, is to make war upon it ; but to "eat a city," in Karen is to possess it, and enjoy its revenues. In instances of this character, the figure has been sacrificed to preserve the idea.

(2) The same idea is sometimes expressed, in different languages, by different tropes or idioms. Thus, "The *head* of the street," in Hebrew, denotes what is expressed in Karen by "The *foot* of the street." So, "a *tongue* of fire," in Hebrew, is "a *leaf* of fire," in Karen ; "face of the earth," in Greek and English, is "back of the earth," in Karen ; "eye of a needle," in English, is "tail of a needle," in Karen ; "throw stones to a hair," in Hebrew, is "throw there, hit there," in Karen ; "a *head* land," in English, is a "nose land," in Karen ; "mouth of a trumpet," in English, is "head of a trumpet," in Karen ; "to go *before* the wind," in English, is "to go *after* the wind," in Karen ; "white for the harvest," in Greek, is "red for the harvest," in Karen ; and "sown *upon* the earth," in Greek, is "sown *in* the earth," in English, but "sown *under* the earth," in Karen. Whenever such instances occur, the figure of the original has been changed for that of the vernacular.

(3) Some ideas expressed figuratively or tropically in one language, are constantly expressed literally in another. The writer has disposed of such cases in two different ways. (a) If the figure or trope, though not used in Karen, does not, when literally rendered, convey a wrong idea, it has been retained, and a literal rendering adopted. This course has been followed with such expressions, as "see death," "fruit of repentance," "clothed with humility," "put on Christ," "loused the pains of death," "opened their

treasures," and many others. A similar course has been pursued, where the metaphor involves an allusion to some ancient custom; for although such passages are utterly inexplicable to a *Karen* reader, without the living teacher, yet to make them plain, would be to make a paraphrase, and not a translation. Matt. xvi. 18 offers an example,—“The gates of hell shall not prevail against it.” (b) If the figure, when transferred; would convey a wrong idea, it has been dropped, and the idea given in literal language. For example; Matt. iii. 12,—“He will thoroughly purge his floor.” Here the container is put by metonymy for the contained, the floor for the grain on the floor; and if rendered literally, a *Karen* would understand the cleansing of a floor, and not the cleansing of the grain on the floor, as intended by the sacred writer. In this instance, then, the language is stripped of its drapery, and the idea given without a figure. The metonymy in the expression, “He hath made him to be sin for us,” is treated in a like manner. So also, where the world is put for its inhabitants, the writer for what he writes, the thing sold for the price at which it is sold, and many other similar instances. Occasionally where the contained is put for the container, a similar course has been pursued. For example, “golden incense,” in Rev. viii. 3, is rendered “a golden vessel.” The phrase “alpha and omega,” is rendered as in the Hebrew version, by the first and last letters of the vernacular.

(4) Very few words in one language correspond, in all respects, to the words of another; even in their literal significations. They are used either more generically, or more specifically in one language than in another. Thus, there is no word in *Karen* with which to render the verb *strike*, in the same generic manner, that it is used in English. In *Karen* there are several verbs of striking, but they are more specific in their applications, varying, usually, with the instrument used. Thus, if the blow be given by a stick lengthwise, the word used is *tau*; if with the end of the same, it is *to*; if a horizontal blow be given with the fist, *hto* is the proper word; but a vertical blow with the same instrument is *thau*; while a blow with the open hand is *dai*. To strike a gong is *do*; and to strike together cymbals is *hte*. The Greek verb to *be*, must be rendered four different ways in *Karen*; and to *do good*, in two. On the other hand, three or four Greek words signifying to *do*, have to be usually rendered in *Karen* by one word, the generic term, in this instance, being in *Karen*, and the specific ones in Greek. This difference, in the generic character of words, makes it necessary, sometimes, where several nouns are related to the same verb, either as direct or indirect complement, to use two verbs in the version where there is only one in the original; or to use one that, in the vernacular, is properly applicable to a part only of the nouns that follow. The first course has been followed in Matt. x. 9, 10, where “Provide—in your purses,” is rendered by one verb; and [“Provide]—for your journey,” another; both more specific than the one in the original. Our English translators have made one verb apply, by varying the rendering of the same Greek preposition. The second course has been followed in Matt. x. 34, where in *Karen* the verb is applicable, properly, only to the sword. Neither course is quite satisfactory.

(5) For the words and expressions adverted to above, something equivalent, in a given instance, may be usually found, but there is a large class of words for which equivalent ones do not exist.

‘Of this kind, says Campbell, if properly attended to, will be found most of the terms relating to morals, to the passions and matters of sentiment, or to the objects of the reflex and internal senses, in regard to which, it is often impossible to find words in one language that are exactly equivalent to those of another.....Herein consists one principal difficulty which translators, if persons of penetration, have to encounter. Finding it impossible to render fully the sense of their author, they are constrained to do the best they can by approximation.’

Here is a difficulty, which has to be met, and overcome, on almost every page of the Bible. Sometimes the writer has used old words in new significations, sometimes he has formed new compounds, and sometimes he has resorted to circumlocution. In every passage in which such words occur, more or less obscurity necessarily rests upon the version. In other cases, he is sometimes satisfied with his renderings; in this, never. So far as practicable, he has consulted with his brethren in respect to some of the more important words; and to illustrate the difficulty by an example, a sketch of the correspondence on a single word shall be here transcribed. The writer formed originally for the word *conscience*, a compound, signifying, "the mind that shows, or teaches, the difference between good and evil:" grounding it on Wayland's definition that "conscience is that faculty of the mind by which we distinguish between right and wrong in actions." To this, one of the brethren objected, "This is not a very accurate definition of conscience. It would be better to say, 'that faculty of the mind by which we distinguish between right and wrong in our actions.'" The same brother proposed, as exact a rendering of the Greek word, according to its etymology, as the Karen language is capable of. The writer objected, that that compound signified *consciousness* and not *conscience*; and that "to adopt *consciousness* for *conscience*, because such is the etymology of the word, is like rendering 'Tragedy' by 'a song of a goat,' such being the etymology of that word. A third brother rejected both renderings and proposed another, which met with no favor from either party. Finally, *consciousness*, or more literally, "the mind that knows of itself," was adopted; and is used for *conscience* throughout this version. "The prevailing phrase in the Burman version" for the word, signifies "the mind which knows itself."

(6) The differences in the grammars of different languages is another source of difficulty. A few shall be noticed. 1, In the simple matter of the number of nouns, there is no little difference in usage. *Karen* nouns without an affix are of the common number, like the English words *deer*, *sheep*, *swine*, *fish*, and some others; and when a definite singular or plural is required, a particle is affixed; but in all general propositions the noun without the affix is used. In Greek, "A noun singular with the article is frequently used as a collective of the whole class of things or persons to which it refers.—The plural is often used where the predicate relates to only one subject, although the writer designs to express the thought in a general way.—Some nouns which express a singular idea, are found uniformly in the plural.—In cases without number, the singular number of nouns and pronouns, stands generically for a whole class. Vice versa, the plural form is often used where only an individual or particular thing is meant. Where the thought is designed to be general only, the plural is not unfrequently used." In all such cases the noun without an affix has been deemed the proper rendering. 2, Some of the Greek pronouns differ considerably in their usage from the corresponding ones in *Karen*, but we have no space for examples. When the noun to which a third personal pronoun refers is distant, and would probably be referred in *Karen* to a nearer noun that intervenes, it has been deemed necessary to change the pronoun to its noun. In like manner, whenever the relative, with rare exceptions, is separated from its antecedent by intervening clauses, the noun has to be written in *Karen* instead of the pronoun. 3, The tenses differ materially. For instance, in Greek "the future tense expresses not simply the pure future, i. e. not merely that a thing will be done, happen, &c. but also that it *must* or *can be done*." This use of the future being foreign to the *Karen* language, in such instances the rendering is made according to the signification. In Hebrew, the future tense is used sometimes for the imperative mood, "the place of which it always supplies in *negative* commands or prohibitions." Where such instances, from the Hebrew, occur, in the New Testament, the imperative is

used in the version. 4, The passive voice is expressed differently. The passive from its nature, takes as its *subject* in the nominative, that which in the active stood as *immediate* object in the accusative. The subject or nominative of the active on the contrary, becomes now the object, *from, by, or through* which I suffer or am affected. The passive form may then be resolved into the active, and the same idea preserved. Thus, "Achilles killed Hector," conveys precisely the same idea as "Hector is killed by Achilles." So, *καλῶς λέλεκται σοι*, may be rendered either, "It has been well said by thee," or "Thou hast well said." The Karen has not always the same choice of forms that the Greek has; and hence an idea that is expressed in the passive voice in Greek, is often expressed by the active in Karen: so that, to translate idiomatically, the one has sometimes to be rendered by the other. 5, The collocation of words, in different languages, often differs so much, as to occasion difficulties, neither few nor small, in translating. For example, verbal clauses, preceded by a particle in the signification of *because, by, though*, are required, by the idiom of the Karen language, to be placed before the principal verb on which the clause depends; and in sentences that are not much involved, in languages where they follow, they may be very adequately rendered. It often happens, however, that the dependant clause is followed by others dependant upon that, and as the whole, in such instances, must be kept together, it is sometimes found impracticable to place the clause in question in the position, that the idiom of the language requires. For instance, in Luke i. 77, a particle is required in translating, before the clause "*τοῦ δοῦναι—αὐτόν.*" This is clear from a glance at the versions. In Tyndale's translation, and also in the Geneva version, *and* is supplied; in the French version *et pour*; but critics are agreed that the particle *διὰ* is the word implied in the original. Now, if the sentence ended with this clause, it might be easily rendered; but all the clauses that follow down to the close of the 79th verse are so connected with it, and with each other, that they cannot be separated; and to put the whole at the commencement of the sentence is out of the question. It is therefore left in the place where it is construed in Greek, and introduced with a particle much more generic in its signification than *διὰ*, making only an approximation to, what is believed to be, the sentiment of the original.

(7) Perhaps in all versions, but especially in those made into the modern languages, the difference of idiom and construction makes it necessary sometimes to supply words, which are not in the original. In most versions, these words are distinguished in some way, as in the Hebrew version, by hollow type, and in the French and English, by italics; but in many others they form a component part of the text. The general principle of the necessity of supplying such words is admitted, but the application of the principle is full of perplexity, as is apparent from the published versions where the words are marked. How strange soever it may appear to the general reader, it is not always clear when a word is necessary in the translation, whether it should be regarded as in the original or not. Thus Rom. vii. 8, "*manner of,*" is not marked in the English version, while in the French, where the rendering is the same, the corresponding words are put in italics. So Rom. i. 32, "*them*" is marked in the French, but not in the English version; and in ix. 25, "*were*" and "*was*" are marked as supplied in the French, but not in the English. When the versions are agreed in supplying a word, they are often by no means united in the word to be supplied. Thus in Romans viii. 6, in the English version, the verb *to be* is twice supplied, unmarked by the way, while in the French, *give* and *produce* are severally supplied in italics. In Col. i. 1, we have *my* supplied in the Hebrew version, but *our*, in the French and English; while in iv. 9, *country* is supplied in French, but *one* in English; and in iv. 16, "*which is sent*" in the French version, is *Epistle* in the English. These variations may be

illustrated by transcribing a single verse, Rom. iii. 29, from four different versions, the English, French, Hebrew, and Burman. The words in italics, are the words marked as supplied by the translators:

English.—“*Is he* the God of the Jews only? *Is he* not also of the Gentiles? Yes, of the Gentiles also.”

French.—“*God is he* the God of the Jews only? *Is he* not so of the Gentiles also? Yes, *he is so* of the Gentiles also.”

Hebrew.—[*Is*] he the God of the Jews only, and not the *God* of the Gentiles? Yes, the *God* of the Gentiles also.”

Burman.—“God is he the God of the Jews only? Is he not the God of the Gentiles also? Yes, he is the God of the Gentiles also.”

The Karen version, it may be added to gratify the curiosity of the reader, is precisely like the Burman, excepting that the word *God* is marked three times, the first, third, and fourth, in order, as supplied by the translator.

When a clause is rendered by an idiomatic expression, though the words do not correspond, the practice of translators seems to be uniform not to mark them. Thus “*μη γένοιτο,*” so often used by Paul, is rendered in the English version, “*God forbid;*” in the French “*Dieu nous en garde;*” in the Hebrew, “*Khau-li-lauh;*” where there is not a single word answering to the original, in any of the versions, and yet no word is marked as supplied, because the whole conveys the idea of the original, in the peculiar idiom of each language.

There appears to be but little uniformity in the versions, as to the necessity for supplying a word. Thus in Rom. xi. 4, the word *image* is supplied in the English version, but nothing correspondent is found in either the French, Hebrew, or Burman versions; and on the other hand in xi. 25, in the French version, “*the church*” is added at the close of the verse, for which nothing is found in the other versions. Similar instances might be produced, almost without number. The consequence of this difference of judgment among translators, is a great disparity in the versions as to the number of places in which words are supplied. A comparison of a portion of the French and English versions, showed that there are three times more words supplied in the French, than in the English. In respect to the present translation, whatever is idiomatic, with the uniform practice of translators, is left undistinguished, but words supplied, except the verb to be, are in scratched letter.

(8) There is some difficulty in settling upon the recension of the New Testament to be followed. When Dr. Carey came to India, the labors of Griesbach were little known in England, and the character of his recension not established; so it would appear that he followed the *textus receptus* in his versions, for some of his English critics were profuse in their abuse of him and the Baptists, for their ignorance in not following Griesbach. Twenty or thirty years ago, when Judson and others came out to India, Griesbach was in his glory, and hence these translators followed Griesbach in their translations. For some years past, however, Griesbach has been going down on the ebb tide of popular favor; and hence these translators have come in for quite as much abuse as Dr. Carey. He, for not following Griesbach; they, for following him. When the writer came on the stage, Knapp was lord of the ascendant; so like his predecessors, he went with the throng and followed Knapp; inserting doubtful passages in brackets as he does. This course did not prove quite satisfactory to his brethren, so he next examined the evidence for each questionable passage from the character of the manuscripts in which they were found. Some, however, preferred having all in, which is found in the English version; and the writer has so far complied with their wishes, as to insert in brackets every doubtful word, or clause, that has been brought to his notice. Every thing or nearly so, therefore, that is in the English version, is in the Karen; but never hav-

ing used a copy of the *textus receptus*, this cannot be affirmed as certain. Knapp, Vater, Bloomfield, and Scholz, have occupied the translator's table and it is confidently believed, that no *idea* is omitted, which is contained in any of those editions.

(9) One other difficulty only shall be mentioned. There are no lexicons or grammars, in Karen, to which appeal can be made, to decide questions in respect to the usage of language. In English, it is only necessary to prove to an opponent, that he differs from Johnson, or Webster, or Murray, and the most obstreperous is at once, "quite chop-fallen." The question is settled, and there is no further argument. Not so in Karen. For example; when the writer commenced writing the language, he found a difficulty in ascertaining what word the Karens used for spirit. Not being able to settle upon any one, he adopted for immediate use, the word used in Burman, which is derived from the Pali. Subsequently, being joined by an associate, he adopted after mutual consultation the word *ka-la*. Further acquaintance with the language, however, convinced him that this was the wrong word; and that spirit, in Karen, was designated by *tha*, the word for *heart*. Of course, *ka-la*, was in turn reformed out of his writings, and *tha*, reformed in. When it appeared, as it did, that this measure had not the unanimous approbation of his brethren; he collected, and circulated all the examples, of the use of *ka-la*, that he had ever found in the Karen writings, or had heard in conversation; requesting the brethren to add to the list, for his information, if they had ever heard the word used differently. One of the brethren, at another station, wrote in reply, "*Ka-la*, is a fabulous monster; and though we had no other word for soul, this would never do. As to the comparative claims of *tha*, and *ka-la*, it seems to me preposterous to think of discussing the subject for a moment. You, however, have gone into it at length, and have thus given me a higher idea of your patience, than you could have done in any other way. I am a little surprised, after having expended such an amount of labor, and gone as you have, to the very bottom of the subject, that you should think of asking your brethren to add any thing for your 'information.' Have you not exhausted the subject? Whether you have or not, you have undoubtedly settled it, and that is enough." Yet notwithstanding this strong testimony against it, the use of *ka-la* is still advocated, and written in works prepared for the press. Now a good dictionary, containing, not merely the English definitions, but also examples of the uses of the words in the significations attributed to them, would contribute more than any thing else to settle such questions, and their name is legion; because the words must be used in the manner there exhibited, as used by the natives, or it will devolve on an objector to produce examples of a different usage. Such a dictionary, the writer has much pleasure to be able to add, is now in preparation, and the printing commenced, by Mr. Wade; and if he lives to finish the work on the plan he has commenced, little more will be left to be desired, in the department of Karen lexicography.

In consequence of these various difficulties, missionaries must necessarily differ in opinion, in respect to the rendering of different passages of Scripture. Still, our differences are, in a great measure, the result of different courses of mental training, or different degrees of knowledge of the originals, or of different degrees of acquaintance with the vernaculars. Had each of us had the same education, in the largest sense of the word, and possessed equal degrees of knowledge, our views would be the same; for we feel alike. Our little differences are to be done away, not by a moral change, that is unnecessary; not by a long process of mental reasoning, perhaps difficult to comprehend, but by the mere *sight* of truth. At present we see her through a foggy atmosphere and afar off, and our different positions offer different advantages, and disadvantages. If B stood where A does, there is not a

doubt but he would represent her just as A does, how much soever they may differ at present. Many words and things now fare with us as the bat does with the naturalists. One says it is a mouse, as is *manifest* from its general appearance. No, says another, it is a bird, as is *plain* from its wings. You are both wrong, says a third, it is a monkey, as is *incontrovertible* from its teeth; while all describe the bat precisely alike.

The two Epistles to the Corinthians were translated by Mr. Wade, the two to Timothy by Mr. Abbott, while Hebrews, Peter, Jude, and the two last Epistles of John were translated by Mr. Vinton. It might be inferred from the difference of opinion, to which allusion has been made, that the translation as a whole would be an incongruous mass, some adopting one word for a given term, and some another; some adopting one principle in rendering figures, tropes, and idioms, and some another. And so it would be, if each one thought it indispensably necessary to carry out his opinions in practice in all their minutiae; but "*omnia vincit amor*"—there is no difficulty however knotty and inextricable, that does not melt away before it. The writer's rule has ever been to conform his translations, even where he thought them correct, to the views of his brethren in every case of but small importance; always regarding a first version as an evanescent production, that must necessarily be subjected to many changes hereafter, when many of these little matters will, through the influx of more light, be settled without controversy. This simple rule has enabled him to adopt nine-tenths of the criticisms offered him without argument. His brethren, on the other hand, have gone beyond him, and the only fault he has ever felt disposed to charge them with, has been the adopting of his suggestions, as he feared, without sufficient examination.

The preceding remarks have been written and will be circulated for the information of the christian public, and to draw more attention to the science of translating than has been hitherto given, or the subject demands. It is passed over, in the usual course of study, with so meagre a notice, that when the missionary finds himself providentially thrown into the work, he has to form his own rules, as best he may, or go on without rules. And, for some reason or other, of the century of versions that have been made in the East, it is not known whether any two are formed on the same principles.

If the principles adopted by the writer are incorrect, he wishes to be shown his errors, that he may correct them; and in the event of another edition, should the course he has taken in publishing the preceding remarks be approved, he proposes going more fully into the subject, for the sake of eliciting more light. None can be more desirous of giving "the mind of the Spirit," in the translations he makes, than he is; and few, who have undertaken the work, can have less confidence in their qualifications for it.

A translator is compelled, at every step of his work, to interpret his author before he can attempt to translate him correctly; so, that how startling soever the fact, it is none the less true, every version of the Scriptures is defiled and obscured with a portion of the prejudices, and darkness, of the instrument that makes it. Yet the importance of a correct translation can hardly be overrated. A single error may be fraught with incalculable evil. The writer was much struck with this thought, on noticing the triumphant tone with which one of Jerome's bad renderings was quoted, in the "*Annales de la Propagation de la Foi*." "At the moment of the approach of Lent," says a notice, "all Christians are called to grave thoughts, the Archbishop of Sens re-echoes from his high evangelical seat, this proclamation of Daniel, '*Peccata tua elemosynis redime*.'" (Dan. iv. 24.) To giving such passages in the language of the people, there appears to be no objection; for it is immediately added, "*Rachetez vos péchés par vos aumones*"—Redeem your sins with your alms.

Some find, to their astonishment, in reading the scriptures in the languages

of India, that the words of inspiration are robbed of half their glory; and they feel disposed to charge the unfortunate translators with something like sacrilege. If such could transport themselves to Corinth or Ephesus in the days of Paul, they would perhaps be still more astonished, to find that the words of some of the originals had no more hallowed associations to the Greeks, to whom they were addressed, than the words of the Indian versions have to Indian readers. The word for *God* was hung around with as many polluting associations, to the mind of a Corinthian, or an Ephesian, as it now is to a Hindu. The *church* was any kind of an assembly, from a conference of the gods down to a mob in the streets of Ephesus; and *glory* had no more of a halo around it, than our English word *reputation*. The theological uses of flesh and spirit, light and darkness, grace and truth, and fifty other words, the Greek had to learn *after* he had obtained the ideas they represent, just as a Burman or a Karen has now.

Whether the writer will ever resume the work of translating again, or even thoroughly revise what he has done, depends not only upon the Giver of life and health, but, instrumentally, also upon the churches. Until efficient help is afforded the Tavoy station, one missionary devoted to the Karen dictionary, and one to printing, is all that can possibly be spared, with our present strength to the department of literature. The dry season has ever been devoted by the writer to active labors, and the rains must now be given to the exegesis of this precious volume, the translating of which has cost him the labors of a large portion of the best ten years of his life. Those who have not the language to grope out word by word, as he has had to do, will doubtless be surprised, that he has done no better in so long a time. Many, many words and constructions, for which his successors will have to turn only to the pages of a dictionary or a grammar, have literally cost him *weeks* of labor. Yes, few are the words in his version, be they right or wrong, on which he could not inscribe, with truth, the motto, that one of the first voyagers to Greenland carved on his oar,—

“Oft var ek dasa, dur ek dro thik.”
 “Oft was I weary when I toil’d at thee.”

For the neat type, the compact form of the volume, and the consequent reduction of expense, the churches are indebted to the persevering efforts of Mr. Bennett, under whose superintendance the punches were cut, and by whom the matrices were justified for the types while on his visit to America, and the font of type cast since his return to India. The work is out of the press, too, a year sooner than it would otherwise have been, through his special exertions. He printed the first Burman Testament, he has lived to print the first Karen, may he live to see the blessing of God rest gloriously upon the soul-transforming truths they contain! Without that, translator and printer weary themselves in vain.

Tavoy, Nov. 1st, 1843.

F. MASON.

III.—*Biographical Account of Raymond Lullus, a Missionary to the Muhammadans in the Middle Ages.*

We are no admirers of Popery; we frankly confess that we view it with aversion and believe it to be the mystery of iniquity, portrayed in the apostolical epistles and in the book of Revelation. Nevertheless we fully believe that even in the Romanist community there have been some (and probably

many more than Protestants are apt to think), who have built their hopes on Jesus Christ and him crucified. The fabric of their piety may have contained much hay and stubble, along with the precious jewels of faith and love: but we believe that whilst the strange admixture has been consumed by fire, they themselves have been saved; and we would, in charity, hope that some such characters may be found in that community not only now, but also in times yet to come.

Who can read the biographies or peruse the writings of men like Bernard of Clairvaux, the predecessors of Huss at Prague, Huss himself and his friend Jerome, Tauler, Wessel, Thomas a Kempis, Francis de Sales, Fenelon, Pascal, and the whole constellation of Jansenists and Port Royalists, and in more modern times of men like Ricci, the Tuscan prelate, and Martin Boos, the German country-priest, without feeling constrained to acknowledge that in spite of their connection with Rome these and a number of others have belonged to the number of the elect, whose names are written in the Lamb's book of life?

In making this consolatory concession, we feel that it devolves upon us to qualify it by a few notes of warning.

These men were not indebted to Rome, but to the Bible, for the saving knowledge of the truth which they obtained. It was not through, but rather *in spite of*, the influence of the Romish system, that their piety was formed and developed. Most of them, in fact, were for a longer or shorter period of their lives the objects of persecution.

Amidst all that is excellent in their characters and their writings, there is also much that is erroneous and superstitious: and the perusal of their works cannot be recommended to those whose doctrinal views and spiritual principles have not attained a certain degree of sober maturity. This applies even to the very best among them, such as Pascal and Fenelon.

These remarks are intended to introduce to the notice of our readers a man of whom many, perhaps, have never heard, *Raymond Lullus*, who lived in the latter half of the 13th century, when Popery had reached the very summit of its Antichristian power. The evidences of real piety are not, perhaps, so clear in him as in some other characters, yet they appear to us, upon the whole, satisfactory; whilst the impulse which he received, to carry the gospel of Christ to the Muhammadans, renders him an object of peculiar interest.

Our account of him is translated from *Neander's Church-history*, who evidently wrote it with his usual accuracy, following chiefly a biography, apparently composed by an intimate friend of Raymond, and published in the *Acta Sanctorum*

mensis Junii T. v. p. 661, &c. He gives a decided preference to this document over others of a later date.

(From Neander's Church-history, vol. ix. p. 79.)

It is rather a rare phenomenon in the history of missions* to find a scientific spirit combined with a burning zeal for the cause of Christ, and to see learning wielded as an instrument for the spread of Christianity, as a weapon for attacking an antichristian civilization on its own grounds. The example of the great Alexandrian teachers of the church, who in this way contributed so much to defeat Hellenic learning, enlisted in the service of heathenism, remained unnoticed. Although this method may be unnecessary and impracticable among rude tribes, it will be found a most useful auxiliary to missions in countries where Christianity has to combat a system of civilization (and science) intimately connected with a hostile religion: in such countries this method will best be able to obtain for Christianity a way of access to the national character. We have to conclude the missionary history of this period with an account of the labours of an extraordinary man, who by employing this method has secured to himself an eminent rank among the missionaries of his age, and indeed in the history of missions generally, a man distinguished for combining (although not exactly for harmoniously blending) heterogeneous mental and moral qualities, which are rarely found united in one person—we mean *Raymond Lullus*, born in 1236, in the island of Majorca.

Until the age of thirty he led a life altogether worldly, wholly estranged from spiritual pursuits, at the court of the king of the Balearic isles, where he occupied the post of seneschal. Although a married man, he continued a slave to lust, in violation of his conjugal duties; and amatory subjects formed the burthen of his poetry. But the sentiments of Christian piety which pervaded his age and nation, and which, being implanted in him by education, had never been entirely obliterated, at length produced a re-action against the pursuits to which he was devoted. One night, as he was sitting by his bedside, engaged in composing an amatory song, the image of Christ crucified appeared to stand before his eyes and produced so powerful an effect upon him, that he could no longer think of his song. Subsequently also when he tried to resume it, the same phenomenon took place, and he was again obliged to desist. The image kept before his eyes day and night, and the effect it produced was irresistible. He discovered in these visions an exhortation to withdraw from the world and to devote himself entirely to the service of Christ. But now the question arose, How can I turn from my former impure life to so holy a vocation? For some time this thought deprived him of all rest, even at night. At length he said to himself: "Christ

* Neander here evidently refers to the early history of missions: for we question whether he would apply the same remark to modern missions. Nevertheless it may be said that even in India there are few missionaries who have thoroughly mastered Hinduism as a *system*, and who would be able to meet learned Hindus on their own ground. It may be questioned how far it is desirable to acquire such knowledge and avail one's self of it: in our opinion it is very desirable, and we regret very much the want of a compendious work on the subject, an *Encyclopedia of Hinduism*, more comprehensive and luminous than *Ward*. But we would never take the Alexandrian fathers for our model, for they retained or introduced nearly as great a mass of heathen philosophy as they ever opposed or overthrew. Their usefulness was too dearly bought. By these remarks, we intend no disapprobation of the efforts so successfully made to employ European science as a means of unmasking Hinduism. All we mean to say is that the acquisition of Hindu learning would perhaps, to some missionaries, prove an equally important lever for the overturning of Hinduism.—TRANSLATOR.

is so gentle, patient and merciful ; he invites all sinners to come to him ! he will not reject me on account of my sins." Thus he became convinced that it was the will of God that he should forsake the world, and devote himself to the service of Christ with his whole heart. After having thus entered upon a new life, animated by love to God and the Saviour, his whole being received an impulse to which he had before been a total stranger. Only now that the depths of this extraordinary mind had thus been moved, its hidden powers, which had hitherto lain dormant, came to light. A man of so warm and affectionate a temperament and so glowing an imagination could find no pleasure in the mere forms of a logical system ; but on the other hand his creative imagination perhaps clothed those forms in too gorgeous a dress. But the religious idea now indicated became the main-spring of his life and all his labours, and kept together the most discordant elements of his mental constitution.

Being now determined to devote himself wholly to the Lord's service, he began to consider in what way he could best carry out this resolution in practice, and arrived at the conclusion that nothing could be more pleasing to the Lord than to devote his whole life to him in preaching the gospel : and his attention was specially directed to the Saracens whom the power of the sword, wielded in the crusades, had failed to subdue. But now a formidable difficulty arose. How could he, an ignorant layman, be fit for such a work ? Whilst filled with deep distress at this thought, he was seized with a powerful desire to compose a book, in which he might prove the truth of Christianity in opposition to all the errors of the infidels, an idea which afterwards suggested to him that of a universal theory of science. In this powerful desire, which filled his soul, he thought he could recognise a divine call to accomplish the object. "But"—said he to himself, "supposing I should succeed in writing such a book, of what use would it be to the Saracens, who understand only the Arabic language ?"

This reflection suggested to him the plan of making an appeal to the Pope and the princes of Christendom, and of urging them to establish in convents institutions for the study of the Arabic and other languages prevalent among unbelieving nations,—institutions from which missionaries might be sent forth in various directions, in short, philological missionary seminaries. These thoughts having arisen in and taken a firm hold of his mind, he next day repaired into a neighbouring church, and there implored the Lord with tears that he who by his spirit had suggested these thoughts to him, would enable him to compose the contemplated apology, to establish such philological seminaries for missionaries, and finally to devote his life to the service of the Lord. All this took place in the month of July ; but the new principle of life not being sufficiently strong to obtain a paramount influence all at once, his former habits again prevailed, and for three months he became comparatively indifferent to the objects in which he had felt so deeply interested. But on the 4th of October, the day of Francis, he heard a Bishop preach in the Franciscan church of Majorca on Francis's renouncing the world. This discourse revived his former resolutions ; he determined upon immediately following the example of Francis. He sold all his possessions, retaining only as much as seemed to be necessary for the support of his wife and children, consecrated himself entirely to the Lord Jesus Christ, and left his native land, resolved never to return.

He first entered upon a pilgrimage to several churches then held in great esteem, in order to implore the blessing of God and the intercession of the saints in behalf of the execution of the three plans suggested to him, as he thought, through divine influence. It was his intention, next to proceed to Paris, and there to prosecute the studies necessary for the acquisition of that amount of learning which he felt to be indispensable to the execution of his plan ;—but he was led to desist from this object through the influence

of his friends and relatives, especially the celebrated doctor of canon law, Raymond de Pennaforte. Consequently he remained in Majorca and there entered upon his studies, after having exchanged the dress suitable to his former rank in society, for a coarse garment. He next purchased a Saracen, and under his instructions learnt the Arabic language. The man deserves our admiration, who after having moved in so different a circle, and been absorbed in engagements so hostile to severe thinking, at a comparatively advanced age threw his whole soul into the pursuit of dialectic study.

The first object of Raymond's labours was to discover the leading principles of a universal science, which he called *ars major* or *generalis*, and which was to form the introduction to a strictly metaphysical proof of all the truths of Christianity.* We here see that religion, and especially the subject of the evidences, was the main-spring of his thoughts, and that whilst framing dry and abstract rules, he never lost sight of his aim. He wished to discover a line of abstract reasoning by which the truth of Christianity might be demonstrated, so that every mind should be compelled to acknowledge it. He flattered himself with the hope of thus finding out a sure method of converting all unbelievers, especially that class to which his attention was chiefly directed, the Muhammadans blinded by the prejudices of their Arabian philosophy. He thought that "if he succeeded in refuting their objections to Christianity, and in advancing a line of evidences which they would be unable to refute, the wise and learned among them must embrace Christianity."

In the Christian world there were two parties against which his promising system was aimed; *first* those who looked upon science as an enemy to faith, and maintained that the self-denying virtue of faith consisted in its declining to be understood; † *secondly* those who having caught the infection of Arabian and—in its tendency—infernal philosophy, ‡ availed themselves of the distinction between philosophical and theological truth, in order that, whilst pretending to keep reason captive under the obedience of faith, they might propagate their anti-Christian and anti-ecclesiastical principles under the name of philosophical truths. In opposition to these he maintained that where faith proceeds from a practical attachment of the heart to God, and where the truths, so received, have become the food and strength of the soul, there the power of faith will raise Christians to a higher standard, and lead them to discover its solid foundations, the essential truths on which it rests; so that the same principle which was first the food of the heart, will also become food for the intellect. He maintained that the mind, in the course of its researches, was not only accompanied by faith, but also strengthened and inspired to rise continually to a higher elevation; whilst on the other hand faith would continually rise and increase in the same proportion as knowledge. In this way Lullus was induced to prosecute his metaphysical

* In this and other points it seems that Raymond's idea was similar to that which guided Pascal in the composition of the great work which, had he lived, he would have construed with the materials now forming his celebrated *Thoughts on Religion*.

—TRANS.

† He expressed this in the following sentence: *Dicunt quod [ca] fides non habet meritum, cujus humana ratio præbet experimentum; et ideo dicunt quod non est bonum, probare fidem, ut non amittatur meritum. Asserentes autem sta et dogmatizantes, quanquam magnos se reputent, et quod pejus est—a laicis reputentur, ostendunt se manifestissime ignorantes.*

‡ It will be remembered that the scholastic philosophy, then prevalent throughout Christendom, was essentially based upon the system of Aristotle, imported, in an Arabic dress, into Spain by Muhammadans, translated into Latin by Spanish Jews, adopted by Christian universities, and held in such esteem that the preachers of the middle ages often took their texts from it, instead of the Bible.—TRANS.

researches by the enthusiastic hope of being enabled to convince all infidels of the truth of Christianity by the strength of his arguments.

As he at first thought himself impelled by an internal call from God to seek out a method of convincing all of the truth of Christianity, so he also imagined he had, in a solemn season of devotion, received the necessary light on the plan he ought to pursue. Retiring to a mountain, he had there spent eight days in uninterrupted devotion and meditation, when the idea of his system (*ars generalis*) presented itself to his mind in a clear light. He then left the mountain, and drew up the work according to his idea, which he considered as a divine revelation. Having finished it, he returned to the same solitary spot, and lived there like a hermit for four months, praying to God day and night that he would, in addition to revealing him the *ars generalis*, also employ him personally in the promotion of his glory and the advancement of his kingdom. After this he published his discoveries at Montpellier and Paris, delivered lectures upon his system, and translated it into the Arabic language.

Having in this way spent about nine years, he (in 1275) prevailed upon James, king of Majorca and Minorca, to establish a convent on the former of these islands expressly for the purpose of constantly instructing thirteen Franciscan monks in the Arabic language, who were afterwards to labour as missionaries among the Saracens. In 1286 he proceeded to Rome, hoping to interest Pope Honorius V. in his plans and to induce him to establish such missionary seminaries in the convents of all countries; but he found that pope dead and the papal see vacant. A second journey to Rome proved equally fruitless.

Being thus disappointed in his fond hopes of obtaining the co-operation of others in his sacred scheme, he felt impelled to go alone among the infidels, and in 1287 proceeded to Genoa, to cross from thence to northern Africa. As the rumour of the extraordinary change which had passed upon him, of his ardent zeal for the conversion of infidels, and of his new and (as he thought) very promising method of converting them, had preceded him, the general expectation was raised to a high pitch, as soon as his purpose became known. The ship which was to receive him, was ready waiting in the harbour, and his books all on board, when he found himself unable to summon sufficient courage to embark; for his glowing imagination was picturing to him the fate which probably awaited him among the Muhammadans, either violent death, or imprisonment for life, in the most vivid and frightful colours. But no sooner had the ship sailed, than conscience began to torment him for having become unfaithful to the sacred resolution suggested to him by God, and given cause of offence to the faithful people of Genoa.* A heavy illness was the consequence of these violent internal struggles.

Whilst he was in this state of bodily and mental suffering, he accidentally received the intelligence that one of the ships in the harbour was about to sail for Tunis. Upon this he requested that he might be conveyed on board, together with his books, although he was then more likely to die than to live. His friends who thought it impossible that he could bear the voyage in this state of health, had him brought back. But his health did not improve, for the seat of his complaint was in the soul. After a considerable time, hearing of another vessel going to Tunis, nothing could keep him from being carried on board. As the ship was receding from the coast, he was relieved of the burden which had weighed upon his conscience; that peace to which he had so long been a stranger, returned; † he now was in

* This part of his life seems to be a clear proof of the genuineness of his piety. None but believers are thus sifted like wheat by Satan.—TRANS.

† His anonymous biographer says: *Sospitatem conscientie quam sub nubilatione supradicta se crederat amisisse, subito lætus in Domini Sancti Spiritus illustratione misericordie recuperavit, una cum sui corporis languide sospitate.*

his element; for he had entered upon the course to which he felt a divine call had invited him. With his mental health his bodily vigor also returned, and to the astonishment of his fellow-passengers he was, in a few days, as well as he ever had been before.

On his arrival at Tunis towards the close of 1291, or early in 1292, Raymond assembled all the learned Muhammadans and told them he was come in order to institute a comparison between Christianity with which he was well acquainted and which he was able to defend by evidences, and Muhammadanism; and if he found the evidences of Muhammadanism more convincing, he would embrace it. The number of learned Muhammadans who came to him now increased more and more: for they hoped to succeed in converting him. After he had endeavoured to refute the arguments they advanced in favour of their religion he told them, every wise man must consider that religion as the true one, which ascribed the highest perfection to God, which gave the most appropriate definitions of the various particular attributes of the Deity, and which best showed the harmony that existed between them. He then endeavoured to show to them that it was impossible to comprehend the perfection of God and the harmony of his attributes, without admitting the doctrine of the Trinity and the incarnation of God the Son. In this way he endeavoured to convince them that Christianity was the only rational religion.

One of the Saracen scholars, more bigoted than the rest, pointed out to the king the danger to which Muhammadanism was exposed by Raymond's zeal, and proposed that he should be put to death. Raymond was cast into prison, and was about to be condemned to death, when one of the Saracens, wiser and more liberal than the others, interceded for him. He showed that respect was due to the character of the man, by saying, that as they would commend the zeal of a Muhammadan who went among Christians to convert them to the true faith; so one could only honour a Christian for such zeal in diffusing a knowledge of that religion which he thought the true one. The result of these representations was, that Raymond's life was spared and that he was only sentenced to banishment. On coming out of prison, he had to endure much ill treatment from the bigoted populace. He was taken on board the same Genoese ship on which he had come, and which was on the point of sailing back, with the notification that if he showed his face again within the territory of Tunis, he should be stoned to death. But as he hoped by continued efforts among the learned Saracens, with whom he had disputed, to convert some of them, his zeal for their salvation would not allow him to give up his plan. His life was not too dear to him to sacrifice it to that object. When the ship to which he had been conveyed, was sailing off, he went on board of another and endeavoured to find an opportunity of again landing at Tunis, without being observed. Whilst he was thus secretly waiting in the port of Tunis, he had sufficient tranquillity of mind to go on with the composition of a book, connected with his metaphysical system. Having waited in vain for three weeks, he finally proceeded to Naples, where he remained several years, delivering lectures on his new system, until hearing that Celestin V. a pious monk,* had been made Pope, he was afresh inspired with the hope of being able to carry into execution his long cherished plans for the promotion of missionary undertakings. But Celestin occupied the see too short a time to do any thing; and his successor, Boniface VIII. cared for nothing so little as religious ideas and religious interests.

During this stay at Rome, in 1296, he composed his chief work, in which he endeavoured to explain the irrefragable evidences by which the truth of

* These two words designate the real character of the man. He was, it appears truly pious, but his piety was mixed up with much that savoured of monasticism. He soon felt that a pious man cannot be a good Pope, and abdicated.—TRANS.

all the doctrines of Christianity could be proved. At the close he gave expression to the ardent zeal for the promotion of Christianity, which had induced him to write the work. "May all Christians"—said he—"burn with zeal for the faith, and remember that as nothing can resist truth, which by the force of evidence is victorious over all, they may with the aid and through the power of God lead unbelievers into the way of faith; so that the ever blessed name of the Lord Jesus, which now is unknown to men in most parts of the world, will be made manifest and adored. This method of converting unbelievers is easier than all others. For it seems hard and dangerous to unbelievers to forsake their own for a strange faith, but if their faith is proved to them to be false and contradictory, they will find it impossible not to exchange it for that which is true and consistent." He concludes with this exhortation: "With bended knees we humbly solicit all men to adopt this method, because it is the best way to convert unbelievers and to recover the holy land, and because it accords best with Christian love. As the weapons of the Spirit are much more powerful than those of the flesh: so this method of conversion will be found much more efficient than all others." As he wrote this on the eve of the day of John the Baptist, he added: "As the book was finished on the vigil of John the Baptist who was the herald of the Light, and who pointed to Him who is the true Light: so it has pleased the Lord Jesus Christ, to kindle a new light in the world, to shine for unbelievers to their conversion, that they together with us may meet the Lord Jesus Christ, to whom be praise and glory for ever."

Being unable to accomplish his object at Rome, he endeavoured for a series of years to labour wherever he could. He disputed with the Saracens and Jews of Majorca. He went to the isle of Cyprus, and from thence proceeded to Armenia, endeavouring to bring back to orthodoxy the various schismatic parties of the Eastern church. All this he undertook alone, cheered only by one companion, without succeeding in obtaining the co-operation of men of power and influence. In the intervals between his journeys he delivered lectures on his system and composed a number of new works.

About the close of 1306, he again crossed over to Africa, and proceeded to Bugia, then the capital of a Muhammadan state. Appearing in public, he declared in the Arabic language his readiness to prove to all that Christianity was true and Muhammadanism false. A large crowd gathering around him he addressed an exhortatory discourse to them. They laid hands on him and were proceeding to stone him, when the Mufti, hearing of it, had him rescued and brought into his presence. He then asked him, how he could act so madly as to speak in public against the doctrine of Muhammad? whether he did not know that by the laws of the land he forfeited his life? Raymond replied, "a true servant of Christ, who has experienced the truth of the catholic faith, must not be influenced by the fear of death, if he can lead souls to the way of salvation." The Mufti who was well versed in Arabian philosophy, then invited him to proceed forward his arguments for Christianity and against Muhammadanism. Raymond consequently endeavoured to show to him, that the independent beatitude,* the goodness and love of God could not be properly understood, without admitting the doctrine of the Trinity; that by denying it, God was made dependent upon creation which had a temporal beginning. He said, the goodness of God could not be supposed ever to have lain dormant; but by denying the doctrine of the Trinity, the assertion was virtually made that before the creation God's goodness had lain dormant and was therefore necessarily imperfect. It was further an essential prerogative of God to have intercourse with him-

* The German term here used by Neander, properly means *self-sufficiency*, intimating that God possesses in himself sufficient sources of happiness. It would obviously not do to use that term in English.—TRANS.

self;* but this also, without the doctrine of the Trinity, must be supposed not eternal and therefore imperfect.† The result of this interview was, that he was thrown into a dungeon, and although the intercession of some Genoese and Spanish merchants procured him a mitigation of his treatment, he remained in prison six months. All this time many efforts were made to convert him to Muhammadanism: great honours and riches were held out to him, but he replied: "I also promise you the greatest riches and life everlasting, if you will forsake your false religion and believe in Jesus Christ." At his request it was finally agreed that on each side a book should be written in defence of the two religions respectively, from which it would appear whose evidence was most powerful. He wrote his work and transmitted it to the mufti; it was replied to by a royal order, that he should be conveyed on board a ship and banished the country.

The ship in which he sailed, stranded in a storm near Pisa, and some of the passengers found a watery grave; but Raymond and his companions were saved. He met with an honourable reception at Pisa, and there, after all his troubles, he carried on his literary labours with unabated zeal. Although more than seventy years old, he continued to be actively employed, with the enthusiasm of youth, in promoting the object which since his conversion had become the aim of his life. He said of himself: "Once I had a wife and children, was possessed of considerable property, and led a worldly life. I cheerfully sacrificed all to the public good and the propagation of our holy faith. I learnt Arabic, and went forth repeatedly to preach the gospel to the Saracens. I have been imprisoned and scourged on account of the faith. I have laboured five and forty years to gain over kings and the pastors of the church to the common interests of Christianity. Now I am advanced in age and reduced to poverty; but I am still of the same mind and shall persevere unto death, if it be the will of the Lord." At Pisa he endeavoured to establish a new order of (spiritual) knights, who were to be always prepared for war with the Saracens and the conquest of the Holy Land. He succeeded in raising an interest in such a plan, and obtained letters for Pope Clement V. to recommend the subject to his attention. Some pious ladies and noblemen of Genoa offered to contribute the sum of 30,000 florins (Rs.) to such an undertaking. He went with his letters to Pope Clement V. at Avignon, but found him wholly indifferent to his plan. He then again delivered lectures at Paris, chiefly against the philosophical system of Averroes, and its principle of distinguishing between theological and philosophical truth. Hoping that the approaching general council of Vienne (1311) would afford him an opportunity of realizing his long cherished plans, he proposed three things: 1st, the establishment of philological seminaries for Missionaries, previously mentioned: 2dly, the combination of all the orders of spiritual knights in one, which was not to rest, until the Holy Land should be conquered; 3rdly, the immediate adoption of measures for opposing the progress of the principles of Averroes, by requesting able men to combat them by controversial works.‡ In the first point he succeeded; for the Pope issued an order that in the universities of Paris, Oxford and Salamanca, and all the cities where the papal court might reside, professors should be appointed (and provided for) for teaching the Arabic, Hebrew and Chaldean languages.

After this he could not bear the thought of ending his days peacefully in his native land, whither he returned for the last time: it was his ardent desire to sacrifice his life to the preaching of the gospel. In one of his

* The German word, literally translated, means *self-communication*.—TRANS.

† Tu dicis quod Deus est perfecte bonus ab æterno et in æternum; ergo non indiget mendicare et facere bonum extra se.

‡ He himself wrote a new book against them.

writings, after speaking of natural death, which he attributed to the diminution of animal heat, he adds: "Thy servant wishes, if it be thy will, not to die such a death: he desires to end his life in the ardor of love, as thou in love gavest thy life for us. Thy servant is preparing himself to depart and shed his blood for thee. Let it therefore please thee, ere death overtakes him, so to unite him with thyself, that he may be inseparably connected with thee by meditation and love." On the 13th of August, 1314, he once more crossed over to Africa. He went to Bugia, and there laboured at first among the small circle of those, whom during his last stay he had gained over to Christianity, strengthening their faith and enlarging their knowledge of Christianity. In this way he might, possibly, have continued to labour quietly for a pretty long time; but being unable to resist the desire after martyrdom, he again appeared in public, declaring he was the same man that had once been banished, and exhorting the people—by threatening them with the judgments of God—to forsake Muhammadanism. The Saracens, infuriated, fell upon him, violently maltreated him, dragged him out of the town, and stoned him, by virtue of a royal order. Some merchants from Majorca obtained permission to take away the body of their countryman from beneath the heap of stones, under which he was buried; took it on board a vessel, and conveyed it to their native land. He suffered martyrdom on the 30th of June, 1315.

This seems to be the most probable account of his end; but according to some, it was at Tunis that he was put to death; others say he first went to Tunis and thence proceeded to Bugia. According to one relation life was not quite extinct when the merchants dragged him forth from beneath the stones. They succeeded in reviving him, but he died on board, in sight of his native isle.*

From the preceding account it appears, we think, probable, that amidst much that was erroneous and perhaps enthusiastic, Raymond was indeed "constrained by the love of Christ." Our readers will have noticed with regret that even at the advanced age of 75, he advocated the carnal weapons of war as one (though not the principal one) of the means by which the Muhammadans ought to be opposed. It seems that as he drew nearer to the end of his life, his views underwent a change. The last work, which he wrote before going to Africa to die, entitled: "On the contemplation of God," contains a review of all the different classes of Christians. In the section "On knights," the following passages occur, which we again derive from Neander: (vol. ix. p. 252.)

I see many knights proceed to the Holy Land, in the hope of conquering it by the power of their arms, who instead of attaining their object, all meet with destruction. Therefore I believe that the conquest of the Holy Land cannot be accomplished in any other way than that in which Thou (O blessed Saviour), together with thine apostles, didst accomplish it, by love, prayer, tears and the sacrifice of one's own life. As the possession of the holy sepulchre and the Holy Land apparently must be obtained by the power of preaching rather than by the power of the sword, I wish monks would proceed as spiritual knights, arm themselves with the sign of the

* This last account seems to be the correct one: for how could the dead body be conveyed to Majorca, without undergoing putrefaction, in the heat of the month of July, when not a single cloud obscures the sky of those latitudes?—TRANS.

cross, and being filled with the graces of the Holy Spirit, go to preach to unbelievers the truth of thy sufferings; and oh that love to Thee constrained them to pour forth all the water from their eyes and to shed all the blood of their veins, even as Thou once didst from love to them! Innumerable knights and princes of noble blood have gone forth to conquer the Holy Land; and if their method had been pleasing in Thy sight, they would undoubtedly have recovered it from the Saracens, who possess it against our will. Hereby pious monks ought to learn that Thou art daily expecting them to do that from love to Thee, which Thou hast done from love to them. And they might be assured that if they expose themselves to martyrdom from love to Thee, Thou wilt hear them in all things which they desire to accomplish in this world to Thy glory.

In another passage of the same work he first endeavours to show that the internal discord respecting religion between Saracens and Christians was the original cause of external war and all its attendant evils; and that by this war Christians were prevented from preaching to the Saracens the truth, by doing which they perhaps might succeed in convincing them, and, together with internal unanimity respecting the faith, restoring also external peace. He concludes with this supplication: "Lord of heaven, the Father of all generations! When Thou hadst sent thy Son to assume human nature, both He and his apostles lived in external peace with the Jews, the Pharisees, and all men; they never employed physical force for seizing and putting to death any one of their persecutors or of the unbelievers. They availed themselves of external peace for bringing the wanderers to the knowledge of the truth and to spiritual fellowship with themselves. And Christians of our days ought to tread in thy footsteps and act in a similar way towards the Saracens. But because the ardor of piety which was in the apostles and the holy men of old, is no longer in us, because love and piety have waxed cold in almost every heart, therefore Christians are more bent upon the carnal than the spiritual conflict."

We conclude this paper by introducing a passage from Neander, which shows what kind of monks Raymond would *not* have considered as fit missionaries; whilst we think it also warrants the hope that he knew *salvation to be not of merit, but of grace.*

In a book, describing the travels in search of true love of a friend to genuine wisdom, based upon love to God, Raymond introduces his traveller as arriving at a convent famed for distinguished piety. Rejoiced at the sight of multitudes uniting in the praises of God, he began to think that he had at last discovered the seat of true love. He perceived a monk, wrapped in a tattered mantle, but soon found out that he was a hypocrite, because with all his fasting, preaching, praying and working he only aimed at being looked upon as a saint by all the rest. Near him stood another monk, even more intensely engaged in prayer and fasting. But his motive was the belief that God would certainly sanctify him to such a degree as to enable him to work miracles and to be canonized after death. By this discovery the joy of the lover of true wisdom was blighted, for he understood that by such a line of conduct He was utterly dishonoured, who alone ought to be the object of the love of all.

J. W.

NOTE.—We are not to be regarded as agreeing in all the views of our kind contributor.—ED.

IV.—*On the Urdu Version of the Old Testament, just now published by the Calcutta Auxiliary Bible Society.*

To the Editor of the Calcutta Christian Observer.

MY DEAR MR. EDITOR,

It has been a matter for regret to me, that I have not been able to send you this my second communication on the subject of the Urdu version of the Old Testament before the present time. The state of my health has been such, that I have been incapacitated for even the small exertion required to present on paper the few remarks I have to make on this topic. Now, however, that I have obtained a little relief, I hasten to bring them before you, and shall feel obliged by your giving them a place in your well known periodical.

Since I had the pleasure of addressing to you my first communication, a writer signing himself "SΛHÍH" has volunteered to urge some reasons why the original word Yahowáh should not be retained in our Urdu and Hindi versions; and it is perhaps only respectful to him as well as to you, to preface this paper by a brief notice of the objections which occur to me, to the views and reasonings of the writer in question.

The state of the controversy as it existed before "SΛHÍH" published his papers was this, that the competent and well known translator Thomason, in originating an Urdu Version of the Old Testament Scriptures, had thought it best to retain Yahowáh in its untranslated form; that Henry Martyn in like manner had retained it in the Book of Psalms, and that the Committee of the Bible Society of that day had concurred with these eminent scholars in their views, and had adopted their translations with Yahowáh untranslated; that in consequence of this proceeding on the part of the separate translators and the collective Committee, the usage of Yahowáh had become prevalent throughout Urdu India; all the modern Urdu Missionaries had in like manner adopted the usage, and were confirmed in so doing by the thought that the whole mass of critically learned translators of modern times, both Jewish and Christian, had pursued the same course and were addressing the glorious God by the name of Jehovah: thus a sort of uniformity had been established in reference to this subject, in which not an exception had occurred to break the beautiful and becoming order of things, and as the glorious God is one, so in a beautiful sense he was worshipped by all nations and languages under one name, both in respect to his unincarnate, as his incarnate manifestation. But in the midst of all this order and harmony of these lower spheres, the Bible Society of our day volunteers to reject the precedent of our sainted translators; rejects their views and their principles, prefers their own understanding to that of those who have gone before, sets at nought the usage of the Urdu Christian world, and in a spirit apparently of Jewish superstition and prostration to Jewish prejudices, rejects Yahowáh as the name of the glorious God, and puts in its room the word Khudáwand, a word never applied to God in any Urdu book of competent respectability. Now surely we may demand of the authors

of this apparent confusion, some strong reasons for the procedure; and if they cannot be produced, we cannot withhold from them the expression of our opinion, that men who are so soon estranged from the order of existing things, who are so little conservative in spirit, and so given to change in their procedure, are not the fittest in the world to control the affairs of our Bible Society.

“**SAHĪH**” has volunteered to give the reasons which are required, and as he himself was the chief translator, we may be pretty sure that he has said all that can be said in vindication of the new order of things. It is only becoming therefore that we should consider well his various reasons.

The first reason brought forward by **SAHĪH** in vindication of the substitution of **Khudāwand** for **Yahowáh** is this, that “the Holy Ghost in the New Testament, citing some passages out of the Old, renders the Hebrew **Jehovah** by the Greek *κύριος*, Lord, as the Septuagint had done.” The use of this argument is to establish a precedent for the corruption of the word of God, under the name, and with the authority of the inspired writers themselves. But to this we object, that were the Holy Ghost to affirm that *κύριος* is a translation of יהוה the affirmation would only prove that the Holy Ghost was not the Holy Ghost, as a Holy Being cannot be the author of a lie. We consider it incorrect to say that the Holy Ghost rendered the Hebrew **Jehovah** by *κύριος*; all that was done, so far as we can see, was the quoting from an existing translation done by fallible men, some portions of infallible truth, and ‘quoting it in the way in which it existed in that translation, though not in every respect adequately executed, since the end for which the quotations were made was answered, without mooting the accuracy of the translation, and since the change of one name of God for another was an understood thing, as having superstitiously gained currency throughout the whole Jewish and Hellenic nation. So that the readers of the New Testament could still understand that **Yahowáh** was latent in the *κύριος* used by the writers of the Septuagint. But this is a very different thing, from corrupting the entire Old Testament, by substituting **Khudāwand** for **Jehovah**. A precedent is worth something only in similar cases. There but a few passages were cited by the Apostles in peculiar circumstances, and in a peculiar state of society; here the whole of the Old Testament is to be corrupted for no ends and no uses, and when not only such a yielding to Jewish prejudice is not demanded, but when a yielding to Christian usages absolutely required that the original **Yahowáh** be retained.

But supposing that the Holy Ghost had at that time sanctioned the substitution as urged, yet it would not follow that it was right for us to do it, even in the same cases. We know that the Holy Ghost by **Moses** sanctioned the granting of divorces for other reasons than those of adultery, and yet, it would not be right for us to practise the giving of such divorces. We know from our Lord’s own statement that it was so done, because of the hardness of heart in the Jews, but that from the beginning it was not so. In like manner we know that *κύριος* is no translation of יהוה and that though from the superstition of the times, one was substituted for the other, yet from the beginning

it was not so. Were it even the same case, even then we should hesitate to imitate the inspired writers, except, where as in the New Testament we are merely translating their words, by corresponding words; but how much more should we hesitate to be the unauthorized corrupters of the whole of the Old Testament in respect to every language under heaven. For it is well known, as already stated in my former paper, that *Khudawánd* is no translation of *Yahowáh*: it is not even a name of the blessed God, and as a word accommodated to denote the blessed Deity, it but expresses one feature of his nature; while *Yahowáh* is a peculiar word, carrying in itself a world of meaning, and being thus in its very nature typical of the world of perfections that exists in that Being whose name it is. "САНІН" has well developed the meaning of the word *Jehovah*, and all that he has gained on that point only shows how unwise it is, to substitute such a term as *Khudawánd* in its room and stead.

The second reason cited by "САНІН" is "that God the Father cannot have a nomen proprium in any language, because he is not an incarnate person."

I am not quite sure that I understand this proposition, but as far as its meaning is apparent, it seems to be one that very much stands in need of proof. It is laid down, as you will see in the axiomatic form as a thing self-evident, although in reality, so far from having the simplicity and self-demonstration of the axiom, it is a very intricate and complex statement. What incarnation has to do with leaving a name untranslated, that is really significative, is not so soon apparent. This we know that the use of names is to distinguish the things or persons to which they are applied—that such names may be arbitrary signs of such things, in which cases they must be left untranslated, except when they can be rendered by similar arbitrary signs known to the people into whose language we are making the translation: or such names may be significant of the qualities inherent in the thing or person spoken of, in which case the words representing such qualities among other nations may be used to translate them. Still in this work of translation regard must always be had to the associations connected with the corresponding terms prevalent among such other nations. If it should be found that, though the apparent meaning of the corresponding term is the same, the word as used by other nations does not produce the same class of associations, we ought not to use such term, if we desire to execute a perfect translation. But these principles of translation have nothing to do with the corporeal or incorporeal nature of the subject, and why therefore "САНІН," who from his assumed cognomen must be right, should speak of incarnation as affecting the question of the translation of proper names, is yet to be found out. So much I think may be safely said on the subject of translating the name of God, that it is certain that all the names of God are significant, and that abstractly considered, it would seem possible to execute a translation of them. Still, it ought to be remarked at the same time, that it is quite possible that in the original language of revelation, such words may have been especially devised of God, so full of meaning and power, that no adequate representative can be

found for them in any of the other languages prevalent on the face of the earth. I think that this is not only possible, but that it is an actual fact, and that on this as well as on other accounts it is desirable that the divinely appointed name should remain untranslated, rather than its glory should be obscured by an inadequate rendering. Yahowáh seems to me, as the peculiar name of God, a word that cannot be adequately rendered either in Urdú or Hindi. As implying self-existence, and at the same time the past and present eternity of the great Being whose name it is, it has no counterpart in either languages. In the Urdú, there is the word HÚ, the existent, implying the self-existence of the being to whom it is applied; and it has this recommendation that it is amongst all Musalmán nations a favourite name of God, but still this does not imply the eternity of existence contained in the word Jehovah. In the Hindi there is Swáyambhú with a similar meaning, but labouring under a similar defect. It has been stated indeed elsewhere by "SÁHÍN" that "K̄hudá" implies self-existence, as though it were derived from K̄hud, self; but this statement is unfounded and gratuitous, for there is no connection between the two. Were there an adequate word to represent the original word Jehovah, I would give my vote for its use, but as there is not, as every corresponding term in every other language is defective in meaning, as well as defective from idolatrous and other evil unworthy associations essentially connected with them, I am still of opinion that Mr. Thomason acted wisely in leaving Yahowáh in its untranslated form. These remarks apply only to the *translation* of the term. To the erasing of the original word and the foisting in of a spurious appellative of God, I can apply no other language than that the proceeding manifests an extreme absence of the qualities that commend a translator of the word of God.

The third reason cited by "SÁHÍN" is, that we do not know the proper pronunciation of the word יהוה.

The mention of a matter so far removed from the question in hand only shews the poverty of the treasury in respect to arguments of a better description. We may safely grant it, that the superstition of the Jews has lost us the proper pronunciation of the word, but still we are not willing that the superstition of our modern Urdú translators should lose us the word altogether. The subject is too good, to allow us to lose the least of it that we can retain. Still after all, that loss of the original pronunciation is a matter of small moment. We have the four consonants remaining, and we lack only the vowel points, and these we can supply in each language, as euphony may dictate. It will be sufficient that the substratum of the name is the same in all, and that the difference is only such as the usage of each varying language may require. Whether in Urdú we should write it Yahweh or Yahowáh is of little moment, other than that the latter form being universally current, it is obviously better, in a conservative point of view, and in a determined resistance to radicalism, to adhere to that.

The fourth reason cited by "SÁHÍN," is that by the use of K̄hudá-wand in both Testaments, the divinity of Christ is upheld.

I may be allowed to question the truth of this proposition, for the fact is that the term *Ḳhudáwand* does not necessarily carry in it a single token of the Divinity of Christ, and as used separately, it will never avail to prove that doctrine to the satisfaction of any sensible Musalmán. The fact is, that the retaining the original word *Yahowáh* untranslated is almost essential to the argument of the Divinity of Christ as drawn from the use of *κυριος* in the Greek to denote him. When such a follower of Islam, after reading in the New Testament prophecies respecting the Messiah professedly cited from the Old Testament should, on comparing the citations with the original, find that where *κυριος* or *Ḳhudáwand* is used in the one, in the other *Yahowáh* is used, implying that the being whom that word denotes is the self-existent and eternal God, he will then be convinced, that the blessed Saviour is really the Supreme God. That Christ Jesus is called *Jehovah*, this is the important proposition to establish, and not that Christ Jesus is called *Ḳhudáwand*; for in India this latter term is the property of every man of any rank or standing in society, and I am persuaded that at some future day the present translators will rue the hour when they flung such a proof of the Divinity of Christ to the winds. The Musalmáns will one day gravel them with this suicidal act.

In addition to what has been said against the use of *Ḳhudáwand* as a representative of *Jehovah*, I may remark finally that many passages of Scripture occur in which it is expressly said, *Jehovah* is my name, and in all such places, the substitution of *Ḳhudáwand* is virtually a falsehood. In the song of Moses at the Red Sea, it is said " *Jehovah* is a man of war, *Jehovah* is his name," and our translators set Moses at defiance, and state in their own peculiar way, *Ḳhudáwand* us *ká nám hai*. They might have said with equal propriety, *Jaj Sáhíb* us *ká nám hai*, for the latter has just as close a connection with the original as the former, only that its use would be without the commingling element of superstition which mars the sweet odours of the former.

In conclusion I would earnestly entreat the Bible Society to become conservative in their principles in reference to their future doings. Let us stand on the old ways and see, and let us try the spirits, and test the new untried theories, before we abandon old practices and usages.

On the translation of the word עֹלָה rendered in English burnt-offering.

The second point to which I am compelled to call your attention is the mistranslation of that important word עֹלָה *olá* which occurs in the Old Testament some hundred times.

It will, I think, be allowed by all that the doctrine of sacrifices is fundamental to the Christian system, and that any misappreciation of the terms used in stating this doctrine ought to be deprecated by all true believers as a great calamity. How much more, when the results of such misappreciation are embodied in a translation, which is intended to be circulated amongst natives who have most inadequate views on the subject of the atonement of Christ. The word עֹלָה is derived from the verb עָלָה to ascend, to go up from a lower to a higher place, and it is used in reference to smoke, vapour, &c. which go up to heaven.

As a substantive, it has the meaning of an ascent, or of steps by which to ascend, and then as a secondary meaning, it is employed to denote that form of sacrifice which by being presented whole and wholly burnt, wholly ascended to God. This is the meaning which is given by all the lexicographers and commentators that I am acquainted with. At this moment I have only the lexicon of Simonis edited by Winer at hand. I need scarcely say, that Winer is considered a first-rate Hebrewist, and yet he gives this meaning without hinting at the possibility of another being found for the word. Rosenmuller in like manner, though himself a neologian, and therefore unfavourable to the orthodox doctrine of sacrifices, gives this meaning in his commentary on the Old Testament.

In accordance with this view of קָרַבַּן , Mr. Thomason rendered the word by *soḵhtaní qurbání*, just as the Septuagint, the Vulgate, and all the versions, ancient and modern, had done before him.

The translators of our modern Urdu version are of another mind. In a paper written by "SARÍN" in the *Khair Khwáh i Hind*, and published March 1841, an express denial is made of there being in the word קָרַבַּן any sign of a burnt-offering, or of any token of the victim offered being slaughtered for sacrifice. He insists on it that the word means merely an offering, and is correctly applied, when no animal was given, much less life taken, much less bloodshed and the body of the victim burnt. In favour of this new theory he cites the cases of Abraham and Jephtha, and denies that קָרַבַּן , as used in both, means a burnt-offering. Respecting the case of Abraham, he affirms in language, which were it not recorded, I could not have believed it possible for him to use, that Abraham misunderstood God, that God never authorized him to kill Isaac; that had God given such an order, he would not have been God, and he says, (I use his words,) "In the original Hebrew, there is neither mention of a burnt-offering, nor yet of the slaughter of a victim, but only of a presenting his son to God." After this statement he cites Mr. Thomason's version of the chapter in question, and says, that Mr. T. erred in rendering the term by the words *soḵhtaní qurbání*. In the paper in question there are a few remarks on sacrifices in general, but the whole discussion is lamentably inadequate, and precisely such as our modern Socinians would glory in. For instance, there is a sort of definition of sacrifices, and the meaning of the institution is pointed out as symbolical of the entire consecration of the sacrificer to his God; that the sacrificer gives himself to God just as fully as the victim was given to God. But with this there is not the slightest allusion to the substitution theory, and not a remark to point to the great particular victim of which all other sacrifices were types. Now, far be it from me to assert that the translator in question did not hold the doctrine of the atonement. I believe he did, and does; but still his translation of the words of sacrifices is lamentably inadequate. קָרַבַּן is rendered *charhává*. *Charhává* is a Hindi word, meaning the little earthen vessels containing rice, spirits, &c. which the Hindus suspend on trees or place before their idols under the tree. It has no reference to a bloody victim, it does not imply even life in the thing offered, much less the taking of life and the

burning of the carcase. Thus it is in direct opposition to the rendering in all the versions. It was remarked by Dr. Taylor, the author of the concordance to the Hebrew Bible, that it is a strange thing, if the doctrine of the atonement be in the Bible, that I who have made a concordance of all its words have not found it. But if "SAHÍH's" renderings be correct, there is little to wonder in the assertion. If the whole burnt-offering, the most ancient, the most sacred form of sacrifice and the most strictly typical of our Lord's sacrifice, be after all no more than the offering a little rice or spirits in an earthen pot, on a tree, why, let us write Ichabod on the institution; for the glory is departed.

It has grieved me to have to make these remarks, but if they be true, no friend to Christ and the atonement will find fault with me; if not, let me bear the severest castigation the love of truth can inflict.

I have still many remarks to make on the version in question, but I cannot promise to continue these papers, as every effort of the kind only adds to my present bodily ailments which I am hoping to get rid of.

WAJIBÍ.

* * One of the Editors of the *Observer*, who whilst differing somewhat, perhaps, from his brethren, on the points under discussion, officially enjoys the privilege of appending a note of his mind to the paper which thus passes through his hand, by consent of his brethren, takes the liberty to add a few remarks to this letter. In doing so he neither wishes to pledge his fellow-editors to his own views, nor presumes to settle definitively the questions at issue between SAHÍH and WA'JIBÍ.

It seems important, at the outset, to remark that all discussions, referring to translations, ought to be conducted in a spirit of seriousness, becoming the sacred subject, and in a spirit of mutual forbearance.

The next point which claims attention, is the relation in which a translator stands to the Committee of the Bible Society, and to the private members of the Bible Society. Not being connected with the Society, the writer hopes he may be enabled to express an impartial opinion.

When a translation is *prepared* wholly at the expense of a Society, then a translator ought to follow the instructions which he may receive, unless he has been wise enough to make a stipulation to remain unfettered. But when a translation is *not prepared* at the Society's expense, but only offered to it for publication, then a translator ought to enjoy perfect liberty, leaving the Society free either to adopt or reject his version. The Committee, in that case, has no right to make any alterations, without the translator's consent. As very few translations are *prepared*, in our days, at the expense of a Bible Society, (so that almost all new versions come under the second rule,) it appears clear that a translation which is sufficiently faithful and idiomatic to deserve the Society's approbation, ought not to be altered, in minor matters, without the cheerful concurrence of the translator. As he is, by the adoption of his version, virtually declared a man of competent knowledge and judgment, he ought to be treated with the respect he deserves. If his translation is defective in secondary points, the blame should not be charged upon the Society, unless by the adoption of his version an *existing* better translation has been discarded; all the blame ought to rest with the translator, and his merits, in making a translation at all, should be laid into the other scale of the balance. In the writer's opinion, this is the principle on

which the Committee of a Bible Society ought to act, and the criterion by which it ought to be judged. He is, however, of opinion that a series of successive translations will, in India, be necessary, before one can be made which shall ultimately become the standard version. In the present case, of the Urdu version, he would not blame the Bible Society for adopting those modes of rendering certain terms of minor importance which the translator or translators, no doubt after much consideration, had introduced into the work. If other persons look upon this or any other translation as defective, they may no doubt point out the defects, and if they think them essential, they should try to make a better one themselves; and if they succeed in such a work, the Bible Society will probably not hesitate to adopt it in addition to the former one; in which case the judgment of the public voice will after a time decide whether one ought to be wholly suppressed or not. For time alone will ultimately settle the real value of all translations.

To come now to the particular subjects under consideration, the writer fully agrees with *Wájibí* in his views of the meaning of אָרָב ; not only because one of the meanings of אָרָב is to ascend in the form of smoke (see Jeremiah xlvi. 15, where it is said, in the original, that the cities of Moab ascend, of course in the form of smoke); but mainly because it is absurd to maintain that סַחִיח or any other scholar of our days understands Hebrew better than Abraham. As to Jephthah's daughter, the writer believes that she was not sacrificed; but this has nothing to do with the meaning of אָרָב Jephthah, in sparing her life, would only have obeyed the law given in Lev. xxvii. 4.

With regard to *Jehovah*, the writer agrees with *Wájibí* in one sentiment: "Were there any adequate word to represent the original term Jehovah, I would give my vote for its use."

Proceeding upon this common ground, it may be said that the choice lies between an inadequate rendering of Jehovah, and the term Jehovah itself. The writer would prefer the first to the second, and therefore begs to be allowed to state his reasons.

1st. The circumstance that κύριος , Lord, is used for *Jehovah* throughout the New Testament, and that not only in passages quoted from the Old Testament, but also in others, shows that God the Holy Spirit, the author of the New Testament, permitted the substitution of a comparatively inadequate but intelligible term for Jehovah.

Whether among the many inadequate words that may be chosen in Urdu *Khudáwand* is the best, is another question: but it may be said that κύριος in Greek is liable to much the same objection as *Khudáwand* in Hindustaní. It meant *sir* and *master* (or Mr.) in Greek, as well as *Lord*. The writer, however, not being acquainted with Urdu, does not venture to defend *Khudáwand*.

The adoption of *Jehovah** in Urdu and in almost every language is liable to many disadvantages.

1. *Jehovah* certainly is not the proper spelling of the name, although on other accounts it is preferable to all other modes of writing it.

2. It is an unintelligible term to those not acquainted with Hebrew.

3. Its introduction renders the translation of many passages unmeaning. Of this kind are the numerous passages, where we read: "Then shall ye know that I am *Jehovah*." This to the plain reader makes next to no sense. But if we say: "Then shall ye know that I am the Lord, or

* To avoid misunderstanding, the writer acknowledges that *Jehovah* must be introduced in some places—as the English version shows: his remarks are intended against its introduction in ALL the almost innumerable passages where the word *Lord* (in capital letters) occurs in the English Version.

the *sovereign God*," then it makes sense, though the meaning falls short of the strength of the original. The same remark applies to the passages in which we read, "I am Jehovah (or the Lord) and none else."

4. The phrase *Jehovah of Hosts*, so common in the Old Testament, is not nearly so significant in English, as *the Lord of Hosts*. The former seems almost to reduce him to the same level with ordinary generals, and simply distinguishes him by giving him his proper name.

5. The uniform introduction of *Jehovah* in the Old Testament renders it necessary to introduce it also in the New. And it may be questioned not only whether it *ought* to be introduced there, but also whether it *can* be introduced without marring the significancy of many passages, and the harmony of the whole. In fact it would, in the New Testament, be difficult to tell where it ought to be introduced and where not.

6. The uniform adoption of *Jehovah* seems to reduce the true God to the same level with false gods. *Jehovah* will probably, by heathen readers, be looked upon as the national god of the Hebrews, just as *Zeus* was the national god of the Greeks, *Jupiter* of the Romans, *Baal* of the Phenicians, *Kemosh* of the Moabites, *Milcom* of the Ammonites, or as *Brahm* is of the Hindus.

In proof of this we may adduce two facts.¹ One is this, that in Madagascar the enemies of Christianity look upon *Jehovah* as the first king of the English. The other is this, that the fashion of uniformly retaining *Jehovah* in translations was introduced only in the last century by some neologian divines of Germany, who looked upon the Bible as the counterpart to Homer, and upon *Jehovah* as the Hebrew *Zeus*, and who wished to make the world believe that the Bible was not worth more than the *Zendavest*, and *Jehovah* not entitled to more honour than *Jupiter*. The fashion set by those neologian divines extended to England, and was afterwards—no doubt *innocently*—followed by the now sainted Indian translators, Carey and Thomason. But why should we adopt this any more than any other doubtful fashion?

The writer makes these remarks not at random, nor from mere prejudice. He has had a good deal to do with translating, and has *for years* DAILY used translations in several languages (among them Dr. Carey's Bengali Version) in which *Jehovah* is retained; and if the subject were not too sacred for such a term, he would say, he has become disgusted with them.

In conclusion, he trusts *Wájibí* will not be discouraged from continuing his remarks upon the version in question. Critical remarks on new translations are, in the writer's opinion, *very much needed* in India.

V.—*On the Claims of the Jesuits to be regarded as the promoters of enlightened Education; or, a Text and Comment, by way of contrast.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In an article which has been going the round of the Calcutta journals, an account is given of the proceedings that took place, on the occasion of opening new school-rooms at St. Xavier's College. Among the *notabilia* of the occasion, special prominence is given to a speech of Sir J. P. Grant, one of

the learned judges of the Supreme Court. After having, in common with the rest of the company assembled, done "ample justice to the viands and all the dainty delicacies and good things of the season," his Lordship is reported to have spoken as follows:—

"I think I may be permitted, in the names of the subscribers, to express our entire satisfaction of the very suitable manner in which our humble donations for the advancement of education have been invested, by the erection of the beautiful building we have this day seen. In all matters, and on almost all occasions where the interests of education are concerned, I have ever felt, and always feel, the deepest interest. *The charge, I may say the sacred charge of imparting knowledge and of promoting education in this country cannot be entrusted to better hands than the learned and reverend gentleman, who presides over this institution and its directors. Why, or how, it is that the Society, of which the directors of this College are members (Jesuits), is pre-eminently successful in advancing the interest of education, and spreading the blessings of knowledge, it is not for me to discuss, but all who are conversant with history will know the fact; witness their efforts and successes in Europe, in America, in this country, and, I believe, I may add, in China.* I will conclude then by wishing the learned and enterprizing directors of this institution, the blessing and the comfort of good health, to enable them to carry out their intentions, and by wishing them that which will be more prized, prosperity and success to their undertaking for the promotion of learning."

The *italics* in this remarkable after-breakfast address are mine. The statements and sentiments contained in it will not much surprize those who are *acquainted* with the *peculiarities* of their learned author. But as those, who are not so acquainted, may be apt to be startled and confounded, methinks the sacred claims of truth and righteousness require that such statements and sentiments, coming from such a quarter, should not go forth to the world without stricture or comment. As a friend and advocate of free inquiry and independence of judgment, the learned Judge must rejoice to find his sentiments freely canvassed and his statements freely subjected to scrutiny. This task, if time permitted, I would gladly have undertaken. But, in the meanwhile, my purpose will be substantially answered by your kindly publishing the following extract from a pamphlet or tract by the Rev. Dr. Duff, entitled "Popery and Jesuitism; the enemies of true knowledge, and consequently of mental, moral and social improvement." The extract may well be regarded as furnishing a comment, by way

of anticipation and contrast, on the recent remarks of Sir J. P. Grant, Puisne Judge in the Supreme Court of Calcutta.

I remain, gentlemen, your's, &c.

ANTI-JESUIT.

After describing the origin, rise, progress, and general principles of the Society of Jesuits, the author proceeds as follows:—

“ But what bearing or relation, it may be asked, has all this to the main subject on hand—the connection between Jesuitism and true knowledge? Much every way. If we knew no more of the principles and proceedings of the Jesuits than what has appeared from the brief sketch now given, would we not know enough to warrant a conclusive inference on the subject? Would not the corollary be inevitable, that it would be as impossible to reconcile light with darkness, God with Satan, and Christ with Belial, as to reconcile the spirit, genius, and workings of Jesuitism, with the spirit, genius, and workings of a system of true, generous and ennobling knowledge?

But we are not left to *inference* alone. Direct facts and evidences there are in redundancy to establish the point. The *chief end* of Jesuitism was to uphold the supremacy of popedom, through its own aggrandisement as the *chief mean*. But how could this chief end be attained? Already had the half of Christendom, by the shock of Reformation principles, been wrenched from the papal grasp; and the other half seemed tremulous or oscitating in apparent indecision. What then was to be done? Two objects immediately and urgently presented themselves. The *one* was to enlarge the bounds of the Papal dominion, and, by extending the Papal sceptre over foreign lands and distant realms, to call in a new world to redress the balance of the old. The *other* was, to commence a war of retaliation and aggression on the Reformers, the Reformed communities, and Reformation principles. In attempting to compass these two great objects, by one wide and multiform yet simultaneous process, the spirit and genius of Rome, through the child of her strength and the instrument of her power—Jesuitism—were conspicuously displayed.

Survey the foreign field. Rapidly glance at the principal stations. Everywhere, is Jesuitism fatally consistent with itself. Everywhere, cameleon-like, does it assume the hue and colour of national or local peculiarities. Everywhere, does it accommodate itself, with elastic spring, to prevailing habits, manners, and customs. Everywhere, is it true to its grand principle of promoting its own interests “ by all possible means, and at all possible expenses.”

Turn towards Africa. Fix your eyes on Abyssinia or ancient Ethiopia. At first the Jesuits fawn and flatter and caress. Having at length gained the ear of the Emperor, and, through that, dominion over his heart, they dropped the methods of argument and persuasion, and resorted to the more summary ones of fire and sword. Instead of communi-

cating *knowledge of any kind*, a terrible persecution was raised. Thousands were hanged, and burnt, or driven to the dens and caves of the earth. Viewing a field strewn with the carcases of eight thousand unoffending peasants who, for conscience sake, laid down their lives, the *grandees* ventured to address the Emperor with tears in their eyes, saying, "Sire, how many dead bodies lie here; these are not the bodies of Muhammadans or Heathens, but of Christians, your highness's natural-born subjects—our blood and kindred. Though you conquer, you thrust a sword into your own bowels. How many thousands have been massacred? How many thousands must be, before popery can be established in Ethiopia? For God's sake, let the people alone with the religion of their forefathers, which you must either do, or ruin the empire with your own hands." Soon afterwards, the Emperor, having detected the cruel advisers of these massacres, plotting against his own life and throne, resolved to get rid of such dangerous allies. They were ignominiously expelled the kingdom; and prohibited under pain of death, from ever more revisiting it.

Cross eastward to Asia. Mark the progress of the zealous but extravagant enthusiast Xavier. Finding the people of India ignorant, superstitious, credulous, does he intrepidly set about the benevolent work of instruction? No. He introduces a few more absurd rites, and a few more spurious objects of worship; and forming a coalition between Heathenism and corrupted Christianity, he baptizes multitudes wholesale, leaving them as ignorant of any vital truth as before. Finding the people much given to spells and charms, and incantations, he strives to outrival the wonder-workers, and maintain his own influence by a ready appeal to numberless pretended miracles. On account of all these services in the cause of truth, knowledge and benevolence, the papists have now a Novena, or nine days devotion annually, in honour of him who rendered them! And on that occasion they heap upon him a profusion of epithets not less extravagant, than they are blasphemous and profane. Look again at his relation Geronimo Xavier, who was sent, on a special errand, to the Mogul Court, at a time when the Emperor Akbar aimed at the formation of a new religion, or scheme of eclecticism that might unite Hindus, Mahammadans, Pársís, and even Jews and Christians in one body. What an opportunity for expounding the pure unadulterated truth of God! Was the opportunity improved? On the contrary, in accordance with the crooked policy of his order, he presented the Emperor with a translation of the gospels into Persian, which he took care to intermingle with many of the popular Persian legends, in the fond hope that they might thus be rendered more palatable to the imperial taste. The wily Jesuit had outwitted himself, as he deserved. The impious artifice, we are informed, had "an effect directly contrary to that which was designed. Akbar was disgusted with meeting with legends of whose falsehood he had been previously convinced, and thenceforth regarded Christianity with suspicion." Alas! alas, that an occasion so reasonable should be irredeemably lost, and the gospel of salvation itself brought into discredit and contempt, through the chicanery of its professed friends! Once more, consider the career of Robertus De Nobilibus, the celebrated founder

of the Madura mission. He studied not only the vernacular, but the Sanskrit, or sacred language of India. Was it in order truly to enlighten the people? No. But in order the more effectually to impose on them his own system of error. For this end, he fabricated or forged various books in the style and peculiar stanza of the Vedas—the oldest and most venerated of the Hindu shāstras. These literary forgeries or religious impositions, he endeavoured to palm upon the ignorant, under the distinguishing names of the different Vedas—as if they were the real Vedas of India. Nor was this all. Having discovered that the natives had a prejudice or aversion towards Europeans, he boldly denied his being a European—giving out that he had come from a region in the north of India called Rome. Having also found that the Brāhmins were held in the highest veneration and exercised an unlimited authority over the people, he next assumed the appearance and title of a Brāhmin—besmearing his countenance and otherwise imitating their manners and their dress. Finding farther that of all Brāhmins, the Sanyāsīs, or real ascetics, were the most highly esteemed, being treated with something like divine honour, he professed himself to be a Sanyāsī, and *outwardly* appeared to subject himself to the most terrible austerities; though *privately* he was understood freely to indulge in most of the delicacies and luxuries which Europe or Asia could supply. But he did not stop even here. When doubts began to be raised about the reality of his Brāhminhood, he produced an old, dirty, and smoky parchment in which he had forged, in the ancient Indian characters, a deed, setting forth “that the Brāhmins of Rome in northern India, were of much older date than those of southern India, and that the Jesuits of Rome, descended, in a direct line from the God BRAHMA!” And when the validity of his claims of genealogical descent from Brahma, and the genuineness of the forged document brought to prove it, were called in question by the scepticism even of credulous Indians, he convened a public assembly of Brahmins, and in their presence, banished all farther scepticism, by declaring upon oath “that he derived really and truly his origin from the God BRAHMA!” How could the interests of true knowledge of any kind be promoted by such pious frauds—such lying ingenuity—such detestable perjuries?

Proceeding still eastward, we find in China and Japan, the most fearful identity in the proceedings of the Jesuits. From the latter country their villanies eventually procured their utter extermination. In the former, they long indulged in their ingenious devices, their impious and fantastic tricks. With their wonted art, they studied the temper and character, the taste and inclinations of the inhabitants. And having discovered no small degree of inquisitive curiosity, associated with a singular devotedness to their own hereditary philosophy and arts, they resolved to gain influence by outstripping the native philosophers and artists in their own peculiar walk. In this they succeeded—adding somewhat of their own, such as the dialectics of the schools and the art of casting cannon! But no branch of knowledge of a noble or generous character did they cultivate. On the contrary, in furtherance of their own sinister designs, they were wont to deny the truth, and fabricate untruth. To humour the Chinese taste for antiquity, they

declared "that Jesus Christ had been known and worshipped in their nation many ages ago." To gratify the Chinese predilection for Confucius, they endeavoured to persuade the Chinese Emperor and nobility "that the primitive theology of their nation, and the doctrine of their great instructor and philosopher Confucius, differed almost in nothing from the doctrine of the gospel." To swell the number of their proselytes, instead of instructing them in the genuine doctrines of Christianity, they taught them "a corrupt system of religion and morality that sat easy upon their consciences, and was reconcilable with the indulgence of their appetites and passions." They not only tolerated, but even countenanced, their retention of many profane opinions, and superstitious rites, and idolatrous customs. Yea, to such a pitch of daring did they proceed, that, having found the people scandalized by the doctrine of a *crucified* Redeemer—a doctrine which has ever been "to the Jews a stumbling-block and to the Greeks foolishness"—they actually denied *the fact* that Christ was ever crucified! Nay more, they denounced the fact as a base calumny, that must have been invented by the blaspheming Jews, to throw contempt on the gospel of Christ! Ah, what friends of *true* knowledge have we here! After this, can any baseness be imputed to them, that is *antecedently* incredible?

Passing from the Old world to the New, we find still the same sort of system, and the same sort of men to promote it. Neither the waters of the Pacific nor of the Atlantic can wipe away the leprous taint of Jesuitism. In the new world they came in contact with the untutored minds of simple Indians, very different from the pre-occupied minds of Chinese and Hindus. But the willow-like pliancy of their system does not forsake them. Having discovered the natural inclinations and propensities of any people they studiously comply with these, and as studiously avoid any thing calculated to give offence. Having noticed the easy good-natured indolence of one tribe, such as the Irraquois, they frame a catechism of religious and useful knowledge to suit their taste. Of this catechism, a copy with a translation annexed, fell into the hands of Dr. Mather. It consists chiefly of questions like these:—"How is the soil made in heaven?" It is a very pure soil. They want neither for meat nor clothes; we have only to wish and we have them. "Are they employed in heaven?" No. They do nothing. The fields yield corn, beans, pumpkins, and the like, without tillage. "What sort of trees are there?" Always green, full and flourishing. "But how are their fruits?" In this respect they excel ours, that they are never wasted. You have no sooner plucked one than you see another hanging in its room, &c. &c." Having met with another tribe so ferocious, that it could listen to nothing with patience, save accounts of the execution of scalping knives and tomahawks, they, with unheard-of audacity, actually declared that the meek and lowly Jesus was a mighty chieftain and successful warrior, who, in three years, had scalped innumerable men, women, and children!!

But their greatest achievement in the new world was the establishment of an independent commonwealth in Paraguay. Having exercised an undisturbed and absolute sovereignty over that region for more than a century, how did their system operate in regard to the interests of true

knowledge and the enlightenment of the people? Allowing whatever credit is due for teaching the rude natives how to cultivate the soil, build comfortable houses, &c., we aver that for the diffusion of true knowledge of any kind they did *nothing*. They erected no schools. They taught no literature—no science—no christian theology. They kept the people at large in a state of perpetual pupillage, imbecility, and mental childhood. To prevent the intrusion of one new idea, they prohibited all egress from their own territory to the inhabitants, and all ingress to strangers. And to render the barrier to intercommunion still more impracticable, they strictly forbade the acquisition of any tongue except one of the rudest and most unpolished of the Indian dialects. The despotism over mind and body was unbroken and complete; till the day of retributive vengeance drove the despots for ever from Paraguay.

The fate of knowledge was much the same in all the other Popish states of South America. Speaking of one of these as recently as 1824, Mrs. Graham says, "the very names of literature and science are here almost unknown." Of another, Mr. Lindley, a traveller in 1808, gives a precisely similar account. Little more than twenty years ago, printing was unknown in Buenos Ayres, and every possible obstacle thrown in the way of education. Even in Brazil, there was no printing press, till the court took up its residence there in 1806, and imported one from Europe. No Bibles or Testaments had ever been introduced. And any works which had been admitted into so dark a region, were works of congenial darkness, such as story-telling almanacks, and lives of Popish saints, and manuals of ritualistic observances. So much for the proceedings of the friends and advocates of knowledge in the new world! Turn we now once more to the old.

Here opens upon us one of the most extraordinary chapters in the history of all time. In some countries of Europe the supremacy of the Pope had been wholly destroyed; nearly so in others; and greatly shaken in all. But, *the* one paramount end of Jesuitism was to uphold that supremacy inviolable and unchangeable. What then is to be done where it has been entirely lost, or is threatened with decline? What, but to regain and restore it to its wonted ascendancy, "by all possible means and at all possible expenses?" But, what means could prove most efficacious? This may be at once seen, by asking, what occasioned the loss of the Pope's supremacy? Was it not the Reformation of Luther, with its renovating spirit and life-giving principles? Then, surely, the most direct and effectual way of restoring the lost supremacy in Europe, must be to beat down into the dust its mighty antagonist—the Reformation.

This, this, then, was the gigantic task which the Jesuits undertook, and long continued to prosecute with a zeal unquenched, and an ability unrivalled—a zeal and an ability, which, in a just or noble cause, would have challenged an applause as unbounded, as it must now call forth unmitigated and immitigable execration. This Herculean design is thus truly and characteristically stated by one of the earliest historians of the order. "In the same year, 1521, Luther," says he, "with consummate wickedness openly declared war against the Church;

wounded in the fortress of Pampeluna, renovated and strengthened by his accident, Ignatius raised the standard in defence of religion. Luther attacks the chair of St. Peter with abuse and blasphemy; Ignatius is miraculously cured by St. Peter in order to become its defender. Luther like a madman declaims against the Apostolic See; Ignatius every where undertakes its defence. Luther withdraws from it as many as he can; Ignatius reconciles, and restores to it. All the devices and efforts of Luther are directed against it; Ignatius consecrates to it by a special vow all his own labours and all those of his companions. To Luther, that disgrace of Germany, that Epicurean hog, that curse of Europe, that monster destructive to the whole earth, hateful to God and man, God, by his eternal decree, has opposed Ignatius." Who, after this, can doubt that the design now unfolded was one of the main objects, as it was the mightiest and most difficult, contemplated by the "Society of Jesus"—that "formidable militia of the Holy See?"

But, the ways and means of prosecuting it were manifold. At present, however, we have only to do with one class,—limited to one department, even that of *true knowledge*. The mind of Europe had been liberated by the Reforming impulse. Freely and fearlessly did it then shoot out, with accelerated force, in all directions. Freely and fearlessly was every department of mind and matter sifted and explored. Freely and fearlessly were the rights of conscience, the range and limitations of civil and religious liberty, the relations of man to man and of all men to their God, investigated and settled. Independence of inquiry, freedom of thought, manliness of sentiment, and energy of expression increased and abounded; while, as the necessary result, knowledge, true knowledge in every domain of improved literature, new created science, and restored theology, increased and abounded too. What, then, must be done? Openly to denounce or anathematise such knowledge in the gross, was no longer deemed expedient or safe. What, then, must be done? What, but change entirely the old course of tactics, relinquish hostilities, proclaim a truce, embrace the ancient foe, and so manage the embrace as to stife and smother its object! Behold, then, the new and wondrous career—the consummately dextrous undertaking—of the Society of Jesus! They go forth, and so master every branch of learning as to acquire a renown that eclipses every other. Of that renown they take skilful advantage. Those branches of knowledge which tended most to elevate and strengthen the mind—to exercise and brace the reasoning faculty—to render inquiry free, penetrating, and bold—they gradually suppressed or mutilated, or bent to unworthy ends. Those branches of knowledge, on the other hand, which tended to withdraw the mind from the all-important themes of theology and ethics, civil and religious liberty—which tended merely to regale the senses, to gratify the taste, to polish the manners, to amuse the fancy, to occupy the imaginative faculties, and lead to inventions for augmenting the comforts and conveniences of man's *temporal* estate:—these, these they cultivated to the uttermost. Around these they strove to shed a halo of glory which might out-dazzle all the rest. On these they contrived to lavish all their hosannahs of applause; and thus laboured to attract towards them the generous

aspirings of youth and concentrate on them the expanding energies of riper years. This view of their marvellous crusade has been briefly but admirably depicted by the celebrated French Essayist on the Reformation. "To model science," says he, "according to the interests of the Pontifical power, and render even science ignorant in all things in which it was requisite that she should be ignorant; to produce some things in the clearest light, and to retain others in the thickest darkness; to fertilize the kingdoms of memory and the imagination, by rendering that of thought and reason barren; to form minds submissive without being ignorant of any thing but what could affect their submission, like those highly valued slaves of the great men of antiquity, who were grammarians, rhetoricians, poets, fine dancers, and musicians, and knew every thing except to become free; to make reason and knowledge themselves operate to the consolidation of a system hostile to reason and knowledge;—I cannot fear that I shall be contradicted by any impartial man, in stating that such was the system of instruction adopted by the Jesuits. It was ingenious and universally adapted to the end they had in view. It was calculated to form illustrious and elegant authors, learned men, orators, good Roman Catholics, Jesuits, if you please, but *not* MEN in the full acceptation of that term. He who became a man under their management, became so independently of that management, and in spite of it."*

Such, then, was the terrible conspiracy of the Jesuits against the vital knowledge and mental freedom of Europe. Nor was it less successful than it was terrible. The tide of Reformation, every where arrested, was in many parts wholly rolled back; every thing betokened a speedy relapse into the stagnation of repressed energy and fettered thought. The light of the Reformation, every where bedimmed, was in many parts wholly extinguished; while every thing betokened a quick return to the gloom of a scaled mental vision and cloudy firmament. And if the fertilizing stream of reformation has not every where putresced; or its reviving light every where gone out; or its joyous liberty every where become extinct;—no thanks to the men, who have toiled with such desperate vigor, to realize so fatal—so disastrous—a consummation. To Him, to him alone, "who doeth accord-

* All this perfectly accords with the observation of D'Alembert, quoted by Robertson, though neither of these authors seems to have hit on the true key of its solution, viz, "that though the Jesuits made extraordinary progress in erudition of every species; though they could reckon up many of their brethren who have been eminent mathematicians, antiquarians, and critics; though they have even formed some orators of reputation; yet the order has never produced one man whose mind was so much enlightened by sound knowledge as to merit the name of a philosopher."

All this not only accords with, but satisfactorily accounts for the fact, that,—while the Jesuits could produce writers on law and mathematics and natural history, physicians and surgeons, dramatists, grammarians, statuaries, painters, and poets,—they produced no works on the "every-day literature of common life"—none, on the best and highest interests of mankind—none, fitted to elevate and improve the intellectual and moral character of the people at large—none, calculated to make men wiser, or better, or happier in their relations to God or to one another. To adopt and extend an expression of the author of the Protestant: "The writings of Milton and Locke alone, on the subject of liberty and toleration, are of more value than all that Jesuitism has produced to this day."

ing to his will among the armies of heaven and the inhabitants of this earth," be all the praise, and all the glory.

From this rapid review of the rise, progress, and object, of Jesuitism—brief and imperfect as it confessedly is—what a fearful chapter is opened up in the history of human obliquity? But, revolting though it be, the half has not been told. Enough, however, has been narrated to excite a salutary fear, not unaccompanied with moral indignation and horror—enough to challenge and demand the most searching scrutiny. The picture is so harrowing that the easy and good-natured and unthinking may be incredulous. This I cannot help. Such I beseech to come and see—to search the authentic records of history—and judge for themselves. I ask no more. After the fullest investigation of the subject, I can only say, that my statement is lame, inadequate, and utterly disproportioned to the impression which manifold concurrent evidences have stamped indelibly on my own mind. To the long reign of the Jesuits may not inappropriately be applied the words of Sir James McIntosh, in reference to the reign of terror in France!—"The only series of crimes, perhaps, in history, which, in spite of the common disposition to exaggerate extraordinary facts has been beyond measure underrated in public opinion. Men's minds were oppressed by atrocity and the multitude of crimes; their humanity and their indolence took refuge in scepticism from such an overwhelming mass of guilt; and the consequence was that all these unparalleled enormities, though proved with the fullest historical evidence, were at the time only half believed, and are now scarcely half remembered." Strange and anomalous spectacle! With the ensigns of peace and good will blazoned before them, and songs of freedom on their lips, these hosts go forth into all lands, to trample on the thrones of kings, to foment insubordination among subjects, to bind the conscience in fetters, and stifle the first breath of rational liberty! Holding the torch of illumination in one hand, they carry in the other a multiplex apparatus of devices and expedients for extinguishing or concealing "*the true light*," which ought to lighten every man that cometh into the world! Professing themselves disciples of the meek and lowly Jesus, they yet virtually deny that blessed name, deprive his cross of its virtue and its meaning, make shipwreck of his faith and drench the earth with the blood of his faithful martyrs! Unparalleled, ineffable effrontery! They gravely designate themselves "a society not of men, but of angels, having the spirits of eagles, the lights of mankind, the preceptors of all the world, the reformers of manners, who have banished vice, and made virtue to flourish"—and then go forth, with a thousand witching spells and sorceries, to garnish vice and embellish crime—to canonize error, and consecrate lies—to convert profligacy into virtue and virtue into profligacy—to weaken the moral hatred of sin, deprave the heart, and brutalize the soul—to extinguish every vital principle of social and spiritual regeneration—and disinherit all future ages of the richest treasures of the knowledge, experience, and wisdom of the past!

No wonder, though the world groaned under the "disastrous twilight" of such a system! No wonder, though the kings and senates and judges of Europe, the chieftains of Africa, the emperors of Asia,

the commonwealths of America, united successively in its condemnation! When the civil rulers of all lands had decreed its destruction as a public nuisance, and the civil subjects of all realms had joyfully assisted in celebrating its funeral obsequies, and, last of all, its final and apparently irreversible doom had been sealed with the signet of an infallible Pope,—no wonder, though one wide and universal shout of jubilee should be heard among the nations! No wonder, though the wise and the good of all kindreds and tribes, while yet smarting under the scars and the gashes which it had inflicted, and rejoicing in its downfall, as the triumph of justice, mercy, and humanity, should proclaim as with one voice that he who endeavoured any more to “let it loose upon society, must be chargeable with high treason against the common interests and happiness of his species?”

But time, the mighty leveller rolled on: and with it brought its usual cycle of change. With the extinction of the system, the memory of its intrinsic evil and dangerous excesses had gradually passed into oblivion too. And ere the generation in the ears of whose youth and infancy, its death-knell was heard to sound, had wholly quitted the stage of time, it was doomed to listen to the tidings of its sudden revival and unexpected re-appearance in fulness of strength and renovated energy. In an ill-omened hour, as if in derision of the figment of assumed infallibility, one infallible Pope, abrogating the decree of another infallible predecessor, restored the order with all its peculiar rites and privileges! In 1773 it was suppressed by Clement XIV. who, by means of a fatal potion administered to him, fell a victim to their vengeance—exclaiming on his death-bed, in allusion to the secret cause, “I am going to eternity, and I know for what.” In August, 1814, Pope Pius VII. with all the pomp and solemnity of by-gone times, issued a bull, formally rescinding that of Clement, and formally announcing that he should “deem himself guilty towards God, if amidst the dangers of the Christian republic he should neglect to employ the aids which the special providence of God had put in his power, and if placed in the bark of St. Peter, and tossed by continual storms, he should refuse to employ the vigorous and experienced powers who volunteer their services.” He then proceeds, “in virtue of the plenitude of apostolic power and with perpetual validity,” to decree the restoration of the order with all necessary powers, that all states “may freely receive all who desire to be admitted” into it, with “power granted to the members to apply themselves to the education of youth—to direct colleges and seminaries—to hear confessions—to preach, and administer the sacraments.” And not satisfied with all this, the bull is directed to be “inviolably observed, in all future times, and never to be submitted to the judgment or revision of any judge, with whatever power he may be clothed—declaring null and void any encroachment on those regulations, either knowingly or from ignorance”—and finally asseverating, that “if any man shall attempt by an audacious temerity to infringe or oppose any part of that ordinance he will thereby incur the indignation of Almighty God, and of the Holy Apostles.”

Here then is the bark of St. Peter launched forth anew to buffet all storms and bear down all opposition under the guidance of “the vigo-

rous and experienced powers" who have once more "volunteered their services." And "vigorous and experienced powers" or rowers, they truly are, as an anonymous home journalist has emphatically remarked, "if the bark of St. Peter is to be conducted through a sea of blood—if the pope really design to follow the track of a Gregory or a Hildebrand, and wade through slaughter to the throne of bigotry and mental despotism!" For what is the first principle of this celebrated order? "*That Jesuitism is to be maintained at the expense of Society at large.*" And what its second? "*That the end sanctifies the means.*" Who can deny that almost all-powerful and ubiquitous institutions based upon such principles, and saturated throughout with the spirit of such principles, *fairly threaten* once more to throw open the flood-gates of bigotry and intolerance—to roll back the swelling tide of mental, moral, and social improvement—to nullify the sacred rights of conscience—to obliterate the dear-bought privileges of civil and religious liberty—and shroud all nations in the mantle of a fearful and ever-thickening gloom?

And now that the system has been introduced amongst us, tightening the cords that bind fast the victims of Rome's deceitful policy—insinuating its subtle poison into the very bosom of our protestant families—assaying to delude the great and the mighty by forging illusions, phantasms, and dreams of tolerance and knowledge—and striving to insert the edge of its cleaving wedge into the chinks and crevices of Hindu society?—Is it not high time that we should awake, and arise out of sleep? Is it not high time that we should be re-burnishing our spiritual weapons and re-investing ourselves with "the whole armour of God?" Against the might and the resources of a power so mysterious—a power nowhere wholly visible, and yet everywhere wholly felt—it may seem vain and presumptuous in us to contend. And so it would, if we went forth in our own name and strength. But it is not thus we go. Knowing that it is not by "the might or power" of man, but by the energy of Jehovah's spirit, that the strongholds of wickedness are to be brought down, we go forth, not as principals, but as hearty though unworthy allies and auxiliaries, in the mighty contest. We go forth, "to the help of the Lord, to the help of the Lord against the mighty"—not because "He needs our help, but expects our duty." We go forth, in the full assurance that our weakness will only serve to magnify His Almighty strength—and our imperfections, His all-sufficiency. And who can tell but the humble agency of a society such as this, prayerfully sending forth its silent messengers of peace and goodwill, may be blessed from on high as one of the instrumentalities in defeating the powers of darkness and gaining a spiritual conquest over the nations? Without His blessing, all agency, however potent, must prove like the "bruised reed;" with His blessing, all agency, however impotent, must prove like the resistless thunder-bolt. Oh, how one breath of his Almighty Spirit would scatter to the winds of heaven all the devices, and policies, whether of wicked angels or of wicked men? When commissioned by Him, a swarm of feeble flies sufficed to mortify the pride of Egypt's haughty potentate! When commissioned by Him, a few innocuous undulations of the air, from trumpets and

broken pitchers, routed and put to flight the countless hosts of Midian! When commissioned by Him, a small smooth round pebble from the brook, flung by a stripling's arm, laid prostrate in the dust the mighty champion who daringly defied the armies of the Living God!

What then! would I advocate any thing like intolerance or persecution? God forbid! While I abominate the system of Jesuitism, I can love the souls of all who are enslaved by it, whether its authors or its victims. The system I would labour to destroy, by all legitimate weapons of exposure, and argument, and reprehension, and earnest appeal. The persons of the men I would not hurt—no, not even touch a hair of their heads. I would not, in the mistaken zeal of a disciple of old—a zeal so timeously rebuked by the disciple's master—I would not, if I could, call down fire from heaven to consume even the adversaries of truth and righteousness—oh no. I have not so learnt Christ. In imitation of his spirit, I would strive, if I only knew how, to go about continually, doing them all the good which they might allow me to do. And, if all efforts failed, I would, in imitation of the Divine Redeemer, endeavour to betake myself to prayer. It was amid his dying agonies, and in behalf of his cruel persecutors, that he breathed forth the sublime and soul-thrilling intercession, "Father, forgive them, for they know not what they do." Moved by so divine and touching an example, ought we not fervently to pray, alike for the conscious authors and the unconscious victims of a system that is winged with pestilence and death? And what should be the burden of our prayer? Surely, that the unconscious victims might be speedily delivered from the delusions under which they are now held captive and spell-bound. Surely, that the conscious authors, whose danger must be imminent and excite alarm in proportion to their consciousness of guilt, might have their ears unstopped and their deafness removed, so that they would hear!—that the scales of thick darkness might be made to drop from their spiritual vision and they were made to see!—that beams of heavenly light might be shed upon them, like those which once shone around the persecutor, Paul!—that the Lord might, in undeserved mercy, be pleased to convert their souls, however stoutly they may have hitherto resisted or despised *His* arm, who wields the thunder! In this way only would we strive to overcome evil with good. In this way only would we strive to revenge ourselves for any malice or treachery that may have been exhibited—even by heaping coals of fire, in loving-kindnesses, upon their heads. In this way only would we strive to breathe somewhat of that enlarged, that all-embracing, that god-like benevolence which characterized the Blessed Saviour—that benevolence, which is freed from all the trammels of time and all the pollutions of depravity—that benevolence, which lives in the liberty, the universality, the impartiality of heaven—that benevolence, which, like the Spirit of God, rideth upon the wings of the wind and is in union and communion with all that is holy and good in heaven above or on earth below—that benevolence, which commands our regards to *every creature* from one end of the world to the other; every creature, that has a soul to be converted—sanctified—ransomed—saved.

If ever there was a time when we were more loudly called on than

another to awake and arise to the discharge of high duties, as witnesses for the truth,—the present is that time. All things around us, betoken the speedy approach of some mightier crisis than has ever yet been registered among any or all of the events of this world's eventful history. Methinks, I now discern, looming through the mists that are gathering in the lurid horizon of all lands, the signs and portents of coming trouble, that shall demand a faith and a resolution, vast beyond ordinary—a faith and a resolution, similar to those of the Seraph Abdiel,—whose praise has been so sublimely sung, “as faithful found—

Among the faithless—faithful only he ;
 Among innumerable false, unmoved,
 Unshaken, unseduced, unterrified ;
 His loyalty he kept—his love—his zeal.
 Nor number nor example with him wrought
 To swerve from truth, or change his constant mind
 Though single.”

Oh that, animated by like faith, and fortified by like resolution, we may all be ready, calmly to abide the bursting of the storm that “shall shake terribly the earth”—and out of whose wreck and ruin shall spring forth that better world—even the “new heavens and the new earth.”—wherein dwelleth righteousness ! Oh, that our hearts, inflamed with the ardours of divine love, and our lips, touched as with seraphic fire, could give vent to the aspirations of a burning and irrepressible zeal—saying—“Come forth out of thy royal chambers, thou Prince of all the kings of the earth ; put on the visible robes of thy imperial majesty ; take up that unlimited sceptre which thy Almighty Father hath bequeathed thee ; for now the voice of thy Bride calleth thee, and all creatures sigh to be renewed.”

Missionary and Religious Intelligence.

I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We have much pleasure in announcing the arrival, on the *Queen*, of the following laborers in the Mission field: Rev. A. F. Lacroix and Mrs. and Miss Lacroix, Rev. Messrs. J. Mullens, and J. H. Parker and Miss Margot of the London Society. Messrs. Lacroix, Mullens and Parker are appointed to Calcutta—Miss Margot to take charge of the schools at Chinsurah—Miss Osborne, proceeding to the Baptist Mission in China, arrived on the same vessel. The Rev. R. Williams, of the Baptist Mission, has also returned with renovated health, on the *Benares*. He will shortly proceed to his station, Agra. May the good Lord preserve and bless them all for many years, in their several spheres of labor.—The Rev. G. Mundy of Chinsurah sailed on the *Gloriana*.—Mrs. Porter of Vizagapatam proceeds to Europe on the same vessel.—The Rev. J. and Mrs. Lincke of Burdwan have left that station for Calcutta on their way to Europe.—Rev. D. G. Watt, of Benares, is also on his passage from Benares to Calcutta for the same purpose.—We regret to announce the death of the Rev. O. D. Dwight of the American Mission at *Madura*. He died of cholera after an illness of only twenty-eight hours.—Mrs. Cryer, of the Madras Methodist Mission fell asleep in Jesus on the 13th December at Manorgoody—*She had only*

been a year in the country—May we be also ready, for in such an hour as we think not the messenger of death cometh.

2.—MISSIONARY PRAYER MEETINGS.

The United Monthly Missionary Prayer Meeting was held on the evening of the 1st January, at the Lál Bazar Chapel. The address was delivered by the Rev. J. J. Walsh of the American Presbyterian Mission; subject, the efficacy of preaching Christ and the indispensableness of a living ministry to the propagation and upholding of the gospel. The devotional services were conducted by the Rev. Messrs. Paterson and Small.

The Monthly Missionary Prayer Meeting connected with the London Missionary Society, was held at the Union Chapel, on Wednesday evening, the 10th January.—The Meeting was made special for the reception of the Rev. A. F. Lacroix and family, Rev. Messrs. Mullens and Parker and Miss Margot, all connected with the Bengal Mission. The Rev. J. Campbell sought the divine blessing in prayer—the congregation united in singing,

“Brethren in Christ for his dear sake
A hearty welcome here receive.”

Rev. T. Boaz introduced the brethren to the congregation and exhorted them to receive the newly arrived Missionaries with joy, faith, prayer—Christian affection and trembling. Rev. A. F. Lacroix, with much feeling, addressed the Christian friends—he adverted to Mr. de Rodt’s removal and cited several general statements connected with the state of Missionary feeling in the Churches in Europe. We refrain from entering into details at present. Future opportunity will be afforded for our excellent brother to enter fully into these matters. Rev. T. Boaz closed the services with prayer. The Rev. J. J. and Mrs. Walsh of the American Mission, proceeding to Furrukkabád, were commended to the blessing and care of a covenant-keeping God. The Meeting was well attended and will not, we trust, be soon forgotten by those present.—C. C. A.

3.—THE MEETING OF THE ASSOCIATED CHURCHES

was held on the morning of New Year’s Day, at the Union Chapel—the services were opened by reading the scriptures and prayer by the Rev. W. Morton. The Rev. A. Leslie delivered a very striking and practical discourse on Philippians iv. 6; after which the Rev. G. Pearce engaged in prayer. The Rev. Messrs. Yates, Boaz and Macdonald, conducted the services at the administration of the Lord’s Supper. The attendance was unusually large, and the spirit which pervaded the services truly Christian. We have seldom attended a more gratifying and instructive service. Truly it is written, “How good and how pleasant is it for brethren to dwell together in unity.” “By this shall all men know that ye are my disciples, if ye love one another.” When shall it be that

“Names and sects and parties fall
And Jesus Christ be all in all”—

when His prayer shall be answered that they all may be one, even as He and the Father are one.—*Ibid.*

4.—PRAYER FOR THE OUT-POURING OF THE SPIRIT.

We are informed that a few Christian friends have agreed to unite in their closets every Saturday morning at half past 7, for the out-pouring of the Divine Spirit. We would remind all the true disciples of Christ, that many will be wrestling with the Lord for this object at that hour, and

would exhort them also to be with God, as was Jacob with the Angel of the Covenant, saying, "I will not let thee go except thou bless me—and bless the church and the world."—*Ibid.*

5.—MEETINGS OF THE BAPTIST ASSOCIATION.

In accordance with the previous announcement these meetings commenced on *Monday* the 25th December, with a Bengali prayer-meeting held at 4 P. M. in the Native Chapel, Intally; and an English one held at 7 P. M. in the Circular Road Chapel. The attendance on both occasions was very encouraging.

On *Tuesday* morning, at 10 A. M. a meeting for business took place at the Circular Road Chapel. The Rev. Dr. Yates was chosen Moderator for the year, after which the English letters from the various churches were read. Most of these letters were of a cheering nature, and some of them very interesting.

In the evening a devotional service took place at the Lál Bazar Chapel, at which prayers were offered, and short addresses given both in English and Bengali.

On *Wednesday*, at 7 A. M. a Bengali prayer-meeting was held at the Intally Chapel. At $\frac{1}{2}$ past 10 A. M. the Bengali sermon was preached, at the Lál Bazar Chapel, by the Rev. J. Wenger, from Eph. ii. 20—22. Subject: the Church viewed as a spiritual temple. The preacher divided his discourse into three parts:—I. A description of the temple. The *design*—planned by the Triune God. The *builder*—God the Holy Spirit. *Foundation*—the apostles and prophets, in other words, the Bible and the Bible alone. *Corner-stone*—Christ the Godman, in whom God and the sinner, Jews and Gentiles, the old and the new covenants meet. *Materials*—believers, cut out of the unpromising quarry of human nature by repentance, and smoothed and polished by the providential dealings of God and the sanctifying influences of the spirit. *Object*—to be the dwelling place of God.—II. The duties arising out of this view of the church. 1. To rest on the foundation and to be connected with the *corner-stone* by *knowledge* and *faith*. 2. To be connected with the other materials by the cement of *love*, and to bear their burdens with *patience*. 3. To occupy *contentedly* and *obediently* the place assigned by the master-builder. 4. To be sanctified for God by *devotedness*.—III. Hopes springing from this view. 1. The permanent *stability* of the church. 2. Its constant *increase*. 3. Its final *completion*. 4. Its heavenly *glory*.

After the sermon the business was resumed, and the Bengali letters from the churches were read. The attendance, almost exclusively native, was very good.

The English sermon was preached in the evening, at the Circular Road Chapel, by the Rev. Dr. Yates, from Hab. iii. 2. Subject: The nature, need and desirableness of a *revival*, and the importance of fervent and believing *prayer* as the only means of obtaining it. We regret our inability to give a full outline of the excellent discourse delivered by the preacher.

On *Thursday* morning at 10 A. M. the business of the Association was resumed at the meeting held at the Intally Chapel. The discussion, which was animated and interesting, concerned chiefly the constitution and objects of the Association, which had been under consideration during the year and were now finally settled. Afterwards the English original of the Association letter, on *Christian devotedness*, by the Rev. J. Mack was read. This letter will shortly appear in print.

In the evening, the Twenty-third Annual Meeting of the Calcutta Auxiliary Baptist Missionary Society was held in the Circular Road Chapel; M. Wylie, Esq. in the chair. The following is a syllabus of the proceedings.

A hymn was given out and a prayer offered up by the Rev. Dr. Yates; after which the Chairman opened the business of the evening by a few introductory remarks.

The Report (or rather extracts from the Report) was then read by the Secretary, Rev. J. Wenger.

Moved by the Rev. T. Bonz, and seconded by the Rev. D. Ewart:—"That the Report now read, be adopted, printed and circulated under the direction of the Committee, and that this meeting desires to express devout gratitude to God for the encouraging measure of success granted to this and kindred institutions for the diffusion of divine truth."

Moved by the Rev. J. Mack, of Serampore, and seconded by the Rev. T. Morgan, of Haurah:—"That this meeting, considering the strenuous and persevering efforts made at the present time to propagate ecclesiastical and doctrinal errors, is solemnly impressed with the importance of increased and self-denying exertion for the diffusion of the genuine principles of the everlasting gospel, and recommends more combined and earnest prayer on the part of all the followers of the Redeemer, for the out-pouring of the Holy Spirit."

Moved by the Rev. G. Pearce, and seconded by the Rev. J. Thomas:—"That the following gentlemen constitute the Committee of this Auxiliary Society for the ensuing year: *Treasurer*, Mr. I. B. Biss. *Secretaries*, Rev. Messrs. Evans and Wenger. *Committee*, Rev. Messrs. Aratoon, Leslie, Morgan, Pearce, Thomas, Yates; Messrs. J. S. Biss, J. L. Carrau, E. Gray, P. H. Holmes, J. C. Page, J. Sykes, S. G. Wyatt, F. de Monte, and W. Thomas."

After a few concluding words from the chair the Doxology was sung and the meeting concluded.

The collection amounted to Rupees 162-12-6, in cash, and nearly the same amount in cards.

On *Friday* morning, at 7 A. M. a Bengálí prayer-meeting was held in the Kalingá Chapel.

At 10 the business was resumed at the Circular Road Chapel. The Bengálí translation of the Association letter was read, and a report given of what had been done during the year in compliance with the instructions of the last Association,—especially of the *Evangelist*, which publication has met with so encouraging a reception that the proceeds will probably allow of its being enlarged by four additional pages a month. Suggestions were then made respecting treatises or works still required for the benefit of the native churches. The officers and preachers for the year having been appointed, *Serampore* was again fixed upon as the next place of meeting.

In the evening a public meeting took place at the Lál Bazar Chapel, when the Rev. J. C. Page was set apart for the work of the ministry. The Rev. G. Pearce opened the services by reading and prayer; the Rev. W. W. Evans asked the usual questions; the Rev. Dr. Yates offered the ordination prayer; and the Rev. J. Mack gave the charge, after which the Rev. A. Leslie pronounced the benediction. This meeting was one of the most delightful we ever had the happiness to attend.

6.—GENERAL ASSEMBLY'S INSTITUTION.

The Thirteenth Annual Examination of this Institution was held at Cornwallis Square, on Tuesday, the 16th Jaunary. Notwithstanding the inconvenient distance, there was a goodly number of spectators, both European and Native. The character of the Institution is so well known, and its reputation so well established, that any commendation on our part would be superfluous. A glance at the Programme will show, that the pupils in the College department have entered on the study of the highest branches of

science and literature. Among other subjects, the fourth class in the College department have, during the last year, studied Mental and Moral Philosophy;—Bacon's *Novum Organon*;—Scriptural Doctrines with textual proofs;—Analytical Geometry, and Trigonometry;—Fluxions, and Optics, &c. &c. The Institution which has the means of giving instructions on these and similar subjects, must have, as is evident to every competent judge, attained to a high standard of excellence. These subjects are not published in the programme for the sake of an appearance, but they have been, as we know, and as was evident from the readiness with which the most searching questions were answered, carefully taught and diligently studied. This was to be expected from the character and talents of the conductors of the Institution, and indeed from the large amount of vigorous and well sustained labour bestowed upon it. We believe, and indeed we have no hesitation in asserting, that there is no scholastic institution in India, where the same amount of talent, zeal, and devotedness is brought to bear on the youthful mind. The results, both in character and amount, show that the labour bestowed has not been in vain. There are at present in the College Department 36 students, in the School S93, in all 929 pupils. Thus in this noble Institution conducted upon sound Christian principles, and the object of which is to impart knowledge in every department of science and literature, but especially Christian knowledge,—the tendency of which is not merely to destroy error and superstition, but to enlighten, to elevate, and to save; the results of which have been the spiritual and moral regeneration of some, and the intellectual enlightenment of many: there are daily taught nearly ONE THOUSAND HINDU YOUTHS. This and the like facts, (for this Institution although the first, is not the only one conducted on similar principles) abundantly expose the misapprehensions of the alarmists, who would persuade us to dissever religion from education, on the plea of not interfering with the prejudices of the natives, lest they should be deterred from sending their children to our schools. Education without religion is not only false in principle, but the plea on which it is defended is thus proved to be groundless, and that, not only in the results of the General Assembly's Institution, but also by the experience of all similar Christian schools. It is now felt, and the conviction is growing daily, that the *no religion* plan is not, as it professes to be, a non-interference plan, but on the contrary, that it is as effectual in destroying Hinduism, and consequently interfering with the prejudices of the people, as the christianized plan of education. In fact, the former is a destructive system; the latter is an instructive one. The one has all the elements of an assailant, a leveller of ancient prejudices, but there it stops: the other removes not only the rubbish of antiquated dogmas, but communicates to the parched and thirsting spirit the waters of life, and raises the Indian to the elevated level of the intelligent, the moral and religious European.

During the course of the day parts of several prize Essays were read. They were very creditable specimens of English composition, and were evidently, as could be easily perceived from the mode of expression and illustration, the *bonâ fide* productions of the essayists. We were particularly struck with the clearness of statement, and good taste of the first Essay "On the evils of popular ignorance in Bengal." The essayist very properly showed that the chief of these evils were the degraded condition of the female sex, and the prevalence of caste. The first prize was awarded to Lâl Behâri the author of this essay. It may be remembered, that this is the young man who read the essay, in the Town Hall, last year, which gave occasion to a lengthened and rather warm controversy in the papers. The young man has since become a Christian, and has thus given a proof of the sincerity and honesty of his views (which seemed to offend some parties), regarding the evils of Hinduism. We hope and trust, that his example will

be followed by many others who hold the same sentiments, but have not as yet had the courage to come out, and profess the name of Christ in the midst of evil report, and of good report.

We witnessed rather a new and interesting feature in the school department. The younger classes were arranged on a gradually rising platform, and went through several gymnastic evolutions much on the plan of infant schools, which combines exercise with study. The pupils in this department are not only taught by descriptive lessons, but by *pictures* of the objects described in their lessons. This system, which instead of a better name, we may call the Pictorial system of education, possesses many advantages. The knowledge thus received by the eye as well as the ear, is not only more accurate, and easily acquired, but it makes a deeper impression on the youthful mind, and is not easily forgotten. A child may soon forget the description of an animal or a machine, which he learned in school, but he is not likely to forget the pictures which he saw and studied. It would be well if a similar system were introduced in all our schools: the amount of knowledge thus acquired, as it were by way of amusement, would abundantly compensate for the additional labour and expense.

In Scriptural and Theological knowledge, we think, the pupils were more proficient than in former years. The readiness and accuracy with which the answers were given by the class examined on that "form of sound doctrine," the Assembly's Shorter Catechism, was very remarkable.

We trust that Dr. Duff and his colleagues may be allowed to prosecute their onerous but interesting labours in the building which has been raised principally by their own and their friends' exertions. Pity indeed would it be to see such an establishment falling into ruin and decay, or passing into less efficient and less zealous hands. Although our expectations are not very sanguine still we hope that such arrangements may be made as will allow them to continue to occupy the premises. If however it should be otherwise, if the men who have toiled and laboured successfully for so many years, should be deprived of the buildings which were raised, in a great measure, on the credit of their own name and character, sure we are, that they cannot be deprived of their attached pupils, many of whom, if not all, have learned to appreciate the value of their instructions.

Programme.

The ordinary work of tuition, throughout all the departments of the Institution, has been prosecuted, during the past year, without abatement of effort or variation of general design. The entire system has now been so regularly organized and so fully consolidated, that the purely educational results of each successive year will be very much a counterpart of the results of the preceding. At the close of each Session, the highest class in the College Department is annually thrown off; which occasions a general movement in advance throughout all the classes at the opening of a new Session;—the first or highest class in the School Department becoming the first year's class in the College Department in which the studies are so arranged as to occupy in regular succession a period of four or five years. From the lowest to the highest class, there is a regular gradation of studies—each higher class, in the upward series, being thoroughly conversant with the subjects of study pursued by all the classes beneath it. In the following enumeration of classes and studies, the eye at a glance may distinguish the successive steps, by which each class ascends from the lowest to the highest.

As to attendance and other general matters, there is little to be added to what has been recorded on former occasions. There are registers kept for every class in which the names of the pupils, the dates of their admission or removal, the designation of their fathers or guardians, as well as their places

of residence are accurately marked. The regular class lists, in which the lateness, the absence or presence, and the daily position of each boy in the class are noted, have, as usual, been renewed every month. From each list thus renewed the name of every boy, for whose absence, during the preceding month, a satisfactory account has not been rendered, is invariably struck out. The class registers, regularly subjected to this rigorous monthly scrutiny, furnish a sure criterion of the actual number of *bonâ fide* pupils. From sickness and a variety of other causes, the number in *actual daily attendance* will always be considerably less than that exhibited by the corrected registers. Special care has been taken during the last Session, to ascertain the exact amount of actual daily attendance. That amount indicates, that, with the exception of the principal Hindu holidays, such as the Charak and the Durgâ pujâs, which *alone* affect the attendance in any material degree, the *average* absenteeism, from the causes already specified, is somewhat more than a *fourth*, but considerably less than a *third*, of the total number. The actual number of names in the *school* register as corrected at the *commencement* of the *present* month, is 893. The largest number in the *College* Department during the year has been 55; of whom some have recently withdrawn, either from necessitous circumstances, or to occupy important situations. The number now present is 36. So that the present aggregate attendance in both Departments of the Institution is 929.

The system of comprehensive instruction, which has been vigorously pursued in both the School and the College Departments of the Institution, will best appear from the subjoined tabular representation. Every one of the subjects therein specified has been fairly mastered and repeatedly revised; and on any one of them the scholars and students are, *at any time*, liable to be examined, without any preparation or forewarning. Opportunities for such examination constantly occur at the Institution itself. On Saturdays in particular, throughout the cold season, parties of visitors are usually present, who inspect and examine, more or less, the whole of the classes from the lowest in the School Department to the highest in the College Department. And it is proper to remark, that, if any friends of native improvement really desire to become acquainted with the *practical* working of the educational system pursued, such acquaintance can only be obtained by a personal visit to the Institution itself when in full operation.

[The account of prizes, &c. left out for want of room.—Ed.]

School Department—Number of Boys 893.

Eighteenth (or Lowest) Class, No. of Boys 90.—First Instructor, 2 pp.—Bengâli, No. 1, Barnamâlâ, 2 pp.

Seventeenth Class, No. of boys 100.—First Instructor, 24 pp.—Bengâli, No. 2, Barnamâlâ, 5 pp.

Sixteenth Class, No. of boys 67.—Second Instructor, 10 pp.—Bengâli, No. 2, Barnamâlâ, 13 pp.

Fifteenth Class, No. of boys 70.—Second Instructor, 30 pp.—Elements of Grammar, 5 pp.; Bengâli, No 1, Nitikathâ, whole;—No. 2, Nitikathâ, 16 pp.

Fourteenth Class, No. of boys 62.—Second Instructor, whole; Third Instructor, 28 pp.—Elements of Grammar; Bengâli, No. 2, Nitikathâ, whole;—Gauriya Byâkarana, 34 pp.

Thirteenth Class, No. of boys 57.—Third Instructor, 92 pp.—Elements of Grammar, whole. Bengâli, No. 2, Nitikathâ, whole;—Gauriya Byâkarana, 34 pp.

Twelfth Class, No. of boys 54.—Third Instructor, 120 pp.—Elements of Grammar, whole; Bengâli, No. 2, Nitikathâ, whole;—Gauriya Byâkarana, 34 pp.

Eleventh Class, No. of boys 41.—Third Instructor, 138 pp.—Grammar, McCulloch's, 66 pp. Bengálí, No. 2, Nitikathá, whole;—Gauriya Byákarana, whole.

Tenth Class, No. of boys 44.—Third Instructor, whole;—History of Bengal, 16 pp.; Grammar, McCulloch's, 146 pp.—Geography, Clift's, half; Bengálí, No. 3, Nitikathá, whole;—Gauriya Byákarana, whole.

Ninth Class, No. of boys 45.—No. III. Instructor, whole;—History of Bengal, 71 pp.—Grammar, McCulloch's, 146 pp.—Geography, Clift's, whole; Bengálí, No. 3, Nitikathá, whole;—Gauriya Byákarana, whole.

Eighth Class, No. of boys 50.—No. III. Instructor, whole;—History of Bengal, 108 pp.—Grammar, McCulloch's, 161 pp.—Geography, Clift's, whole; Bengálí, No. 3, Nitikathá, whole;—Gauriya Byákarana, whole.

Seventh Class, No. of boys 29.—No. IV. Instructor, 40 pp.—History of Bengal, whole; Grammar, McCulloch's, whole, large print; Geography, Clift's, whole;—Arithmetic, Simple Subtraction; Bengálí, No. 3, Nitikathá, whole; Gauriya Byákarana, whole.

Sixth Class, No. of boys 34.—No. IV. Instructor, 106 pp.—History of Bengal, whole; Grammar, McCulloch's, 170 pp.—Geography, Clift's, whole;—Arithmetic, Compound Division; Bengálí, No. 3, Nitikathá, whole;—Gauriya Byákarana, whole.

Fifth Class, No. of boys 31.—No. IV. Instructor, 196 pp.—Brief Survey of History, vol. I. 38 pp.—Geography, Clift's, whole;—Grammar, McCulloch's, 142 pp.—Arithmetic, Single Rule of Three; Bengálí, No. 3, Nitikathá, whole;—Hitopadesh, 20 pp.—Anka Pustaka.

Fourth Class, No. of boys 48.—No. IV. Instructor, 207 pp.—and Parsing;—Brief Survey of History, vol. I. 203 pp.—Grammar, McCulloch's, nearly whole;—Geography, Goldsmith's Europe, whole; Arithmetic, Compound Proportion; Bengálí, Hitopadesh, 70 pp.

Third Class, No. of boys 32.—New Testament, Matthew's Gospel, whole, and Luke's, 11 chapters; No. IV. Instructor, whole;—Brief Survey of History, vols. I. and II., whole;—Grammar, Lennie's, whole;—Geography, Goldsmith's, nearly whole;—Geometry, 1st and 2nd Books of Euclid;—Arithmetic, Vulgar Fractions, whole and Rule of Three; Bengálí, Hitopadesh, 95 pp.

Second Class, No. of boys 18.—Bible, Genesis, whole;—Four Gospels, Acts and Romans, whole; McCulloch's Course of Reading, whole, except Chemical Science; History, Brief Survey, both vols. whole; History of India, 148 pp.—Grammar, Murray's large, whole: Use of the Globes from Keith, —Terrestrial Globe, whole; Geometry, first four Books of Euclid;—Algebra, Fractions; Arithmetic, Vulgar and Decimal Fractions and Interest; Bengálí, Hitopadesh, 128 pp. with exercises.

First Class, No. of boys 20.—Bible, Genesis, whole, and 20 chapters of Exodus;—Four Gospels and Acts, whole;—Evidences of Christianity; Horne's Manual, nearly whole; McCulloch's Course of Reading, whole, except Poetical pieces; Lady Calcott's History of England, whole;—Poetical Instructor, 100 pp.—Use of the Globes from Keith, Terrestrial Globe, whole; Geometry, first six Books of Euclid;—Arithmetic, a complete course; Algebra, Simple Equations, Ratios and Proportion;—Bengálí, Gauriya Byákarana, whole;—Hitopadesh (Bigraha), 96 pp.—and Translation.

College Department—Number of Students 36.

First Year's College Class.—Bible, the whole of the Pentateuch and Joshua; Scriptural Doctrines with textual proofs; Evidences of Christianity, (Mundy's) vol. I. whole, and II. 200 pp.—History, Goldsmith's England, to the reign of George IV.; Political Economy (Clift's), the whole; Poetical Instructor, 127 pp.; Poetry—(Cowper,) 1st, 5th, and 6th Books of Tasks and other minor pieces; Geometry, Trigonometry, Algebra, Quadratic

Equations, Pneumatics and Principles of Hydrostatics; Bengálí, Hitopadesh (Bighraha), the whole :—Grammar and Translation.

Second Year's College Class.—Bible, from Genesis to 2nd Kings and Romans; Scriptural Doctrines, with textual proofs; Lectures on Theology.—Christianity and Hinduism Contrasted, vols. I. and II. 200 pp.—Life of Knox, (Dr. McCrie's,) 2 vols. Essay on Popular Ignorance, (Foster,) whole; and Part of Bacon's Essays; Milton's Paradise Lost, first four books; Cowper—1st, 5th and 6th Books of Task and other minor pieces; Mental Philosophy, (Dr. Abercrombie,) nearly whole; Logic, (Leechman's,) the whole; Mechanics, (Lardner's,) the whole; History, (Robertson's,) Charles V. the whole; Geology, (Macgillivray's,) the whole; and Principles of Teaching; Mathematics, Mensuration of the Circle, Solid Geometry, Conic Sections; Algebra, (Young's,) nearly the whole;—Astronomy, (Milne's,) the whole; Bengálí—Hitopadesh, the whole;—A Tract on Idolatry, (Braja Mohan's.)—Grammar, (Mádhav Chandra's)—and Translations;—A Tract on Caste, (Vajrasuchi.) Hindustání—Pandanáma, and a few chapters of New Testament.

Third Year's College Class—Bible, all the historical parts together with the Book of Daniel, and Revelation; Church History, (Barth's,) the whole;—Scriptural Doctrines, with textual proofs; Lectures on the Evidences of Christianity, (Bishop Wilson's,) 2 vols. nearly the whole; Life of Knox, (Dr. McCrie's,) 2 vols.—Force of Truth, (Scott's); History, Robertson's, Charles V. the whole; Poetry, Milton's Paradise Lost—Regained, first two Books; Bacon's Essays, a part of; Essay on Popular Ignorance, (Foster,) whole; Mental Philosophy, (Abercrombie); Geology, (Macgillivray's,) the whole; Logic, (Leechman's,) the whole; Rhetoric, (Dr. Whately's,) the whole; Mathematics, Solid Geometry, and Conic Sections, the whole; Mensuration of Solids, and Gauging; Algebra, (Young's,) the whole; Theory of Equations; Steam Engine and Steam Navigation; Physical and Practical Astronomy, Use of Instruments; Principles of Teaching; Bengálí, Hitopadesh, the whole;—A Tract on Idolatry, (Braja Mohan's);—Grammar, (Madhab Chandra's); A Tract on Caste, (Vajrasuchi,) and Translation—Hindustání—Sketch of the Solar System and Injíl.

Fourth Year's College Class.—Bible, nearly the whole; Scriptural Doctrines, with textual proofs; Horæ Paulinæ, (Paley's); Life of Knox, (Dr. McCrie's,) 2 vols.; Force of Truth, (Scott's); Essay on Popular Ignorance, (Foster,) the whole; Poetry, Milton; Young's Night Thoughts—first five Nights; Novum Organon, (Bacon's,) a part of; Mental and Moral Philosophy, (Dr. Brown,) 4 vols. nearly; Mathematics—Analytical Geometry and Trigonometry and Fluxions; Steam Navigation—Optics (Brewster's)—Magnetism;—Geology, (Macgillivray's,) the whole;—Principles of Teaching; Bengálí, Hitopadesh, the whole; A Tract on Idolatry, (Braja Mohan's);—Sanskrit Grammar, Mugdhabodha;—Translation;—A Tract on Caste, (Vajrasuchi.) Hindustání—Gulistán and Bostán, (Persian); New Testament; Sketch of the Solar System and Moral Aphorisms.

Fifth Year's College Class.—This Class, besides revising several of the preceding subjects, have finished the Differential Calculus; the whole of Cudworth's Intellectual System of the Universe, 4 vols. 8vo.; Electricity, Galvanism, and Magnetism; with various readings in English Literature.—*Ibid.*

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In the above terms are included medicines and medical attendance.

* * A month's notice is required previous to the removal of a pupil ; and broken periods of a month charged as a whole.

The Venerable ARCHDEACON DEALTRY has permitted references to be made to him at Calcutta and the Rev. J. MACK at Serampore.

The HYMN BOOKS used at the Baptist Chapel, Circular Road, for sale at the
BAPTIST MISSION PRESS.

THE UNION CHAPEL HYMN BOOK, containing 726 hymns—on the sale at Messrs. HAY, MEIK and Co.'s. Prices from 3 rupees upwards.

Considerable reduction made to Churches or Regiments taking a large number.

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MR. J. R. DWYER teaches, to a limited number of pupils, the following branches of English education:—Reading, Writing, and Grammar; Arithmetic, including Book-keeping by single and double entry; History, ancient and modern; and Geography and Astronomy, including the elements of Geometry and the use of the Globes.

TERMS:—Board and education, stationary, shoes, washing, mending, medicines and medical attendance, per month, 20
Day Pupils, per month, 8
Books, clothes, &c. charged separately.

A month's notice is required previous to the removal of a pupil; and broken periods of a month charged as a whole.

N. B. Monghyr is considered as one of the most beautiful and healthful stations in India. Mrs. Dwyer takes charge of a very few girls as well as superintends the domestic arrangements.

Reference is kindly permitted to the Rev. A. LESLIE, of the Circular Road Chapel, Calcutta, and to the Rev. J. LAWRENCE, Monghyr.

ACKNOWLEDGMENTS.

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