

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

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

[https://missiology.org.uk/journal\\_calcutta-christian-observer-01.php](https://missiology.org.uk/journal_calcutta-christian-observer-01.php)

Established June, 1832.

NEW SERIES, VOL. V. No. 54.—OLD SERIES, VOL. XIII. No. 145.

THE  
**CALCUTTA**  
CHRISTIAN OBSERVER.

JUNE, 1844.

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

CONTENTS.

	<i>Page</i>
I.—Natural Depravity and Divine Grace, .....	327
II.—Names of Jehovah and our Saviour in Urdu, .....	335
III.—Notes on Borneo. By a late Resident,.....	336
IV.—Memoir of Mrs. Wale Byrne, formerly of Monghyr, but latterly of Calcutta. By A. Leslie, .....	346
V.—On Buddhism and its Organ the Páli language, .....	352
VI.—Journal of a Missionary Tour from Hurdwar to Almorha, viá Srinagar, in 1844. ....	355
VII.—Grievances of Native Christians, .....	372
VIII.—The Romanizing System, .....	376
REVIEW.	
The Bengálí Catholic Manual, &c., by M. Crow. Calcutta, 1844.....	380
MISSIONARY AND RELIGIOUS INTELLIGENCE.	
1.—The United Monthly Missionary Prayer Meeting. ....	392
2.—The Monthly Missionary Prayer Meeting, .....	<i>ib.</i>
3.—Medical Mission to China,.....	393
4.—General Meeting of the Adherents of the Free Church of Scotland in Calcutta,.....	<i>ib.</i>

**CALCUTTA:**

PRINTED AT THE BAPTIST MISSION PRESS,  
1844.

Published by Messrs. Hay, Meik and Co. No. 7, Old Court-House Street.

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

## FUNDAMENTAL RULES.

---

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

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

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

---

### THE SUFFERING SAVIOUR,

A TRACT FOR SINNERS:—by J. Macdonald, Missionary Minister, Calcutta. Re-printed in Calcutta, from the fifth Home Edition:—Price 3 annas—or 6 Copies, one Rupee. To be had at Messrs. Hay, Meik and Co.'s (Tract Depository)—and at Mr. Rushton's.

---

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

June 3rd, at the Circular Road Chapel;	} Service to commence at half past seven o'clock.
July 1st, at the Lál Bazar Chapel;	
Aug. 5th, at the Union Chapel, Dharamtalá.	

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. This month on Wednesday the 5th. 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 11th instant;—service to commence at  $\frac{1}{2}$  past 7 o'clock.

The Committee of the Bible Society (D. V.) meet for the transaction of business on the third 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.

---

## ADVERTISEMENT.

FOR SALE

AT

MESSRS. HAY, MEIK AND CO.'S.

Wilson's Sanskrit Dictionary, second edition, 4to. ....	Rs. 50
Gilchrist's Hindustani Dictionary, 4to. ....	30
The Attic Orators, with Latin translation and notes, in 16 vols. 8vo. . . .	40

THE  
CALCUTTA  
CHRISTIAN OBSERVER.

---

NEW SERIES, VOL. V. No. 54.—OLD SERIES, VOL. XIII. No. 145.

JUNE, 1844.

---

I.—*Natural Depravity and Divine Grace.*

We have been much struck in the perusal of an interesting book, (A Visit to the Australian Colonies, by Mr. James Backhouse,) by an account of a short stay at Macquarie Harbour, one of the older penal Convict settlements in Van Dieman's Land. The benevolent traveller's narrative of his sojourn there, has led to a train of reflections in our mind, which we trust may be made useful to some of our fellow-creatures. It will be seen that the incidents recorded, mark in a most distinct and striking manner, the difference between man in his natural state, and man as renewed in his heart and reconciled through the Mediator to his Maker. The lesson we have endeavoured to draw from this contrast, we subjoin at the end of our extract, which shall be as follows:—

“Notwithstanding the fine scenery of Macquarie Harbour, it was a gloomy place in the eyes of a prisoner, from the privations he suffered there, in being shut out from the rest of the world, and restricted to a limited quantity of food, which did not include fresh meat; from being kept under a military guard; from the hardship he endured in toiling almost continually at felling timber and rolling it to the water; and from other severe labour without wages, as well as from the liability to be flogged or subjected to solitary confinement for small offences.

“Out of 85 deaths that occurred here in eleven years, commencing with 1822, only 35 were from natural causes; of the remainder, 27 were drowned, eight killed accidentally by the falling of trees, three were shot by the military, and 12 were murdered by their comrades. There is reason to believe that some of these murders were committed for the purpose of obtaining for the murderers, and those who might be called upon as witnesses on their trials, a removal from this place, though at the ultimate cost of the life of the murderers, and without a prospect of liberation on the part of the others. Some of the prisoners who returned hither with us in the Tamar, had been witnesses in such a case, but they had the privilege of the change for a time to the Penitentiary at Hobart Town. These circumstances, and the fact that within eleven years, 112 prisoners had eloped from this settlement proved also that its privations were felt to be very severe.

“Escape from Macquarie Harbour was well known to be a difficult and very hazardous undertaking, and very few who attempted it, reached the settled parts of the Colony. Out of the 112 who eloped, 62 were supposed to have perished in the bush, and 9 were murdered by their comrades on the journey, for a supply of food. For this purpose, the party proposing to attempt traversing the formidable forest, selected a weak-minded man, and persuaded him to accompany them; and when the slender stock of provisions which they had contrived to save from their scanty rations, was exhausted, they laid violent hands on their victim. One party, when lately apprehended near the settled districts, had in their possession, along with the flesh of a kangaroo, *a portion of that of one of their comrades!* An appalling evidence of how easily man, in a depraved state, may descend even to cannibalism!

“Of the small number who reached the settled parts of the country, some were immediately apprehended; a few became formidable marauders and were ultimately shot, or executed; others escaped to New South Wales, but continuing their evil practices were transported to Norfolk Island, and of the remainder who were an inconsiderable number, the circumstances remain doubtful.

“In the earlier days of this settlement, flagellation was the chief punishment, and the reformation of the prisoners seemed hopeless. There is ground to believe that the example of those, under whose charge they were placed, was at that period, also of a deteriorating character. The first Missionary sent here, found a chief officer living in open profligacy, and saw so little prospect, under such circumstances, of being able to do any good among the prisoners, that he returned by the same vessel to Hobart Town.

“Of latter time, the administration of corporal punishment was much diminished, and that of solitary confinement increased, with manifest advantage. Major Baylee also expostulated with the parties, and convinced them that he would not administer punishment without cause; this greatly increased his influence, and obtained for him such respect and esteem, that he could go about the settlement, unattended, with perfect confidence.

“The following abstract exhibits the average of the returns of punishment for 1826-7-8 and for 1829-30-31.

Years.	No. of Prisoners in the Settlement.	No. of Prisoners Sentenced.	No. of Lashes Inflicted.	No. of Days of Solitary Confinement.
1826-7-8	312	188	6380	5
1829-30-31	255	56	973	209

“The removal of a few prisoners from Macquarie Harbour, on account of good conduct, before the expiration of their sentence, had a decidedly good effect upon the others; and the labors of William Schofield, the first Missionary who became resident there, were through the divine blessing, crowned with encouraging success. He found a difficulty in prevailing upon the men to cherish hope; but when this was once effected, they began to lay hold of the offers of mercy through a crucified Redeemer, and some remarkable instances of change of character occurred. On conversing with some

of the reformed prisoners they said, that the change of heart they had undergone, had altered the face of the settlement in their eyes; it had ceased to wear the gloom with which it was formerly overcast. Two, to whom it had been so irksome as to tempt them to run away, said they were now well satisfied, and thankful that they had been sent there. Others who had been placed in the less laborious part of the establishment, because of good conduct, were, at their own request, allowed to return to their old employments, which they preferred on account of being less exposed to temptation, saying they were less afraid of labor than of sin.

“A man who lost his arm some time ago, was awakened to a sense of his sinful condition, whilst in imminent danger from this accident. He said that the Lord found him when he sought Him not, yet so strongly did he feel his own desperate wickedness, that he could entertain no hope, until he was reminded of the mercy extended to Manasseh, Mary Magdalene, and others of similar character. He told me that he had been guilty of housebreaking, and many other crimes, for which he said he had been three times sentenced to this settlement; he said also that the gallows was no terror to him, and that he was so hardened, that he did whatever he wished, in defiance of the laws of God and man, till the Lord visited him and brought him here. He afterwards ranked among those, who having been forgiven much, love much. The alteration in his conduct was noticed by all around him; the commandant said his very voice was changed; formerly it was ferocious, now it was mild; formerly he was contentious and addicted to fighting, now he was gentle and peaceable; formerly he was given to swearing, and the habit had such power over him, that after he had turned to the Lord, if any thing irritated him, he had to lay his hand upon his mouth, that he might not swear; now he was to be found warning others against this sin.

“The men who had turned from their evil ways, were allowed to sit in a room used for an adult school, in order that they might not be disturbed in reading and meditation, by those who still remained in folly, and would be disposed to deride them; and this man, on account of his infirmity, was allowed likewise to retire alone to one of the caves in the base of the island to meditate and pray. Though he had lost an arm, he was not idle, but employed, himself in carrying wood for fuel, after it was landed from the boat. I invited him to show me his cave; he readily consented and led me down a steep and slippery path at the back of the island. The cave was damp on one side, and had a honey comb-like incrustation upon it: its sloping roof was dry, a few old palings formed its loose floor, and a cold wind blew through it from a small opening at its further extremity. I could not stand up in it, but entered by stooping; he followed, and we sat down upon its floor, and conversed for a while on the mercy of God to sinners, in sending his Son into the world to save them, and in calling them by His Spirit to come unto Him.

“This cold and forlorn place was much prized by its occupant; in it, (to use his own words,) he contrasted his privilege in being allowed to meditate in quiet, and to wait for the Spirit’s influence, with the privations of those who in former ages wandered ‘in sheepskins, and goatskins’ in deserts, and in dens and caves of the earth, ‘being destitute, afflicted, tormented.’ Before quitting the place we kneeled before the Lord, and I prayed for this ‘brand plucked from the burning’ as well as for myself. When I ceased, he prolonged the voice of supplication, ascribing glory, honor, and praise, to Him that liveth for ever and ever, who in the riches of his mercy had called him out of darkness into his marvellous light, and translated him from the kingdom of Satan to the kingdom of His own dear Son. In the course of conversation, this monument of divine goodness, desired that I

would tell audacious sinners of the mercy God had shown to him; and assure them that he found such comfort and pleasure in righteousness as he could never have thought of whilst he remained in sin. When he became awakened, he found himself in ignorance also, and since that time he had learned to read.

"But though a few were to be found at this settlement who had turned to the Lord, and were bringing forth fruits meet for repentance, and most conducted themselves pretty well under the discipline exercised over them, there was still great depravity existing: many were so far under the dominion of the devil as to be led captive by him at his will. The effect of the corruption of human nature, increased by indulgence in sin, produced a description of character liable to fall into temptation whenever it came in the way, and far from being always restrained by fear of punishment."

#### REFLECTIONS ON THIS STATEMENT.

We would beg our readers to pause and consider what they have here read. *They*, it may be, are in circumstances of outward ease, and comparative prosperity; they have access to the public means of grace, have received a moral and perhaps also a religious education, and are now avoiding all gross outward sin, and are living respectably in the eyes of the world. We would ask such friends then, to reflect upon the question "*who hath made thee to differ from another, and what hast thou that thou didst not receive?*" (1 Cor. iv. 7.)

It is very common to see the "respectable" of this world, read with horror and astonishment, the accounts of the frightful crimes that send convicts to penal colonies or to the scaffold. But we ask ALL to remember the solemn words of Him who spake as never man spake:

"There were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said, suppose ye these Galileans were sinners above all the Galileans, because they suffered these things? I tell you, nay, but except ye repent ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay, but except ye repent, ye shall all likewise perish." (Luke xiii. 1—5.)

Here is the FACT revealed, that the heart if unchanged, is the *same* in one, as in another. It is true that there may be a vast difference between men as members of society. Some may be quiet, peaceable, industrious, and benevolent; others turbulent, criminal, dangerous, and injurious. But in the sight of God, if the *heart* be unchanged, the word *sinner* is written against each and all. And who shall presume to measure the degrees of guilt which attach to the various kinds of unconverted human beings? Take yon painted scold, who talks scandal, hoards money, plays cards, and as a make-peace for all, is regular in her prayers on consecrated ground; or take the voluptuary who gallops on his expensive horses, entertains his friends at luxurious feasts, gambles to pass away the time, and divides his year into different seasons for various diversions; or mark the hard, shrewd "man of business," who has few scruples, and has no thought for the poor, and whose money is his idol; or regard the ambitious man, who "reads his history in a nations' eyes," and leaps to fame over heaps of

slain, and amidst the wail of the fatherless and the sighs of the widow ; or try the man of taste who travels to cultivate his mind, to please his eyes, to procure ornaments for his mansions, or reputation among his friends ; or observe that sleek and well-paid priest who, with the "cure" of some thousands of souls, lives as a man of wealth, and preaches moral essays, and prides himself on his learning, and glories in the dignity of his "order"—look well at all these classes, and then admit freely that they are *not* thieves, or murderers, burglars or coiners, that they never commit gross sin, but on the other hand that they provide well for their families, and are loyal, respectable, "honorable," members of the community. Mark these people from their early youth ; see them trained in decent families ; cared for, by anxious parents ; educated according to the best worldly plans ; instructed in all the decencies, moralities, and policy of life ; and then turn to the convict at Macquarie Harbour, and notice that *he* was born in a cellar ; was neglected by his parents, or if not neglected was trained in vice ; that evil companions, mental ignorance, want, bad habits, all, had their influence in directing his conduct ; that he was thrown in the way of temptation, and became intemperate ; that he never probably once heard the gospel proclaimed ; that he never had a single opportunity of commencing some honest trade and gaining for himself a fair livelihood ;—see him becoming reckless ; see him next committed as a juvenile offender to prison and there thrown into the company of worse offenders than himself, and by them sent out of the den of misery, accomplished in lies, in criminal arts, and in criminal ambition ; and then mark him at last, the victim of justice, suffering in a penal colony the due reward of his deeds, and consider, if we can decide, that *he*, openly ungodly as he is, is *more* guilty, and more iniquitous in the sight of the heart-searching God, than the rich Pharisees and worldlings, who have their portion on the earth, and who live as much without God in it, as this poor criminal and as many who die by the hands of the public executioner ?

Not very long ago a death occurred, and some circumstances induced us to reflect how it was with the soul of the departed. We looked back to recollect his life, in order to ascertain the reasonable grounds of hope that he had gone to Jesus. He had been rich, gentlemanly, respectable ; no gross sins could be laid to his charge ; but where were the evidences of grace ? He went to Church : from his earliest youth he had been taught to do so. He heard the gospel preached. So did Herod, and then "did many things." But where was grace ? Was he a "lover of good men ?" Did he shew the great evidence of a new heart—that he "loved the brethren ?" Did he co-operate in Christian undertakings ? Nay, he was what is called *near* in money matters ; yet he lived expensively notwithstanding, mixed in worldly company, and so far as we could judge, had the form of religion only, and his portion, his good things, in *this* life. Now, can we imagine that the favor of the just God is more easily *bought* as it were, by the rich man than the poor ; by the rich man who shall hardly enter "the kingdom of God," than by the poor man who has not the use of wealth to answer for ? Can we suppose that the men of *many* privileges from education, and from position in life, will more easily be saved than

the criminal who has been trained from early life to evil courses? No! let us bring these things to the balance of the sanctuary, let us remember that those to whom much is given, of them much shall be required; that amiability, that political fame, that worldly respectability, that tame morality, that punctual payments of debts, earthly honor, carefulness for one's family, regular attendance on the outward forms of religion, that *these* things will not gain heaven, but that something more is wanted; and that perhaps many a convict who is now suffering a punishment for some of his offences, is not in the sight of God, so great a sinner as *MANY*, who live in pomp and carelessness, in respectability and honor, without regard to God, without obeying the gospel that they hear preached, and without using their influence, their property, and their talents, to His glory.

It is a solemn fact, that upon all men, whether high or low, rich or poor, a great, a total change must pass, ere they can enter the kingdom of Heaven. Their outward circumstances, their natural talents, their natural dispositions, and their education, may have a great effect upon their earthly comfort, and upon their station in the sight of men; but if they are *NOT BORN AGAIN* they *all* must come to the same end at last. "Man looketh on the outward appearance, but God looketh upon the heart." As regards a man's ultimate position before the throne of God, it matters not at all, whether he be learned or unlearned, sagacious or simple, popular or odious, powerful or weak, accomplished or clownish, wealthy or poor. If his heart be not changed, he will go, as certainly, from the palace, as from the scaffold, to the place of final condemnation. There is indeed, one great difference in the positions of the openly vicious and the world's favorites,—favorites of fortune as they are called. It is this, the latter are much more likely to be deceived than others. They look down on criminals, but they know not what they themselves would do, were their outward circumstances altered, and they were then much tempted. They see themselves in the world's mirror, highly esteemed in the world, and walking according to its usual course. They are apt, in these circumstances, to think that they are safe, and that God surely will not deal with *them*, as He certainly will and must do, with the openly and daringly guilty and profane. They consider not, that if their hearts be unchanged, they are all alike guilty before God; that their self-indulgence, vanity, pride, ambition, and selfishness, must as necessarily and surely destroy *them*, as the poor man's thefts, or his forgeries, or his sedition, or his murder, must seal *his* condemnation. Nay, we may perhaps declare, that many a criminal in former days, when capital punishments were very common, and the game laws, and forgery laws, and religious penal laws, were so strict, was in the abstract, a *less* guilty man than the ermined judge who sentenced him.

Now if *nothing* but a change of heart will fit a man for heaven, it follows that those services of prosperous men by which they commonly deceive themselves and others,—their occasional charities, their hospitality, their zeal for some form or system of religion, their regular attendance at recognized places of worship, and all the other things wherewith conscience is commonly cheated, are utterly vain offerings to

God. No amount of natural amiability and gentleness, of liberality and public spirit, of correct theological learning, or of carefulness in attending to the forms of religion, will compensate for the want of a new heart. Every action depends for its character on its motive. Till the love of God be planted as the sovereign ruling principle in the soul, nothing is acceptable as a service before Him, nothing will be rewarded. And why? Natural depravity taints *everything*; the doer is condemned already, the just God has already sentenced him, and now, if he seek not reconciliation in the one only recognized and appointed way, all his labor is thrown away, in so far as concerns its efficacy to procure his salvation.

Then we may be met with the old objection, that these remarks pertain not to the baptized. Vain and delusive figment! Behold these convicts at Macquarie, see them *all*—the wicked and the pious—they were all baptized, but it was not till a subsequent event occurred, that *some* differed from *others*, and brought forth fruits of righteousness. That change *did* occur; it is undeniable; but not till then, were any of them anything but gross sinners, and after that change occurred, none were anything else still, except those few who testified that they had experienced personally in their own souls, this transformation of which we are speaking. Observe *now* the difference; *some* are on the verge of Cannibalism, but with others, old things have passed away and all things have become new; *they* are holy, unblameable, unproveable; men of prayer, men of peace, men of piety. See here the vast, the amazing CONTRAST—Man exhibiting the depth of his Natural Depravity, and man illustrating the power of Divine Grace. What shall we say to these things? We cannot deny the evidence of our senses. We cannot contradict experience. We cannot doubt that the great benefactors of human kind, have borne steady testimony to the fact, they have known and felt a change of heart, and that all around us who are evidently living for heaven as strangers and pilgrims here, declare the same. We cannot deny that those who are by common consent owned to be the Lord's people, are men who have avouched that they were once enemies to God, and that they experienced a change of heart before they became His friends. We cannot deny that *these* men actually live differently, with other aims, other feelings, other habits than the world around us; and seeing all this, what can we say to these things? Or again, let us look to the slave trade, to bloody wars, to awful crimes, to the state of savage races, to the dreadful tyranny in barbarous countries, and to the unscrupulousness of worldly men in general. What is the secret of all this, different as the educations, outward circumstances, natural temperaments, and opportunities, have been, of the various actors in these transactions? It is, that the heart of man is desperately wicked. Well then, if the heart be so corrupt, how can we account for the incorrupt lives of those who devote themselves to their Maker's glory? If *these* men have testified that they were "even as others" till God who is rich in mercy changed their hearts, and effected such a change as they distinctly felt, shall we question this testimony? Is there, indeed, any other satisfactory explanation of the difference between these men, and men of sin? And if there be no other explanation,

and if the degrees of sin to which men fall, chiefly depend on the peculiar circumstances of each, can we resist the conclusion which now forces itself on us, that a change of heart is necessary for *all*—for them who have fallen to low degrees of sins and for those who, from being in more favorable outward circumstances, have fallen but little?

Well then, men and brethren, let us lay these things to heart! Amiability, respectability, decorum, attention to the preaching of the gospel, generosity, kindness, public spirit, will not do; we must be new creatures, or die eternally. We must be translated from the kingdom of darkness into the kingdom of God's dear Son; from darkness to light; from the slavery of Satan to the glorious liberty of the people of God. Alas! how true is it, that still there is but a little flock of such new creatures;—dead to the world and alive unto God, loving Him and hating sin, crucifying the flesh with its affections and lusts, taking up the cross daily, looking and waiting for the coming of their Lord, and bringing forth in word and deed the lovely fruits of righteousness. As Christian Observers, the smallness of this little flock, is to us, an object of painful attention. We observe Christians exhibiting here in the sight of the heathen, before whom they *ought* to adorn the Blessed Gospel, much of the pride of life, much infirmity of temper, much ambition, carnality, and covetousness, but where are the fruits of the Spirit "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance?" And on the other hand, we see much of formal religion, attendance once or twice a week on its public ordinances, scanty subscriptions to a few religious objects, and perhaps cold family prayers, especially when no visitors are present. But where is Primitive, where is Apostolic, where is Christ-like piety? Where is the fervent spirit of love to all who love our Lord Jesus? Where is the separation from the world in heart and conduct? Where is the anxiety to promote the Redeemer's kingdom among the natives? In how many, so called, religious families, are the souls of the servants cared for, as they should be? Alas! alas! large incomes wasted or hoarded; idolatry witnessed and not deplored; the real followers of the Lamb shunned, as carrying religion "too far;" prayer made a poor formal service, and actual communion with God little understood; the Bible little searched; the frivolous amusements of the world much indulged in; the company of the worldly sought and enjoyed; *these* things form principal items in the book of remembrance which is written of every one of our fellow-countrymen in this land. Brethren, ought these things so to be? Ought you thus practically to halt between two opinions, to remain undecided for God, and to be as "an empty vine" bringing forth fruit to yourself. What will the END be? What would it profit you to gain the whole world and lose your own soul? What will you gain by this present course, in which you sometimes deprive yourself of some earthly pleasures, in order to prepare for heaven, but actually delude yourselves, and make that sacrifice in vain, because you stop short, sacrifice something to keep something else, and rest content with an inclination to serve both God and Mammon, and to have your portion in both worlds—in time and in eternity.

Why tarry? "Awake thou that sleepest and arise from the dead, and

Christ shall give you light!" Shake off the lethargy that is overcoming you; burst through the delusions that fatally threaten you; consider that you are now in a depraved, guilty, undone condition; or are new creatures, the sons of God, "heirs of God and joint heirs with Christ." If you be indeed thus elevated and ennobled, live worthily of your privileges, and prepare for the throne that awaits you; fear not too much religion, fear not the scorn of men, rise superior to temporal interests,—be content to suffer with Christ, if only you may reign with him. And if you be not yet renewed in the spirit of your minds, then be sure that you are only such a one as the worst of convicts; that wealth, leisure, time, and influence will all be talents of which you will have to give account, and which, as having been wasted, will increase, instead of preventing, your condemnation! Think of these things; pray over them; be just, and be merciful to yourselves; be at peace with God while he is ready and waiting to receive you; and give up your hearts to Him *now*, for now is the accepted time, and now is the day of salvation.

---

## II.—*Names of Jehovah and our Saviour in Urdu.*

To the Editors of the Calcutta Christian Observer.

MY DEAR MR. EDITORS,

Allow me to perform an act of benevolence in endeavouring at least to show, that your correspondent W. T. in the March No. of the *Observer*, has discovered a marvellous inconsistency in the conduct of public men which does not exist, except in his imagination. He conceives that the maintaining of *I'sá* as the best form to denote our Lord in Urdu, is inconsistent with opposition to *Khudáwand*, as the mistranslation of *Jehovah*. His reasoning is on the surface, where most men make mistakes, confounding appearances with realities, but we will take him down a step or two, and there *in profundo* he will find that the two courses of procedure originate from one principle, an adherence to things as they are, till something better can be put into the place. The up-country working clergy dislike *Khudáwand* and *Yusúa* for the same reason that in Urdu usages, both are unnecessary novelities. *Yáhowah* has been current amongst them for years, and to that therefore they adhere, till some reason can be urged why it should not be used. *I'sá* in like manner, is universal, and to that they will adhere, till some good reason can be urged why they should abandon it and put in *Yusúa*. Your correspondent will see therefore that the working clergy are consistent with themselves and the principles.

Your's, most truly,  
WA'JIBÍ.

III.—Notes on Borneo. *By a late Resident.*[Extracted from the *Oriental Christian Spectator*.]

Next to New Holland, Borneo is the largest island in the world, containing an area of 300,000 square miles; being almost three times as large as the United Kingdom of Great Britain. From its size, no less than its central position, it seems destined to exercise a great influence among the neighbouring islands of the Indian Archipelago.

*Face of the country.* Near the sea, and along the banks of the principal rivers, the face of the country is in general low and marshy; while the interior is diversified with hills and valleys, crossed by high mountain ranges, and intersected by noble rivers. Pontianak, a Dutch settlement, fourteen miles from the sea, on the western coast, is situated at the confluence of two streams, the Kapwas and Landak; which uniting there form the Pontianak river. We followed the course of the Kapwas upwards for more than two hundred miles, and learned that its source was still some distance farther in the interior. We found it a noble stream, varying in width from one-fourth to one-half a mile. This river discharges its waters into the sea by no less than twenty-five mouths. The other branch, the Landak, though smaller, is a large stream, and has its source far in the interior. The Borneo river which falls into the sea on the north, and the Banjermassing on the south, are also very considerable streams. The island throughout its whole extent is remarkably well watered.

The climate varies considerably in different parts of the island, being of course much affected by the face of the country, and local circumstances. The more elevated regions of the interior are more healthy; but the lower, and more marshy spots, near the coast, are rendered insalubrious by dampness, and the exhalations that arise from the decomposed animal and vegetable substances, which are brought up by the tides of the sea, and left by the retiring waters to the action of the elements. The winds blowing over these districts are very unhealthy. The whole of the country about Pontianak, though distant, as before remarked, fourteen miles from the sea, is inundated by the tides. The highest path in the settlement, considerably elevated above the surrounding country, may, during several successive days, in some months of the year, be crossed by small boats. There is no dry season, but rain falls throughout the year. Sometimes in the months of July, August, or September, a drought of two or three weeks occurs. But even a drought of that continuance is much dreaded by the inhabitants; for the waters of the river, upon which, and upon the clouds of Heaven, they are dependent for their drinking water, become brackish, and the season is peculiarly unhealthy. At Pontianak the heat is rarely very great at any season of the year. We have frequently observed the thermometer at 74° of Fahrenheit, and once on the river as low as 72°.

*Productions.* These are abundant and varied, in all the different departments of the kingdom of nature. The tropical fruits, particularly in the interior, are very abundant, and some of them, as the mangosteen, the pumalo, and the guava, are considered the best of their kind. Gold in greater or less quantities is found, among the lower hills, all along the western coast, and for some distance in the interior. Antimony ore is found at Sarawak on the western coast, and is made an article of export thence to Singapore, and to other places. There are diamond mines also, the most numerous and profitable of which are found in the vicinity of Landak, a settlement about eighty miles from Pontianak, on the river of that name. Coal has recently been discovered in the northern part of the island. Among the principal exports from the island are gold dust, antimony ore, rice, rattan, beeswax, edible birds nests, &c. Cotton is grown also for domestic uses.

The soil, particularly of the interior, is evidently good, and well adapted to the cultivation, not only of rice and some other grains, but also of a variety of vegetables. The sweet-potato, yam, egg-plant, radish, cucumber, pumpkin, and some others, thrive remarkably well. The cane is cultivated, and the manufacture of Sugar is carried on to some extent by the Chinese in the vicinity of Pontianak. The cane flourishes better farther in the interior beyond the reach of the sea tides; but owing to various reasons, the cultivation of it has not been carried to a great extent. Coffee has been tried and does well in the vicinity of Landak. The Sago Palm is found in the interior and eastern parts of the island, and where most abundant, sago is said to be, in place of rice, the staple article of food.

*Population.* The precise number of inhabitants on Borneo, it is not easy to ascertain. Calculations based upon facts, gathered by the missionary, must necessarily be limited and imperfect. His own personal observation can go but a little way, and those he inquires of, even men in authority, he often finds either incompetent, or indisposed, to give the requisite information. Nor are there any public documents to which we can appeal as throwing light upon this subject. Enough however is known of the island to establish the fact, that its population is comparatively sparse. If we take as correct the estimate given in books (3,000,000, which is probably not very far from the truth) we have an average of 10 persons to a square mile. But England supports a population of 300 to a square mile. Under circumstances in which the powers of the soil would be drawn forth, and the resources of the country fully developed, taking as a standard countries by no means overstocked with population, Borneo is capable of sustaining sixty, instead of three, millions of inhabitants.

The population is of a very mixed character, consisting of Dutch, Chinese, Malays, Bugis, Arabs, Javanese, and Dyaks.

The Dutch have three settlements on Borneo;—one already noticed at Pontianak, one at Sambas also on the western coast, and another at Banjermassing on the south. Each of these settlements is on a large river, of the same name. Although the navigation of these rivers is impeded, particularly that of the Sambas and Pontianak rivers, by sand bars at their entrance; they are not badly situated for foreign commerce, and are admirably located for trade with the interior.

This the Dutch improve to throw their piece goods into the interior, which they exchange for gold dust, and rattan; and to supply the inhabitants of the interior with salt. This salt comes from Grissee on the island of Java, and from the traffic in it, the principal part of the revenue drawn from the island is derived.

There are officers of Dutch appointment at two stations along the coast, on each side of the mouth of the river Pontianak, and at two settlements on the branches of the river, some eighty miles inland. The Dutch Government has also sometimes interposed in settling matters connected with the native governments further in the interior. But a small part of the island however can properly be considered as brought under subjection to the Dutch Government, and the main part of it still continues independent. The Dutch residing on the island are simply those who are connected with the civil and military establishments, at each of the stations. Including the few Dutch soldiers in connexion with the forts, the entire Dutch population, on the island, does not exceed one hundred and fifty.

The Chinese are found principally in the two Residencies of Sambas and Pontianak. Their number is estimated at twenty-five thousand. The great mass of them are emigrants, from a mountainous district on the borders of Canton province, and speak the K'hek dialect of the Chinese language. The Chinamen here, as elsewhere, are noted for their enterprize and industry. In

the towns and villages where they are found, they constitute, as merchants, and mechanics, the life of trade and business; and in the country, the most thriving gardens and plantations are in their hands. The great body of them are employed in working the gold mines. Direct trade and intercourse with China are kept up by Chinese junks; some six or eight of which annually during the favorable monsoon visit the two Dutch settlements on the western coast, Sambas and Pontianak. In these vessels, besides the trade they carry on, a large number of Chinese passengers, are constantly coming from, and returning to their native land. This circumstance gives to the Chinese population on Borneo, a more variable character than is usual in their colonies. For the same reason too, we see the Chinaman, in dress and habits, more as he appears in the mother-country.

The American Board of Commissioners for Foreign Missions, have a station for the Chinese at Pontianak, on the western coast. This class of people however are much scattered. But few are found in the immediate vicinity of Pontianak, and they are no where so situated that direct missionary effort can be brought to bear upon any considerable number. It is not therefore so much with a view to them, as to the Dyak population, that Borneo is considered interesting as a field of missionary labour. It is doubtful whether the Chinese branch of the mission will be much longer continued.

The Malays (according to Crawford) were originally from the country of Manangkabow in the centre of Sumatra. Thence they emigrated to the Malayan peninsula, from which it is supposed they derive their name, and in time found their way to all the neighbouring islands. They are almost, if not altogether, the sole occupants of the northern point of the island, and are found in considerable numbers at all the principal towns on the coast, and all the large settlements along the main rivers, and their tributaries. The whole of the interior, with very little exception, is under their rule. A few of them are employed in trade by boats with the interior; and in prahus and occasionally in square-rigged vessels, they carry on commerce, in a small way, with Singapore, the ports of Java, &c. They rarely engage in agriculture or gardening to any extent, and as a body are indolent in the extreme. We were once besieged by a healthy young man, a scion too of one of the branches of the royal family at Pontianak, for a few coppers. His little stock of pocket money was exhausted, and, though he could not dig, he was not ashamed to beg. They are rather cowardly than brave, and noted for their treachery, and the low cunning with which they compass their ends. Like the tiger of their own jungles they "lie in wait to deceive" and destroy, and come stealthily upon their victims. The cutting off of the crews of the vessels engaged in the pepper trade on the Sumatra coast will serve to illustrate these traits of character. When circumstances have thrown Europeans completely in their power, they have been known to take advantage of, and insult them in the basest manner. Their treatment of the crew of "the Sultana" must be still fresh in the recollection of many of your readers. All the Malays of the north are notorious pirates. The seas all around the island are indeed remarkably infested with piratical craft. Acts of piracy about the mouth of the Pontianak are by no means uncommon; though the river and neighbouring coast are guarded by an armed schooner, and several gun boats. These high sea robberies too, are sometimes accompanied with murder in aggravated forms. As a specimen of the cruelty of the Malays, they sometimes attack sleeping boatmen whose cargoes they wish to seize, with sharpened sticks of a very hard kind of wood, the points of which have been farther indurated by the action of fire. The wounds inflicted by these weapons are very deadly, and, if they do not prove mortal, are very hard to cure. The kris too, a formidable

weapon in itself, is made more cruelly effective, by being of crooked form, with jagged edges, and covered with a deadly poison. The kris is much worn, particularly by the higher classes, and is in Malay history associated with many a tale of blood.

The Malays are all of the Muhammadan religion. They are exceedingly ignorant. But a small proportion of them can read their own language intelligibly. The Koran is not translated into the Malay language; and none but the Hajis or native priests can read the Arabic. Hence the book that contains their religion is a sealed book; and all they know concerning its precepts, is drawn from their priests. Though bigotedly attached to, and punctiliously careful in the observance of, many of the outward rites of their religion, as fasting, prayer, abstaining from pork, &c., multitudes know little of the reasons of their conduct, and some do not even know the name of the founder of their religion.

Their language, from the large proportion of vowels in the words, is peculiarly sweet, and easy of pronunciation. From this circumstance, and the simplicity of its structure, being easy of acquisition to foreigners as far as regards terms in most common use, it has become the great medium of oral communication in the ordinary business of life, not only between the Malays and others, but between the different tribes of the Archipelago. They have at present no alphabet of their own, but use the Arabic character. There are some ten or twelve thousand of them in Pontianak, and many tens of thousands in the various settlements, on the river in the interior. No missionary on Borneo labours exclusively for this people. The Dyak missionaries being well acquainted with their language, and coming necessarily much in contact with them, devote some attention to them. Their bigotry, exclusiveness, and extreme jealousy of every thing that interferes with their religious sentiments, make the Malay population of this island, and of the Archipelago in general, a most hopeless class to labour among.

The Bugis are natives of the island of Celebes. There are about 3000 of them in Pontianak, and they are found, to some extent, in all the large settlements of the interior. They have in general less of treachery, and more of industry and enterprize, in their character, than is to be found among the Malays. As a people too, they are more generally engaged in traffic with the ports of the Archipelago, and the towns of the interior. They have a language and alphabet of their own, but the mass of them make use of the Malay tongue. In religion they also are Muhammadans. If we except the distribution of some religious tracts, and occasional conversations with them by the missionaries on the island, nothing is doing for them in the way of missionary effort. With less of religious bigotry, and being less on the defensive against the entrance of the truth than the Malays, we always found them more ready to listen to religious instruction, and more willing to receive Christian books.

The Arabs number about four hundred in Pontianak, and perhaps not as many more on the whole island. They claim our notice therefore not so much from their numbers, as from the position they occupy, and the consequent influence they exert. The settlement of Pontianak was founded about the year 1790, by Abdul Rehman an Arab chief. The present sultan is his son. The Arab population consists principally of the descendants and friends of this royal family. The sultan receives from the Dutch Government the sum of 3000 guilders per month. He and the Dutch Resident meet once a week, alternately at their respective dwellings, ostensibly for purposes of business, in connexion with the Government of the settlement. Some of the sultan's brothers hold high offices under the Dutch Government, and all have high titles, and peculiar privileges and immunities. In fact, whatever may be their motives, it is evidently a matter of

studied policy with the Dutch authorities in every way to favour this class. Hence they hold their heads very high, and move about in state, with numerous attendants, and much showy pomp. From their closer connexion too with the founder of their religion, and their ability to read the Koran in Arabic, they arrogate to themselves, with no small degree of pride and self-complacency, the privilege of being considered in all matters that pertain to their religion, teachers and leaders. Throughout the mass of the Muhammadan population therefore, who are not disposed to dispute their claims, the leaven of their intolerant bigotry and extreme exclusiveness is thoroughly diffused, and in no people is it more observable than among the Malays. This numerous class is thus rendered more difficult of access, and the prospect of permanent benefit from missionary labors, is rendered much more hopeless.

Of the Javanese? some are found among the native soldiery, and some are living in the settlements on the island. In religion they are the same as the Malays, and in their appearance, character and habits of life, so like them, and withal so few in number, as to be unworthy a separate notice. The same in substance may be said of other individuals from the different islands of the Archipelago. Of all the classes however already noticed, more is and may be known from published works, and from other sources, than respecting the people yet undescribed, and to whom we would now invite special attention.

The Aborigines of the island of Borneo, constituting by far the largest proportion of its inhabitants, are known by the general name of Dyaks, or as the Dutch sometimes write it, Dyakkers. The larger bodies of them are found inland, rather than upon the sea coast. None are living near the Dutch settlements, and they are rarely seen even there. In our tours in the interior, we but rarely saw their dwellings on the banks of the large streams, and never as forming a part of the more considerable Malay and Chinese settlements. Like the Indians of North America, they are partial to a wild forest life, at as great a remove as possible from all that marks civilization, and, as it advances, they retire before it, and plunge deeper into the jungle. Their most favorite building spots, and locations for their villages, are on the higher hills, along, and near the small streams which are numerous in the interior, and which afford them ready means of communication in their little canoes, with the Malay and Chinese settlements on the main rivers, where they come to exchange the products of their fields, and their rude fabrics, for the few necessaries they require. Far in the interior, if report be true, are tribes exceedingly rude, and savage in their habits and modes of life. Their only dwellings, it is said, are caverns, and holes in the earth. They subsist on sago. They do not visit the villages on the large rivers for purposes of trade. Those who wish to traffic with them pursue the following method. Having deposited the articles they wish to barter in a place appointed for the purpose, they strike upon a suspended stick, which becomes at once a notice of their retiring, and a signal for the Dyaks to advance, who having taken up the articles left and put in their stead what they consider a fair equivalent, strike the well known signal, and retire. The first persons then again come forward, pick up their bargain, and return. Thus the traffic is begun, carried on, and ended, without the traffickers seeing each others' faces. The story is given as drawn from different and independent sources.

The Dyaks generally congregate in villages. The houses in these are not built separately, but joined one to the other in the shape of one long building, each door marking the residence of a family. So uniform is this, that from it has resulted the common mode of reckoning the Dyak population of the interior by *lawangs* (doors). Their dwellings are set upon piles and

raised some ten or twelve feet from the ground. Out in front, and on a level with the floor, runs a kind of platform of round poles fastened to the timbers underneath. On this the rice is laid to dry, and is threshed out by treading it with the feet, the grain falling through between the poles to the earth below. Their houses are of the cheapest materials, and of the rudest construction. The floors are of split bamboo, or round poles lashed by rattan to the timbers; the walls of tied or interlaced bamboo, and sometimes of bark; and the roof thatched either with *atap*, a species of palm leaf, or with *lalang*, a kind of long wild grass, which grows spontaneously and abundantly all over the island. The articles that go to make up their domestic and culinary establishments, are very few, and simple.

Many of them, perhaps much the larger proportion, are employed in the cultivation of the soil. Rice is with them the principal article of food. Of this they raise not only for their own consumption, but for the supply of their indolent and lordly masters, the Malays. There is another species of grain apparently very farinacious and nutritive, somewhat resembling pearl barley, which is very commonly cultivated among them. In passing through their clearings we sometimes observed the stumps of the trees left standing higher than our heads. The trees in these cases had been cut down with the *parang* or large wood knife. When the ground has been roughly broken up for the reception of the seed, it is inserted singly by the hand in holes made with a pointed stick. This at least is sometimes practised, but perhaps is not of general adoption. The plough is unknown among them, as far as our knowledge extends, and every thing is necessarily done by hand as there are no oxen, horses, or buffaloes. Every thing that met our observation, as we passed through the island, convinced us that agriculture was in a very rude and imperfect state: yet there was that in the appearance of the crops, despite all these disadvantages, which gave us strong proof of the capabilities of the soil, and cheering promise of what, in a more advanced state of cultivation, might be looked for. A very few of the Dyaks are employed in the gold mines; more in digging for diamonds in the vicinity of Landak; but the working of the mines is almost exclusively confined to the Malays and Chinese. We have before spoken of the growing of cotton on the island. There are two tribes, on the branches of the Kapwas, by whom the cultivation is carried on to a considerable extent. While in the interior, we saw much of this cotton, principally in the hands of females, Chinese and Malay, undergoing the various processes of preparation for, and manufacture into, cloth. We saw also at Sintang, the highest point we visited in the interior, garments worn by Dyaks made from cloth of their own manufacture, and from cotton of their own growing. The fabric was coarse, but of firm texture, and ornamented with interwoven block-work and figures of various kinds. Cloths of their manufacture were there offered us for sale, of which we obtained some specimens. They know something of the art of dyeing. They make baskets and various articles from bamboo beautifully, and prepare ornaments of various kinds for their own wear. But that for which they are most remarkable is the manufacture of knives. Some of the rudest tribes excel in this. The wild Kyens already noticed, who live near the source of the Kapwas, almost in the centre of the island, make knives which are remarkable for the beauty of their workmanship, their high polish, excellent temper, and keen edge.

In personal appearance the Dyaks are superior to the Malay race. They differ but little in complexion from them, but have more expressive and intelligent features. They are also taller, more athletic, and better formed. We saw some men with the fineness of whose personal appearance we were particularly struck; whose neat and graceful forms and long black hair flowing loosely over their shoulders, forcibly reminded us of the Indians of North America.

In their villages the men wear only the *chawat*, a small garment wound around the loins, and hanging down in front, in the form of a small apron. This is frequently made of bark, beaten with a stick to render it soft, and pliable. When they visit the settlements on the large rivers, they wear a short outer garment in addition. The females wear a single garment larger than that of the men. Both sexes discover, in a great degree, the passion for ornaments, so common to all the eastern nations; and have them in great profusion about them, of many different kinds, and of a great variety of materials. The ornaments of one man who took his seat in our boat were particularly noticed. He had several strings of beads on his neck. His ear pendants were Dutch quarter guilders. On his arms above his elbows he wore rings of polished wood, and cocoa shell, and about his waist a string of sea shells. On his left side, hung a small basket with separate compartments for the various articles used by the betel-chewer and tobacco, of which the Dyaks are immoderately fond. From the same side was also suspended a small sheathed knife used for ordinary cutting. On the left side hung the large knife-sword used in their head-hunting expeditions. Dyaks are rarely seen wholly unarmed.—Tattooing is practised by some of the Dyaks, particularly by tribes in the vicinity of Banjermassing. Having pricked the skin, they use for coloring matter, the sap of a particular tree. They sometimes cover their entire bodies with tattooed figures.

Cannibalism exists among the Dyaks. While in the interior, we saw individuals whose teeth were filed to a point like the teeth of a saw, giving them a peculiarly ferocious appearance. The practice is said to be common in the tribe to which they belong, who are noted cannibals. This unnatural custom probably prevails to some extent among other tribes. They do not eat indiscriminately all parts of the human frame, but select the brain, the tongue, and other parts by them considered peculiarly delicate, and throw the remainder away. The young are early taught to accustom themselves to this horrid practice. A taste of human flesh is given the young warrior, when he enters upon his career, to nerve his arm, and make him courageous. "How could we be brave" said one man "if we had never tasted of human blood?" A Malay with whom we conversed had seen them making their meal on the human frame.

Another custom analogous to this, and most bloody in its character, prevails throughout the whole island. The whole of the interior is split up into a great number of petty tribes, between each of which and all the rest, the most unrelenting hostility and bitter feuds prevail. No man considers himself safe beyond the limits of his own particular tribe. Hence, when we employed Dyak coolies in the interior, we could never induce them to go beyond the limits of their own district. Of an individual of any one tribe, relatively to all the others, may be said what was said of Ishmael: "His hand is against every man and every man's hand is against him." It is never with them a time of peace. The sword never rests in its scabbard. They are constantly sallying forth on their bloody expeditions, sometimes in companies of three or four individuals, sometimes in bands of three or four hundred. But it is not enough simply to decapitate their enemies,—they must secure their heads, bring them back, and hang them up in their dwellings. These not only prove the Dyak's prowess, but constitute his property. His wealth is estimated by their number. They add weight to his character, and enhance his respectability among the members of his tribe. If remonstrated with, and told that they should sheathe their bloody knives, and resting from the work of mutual destruction, love each other as brethren, they reply, "What shall we do if we have a debt? Shall we not repay it? On a previous occasion the heads of some of our friends were cut off by a neighbouring tribe, and can we rest until the injury is avenged, and we have decapitated some of them in return?" The payment of this debt

the son is taught by the dying father to consider as the most binding of all obligations. But the payment, so far from settling the matter, only creates a fresh demand for blood. Thus a kind of running account is kept up from generation to generation, not to be finally settled, we fear, until they shall have been taught to forgive and love. Even the females of Borneo abet the bloody custom, refusing the hand that does not bring a certain number of human heads. In fact all the influences brought to bear upon the mind of the poor Dyaks, long established custom, early training, example, and the force of public opinion, combine to keep up, rather than frown down, the horrid practice.

As it at present exists among them, it serves rather to exhibit an awful state of society, than to prove the peculiar ferocity of the Dyak disposition. These aborigines are in general mild and inoffensive in their manners, and kind and hospitable in their treatment of strangers. The traveller among the Dyak villages lies down without concern, and sleeps quietly, where the walls and ceiling of the apartments are abundantly decorated with human heads. Though apparently so closely interwoven with the framework of society, the practice has been abandoned by some tribes who have come more immediately in contact with the more civilized Malays, and, in conversation with Europeans, others have expressed their willingness to discontinue it. And certainly a thorough reform in this matter cannot come too soon. The number of the poor Dyaks who have already fallen, in these sanguinary conflicts, is by no means inconsiderable. At Sangow, on the Kapwas river, we learned that some five hundred had been killed by the neighbouring tribes during three years previous to our visit. But this is only one among the many districts of this large island, over the whole of which the work of death, in this form, is constantly going on.

A Dyak full armed and setting out on a head-hunting expedition, is in reality a formidable being. In his left hand he holds a wooden shield with a slightly concave outer surface and of dimensions sufficiently ample to protect the whole body. The same hand grasps a barbed iron hook, shaped like a fish-hook, about eighteen inches in length, and half an inch in diameter. This is further secured to the left arm by a noose passing around the wrist. Having struck his enemy to the earth with the spear which he poises in his right hand; he next drops his shield as now useless, and strikes the hook deep into the head of his victim to make it his own. He then draws his heavy knife from its scabbard, severs the head by one stroke from the body, and returns, bearing his prize, to adorn the walls of his dwelling.

The Dyaks, as a people, are extremely oppressed by their rulers. In their villages there is generally a head-man of their own people who is looked up to for counsel and advice by those around him, and who is considered to a certain extent as representing the village. Whether this be an office of Malay origin, or an original institution of the country, it seems to be continued at present rather as a matter of convenience than any thing else. These head-men possess very limited authority and cannot act in any matters that affect the general interests of a tribe, independent of the Malay chiefs, in whose hands, as before remarked, the government of the interior is lodged. The principal men of the few purely Chinese settlements do indeed exercise authority over the Dyak tribes in their vicinity. Their sway however extends over a comparatively small portion of the island. Their government is mild in its character. But the Malays rule with a rod of iron. Their subjects are spoken of and treated, by them, rather as beasts of burden, than as rational men. While on the sweat of their brows their indolent masters live, and fatten, they force them to labour without any adequate compensation, and often drive them to it with the lash. This con-

dition at best is but a form of slavery, and that not of the lightest description. In traffic too they are shamefully imposed upon and defrauded by the Malays, exchanging the products of their fields for iron, the coarser kinds of piece goods, salt, &c., articles which they cannot procure elsewhere, and which they cannot do without, always greatly to their disadvantage. The Dyak subjects in some cases pay to their respective masters a monthly tribute in rice, or some other product, and in others render a specified amount of gratuitous service. The Malay Rajas of the interior sometimes dispense with both of these, reserving to themselves the privilege of asking as a present such articles as they may fancy, as they visit from time to time the villages under their rule. This mode of government which, as it imposes no formal tax, seems the easiest to the Dyaks themselves, works the most oppressively, leaving them wholly at the mercy of their rapacious masters, whose demands however unreasonable they dare not refuse.

The Dyaks have no written language. The first efforts to reduce the language to writing were those set on foot by the German Missionaries at Banjermassing a few years since. The colloquial dialects on the island are numerous, and, though they are similar to each other and all resemble the Malay language, they differ so much that it is with difficulty the different tribes understand each other. And, while things remain as they are, it must necessarily be so. There is no such thing as friendly intercourse among them. What necessity or advantage can they see in a common medium of communication who meet only to devour each other? There will be diversity of dialects, while bitter hostility and constant conflicts present barriers to mutual intercourse more inseparable than intervening mountains and rivers.

The absence of a written language will undoubtedly much increase the difficulties and labours of the first Missionaries to the Dyaks. They must arouse the native mind from the state of deep apathy and ignorance, in which it is there sunk. They must excite an appetite for knowledge, and prepare the food for it to feed upon. They must, as it were, create a literature for the people. But it may be easier to do this, than to undo all the evils that spring from a corrupt literature. If the poor Dyaks have *more to learn*, they have *less to unlearn*. Though ignorant, they are not bigottedly attached to forms and ceremonies derived from books deemed peculiarly sacred. They have imbibed no poison from the printed page. Their first acquaintance with books will be as the vehicles of good, and not as the sources of error.

A few among the Dyaks have embraced the Muhammadan religion. We saw some such families, on the river Kapwas, and one village of about four hundred people, who at their conversion had left their homes in the mountains and settled in a body in the vicinity of a large Malay settlement. The mass of the people remain in the religion of their fathers. Our knowledge of this is as yet comparatively limited. We can only speak of what we have seen and heard among them. We never saw any temples, images, or traces of idol worship. Their Malay rulers also represent them to be free from idolatry. They consult as omens the flight and notes of birds. They are the sports of the most childish fears, and are guided by the most childish fancies. The entrance of a bird into their houses, the cracking of a tree in the forests, and things of a similar character, are sufficient to cause them to enter upon, or abandon, the most weighty projects. Some malevolent spirit, injurious to their rice crops, enters as they suppose the body of a certain bird, and they offer a kind of deprecatory rite to avert the evil. Whether they have any notion of great Superintending Power it is hard for us in the present state of our knowledge to say, and will be, until the Missionaries on the island have more familiar acquaintance with the languages

of the tribes in the interior, which are the farthest removed from intercourse with the Malays. About the future the poor Dyaks do not concern themselves. Such was the assurance given by one of them in conversation with a missionary: "When they die, they die. Beyond that they never think." On all subjects indeed of a moral and spiritual character, they are deeply in the dark, and sunk in the grossest ignorance.

There are too Missions for the Dyaks on Borneo. That of the Germans on the southern coast, and that of the A. B. C. F. M. on the west. The first mission was begun in 1837 by four Missionaries from Germany. Their number, at our last intelligence from there, remained nearly the same. The seat of the principal branch of the Mission is at Banjermassing, the Dutch station near the mouth of the river of that name. They are however endeavouring to gain a firm footing further up the river. They have reduced the colloquial dialect of the Dyaks in that vicinity to writing, and prepared elementary books in it. They have done something in the way of schools, and more in itinerary labours among the people. They have seen to some extent already of the fruits of their labours; and as there are among them men of uncommon energy, and devotedness to the cause, who prosecute the work with vigor, yet in child-like dependence upon God, we hope much from that mission, if permitted to labour on unembarrassed by the authorities.

The American Mission for the Dyaks is of comparatively recent origin. The first missionary for this people arrived with his family in Pontianak in the close of 1839. He was joined by a brother from Batavia in the end of 1841. As the result of a joint exploring tour made by them in the following spring, they fixed upon Oto Karangan as the site of the Dyak Mission. Oto Karangan is about seven or eight miles south of Landak; it is on a branch of the Landak river, eight or nine miles from its mouth. The station there is distant from Pontianak, the Dutch settlement already referred to, and from the nearest European residence at least eighty miles in a straight line, and some one hundred and forty miles by the course of the Landak river. Having obtained permission from the *Penambahan* (or Malay sovereign) of Landak, they have built and gone up with their families to reside at the station and commence their operations. The Dyak population within a day's travel from the station and to which their Missionary labours will be principally confined, is three thousand. They think that the time has not yet come for the establishment of schools, but design to give themselves, for the present at least, almost wholly to the ministry of the word. The Malay Rajas, whose iron rule is based upon the ignorance of their subjects, extremely jealous of any thing that threatens to take off, or even lighten, the yoke of bondage under which the poor Dyaks groan, will be disposed to annoy and even inform against the Missionary; and if an appeal should be made to the Dutch Government, our knowledge of its character, its past course, and its peculiar position relatively both to the Missionary and the Native authorities, leave not in our minds the shadow of a doubt with regard to the course which would be pursued in this matter. Hence results our principal fear for the stability of that Mission. To show that our fears in this matter are not groundless, listen to the remarks of a Missionary writing from the station. "The people begin to say that their Malay Chiefs will probably oppose their listening to our instructions. These we are inclined to believe are merely the suggestions of interested Malay pedlars; the influence may however proceed from higher quarters." In these circumstances, and in their peculiarly secluded situation, our brethren who labour for the Dyaks on Borneo have a peculiar claim upon our sympathy and prayers.

IV.—*Memoir of Mrs. Wale Byrne, formerly of Monghyr, but latterly of Calcutta. By A. Leslie.*

With the subject of the following memoir, who died at the comparatively early age of 29 years and a half, I was intimately acquainted for the space of nearly 20 years, she having been, with the exception of a very few brief intervals, under my eye during the whole of that period. In proceeding to give some account of her, I wish it to be distinctly understood, that I do so simply to make known the grace of God towards her; and this with the desire of giving to Him all the praise of what she was and of what she did; and also of exciting others to become the imitators of one whose excellencies may be copied by not a few who have equal opportunities of doing good with those with which she was favored. There is only one thing which somewhat distresses me, and that is, the knowledge that *she* would not have approved of what I am now doing. She was, in herself, a most humble-minded creature, shrinking much from the eye and approbation of man, and would no doubt have been pained in the thought of any thing being publicly made known of her doings. As, however, she is now gone, and as it is now impossible that she can be affected by either our praises or our censures, I venture to send forth the following memoir of her, believing, that in doing so, I shall be performing a work which will redound to the honor and glory of God.

Mrs. Wale Byrne was the second daughter of the late Captain Page, of Monghyr, the first member and the first deacon of the Baptist Church now existing at that place. On my arrival at Monghyr, Miss Jane Page was a little girl of between 9 and 10 years of age. Of all the members of her family (and they were numerous), she seemed to have the fewest attractions, and to excite the least notice. Though, in reality, a very affectionate child, yet from a certain reserve which was natural to her, and from the lack of that buoyancy and freedom of manner and speech which were common to her companions around her, she appeared always to great disadvantage.

When about 16 or 17 years of age, she applied, in company with some others, to be received into the Church at Monghyr by baptism. But although her conduct was irreproachable, and although her constant attention to her Bible, her love to the house and the people of God, and other things of a similar nature, afforded room to believe that she was a subject of divine grace, yet she had so little to say for herself as it regarded a religious experience, that I frankly confess I was not so delighted with her as I might otherwise have been. She was, however, admitted to fellowship; and ere long

entered upon a course such as I have never known to be pursued by any young person on earth.

Very shortly after her reception into the church, the first thing she did was to learn to read the Scriptures in the character and language of the natives of the country,—a thing which for her was no easy matter. So diligently, however, did she keep at her lesson, and so completely did she conquer all its difficulties, that she was able, in a very moderate space of time, to read the Hindustání Scriptures with the greatest ease, fluency, and correctness. This done, she commenced a regular attendance on a service, held every Monday afternoon, for the instruction of all the native Christians, male and female; and again on Friday afternoons she constantly met with a number of the latter who assembled by themselves for the purposes of prayer, praise, and reading the scriptures, and failed not to take a part with them in conducting their various exercises.

In addition to this, she spent not little of her time weekly in visiting the native Christians at their several houses, in talking with them, in helping them to make garments for themselves and children, in administering medicines to them when sick, and in many other ways endeavoring to do them good. And all this she did not by fits and starts; but it was her constant business, and that for the period of 8 or 9 years, or until God, in his providence, removed her to Calcutta.

Besides this, having in her own family, and in attending to others, acquired a considerable knowledge of the practical part of medicine; and compassionating the many sick and diseased among the native population, for whom no hospitals at Monghyr, as at Calcutta, are provided, she spent no small portion of her time in administering to the necessities of such. And so successful was she in her treatment of them, that, after a time, she was almost besieged with patients. This suggested to her the idea of opening a kind of hospital on the premises in which she lived,—a thing which she speedily put in practice. Having, through the aid of a few friends, and by the sale of fancy articles made chiefly by herself, been able to lay in a considerable stock of medicine, and to engage the services of one of the best native doctors she could find, she entered upon and carried forward the business of her hospital. And whilst with her own hands she compounded and administered medicine, and not unfrequently washed and dressed the most unsightly wounds, she was not inattentive to the spiritual wants of her patients. One poor native man at least will, there is every reason to believe, be a gem in her crown of glory to all eternity. Whilst on his way to one of the places of pilgrimage he fell sick in Monghyr, and hearing of Miss Page he applied

to her to take him in. She did so: and with the blessing of God she was made to him not merely the instrument of bodily but of spiritual healing. On his recovery she taught him herself to read the word of God, brought him to public worship, and ere long had the happiness of seeing him give evidence of a change of heart. He remained long with her afterwards, was in due time baptized and added to the church, and has since died leaving a good hope that he is gone to a better world.

Besides all this, the mission at Monghyr requiring pecuniary aid for the support of schools, native preachers, and various other things, she, of her own accord, put in circulation a subscription book to obtain what was needful: and so successful was she in her applications, some of which were made in person, that she never failed to procure all that was required. Wherever there were persons to be found, who were likely to contribute, there either Miss Page or her book, or both were sure to be seen. In the same way, she, for several years, collected considerable sums in aid of the Tract Society in Calcutta, and materially helped them by getting occasionally large supplies of their various publications and disposing of them at the prices affixed. Not only did she inundate Monghyr with these precious books, but having friends in Patna, Bhaugulpore, and other places, she dispatched boxes of them to be sold at these different stations, praying of her correspondents to send the publications to every house. For the building too of a mission chapel at Patna, she, on application from the missionary there, collected, and on one occasion, hearing that the Auxiliary Baptist Missionary Society in Calcutta was in more than usual distress, she nobly exerted herself, and procured for them some seasonable aid. And all this was done without any suggestions from others: and all without any noise. But it was not merely in such things that she was active. The family of which she was a member being large, the greater part of the domestic matters seemed somehow or another to fall upon her. Not that the other members of the family were idle, or laid their burdens upon her, but she seemed insensibly to draw upon herself the greatest share of every thing that was to be done. The servants went most frequently to her. She, of all the others, knew most accurately where every thing was to be found, how every thing was to be made, and her hand was the most forward to help in every thing that was to be accomplished. Jane, dear Jane, was every body's assistant, and every body's friend.

There being at the station of Monghyr, English as well as Hindustání worship, she failed not to be present at the former as well as at the latter. Whoever was absent she was never absent; and often, often, have I known her to be in her place

when it was more befitting for her to have been on her couch. Besides attending English worship twice on the Sabbath, she was in the constant habit of meeting, for 7 months in the year, at 6 o'clock in the morning, and for the remaining 5 months at 9 o'clock in the morning, with a number of the poorer members in the vestry of the chapel, to pray for a blessing on the services of the day; and with the same poor people she was often found at a prayer-meeting held in one of their houses on the Friday evenings. During the cold season, a Sabbath school was held, for two or three years, in the chapel, for the benefit of a number of poor children who resided at the place. Our principal female teacher was, of course, Miss Jane Page. In fact, there was nothing of good doing in which she had not a hand. It was no more possible for her to stand by idle, where there was any thing that she could do, than it was for her to live without breathing. And yet there never was any thing like the pushing of herself into work. She fell as naturally into all that was going on, as she did when she sat down at home in the midst of her own family.

With the common literature of the day she troubled not herself, although in education she was not a whit behind any of her equals in rank and in station of life. Her Bible, her hymn book, and a few of the most serious and improving of the Tract Society's publications were her chosen and constant companions. But though, it may be, she read less extensively than many, she failed not to read with enjoyment and profit to herself. While they, perhaps, saw more of the force, elegance, and harmony of composition, she saw more of the thoughts. A plain and truthful hymn had greater charms for her than the boldest and loftiest flights of unsanctified poetic genius. The truth is, she delighted more in action than in reading. Give her something to do and she was in her element. And never did she appear to think any thing of her labors. In her mind, they were mere matters of course. She rarely spoke of what she was doing excepting to those who were immediately about her. Glare and glitter there were none. People who were only occasionally in her company never observed any thing in the least uncommon about her. She had little to say that seemed to interest. In her dress she was plain and simple, and in her manners most unpretending. Though by no means uninteresting in countenance, she attracted no attention from the mere passer by. Those, however, who had the pleasure of an intimate acquaintance with her knew that she had a *heart*; and that in that heart there were the most solid and fixed religious principles, and the warmest love to God and benevolence to man.

After her removal to Calcutta, which took place between 3 and 4 years ago, she, from long continued illness, as well as from other circumstances that might be mentioned, was not so abundant in labors either at home or abroad, as when at Monghyr—a thing which greatly distressed her. She was not, however, idle, nor did it seem possible that she could be idle. Having been placed, in consequence of her marriage, in the midst of a great many youths at a public school, she, though not directly over them, did not fail, as opportunities were afforded, of trying to do them good by talking to them, and in other ways attempting their benefit. Upon many of the elder youths, as well as upon several, if not all, of the masters, did she obtain such a hold, that she was regarded by them with feelings of the strongest attachment. Sure am I, both from what I myself have seen, and particularly from what I have heard, that some at least of these masters and youths will retain, as long as they live, the most pleasing and vivid recollections of her uprightness, her kindness and her well-doing.

But her days upon earth were numbered. On the morning of the 15th of April of the present year, (1844,) I, together with Mrs. Leslie, who had been her companion from earliest childhood, were summoned to her bed-side to see her die. She had been seized during the night with the awful disease cholera morbus. As soon as I entered the room I saw she was near her end. She was, however, perfectly sensible and able to talk with the utmost freedom and ease. I immediately entered into conversation with her on the great subject of her hopes for eternity. She expressed the most humble sense of her great unworthiness as a sinner, but, at the same time, the most unshaken confidence in the mercy of God through Christ Jesus. She knew she was dying; but, said she, “I know that Christ will not cast me off. I trust to him. We shall meet again.” And after talking somewhat more in this strain, and after giving some directions relative to her two children,—the younger being then only 12 days old,—and after offering up a short prayer for herself, in which she commended her soul into the hands of Christ, she concluded all by repeating the words:

“ Ere since by faith I saw the stream,  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die.

And when this lisping stammering tongue,  
Lies silent in the grave,  
Then in a nobler, sweeter song,  
I'll sing thy power to save.”

All this was said and done with a manner the most solemn, the most cool, and the most collected. Among the many present there was not one who was not melted into tears. Even her medical attendant turned his face to the wall and wept. After this she spoke little. She seemed to consider that she had now done with every person and with every thing in the world. Though one of the most affectionate wives and mothers, and though remaining quite sensible and able even to talk, she asked to see neither husband nor child, friend nor relative. She lay still, only answering whatever questions were put to her. Her musings were no longer upon earth. They were somewhere else. And after thus passing through a few hours, occasionally suffering severely from spasms, she at last glided quietly away, uttering neither sigh nor groan, nor making the smallest struggle.

Thus has passed away one of the most illustrious examples of true religion I have ever known. I will not say that she was faultless; but this I will say, that I have never known a human being on earth who so much resembled Christ in living to do good. Perhaps I cannot conclude this memoir better than by taking the liberty,—a liberty not authorized, but a liberty which I have no doubt will be pardoned,—of transcribing a few sentences from a letter which contains nothing but truth respecting the character of the dear deceased: “I thank you now from my heart, for telling me all the particulars of my darling’s removal to the mansions of her blessed Lord, especially her dying testimony to those blessed truths her heart had long embraced. O my child, my child! I know thou wert one who didst dearly love thy Lord. I know thy faith, thy love, thy humble trust in God, and thy unshaken confidence in thy Redeemer’s blood and righteousness. I adore the goodness of God in having permitted me to witness so much of what was lovely in my darling child. Her labors of love, her patience and forbearance under provocations, her grief when she had unwittingly offended any one, and readiness to acknowledge her fault, and last of all, though not the least of her excellencies, the truly admirable manner in which she was training up her dear offspring,—all shewed the decided characteristics of a renewed heart. I saw in her all that my fond heart could have wished,—all that a follower of the Lamb is allowed to attain to, in a world of sin and misery. Long will her excellencies dwell upon a mother’s fond remembrance; though bitter, bitter is the thought, that I shall never behold that precious face until I shall have realized, like my darling child, those realities which belong to an eternal world.”

*Calcutta, May, 1844.*

V.—*On Buddhism and its Organ the Páli language.*

To the Editors of the Calcutta Christian Observer.

SIRS,

Missionaries are often taunted with the quixotic nature of their enterprise, in attempting to change the religion of India—Bráhmánism, a system which is represented as being of an unfathomable antiquity; but the researches of the Oriental Scholars of Paris seem to prove that Bráhmánism is only a modern exotic in Hindustán, and that the Bráhmans were only a *tribe of strangers* amongst the people of India. The travels of Fai Hian, a Chinese Buddhist priest, through India, in the 4th Century, A. D. substantiates this statement; Professor Wilson has proved from internal evidence that even the Puránas were compiled between the eighth and fourteenth centuries. The Páli language is a subject of deep philological interest, both from its intimate relation to the Sanskrit, and from the vast range of countries where it is recognised as the sacred language of Buddhism—in Birma, Siam, Ceylon, Ava, and nearly the whole Ultra Gangetic peninsula it forms the grand link both in philosophy and religion; from Chittagong to China it is as much the organ of Buddhism, as Sanskrit is in the Gangetic valley of Bráhmánism. Every great system of religion requires some leading language for its vehicle. Popery employs the Latin, Muhammadanism the Arabic, and Protestant Missions use the English, which has been termed the "Missionary language." Buddhism originated in Bahar and Oude which are viewed as the cradle of their faith by all the Indo-Chinese nations. The close affinity between the Sanskrit and Páli languages throws light on the connexion of the religious systems of which those two languages were the organs. The writings of Barthélémy, Leyden, Jones and Lassen shew the identity of the Sanskrit with the Páli both in alphabetical characters and roots.

Historical monuments show that Buddhism is of modern origin in Ceylon, which afforded to the followers of Buddha, driven from Magadha by the intolerance of the Bráhmans aided by the sword of the Khetriyas, a secure refuge. The Cinghalese ascribe their civilisation to India; they trace the origin of their monarchy to the first emigration which left Kalinga, i. e. the Northern Circars for Ceylon. Wilson is of opinion that the complete ascendancy of the Bráhmans over their Buddhist rivals in India was obtained about the fifth or sixth century of the Christian era; at that period the last Buddhist patriarch quitted the shores of Hindustán. Burmese History states that Páli literature was introduced into Pegu from Ceylon, A. D. 397: that Buddhism was propagated in Aracan A. D. 397, from Ceylon, and then passed into the kingdom of Ava. The King of Ava, fifty years since, sent an embassy to Ceylon in quest of Buddhist works. Ceylon formed the centre for Buddhist propagandism to the Eastern Archipelago. The following are some chronological dates given on the authority of Abel Remusat.

Vidjaya departing from Kalinga founded the Cinghalese monarchy, 543 B. C. Gotam Buddha died, 543 B. C. Deveny Paetisse, the 9th King in succession from Vidjaya, the first Buddhist convert, dies 321 B. C.

In 1101 A. D. an army was raised in Ceylon to march to the aid of the Buddhists of India persecuted by the Bráhmans. In 1170, the King of Kalinga, with an army of Malabars, invaded Ceylon to attack the Buddhists. Bodidharma, the 28th and last Buddhist patriarch of India, quitted it and died in China A. D. 495. The Páli, Tibetan and Cinghalese alphabets were formed on the model of the Devanágari. Sanskrit was the language of the Buddhists of India, including Tibet, while Páli was the language of the Buddhists of the Eastern Archipelago not as a vernacular but as a dead language. The Páli was spoken in India before its Buddhist inhabitants quitted it, and carried their language along with them into the different countries of the Archipelago, where it has continued fixed in the condition of a dead language. The Cingalese and Burmese call it Maugat or Magadha, which evidently refers to the region of its origin, Magadha the birth place of Buddha.

The Prákrit of the Jainas, a sect of Buddhist Dissenters, bears a near affinity to Páli. French philologists who have investigated the subject have arrived at the following conclusions in reference to the Páli. (1.) That the Páli alphabet was derived from an ancient Buddhist alphabet formed on the model of the Devanágari. (2.) That Páli followed the route of Buddhism which was introduced into Ceylon in the 4th century of the Christian era, by the celebrated patriarch Bodhisatwa; it took firm root in the 5th century, when the increasing violence of the Bráhmans caused a more extensive emigration of Buddhists from India to Ceylon, and subsequently to the Eastern Archipelago; those events coincided with the reign of the last Buddhist patriarch that was established in India. (3.) That it bears the same relation to the Sanskrit as the Spanish and Italian do to the Latin. It has no dialects, and immediately on its separation from the parent tongue became a dead language. (4.) It is anterior to the Prákrit, the sacred language of the Jainas.

The aborigines of Arakan adhere to the doctrines of Buddha, they constituted in former ages a portion of the great empire of Magadha, from whence they probably derived their name of Mug. They communicated their language and civilization to the Burmese, who have adopted a great number of Páli terms. The Páli is frequently styled by the Indo-Chinese nations Lanká-básá and Magata, thus showing that they identified Buddhism with Ceylon and Magadha as its seats. The Páli seems to bear a close affinity with the Devanágari alphabet. The Prákrit the language of the Jainas, the Páli of the Buddhists, and the Zend of the followers of Zoroaster, have together with the Sanskrit been employed extensively as the organ of religious propagandism. Sanskrit probably was introduced by the Bráhmans when they crossed the Indus and entered the plains of Hindustán. A considerable amount of intercourse seems to have formerly taken place between India and the western parts of Asia. Dr. F. Buchanan saw in the Dekhin several tribes of Jainas who stated that they came originally from Mecca. Ptolemy conversed in Alexandria with several learned Hindus who visited that city for the purpose of acquiring knowledge. During the first centuries of the Christian era pilgrimages were com-

monly made by the Hindus to Bambyka in Syria. Polybius states that Hannibal used Hindu elephants and drivers. The ambassadors of Porus travelled as far as Spain. Frequent embassies were despatched from India to the Emperors of Rome and Constantinople, up to the sixth century: in the seventh century the increasing power of the Musalmáns interposed an insurmountable barrier to any further communication. Claudius received an embassy from the king of Ceylon. Historical testimony seems to show that a constant and reciprocal commercial intercourse existed between the Carthaginians, Romans, Greeks and Hindus during the period of twelve hundred years. Kanauj, the capital of the Canyacubjas, was once the metropolis of a great empire; the Hindi was the language used and is considered by the Rev. W. Jones to be either of Tartarean or Chaldean origin. There is very little doubt but that the religion of Wod or Oden, which was introduced into Scandinavia by a foreign race, was the same with that of the Buddhists whose rites were probably imported into India about the same period, and received at a later era by the Chinese under the denomination of Fo. The Bráhmans of Bengal all trace their origin to Kanauj. In the fifth century A. D. the religion of Budh extended its sway from the wilds of Tartary to Point de Galle, and from the banks of the Indus to the gates of Nankin. Abel Remusat, an orientalist of indefatigable research and perseverance, gives as his decided opinion, formed from a consultation of Chinese authorities, that "Buddhism originating in central India, had there preserved, in opposition to Bráhmanism, a sort of political superiority. Traditions carried it back as far as the tenth century before our era; and monuments, of which some still subsist, and others in ruins, confirm the testimony of those traditions." Fai Hian, the Chinese Buddhist priest who made a pilgrimage in India, A. D. 399, found the whole of the nations between the frontiers of China and the Indus followers of Buddha or ruled by Buddhist princes or chiefs.

The late Mr. J. Prinsep, by his untiring researches into inscriptions, ascertained that all the old inscriptions are written in a character having a resemblance to the Devanágri, that the older the Sanskrit inscription, the more Buddha letters were found in it; that all the modern Sanskrit characters are resolvable into the ancient Páli letters, and that there is no very ancient inscription whatever in the Devanágri, or even in the Sanskrit language; *not even as much as one Sanskrit inscription has been found approaching to within six or seven hundred years of the date of the Páli Buddhist inscriptions.* The earliest Sanskrit inscription dates from the *fourth century.* Ksoma de Koros adopts the same views. Even the celebrated inscription on the Allahabad pillar is not earlier than the era of Charlemagne in Europe, and is not recorded in pure Sanskrit. The coins of Ugein have Buddhist emblems and Páli legends. Buddhist priests had been settled in Kalinga near Kattak from an early period; the inscriptions respecting the dynasty that ruled there are in the Páli language and character. It is a fact established on the clearest testimony, both Hindu and Chinese, that all the very ancient inscriptions throughout India are in the Páli: that they are chiefly for popular instruction; that they are addressed

to the people, and therefore it is likely were understood by them; while the general use of the Páli indicates the general knowledge of the language. Asoko issued his edicts in the fourth century, B. C. in the Páli; he would scarcely have attempted to instruct all India through the medium of a local dialect. It is also highly probable that the Páli was not only the language of India but also of Bactria and Persia. Professor Lassen was of opinion that the legends upon the Bactrian coins are in Páli or Prákrit. Manu and the Puránas state that nearly the whole of India was inhabited by outcast tribes who had become Mleechhas, *i. e.* Buddhists, whose faith was the dominant one in India from the fourth century B. C. to the fifth century A. D.

Behar, in former days the holy land of Buddhism, is on the borders of Bengal; in its Buddhist remains, and degraded population, it is deeply calculated to call forth the sympathies of the Christian and the lover of antiquities. "What has been, can be." Buddhism, once in its glory in Magadha, has passed away like a dream through the influence of Bráhmancial priestcraft and military intolerance. Bráhmanism has gained the ascendant and is now in its culminating point; why then, even calculating by the rule of historic data, should there not be at least as great a probability in favour of Christianity, inculcating as it does a pure morality, supported by a highly cultivated literature and the political power of the greatest nations of the globe, gaining a complete triumph?

Your's,

X.

---

## VI.—*Journal of a Missionary Tour from Hurdwar to Almorha, vid Srinagar, in 1844.*

*Feb. 14th.*—Reached Hurdwar a little before sunset, having made the journey from Rajpore at the foot of the Mussooree Hills to that place, a distance of 37 miles in one day. The road runs through the town of Dehra, and the central and eastern portions of the Valley of the Doon, and from the deep forests through which it passes, it is not safe to travel it at all times. Tigers and wild elephants still abound, although the jungle has in many places been cut down; and in the rainy season, a deadly malaria is produced, which has proved fatal to many. In the cold season, however, and in the day time, it is travelled as safely as any other road.

At Hurdwar, I found my friend Mr. Jamieson, of the American Presbyterian Board of Foreign Missions already arrived, he having agreed to accompany me in my proposed tour.

Hurdwar, it is well known, is a celebrated place of Hindu pilgrimage, and I was curious to see it on that account. It consists mainly of one street about three quarters of a mile in length, with substantial shops and houses on each side. In addition, towards the river face,

there are several stone gháts, well built temples and Dharamsálá, of solid structure, erected by various Rájás and Mahájans for the convenience of pilgrims. Some of these are of vast proportions and are elaborately ornamented in the usual Hindu style. The situation of the town is on one arm of the Ganges, and commences just at the point, where the noble stream gets clear of the outermost range of hills. Indeed, at the upper part of the town, the hills approach so near, that there is barely room for a road between the river and the mountains. The other arm extends to the opposite hills, and laves the very face of the precipitous rock, leaving a large tract of lowland, half a mile wide, enclosed and insulated by the two. The island thus formed, together with the ground in the immediate vicinity of the town on the Seháranpur side, is the seat of the great melá held there annually, in the early part of the month of April. The Ganges, opposite Hurdwar, is a considerable stream, each arm being at least from 150 to 200 feet wide. The arm next the town is shallow and easily fordable, and is said to be gradually diminishing in volume, and this year it has been dammed up a little below the principal bathing place, in order to turn the water off into the Ganges canal, which is now being excavated. The result of this measure has been to render most of the gháts useless for bathing purposes, and the Hindus were in consequence in a state of considerable excitement. On our walking out in the bazar, we were presently assailed by the bráhmans on this point, and were entreated to use our influence, to get the measure reversed. The manifest advantages of the canal, however, quite counterbalance any little inconvenience that may have been sustained in respect to their superstition, and we could not therefore promise to comply with their wishes. The inconvenience was but temporary, as on our return to Hurdwar we found the dam demolished and the stream restored to its former bed. Hurdwar, at this season, and indeed for the greater part of the year, is but thinly populated. The situation of the town is said to be exceedingly unhealthy during the rains, and as it is a place of no manufactures or trade, and indeed having no other importance than that of being a place of pilgrimage, the great body of the residents leave soon after the fair is over. The country around also is very wild, and abounds with tigers, bears, leopards and jackals, which make it any thing but a desirable place of residence. The night we spent at Hurdwar, we heard the roar of a tiger passing down from a ravine to the river, and coming to within 50 yards of our tent, and again in the night, when he returned, we were awoke by the chaukidár, and again heard a succession of roars. Sometime ago a faqir was taken off by a tiger from the Porch of a temple, near to which we had pitched our tent.

Hurdwar being almost deserted, we could do but little in the way of preaching or distributing books.

*Feb. 15th.*—Left Hurdwar, fording the nearer arm of the river, and crossing the further by a ferry-boat, and pitched our tent on the opposite side, at a small village called Chándní Ghát. Here, the families of the ferrymen with a Jamadár and a few barqandázes from Bijnour reside for the cold and hot season, but this place too is deserted in the rains.

*Feb. 16th.*—Left Chándní Ghát, the road running alongside the eastern arm of the Ganges in a northerly direction. From Hurdwar, which may be called the outer gate of the Ganges, to the inner gate where that stream leaves the higher hills, there is an extensive valley of twelve or fourteen miles in length, and about five or six in breadth, and apparently almost a dead level, through which however the stream flows with considerable rapidity. Through this the Nilghur road has been cut. At about twelve miles we broke off from the Nilghur road, which in that part cannot well be traversed by horses, and entered the great Himálayas, through the ravine occupied by the Tál Naddí—and about a mile from the opening, we reached the encamping ground, a small basin, surrounded on all sides by high hills of 1500 to 2000 feet in height. Here we found four or five families of banías, who frequent the place only in the cold season and spring of the years, for the purpose of selling flour and other necessaries to the Hill people. Though the distance passed over was small, yet from our having frequently lost our way, the dense jungle having overgrown and obliterated the path, our journey occupied us from seven in the morning till four in the afternoon. Here we commenced our acquaintance with the Hill people, the Patwáris of the district having come down to meet us, and conduct us on our way as far as his jurisdiction extended. The Patwáris, it appears, act as Daroghas in a given district, though their salary is not usually more than five rupees a month; at least they are the only persons to report crime, and to apprehend the offenders, and carry them to the nearest stations.

The valley of the Ganges through which we had passed, consists of splendid arable land, but from its proximity to the hills, and possibly its liability to be inundated, it is quite uncultivated, and besides the bamboo and timber fellers, charcoal-makers, and occasionally cattle-breeders, and elephant-hunters, who visit it in the cold and hot seasons, it is entirely uninhabited during the whole year.

*Feb. 17th.*—Left Tál for Bairágná. The road here runs across one of the mountains enclosing the Tál, and then skirting another ridge connected with it descends at length into the Valley of the Hewal Naddí. On completing our ascent of the first ridge, we came upon a very neat mountain village called Diulí, said to contain about 200 inhabitants. Here we spent a couple of hours and occupied the time in a discourse on the nature and attributes of God, a brief exposition of the Ten Commandments, and a short account of the Atonement. At this village we gave away several tracts as several persons could read. On inquiry we found that they had no temple, but the zamindár had erected a substantial swing, with strong iron chains which he had dedicated to the gods.

In the vicinity of this village, there are ten or twelve other villages, some of which are said to be as large as Diulí.

On reaching Bairágná, we found a well built pakká Dharamsálá or house for the use of native travellers. It appears that when the Honorable Company got possession of Gurhwal and Kemaon, they made it one of their first works, to form a regular pilgrim road from Hurdwar to Bhadrínáth and Kedárnáth, and erected at each stage a large pakká

house for the lodging of travellers. Before the time the Company came into possession, the number of pilgrim frequenting this route was small, but since the road has been made, it has immensely increased. Probably at the time the encouragement of Tibetan commerce, which formerly flowed through Srinagar, may have been one object in view in making the road, but the natives give the Company credit for encouraging and sustaining them in their superstition.

*Feb. 18th.*—This day being the Christian Sabbath, we halted at this place the whole day, and after enjoying the sweets of Christian worship with our native Christian companion, we had subsequently a congregation of 30 persons, who had come from the surrounding villages to make our acquaintance and beg books of us. Brother Jamieson preached and I subsequently gave an address, and we were much pleased with the attention paid and the interest manifested in the subject.

*Feb. 19th.*—This morning we marched to Chánpúr Dharamsála, by a road of considerable difficulty. On clearing the ascent of the first ridge, we came upon a small village called Bijní, containing from 60 to 100 inhabitants. Here we had some conversation with the people on the subject of salvation; on being asked how they expected to be saved, they replied, that salvation was to be obtained by laying hold of the cow's-tail: which, being interpreted, means, that the cow being a sacred animal and a favourite of the gods, its merits would avail to get them into heaven. None of them could read, and they had some difficulty in understanding our speech and meaning.

Leaving Bijní, we continued our journey over very difficult places, the road being often all but obliterated by the bank giving way, and did not reach the halting place till the sun was setting. In this march, an accident occurred to one of my horses, that was being led with a light load on his back. At one of the worst places, where a portion of the road had entirely disappeared, the sáís was compelled to leave the beaten track and attempt to go by a steep foot-path. In doing so, the animal lost his balance, and not being properly supported, rolled over, and finally, after breaking his back-bone against a rock, was on the point of falling into the Ganges, when a tree arrested him in his career. He died however almost instantaneously. Perhaps it was well for us that this accident occurred, as it induced on our part a degree of care and precautionary anxiety, that may have ensured the safety of our own persons.

During this day's journey we came in sight of the Ganges in its mountain course, and at length after descending from an elevation of between 3 or 4000 feet we pitched our tent on its banks. The stream here, is of a deep sea green colour, and its breadth is not less than 200 feet. In most places the current is not strong, but at intervals there are rapids.

*Feb. 20th.*—Left Chánpur for Byás Ghát. The road passed today runs along the side of the river Ganges, but the stream being hemmed in on both sides by the rocks, it has been a difficult matter to find the least space for a road. In many places the face of the rock has been cut away, and where this would have proved more expensive than was requisite, stone-walls have been run up from the river right in face

of the perpendicular rock. We had previously thought that as the road to Srinagar lay along the banks of the Ganges, that we should have found it somewhat level and easy to be travelled, but we were mistaken. This day we resolved to send our plains' horses back, and had we not done so, both would in all probability have been sacrificed. The road often hung so perpendicularly over the river, and was so high above it and so narrow, that it was not possible even to walk upon it without nervous emotions. As we were tired of pitching our tent in the valleys, we resolved instead of making the usual descent to the bank of the Ganges, to remain on the hills, and finding some level ground one and half miles south from Byás Ghát, we spent the night there with more comfort and satisfaction than we had felt since leaving Hurdwar. We were inconvenienced, however, by not getting supplies for our servants till late at night.

*Feb. 21st.*—Early this morning, we reached Byás Ghát. At this point the Nyár river joins the Ganges. The Nyár river is a deep and formidable stream even in the dry weather, but it can be forded at certain places. We crossed the Nyár by a Jhulá or native suspension bridge formed of thick grass cables. The plan of these bridges is very ingenious and does great credit to the talent and originality of the natives. There are apparently two kinds of Jhulás, one consisting of a single thick cable, on which a small cot with a wooden loop is suspended, and drawn along by ropes from either side as occasion may require, the passenger in the meantime sitting quite passive in his aerial seat. The other, which is more complex and more efficient, having a double set of cables with perpendicular ropes supporting a rope and plank roadway, which is formed beneath, and which is traversed by the passengers with all desirable ease and safety. The cost of one of the best of these, with a span of at least 250 to 300 feet, is not so much as 100 Rupees, and by adopting the plan of tarring the cables, they might last for two or three years. Passing the junction of the Nyár river with the Ganges, we continued along the side of the latter river all the rest of the way. On the road we came upon a Pahári village, and went into it, but found to our regret that all the male part of the population, with all the strong and able women, were out cultivating the fields at some distance from the spot where we were.

In the afternoon, we reached Deopryág, the site of the junction of the Bhágirathí and Alakananda rivers, from which united, the stream is formed which takes the name of the Ganges. Deopryág is considered by the Hindus as one of their holiest *tirths*. The town is built on the tongue of land between the uniting streams, and is within the territories of the Terí Rájá. Soon after our arrival, we crossed the Alakananda by a good strong Jhulá and visited Deopryág. The place contains a large temple sacred to Rámchandra, and it is said about 300 houses, which are inhabited chiefly by bráhmans and pandás connected with the temple. During the pilgrim season, that is from April to June, the bráhmans here make an easy livelihood, but at other seasons of the year, they are in the habit of descending to the plains and spending their time in begging at the various native courts. At this place we

had a good opportunity of explaining the Gospel, and also of giving away a considerable number of books.

There are in all, five Pryágs considered sacred by the Hindus in addition to the great Pryág formed by the junction of the Jamná with the Ganges at Allahabad. Deopryág is the first and perhaps the holiest from the holy character of the Bhágirathí, which is supposed to be the true Ganges, its source being from the well known Gangautrí under the snowy range. The next in place is Padma Pryág, where the Kálí Gangá joins the Alakananda, and is lost in it; at this point of the pilgrim path, the road turns off to Kedárnáth, a celebrated temple of Mahádeo under the snowy range. The third is Karna Pryág, where the Pábar joins the Alakananda: then Nandí Pryág, and lastly Vishnú Pryág, from which point the road strikes off that goes to Bhadrínáth, a celebrated shrine of Vishnu under the snowy range. Bhadrínáth and Kedárnáth can be visited only in May and the three subsequent months, for after that period the snow begins to fall, and in the depth of the cold season the temples themselves are buried under the vast superincumbent mass. The gods are then left to shift for themselves, as the priests take their departure to a more southern and kindlier clime.

*Feb. 22nd.*—Left Deopryág for Rání-ká-bágh. The road is continued as before right in the face of the precipitous rock, and though often not very high above the river, yet at other times it is so far above it, that it requires a strong head and a firm cautious step to keep the traveller from falling over into the gulf below. During this day's march, we met with a bráhman pilgrim from Mirzápúr, whose history is so much a counterpart of that of many gosáins and bairágis, that it may be well briefly to state it. The man himself had not yet shaved his head, and so was not properly amongst them, but being a disciple of theirs he had become well acquainted with their practices. His history is this: 'He was a younger brother, and inherited at his father's death a portion of two villages. Differences soon arose between him and his elder brother, and as the younger and less experienced, he finally fell a victim to the other's oppression. The course of vexatious persecution continued from less to greater, till at length, the elder brother seized the lands of the younger and turned him adrift in the world to find a provision where he could. The younger upon this brought an action against the elder, but not having money to smooth the way of justice, his cause was lost. He appealed to a higher authority but again from the same potent reason his action failed. Stung to madness, he determined to seize on his ground by force, and he was then made over to the darogha as guilty of a breach of the peace; and at length, the assault being proved upon him, he was imprisoned for two months, he not being able to pay the fine which was the only alternative. This last proceeding broke his spirit, and as soon as he was liberated from jail, he set off to make a round of pilgrimages, hoping to accomplish by his devotion to the gods, what he had failed to effect by man's help. When we met him, he had already visited Dwáriká, Kedárnáth and Bhadrínáth, and he was now on his way to Jwálámukhí.' On further conversing with him, he freely exposed the practices of the bairágis. He stated that they were in the habit of promiscuous fornication: that

they justified it, by calling it a jog vyás, or an imitation of that course by which Vyás the reputed author of the Veds and all the Shástras was produced, who is known to have been born in fornication. He mentioned also, that such a course of living was better than being annoyed by the anxieties and expense of a family at home. He could not himself defend such a course, and I got him to promise that he would return to Mirzapore within a year, and call upon me there. Surely if this be the manner of life these Hindu ascetics lead, it cannot be our duty as a Christian nation to do anything to encourage them in their licentious courses. Instead of opening up a road for them, to curse a whole country and pour a flood of burning immorality on the secluded dells of the Himálayan ranges, it would be but mercy to the people to block up the passes, pull down the Dharamsálás, and leave these pests of Society, if they will not be reclaimed, to perish the rather by some one visitation or other of a righteous Providence.

*Febr. 23rd.*—Left early for Srinagar, or as the word may be translated, the city of fortunes and prosperity. On the way we passed a tírath called Billí-kedár;—opposite to this place two small streams join the Alakananda, and hence the pandás claim for this place the name of Tribení, or the three locks. The owner of the temple here is a stout and good-looking woman, about forty-five years of age, who was formerly the wife of a gosáin, and still wears the dress peculiar to that body. Here we found two bráhman pandits, who were not ashamed to confess, that they got their bread under the protection of this their Dharam-má. These two were very anxious to get books from us, but the boxes not having arrived, we could not gratify them at the time.

Srinagar was the capital of the Rájá of Garhwál, and his palace still subsists though in ruins. In former days the town is said to have been a very large and prosperous place, but when the Nepális got possession of the country, they ruled with such an iron sway, that this place in particular was all but ruined. Since the country has become the property of the Honorable the Company, this place has begun to look up again. At present the town contains probably between 2 or 3000 inhabitants, most of whom are permanent residents, though others who act as agents of the Sahukárs of Najibábád, usually leave sometime before the rains set in. There is here a bungalow, occasionally the residence of the first assistant to the Commissioner for Garhwál—also a police Thannah and Collectory, and a Government School. The latter has been instituted chiefly with a design to teach the mere reading and writing of the Hindí. The pandit in charge is apparently a very superior man in respect to talent, as he had composed a work in Hindí verse for the use of the boys, but not being himself acquainted with European science, it is no marvel that he has not attempted to teach that to his pupils. The treatises on Geography, Astronomy and History were at home, while the Hindí story books were the only ones in use at the school.

The town of Srinagar, situated on the banks of the Alakananda, in a valley about five miles long and two broad, is a very interesting place, and shut up as it is in the heart of the mountains from the rest of the world, it might be expected that, if anywhere, here would prevail all

simplicity and purity of manners, and yet it is remarkable that, taken comparatively, there is more real licentiousness here than in many larger cities on the plains. Although the town is not larger than a large village at home, yet there are in it several houses of professed prostitutes, some of whom we saw on first entering the place, and who we found on inquiry, get their living from the pilgrims who pass through the town on their way to Bhadrináth and Kedárnáth. On the opposite side of the river to Śrinagar, and at the distance of a stone's throw, there is a village called Ránihát, at which is a temple dedicated to the goddess Rájrájeswarí. This place is remarkable for a practice which has long prevailed, but respecting the origin of which there is some doubt. Parents wishing to propitiate the goddess, bring their female infant children to this temple, and formally dedicate them to a life of prostitution, and afterwards, when the children are grown up, they are brought a second time, and are then anointed with oil from a lamp which burns before the idol: from that moment they cease to be under the guardianship of their parents, and are made over to professed prostitutes, who initiate them in their evil courses. In this small village and its neighbourhood, there were not fewer than fourteen houses of those thus connected with prostitution as a religious service and trade. The inmates of these, or who had been inmates, were numerous, but on inquiry we were told they were scattered all the country over, some being at Almorha, some at Dehra Doon, some at Simlah. This class of unfortunate women, is called Pátar, and also Ráspátar, from their dancing in imitation of the women of Braj, who danced about Krishna. One of these came to us asking for medicine, who confessed that she was one of the class specified. Besides this temple, there are in the neighbourhood two or three others dedicated to this goddess, at which the same evil custom prevails.

Four stages from Srinagar, on the road to Kedárnáth, there is a temple devoted to Gopeswar, where we were told by the Mirzápur pilgrim, a company of pátars is entertained to dance before the idol on given days, and where, as a consequence or rather part of their religion, the foulest fornication is practised. On mentioning this fact to our Native Christian companion, he told me to my surprize, that at Bindáchal, close to Mirzápur, a naked woman is worshipped and subsequently fornication is practised in honour of the idol, and that he, as a heathen, had been present and witnessed these things with his own eyes. That the tántriks in Bengal practise these abominations, Mr. Ward has shown, but I had little imagined that these things exist in their worst form so near our own doors. With us, however, the matter is veiled over; the public in general is not aware of what is going on in secret, but here in the remote dells of the Himálayas the thing is practised in open day-light, and the parties to the deed are far from unwilling to publish their own shame. We reasoned about the matter with a very shrewd and intelligent jamádár, who accompanied us, but he said it was the custom, that the existence of the pátars was necessary in many respects, and therefore it must continue.

At Śrinagar we had so many applications for books, that we were at length obliged to refuse them, or our boxes would have been emptied,

and none left for other places. To the pandit I gave a Sanskrit New Testament, and to some three or four hundred other persons, we gave either entire copies of the Hindí New Testament, or portions of the same and tracts. We had here little occasion to go down to the bazar, for the whole bazaar came out to us, and for the two days and a half that we spent there, we were scarcely ever at leisure from the interruption of visitors.

*Feb. 26th.*—Left Srinagar. From Srinagar to Almorha there are two routes: one by the valley of the Ganges to Karna Pryág, and thence over the hills to Almorha; this is the longer way of the two, and from the lower elevation of the road, the cold is much less, and indeed in the hot season the heat of some parts is as great as that of the plains. The other route is by Paorí and Chípal Ghát across three principal ridges that run mainly north and south, between Srinagar and Almorha. The elevation of these being 8000 feet above the level of the sea, the cold is proportionately great, and as we had already become inconvenienced by the heat of the Srinagar valley, we chose this route in the desire to benefit by the snow and bracing air of the hills. Our first stage was to Chípal Ghát on the banks of the Nyár river, where there is a bungalow built by the First Assistant to the Commissioner for Garhwal, and it is great kindness on his part to allow the use of it to occasional travellers. This was a long march of about eighteen miles, up a very steep and precipitous hill for half the way, and then down into an extensive valley, running east and west, and then one mile more of steep ascent, and a mile more of as steep descent. We did not reach our halting place, till long after dark. The night was rainy and as our baggage did not come up that night, we were obliged to fast, and having neither bed nor clothes, we had no alternative but to sit up in a smoky room, or lie down on the floor. On the way to Chípal Ghát, we passed four large villages, at all of which, could we have spent a day, some good might have been done, but in the middle of the day, the inhabitants are generally out employed in the fields. At one of these Mr. Jamieson had a congregation for some time.

*Feb. 27th.*—About nine, this morning, our baggage arrived, and we got a substantial meal after our fast. Near to this bungalow, there are two small villages from which supplies and coolies are obtained. To-day, as so much delay had taken place, we made a short march to a village called Barráshí. This consists of about thirty houses. We entered it in the midst of a storm of snow and hail, and were very thankful for an offer made by the head-man of the village, to give us a room in his house, instead of pitching our tent on the wet ground. On the road to this place, we passed two small villages. At Barráshí, we left a few books for distribution amongst the neighbouring villages, as it was said there were readers in some of them.

*Feb. 28th.*—Left Barráshí for Kanaur, where there is another bungalow, which is kindly placed at the use of travellers. This day, we crossed the first ridge of 8000 feet, on which there lay a good deal of snow, not yet melted, from this we descended into a beautiful country, more open, the hills more receding in their character, and the slopes

and valleys more expanded than any thing we had yet seen in Garhwal. In general, in Garhwal, so far as we have seen it, the mountains are isolated hills planted close to each other, with but small intervals between their bases, but the country from this place begins to change its character. At Kanaur a few tracts were given away to some who could read a little, in the hope that they might find their way into the hands of those who could read well, and fully profit by them.

*Feb. 29th.*—Left Kanaur for Chauthán. Here too is a bungalow of which we availed ourselves. Our road this day lay over a high ridge of about 8000 feet elevation, and then descended into a series of valleys, similar to those passed through on the preceding day. Near this bungalow, there are several villages. At this place, several books were given away to those who could read them.

*March 1st.*—Left Chauthán for Másih. This stage is said to be seventeen miles, and as another ridge had to be passed, we thought it unlikely that our coolies would effect the journey before night, and hence, as a precautionary measure, we thought it best to divide the stage and pitch in the jungles at some distance from any village. In this way we lost an opportunity of preaching or giving away our books.

*March 2nd.*—Left our encamping places near Chamárganw for Deorahát. To Másih, about three koss, we went before breakfast, and had the satisfaction to find several persons who could read, and who manifested considerable curiosity to know the principles of Christianity. The pitching place is on the banks of the Rámangá river, which is also a sacred stream in the eyes of the Híndus, and Másih is considered a sort of tírath on the pilgrim path. Here there is a temple, and a Dharamsála, and while breakfast was being prepared, we had a good opportunity to explain the principles of the Gospel, and also to give away a good number of books and tracts.

Passing down the valley of the Rámangá, which has all the appearance of fertility and a considerable population, we turned off at length and crossed another range of hills, but not so high as those already passed. From the summit of this range, there is a gentle descent for a mile or two, and then the road runs along a range of rather more depressed elevations, in the direction of east and west, without any material descent. Deorahát is on a splendid plateau of good arable land, several miles in length and two or three in breadth. This, my friend Mr. Jamieson, who has seen all the hills to the north-west, thought to be one of the finest countries he had ever seen.

At Deorahát, where there is a bungalow built by the First Assistant to the Commissioner for Kemaon, we spent the Sabbath. The villagers were observing the holí festival, but when they heard that we had books to distribute, they came in considerable force to get possession of them. Here we met with an old pandit who had been educated in Káshí, and had come here to his native place to close his days, and to him we gave a New Testament in Sanskrit.

*March 4th.*—Left Deorahát for Gallí Bassur. The road lies on a splendid table-land, studded with villages, the soil apparently rich, and sheets of cultivation every where presenting themselves, and to add to the charm of the other attractions the whole being at an elevation of

probably 5 to 6000 feet above the level of the sea. We were particularly delighted with the ride, and concluded in our own minds that no tract could be better for a hill Mission than this. The halting place is away from any village, so that we had no opportunity of preaching the Gospel or of giving away books.

On the road, we had to cross a ridge of high land, from the summit of which we got a view of the city of Almorha, which we hope to reach to-morrow. Although we are now in the month of March, which on the plains is a warm month, even in the houses, yet here we are out all day in the sun and wrapped up in thick woollen clothes, without the least inconvenience from heat.

*March 5th.*—Left Gallí Bassur for Almorha. The road runs along low hills, and is throughout comparatively speaking, in hill phrase, almost level; at seven miles, we reached Hávilbágh, on the banks of the Kausíla river, where there are cantonments for five companies of sipáhís, and several substantial bungalows for the European officers. The Kausíla is crossed by a light iron suspension bridge. At Hávilbágh there is a large garden belonging to the Honorable Company, where the tea plant is extensively grown, with a European superintendent attached to it; and afterwards, when at Almorha, we found that there too is a tea plantation, and ten Chinamen who have been engaged in the manufacture of that article of domestic consumption for some time. We were curious to inspect the tea plantations, which were to us novelties. It appears that good black tea has been produced, of which we obtained a specimen, and which has been much esteemed by judges at home. Green tea has not yet been manufactured, but the attempt is to be made this year.

At 5 miles from Hávilbágh we reached the town of Almorha. The town covers the summit and part of the sides of a round-backed mountain, about three miles in length, and which, though inferior in height to many of the surrounding hills, is yet 5400 feet above the level of the sea. The town itself, as a hill erection, is quite unique, all the houses are large roomy stone buildings with substantial slated roofs, nearly all are two stories and some three stories in height. The Bazar is one long street, twenty to thirty feet wide, with rows of stone houses and handsome shops on each side, and extending in length not less than  $1\frac{1}{4}$  miles. We had seen little on the plains to equal the houses, but such a sight on the mountains was quite unexpected. Here too there is a small fort, and cantonments for five companies and some twenty to thirty good substantial houses for the Civil and Military officers attached to the station. There is also a Hindí school supported by Government, and just now a very neat Gothic Church has been erected, which was about to be consecrated, the Bishop of Calcutta having taken Almorha in his way for the purpose of performing that ceremony.

At this place we learned much more of the extraordinary lengths to which the hill people carry their custom of licensed prostitution in honour of their god. It appears that there were originally two classes of such prostitutes, one called the Rájchelis, the other the Pátars. The Rájchelis were the illegitimate offspring of Rájás, and who in

accordance with their origin themselves lived by prostitutions, confining themselves however to Rájás and bráhmans. The others are the Pátars, who are at the service of all classes of Hindus. It appears, that now however the two classes are in nearly every respect amalgamated. These women thus living at large are so numerous, that they form considerable communities. We were told that they possess five villages, which are held for them by their relatives, and as we afterwards found, these villages are better built and outwardly more prosperous than the ordinary run of villages. This custom of prostitution having been sanctified, so to speak, by length of time, all shame connected with it seems to have been lost, and apparently it is no dishonour to either the women themselves or their relatives, that they get their bread by such means. Indeed, so far from being ashamed of the profession, they even venture to claim the interference of the authorities in the maintenance of their own social enactments. A case had occurred in which a Pátar had broken caste by accepting the protection (as it is most anomalously called) of one not a Hindu, and her sister Pátar had ejected her out of their community, and taken away her share of the common inheritance, and the case had been heard in Court and a decision passed upon it. To what lengths shall our Christian government carry its toleration of crimes, and that too of such crime as is in itself manifestly fatal to the social compact? Would a gambling transaction be sustained in court? and on what principles can the domestic enactments of prostitutes be sustained in a Christian court of justice? But a short time ago, a similar case occurred, in a hill corps, when the sipáhís brought an action against a Musalmán for having intercourse with a Pátar, it being alleged by them that his doing so, had taken away the woman's caste, and robbed the corps of one of their necessary appendages. The case was heard, the sipáhís, plea allowed, and the Musalmán was punished. Custom of course can do wonders, in palliating the enormities of the greatest evil, but in us, fresh to the observance of this immoral phenomenon, it excited a surprize almost incredulous, and we cannot but say, as Christian men, that it well becomes all Christian rulers, to take such steps as may tend to lessen and finally abolish this anomalous state of things. The town of Almorha is, as might be supposed, crowded with these religious prostitutes. It is said that there are not fewer than 600 residing in Almorha. Of course, amidst such an assembly, the sipáhís are exposed to great temptations, which are agreeably increased by the facts that the hill women are as fair as Europeans, and many of them are really beautiful. And is there not reason to fear for our Christian countrymen, that they too may give themselves up to the tide of corruption, instead of stemming the torrent and denying ungodliness and worldly lusts, and living soberly and righteously and godly in this present evil land?

As a conjecture, it is perhaps not improbable that this custom came in with the influence of the Dakhaní bráhmans, which for some years has been paramount in the hills. The officiating priests at Bhadrínáth and Kedárnáth are all from the south of the Nerbudda. The temples are all of the pagoda form, the wells also are Dakhaní in their

forms, and we were told, that it is current amongst the pandits of the hills, that some hundred years ago, all the bráhmans north of the Nerbudda lost caste, either from the defective performance of a sacrifice, or from the being tainted by intercourse with the Musulmáns, or both, and that then the Dakhani bráhmans were sent for, as alone competent to offer sacrifices amidst the sacred snows of the Himálayas. If this be true, we may then account for the introduction of female prostitution as part of the worship of the devtas, as it is well known, that the custom is in vogue in most parts of Southern India.

Our stock of books being nearly exhausted before reaching Almorha, we could do but little as Missionaries, while there. We made ourselves known however to some of the pandits and bráhmans, and presently had more applications for books than we could comply with. We gave away two copies of the New Testament in Sanskrit to two pandits who could read them with some fluency, and of whom we will hope that they will receive a saving benefit from them. It appears, that two or three of the Jyotishis of Almorha, publish their own almanacks, with original astronomical calculations. Some years ago, one of their number had gone to Banáras and been fully instructed in Hindu Jyotish, and through his teaching the present professors acquired their celebrity. It is said, however, by a good judge, who is himself well versed in Mathematics, that the Jyotishis of Almorha depend on tables calculated years ago for 400 years to come, and that the pandits are not able themselves to demonstrate any one rule of which they make use. The same is generally supposed to be true of the Banáras Jyotishis. While at Almorha, we had the pleasure of seeing the new Church dedicated to the service of Almighty God, and of hearing the venerable Bishop of Calcutta preach an excellent sermon on the occasion. It is a pity that the form of dedicating a house to God, as practised by our Episcopalian brethren, virtually shuts it up to all other Christians. The world are wiser; if they build a theatre, they will yet let it out for any other purposes that is not disconnected with the service of the world, and thus Satan's reign is perpetuated: but we, as Christians, build a house for Christ, and refuse to let it to any but our own party, though by the doing so, we might have gained perhaps many adherents to Christ who are by the other measure for ever lost. Could not a measure be introduced, by which all sacred buildings might be given, or if necessary rented, for sacred purposes, to all truly Christian and accredited men, without in the least involving the approbation of all the peculiarities of one party by the other? Does not Christian love demand such a measure, and would the least injury flow from it? I know not.

Before leaving Almorha, we had the pleasure of an interview with the Commissioner, who kindly supplied us with many points of information on the subject of the hill people.

*March 11th.*—Left Almorha for Nyní Tál, the newly formed Sanatorium. Our first stage was Peorá, where there is a good Company's bungalow erected for travellers. The distance is somewhat less than nine miles.

Peorá we found deserted of its inhabitants, their custom being, to leave their villages for the Tarai some time in December, where with their families and cattle they remain till the middle of April and then return to their mountain homes. In this way they avoid the cold of the winter on the hills, obtain for their cattle abundant pasturage in the forests of the Tarai, without exposing themselves to the heat and the malaria which are so fatal in the Tarai at other seasons of the year.

*March 12th.*—Left Peorá for Rámgarh, the distance is  $10\frac{1}{2}$  miles.

Rámgarh we found deserted of its inhabitants just as we had found Peorá before. This village deserves mention, as it is one of the five before spoken of as possessed by the Pátars. On enquiry, we found that the Pátars do not themselves live here, they are abroad in most of the large towns in the upper provinces, but their brothers or fathers who are called Náyaks and who marry, but devote their female children to prostitution; these occupy the village and cultivate the ground. I asked whether the Pátars usually return home when they have obtained a competence or have become diseased. The reply was that they did not, that some who had grown old did return, but that the others remained, the custom being for one or more Náyaks to go down every year to every such large town and bring back with them any savings which the Pátars might have made. The Náyaks are well off, and I was told that they are the most substantial class of zemindárs. It would be a curious subject to ascertain the fate of the Pátars, although there is little doubt from, what is known of the effects of prostitution elsewhere, that the most of them die a premature death. A full exposition of the custom, the sin of it, and the injurious effects that arise from it, might, if written in a kind and Christian spirit, prove very beneficial to the inhabitants of the hills. In passing may I not ask, will not the Tract Society undertake it?

*March 13th.*—Left Rámgarh for Nynee Tál; this is a long march of 15 or 16 miles. The road leading to the Tál is little more than the original foot-path enlarged to twice the width, and in many parts the banks are very precipitous.

Nynee Tál is a charming place, and quite a novelty in the hills. It consists of a valley enclosed on three sides by high ridges, the fourth side being open to the plains, and the base of the valley being partly filled by a deep sea-green lake, a mile long and about 500 yards wide. Lakes are so unusual on the hills at any great elevation, and when they do occur, are so small that the traveller is astonished when this large sheet of water, 3 miles in circumference and deep enough to float a man of war, first bursts on his eye. The elevation of the lake is said to be more than 6000 feet, and some of the surrounding peaks are at least 800 to 1000 feet higher, so that the invalid may find here any degree of cold that can be experienced at any of the other Sanatoria. The water of the lake is beautifully clear and remains so, it is said, except for a short time in the rainy season. As far as we could judge, its characteristic is its holding in solution a considerable quantity of lime, and so it may be beneficial for some diseases. Upwards of 50 sites have been already taken for hungalows, and 7 or 8 houses are now in progress of erection. Rs. 1,500 have been given for a Church, and a spot of

ground has been marked out for it, and there seems every probability that Nynee Tál will become at some future day a second Mussooree.

The sites taken are generally at the northern end of the lake, where the view is confined to the lake itself, but it is possible to choose such a site as will command the lake, the snowy range and the plains below. The first view of Nynee Tál strongly reminded me of the beautiful sheets of water in Cumberland and Westmoreland, and when a goodly number of houses shall have been built, gháts erected, and pleasure boats be seen skimming the glassy surface, and the sound of the splashing oar and the tune of cheerful voices shall break on the ear, the scene will be almost all that imagination can fancy it should be.

One advantage of this Sanatorium is, that from the foot of the hills to the lake is only 7 miles, and the road leading up to it from the plains, though steep in many places, is yet for the most part much more easy to be travelled by the invalid than the Mussooree road, as it chiefly runs up a ravine and but seldom on the sides of precipitous hills. Through the exertions of the Magistrate of Moradabad a new road has been cut from that place up to the foot of the hills, and by this route the entire distance from Mirzapore to Nynee Tál is not more than 450 miles, or 37 ordinary marches. To the Missionaries of the central provinces this Sanatorium will prove invaluable.

*March 15th.*—Left Nynee Tál for the plains. We had intended making our way through the hills, pursuing as direct a course as possible from Nynee Tál to Hurdwar, and for this route we had been kindly furnished with parwánahs by the authorities at Almorha, but the want of supplies, in all the villages bordering on the Terai, with the difficulties of the route, there being in many places no made road at all, combined to alter our resolution and lead us to take the route to Hurdwar by the plains. This latter route is inconvenient at this season of the year, from the heat, which in some situations is great, but it has every other advantage, supplies are met with in abundance, also coolies and gáris, and the labour of travelling is less.

After a march of 12 miles, we reached Kálidángá, where the Assistant to the Commissioner holds his Kacheri for a short time in the cold season. The road from Nynee Tál is down a ravine, through which flows a small mountain stream; at 7 miles the foot of the hills is reached, but the bed of the mountain torrent extends five miles further, till at length, escaping from the lower hills, we encamped on the plain of the Terai. The forest at Kálidángá is by no means dense, and the wood-cutters are incessantly at work, and in process of time, they must clear the entire ground for purposes of agriculture.

*March 16th.*—Left Kálidángá for Chilkea. The road runs through the forest, skirting the base of the hills, and though here and there small portions have been cleared and temporary villages created by the mountaineers who visit the Terai in the cold season, and remain till the Rabí crop is ready for the sickle, yet in most places a dense jungle still exists. Leaving before day-light, we unfortunately missed each other, and each imagining that the other had lost his way, we were considerably tried in faith and patience, as we had left our halting place fasting and had arranged to stop on the road for

breakfast. Providentially, however, after a ride of  $2\frac{1}{2}$  hours, we came to the same place and heartily congratulated each other on the good issue of the untoward occurrence. During this day's journey we were quite astonished by the proofs we received of the enterprize and activity that characterize the Hill people of these parts. At about 5 miles from Kálidángá, we came on a village where an extensive manufactory of katha or catechu was being carried on. Some ten or twelve furnaces were in full operation, and the amount made must be immense. Catechu is the inspissated juice of the khair, a tree found in the Terai in considerable abundance.

On reaching Chilkea, we were surprized to find several furnaces at work for the purification of Sohágá or borax, which is brought in its crude state from Tibet by the Bhotiás, and being brought up and purified here, is sent to all parts of India, but chiefly to Mirzápur, for the home market. Chilkea is a large town, although the most of the houses are formed of merely mud and straw, and nearly all are abandoned by their occupants some time before the rains set in, and are re-occupied or rather rebuilt only after the rains are over. During the time Chilkea is occupied, it boasts of a large and varied population and manifests more activity in manufactures and commercial operations than many large towns exhibit. There are two markets here, one held on Sunday, the other on Friday, at which generally a thousand people, at least, some from the adjoining mountains, others from the distant snowy range, with several merchants from the plains, are assembled. At Chilkea, we spent the Sabbath, and were greatly surprized to see the number of people who had come together for the purposes of trade. It caused us deep regret, that from want of books, we could not take advantage of the glorious opportunity in the way which we could have wished to have done.

*March 18th.*—Left Chilkea for Káshípur. The road to this place runs a in south-westerly direction, and is entirely free from jungle of any kind.

Káshípur is a large town, with an extensive bazar of well built pakka houses, and the streets were crowded with persons engaged in trades, something like the streets of Mirzápur. The country around too is well cultivated and well wooded, and presented in general more the appearance of a well laid out English park, than a tract of Indian territory. The reason of this is, that being nearer the hills they have much more rain than is met with in the more central portions of India; and in addition to this, being near the dauri of the great rivers, they can take advantage of them to irrigate their grounds when such a measure is required. Here too, we could but look on, without the power to bless the people, otherwise than by our conversations and our prayers.

*March 19th.*—Left Káshípur for Rájpur. Rájpur is two or three miles beyond the place usually stopped at, where there was a considerable population, but it was thought better to go on to this small village in order to equalize the stages.

*March 20th.*—Left Rájpur for Sherkoṭ. Sherkoṭ is a considerable town and in its immediate vicinity there is Dhampur which is still

larger. Here we were inconvenienced by the Gáriwan having lost his way in the night, and not making his appearance at Sherkoṭ till the afternoon. However, we succeeded in getting an empty house, to shelter ourselves from the rain, and a wealthy Mahájan came forward in a most handsome way, and entertained us with a good breakfast, prepared at his expense by the native confectioners. We accorded him our best thanks for his kindness.

*March 21st.*—This morning reached Nagíná. This is a very large town containing probably some 20 to 30,000 inhabitants. The bazar is  $1\frac{1}{2}$  miles in length. Here we found a considerable Musalmán population, and as our supply of Persian character books was not quite exhausted, we distributed several tracts at this place. The great demand, however, was for the Urdu New Testament, of which we had not a single copy. I had hoped to have received some at Najíbábád, from which place I promised to send a copy or two, but unfortunately only tracts reached us and not Testaments. Contiguous to the town of Nagíná is a canal cut by the Hon'ble Company, extending altogether about 30 to 40 miles from its source at the foot of the hills, but it is said to have been an unprofitable undertaking. If any portion of country is independent of artificial irrigation it is that belt of land that adjoins the Terai, and it is a pity the projector of the canal had not previously been aware of this fact. It is said, that if the speculation should not turn out more favourably this year, the canal will be abandoned.

*March 22nd.*—To-day reached Najíbábád. This is the largest and handsomest native city which it has been our lot to see for a long time. The streets are regularly laid out, and rows of handsome shops and dwelling houses have been erected on each side; and what is never seen in other native cities, the principal streets are paved with well burnt bricks laid endways, and are kept exceedingly clean. The population, at a rough guess, cannot be under 50,000.

During the progress of this tour, we were quite astonished to find such a chain of large well-built towns in such close conjunction with the pestilential Terai, and we were in consequence curious to learn from the natives, what opinion they had formed as to the healthiness or unhealthiness of their own localities. The universal opinion was, that the sites of these towns were not unhealthy. The water they said was good all the year round. In the Terái itself, during the rains more especially, the water is injurious, producing fever and then enlargement of the abdomen, probably from disorder of the spleen, but usage accustoms the constitution to even water of this kind, as we were told that many staid in the Terai all the year round, having become acclimatized. Whether healthy or otherwise at certain seasons, it is quite certain that not only these towns but the entire of the Terai can be visited and occupied in the cold weather with perfect safety, and it might be well for the members of a Hill Mission to consider this as their peculiar department of labour, during this the more favourable season of the year. In addition to this tract, the lower valleys in the hills might claim a share of a Missionary's time, and in the cold weather particularly the valley of Srinagar, and that of the Rámgangá, leaving the higher valleys and table-lands to the warmer season. Not

being quite well, from the united influence of solar heat and fatigue, I did not visit Najíbábád as a Missionary, but my friend and colleague did.

*March 23rd.*—Left Najíbábád for Bhogpur. The road here again runs into the Terai, and at some places there is a tolerably dense jungle. At 14 miles we crossed the Ganges on a bridge of boats, and continued skirting the banks of that river up to Bhogpur. Bhogpur is a small hamlet of straw huts which are all swept away in the rains. Here we found no shelter from the sun, there being no large trees in the neighbourhood, under which we could pitch our tent, and, in consequence, we suffered some inconvenience. Not liking to be exposed a second day, we thought it better to rise soon after midnight and ride into Hurdwar, although the day was the Christian Sabbath.

*March 24th.*—This day we accomplished our journey according to our wish and reached Hurdwar a little after sun-rise. We had thus completed the circle of our movements, having travelled in all between 4 and 500 miles in the space of 6 weeks. We felt it to be our privilege, first and foremost, in uniting with our Missionary brethren whom we found at the fair, to acknowledge God's great goodness towards us, and to erect anew in our hearts a fresh memorial to his praise.

As the Hurdwar fair was to be unusually large this year, I had intended staying and taking part, with our American brethren and good father Thompson of Delhi; but the heat in the middle of the day had already thrown me back in reference to health, and I thought it unwise, as I had come to the hills to enjoy a cool climate, to tarry longer in the plains. The work, however, at Hurdwar went on in a most cheering manner. Forty maunds of Bibles and Tracts were distributed, and after one discourse, such was the impression produced, that on Mr. Thompson's calling on the Christians and heathen to join with him in prayer to God for the conversion of souls, the whole mass of at least a thousand men stood up and engaged in the exercise. To God be all the praise.

R. COTTON MATHER.

*Strawberry Bank, Mussooree, April 18th, 1844.*

---

### VII.—*Grievances of Native Christians.*

We beg to direct the attention of our readers to the statements made in the following letter of the Rev. J. Parry, Jesore, to a friend in Calcutta. The oppressions related by him, are specimens of what Native Christians have to suffer, more or less, at nearly all the mission stations. We are not prepared at present to give an opinion as to the best mode of removing the evil; but must content ourselves with bringing the subject to the notice of our readers, and expressing our conviction, that until the present Zemindári and rayat system is either abolished or materially modified, all remedies that may be adopted, will prove comparatively ineffectual.

“I am at present under deep distress of mind on account of the sufferings of my poor dear people. A wicked Talukdár, I regret to say, has plundered several of our converts, who have thus been deprived of all their rice and

cattle, besides ready money and household articles. *Thirty* poor creatures are placed in the most destitute condition, being driven from house and home, and obliged to take shelter in a Native Christian village which I took in farm a few years ago, purposely to protect my poor people from the oppression and exactions of the Heathen Landholders. The calamity which has befallen the individuals in question is most grievous. They have nothing to subsist upon, and being deprived of their cattle, they are utterly unable to carry on their agricultural labours at this critical time when the lands require to be ploughed. If speedy relief is not rendered them, they will have no means of subsistence at a future period. I have represented the case to the Magistrate, who has paid every attention to the complaint, but I am very apprehensive of the result, owing to the host of false witnesses the Landholder is capable of producing in his defence; several poor Christians have been tied up like felons and cruelly beaten and confined by the orders of the Tálukdár. I shall feel much obliged to you to moot at your next conference meeting, the propriety of all the Missionaries in the country memorializing government\* to pass an enactment for the protection of Native Christians against the persecution of the Landholders, who in various ways offer great obstacles to the spread of Christianity. The late case of persecution at Dháká is one in point. The murder of a Native Christian in Krishna-nagar is another; and the case of my poor Christians is a third. Besides, whenever a Zamindár finds any disposition on the part of any ráyat to embrace Christianity, he summons him and prohibits him from reading our books, going to worship, and observing the Sabbath, and compels him to sign a penalty bond that in case he should be found in future doing so, he must forfeit 20 or 30 Rs. The petty annoyances which Christians meet from their heathen neighbours are of little consequence, but the conduct of the Zamindárs is a formidable evil; and if it is not restrained, it is to be feared that our incessant labours and exertions for the good of souls and the glory of God, are likely to be frustrated. Something must be done. The evils I have alluded to have been allowed to prevail too long to the detriment of Missionary labours. Christianity is spreading more at present than it did some years ago, and I think it is high time that we bestir ourselves, under the counsel and direction of God, to adopt measures which are calculated for the promotion of the glory of our blessed Redeemer."

The following extracts from the *Calcutta Christian Advocate* will show that the grievances of native Christians are not confined to obscure mufassal stations, nor to the humble class of rayats; but that similar things, though in a somewhat different form, occur in the immediate vicinity of the metropolis, and among the higher ranks of natives, and that native Christians may, apparently with impunity, be deprived of their wives, children and property.

(From the *Calcutta Christian Advocate*, May 4).

We have frequently had occasion to call the attention of our readers, to the hardships under which native Christians have to labour in this country, and to the many difficulties thrown in the way of their conversion. The state of society, the prejudices of caste, and the opposition of an interested priesthood, are not the only evils with which the young convert has to contend. With the opposition arising from such a quarter, he is prepared to meet, he expects it, and has made up his mind to encounter the enmity and virulence of his Hindu friends. But from the Government, which is so of-

\* The subject was mentioned at the last missionary conference.—Ed.

ten called a Christian Government, he expects different treatment; from it at least he looks for justice and protection; for he has been taught in the School, and in the College, to regard it as a just, liberal, and tolerant Government, but he finds by bitter experience how much he is deceived, and that he is protected by the laws of the land, only so long as he continues to profess the religion in which he was born.

This, to some of our readers, may appear a harsh accusation, but we have had, especially lately, sad experience of the truth of our statement. The two young bráhmans, who, as our readers may remember, were baptized some months ago in the Union Chapel, are in consequence deprived of their property, their families and all their earthly possessions; they claim the protection of the law, but it seems that for them there is no redress. One of them is expelled from his own house, and his wife and children are forcibly kept from him; he applies to the Magistrate for them, but he is told that that functionary has no power to act in such matters, and that therefore he must submit not only to the loss of his property, but to be separated for life from his own infant children; and what adds to the anguish of his soul is the certainty, that they will be brought up in ignorance and amidst the grossest superstition. We put it to every candid reader whether this be not an instance of the most cruel persecution for religion's sake. The time was, when under a Heathen Government, the declaration "I am a Christian," was thought a good reason for depriving a man of life. But has the spirit of such legislative enactments passed away? And is there nothing like intolerance and persecution in our day? From the case to which we have alluded, it will be seen that under the auspices of a professedly Christian Government, a man, because he becomes a Christian, may be deprived of that which is dear to him as life itself,—his own children.

It is granted on all hands, by every law human and divine, that the father is the natural guardian of his children. On this principle the Government of India acts, except in the case of *Native Christians*. A Hindu parent can at any time (as we have seen from the case lately decided at Bombay, as well as in similar cases in this presidency), demand his son; and although the lad should be 15 years of age, ever so intelligent, and capable of judging for himself; the Magistrate immediately interferes and compels him to remain with his parent. But when a Hindu parent becomes a Christian, *ipso facto*, he forfeits the natural rights of a man, the inalienable rights of a parent! A Hindu parent *then* demands and receives the protection of the law, but for a Christian parent, there is no protection. And this is called the liberal rule of our British Empire—a system of non-interference in religious matters. It is true indeed, that the Government will not compel a Hindu to become a Christian, neither will it compel a Christian to become a Hindu, but it will, by sanctioning, as we have seen persecution, and refusing the protection of the law to certain classes, compel a man to remain in the faith wherein he was born. Is not this an interference in religious matters? Is it not persecution for righteousness' sake? Such proceedings are not only cruel and oppressive, but they are shamefully inconsistent with other deliberate acts of Government. If it be determined thus to oppose the progress of Christianity in India, why are Missionaries allowed to come and exercise their functions with the approbation and sanction of the British Government? We speak thus advisedly, for we have now before us a document under the seal of the East India Company, and received from Lead-enball-street, wherein it is stated, that the Missionary is allowed to reside in the territories belonging to the Company, for the purpose of teaching the Christian religion, and making converts. But when the Missionary succeeds in the work for which he came out to this land, with the sanction of the Court of Directors, his converts are to be persecuted, and placed beyond

the protection of the law. We might show further the inconsistency of encouraging education in this country, and immediately opposing its *natural effects*; but this we reserve for another opportunity.

We have been led into these remarks by our personal knowledge of a case now pending in the courts of the 24-Pergunnas. It will be observed that our remarks are based on the supposition that the Magistrate, in refusing his protection, acted in accordance with the regulations of the service. Whether he did so, or not, remains to be shown. We shall, however, keep our eye on this case in all its stages. If there be no law affecting such cases, it is high time that there should be, for similar cases will be happening daily. We call upon the friends of religion, as also on the press, the professed advocates of justice, and liberty of conscience, to agitate the subject. We may not be able to effect much here, but there is a place where we can obtain a hearing. There is an influence abroad in our native land, which has been felt ere now, and is much more potent than when it was first exerted in East Indian affairs, and can make itself to be felt in every nook and corner of Britain. As our object is to agitate this subject, we are prepared to receive temperate communications on either side.

The *Friend of India*, very properly, took notice of the case of Káli Charan Bánarjea, which we brought before our readers some time ago. And as our contemporary complained of our not being sufficiently explicit, we give a translation of the petition presented to the Magistrate of the 24-Pergunnas, rendered into English by a native, as also the Magistrate's reply thereto. This document speaks for itself and requires no explanation from us. The facts in regard to the property are these, Káli Charan and his brother were in actual possession of property left by their father, who died several years ago. The brothers with their families, lived in the same house, and conjointly enjoyed the proceeds of the estate, till Káli became a Christian, when he was compelled to leave his house, and has since been deprived of all his personal property, consisting of lands, houses, clothes, and jewels, &c. But as this case is still *sub-judice*, we shall say nothing further about it for the present.

No. 1530.

*The Petition of Káli Charan Bánarjea, of Bhowánipore, of the Tháná Tasgeerut, to the Magistrate of the 24-Pergunnas.*

SHREWETH,—That in the month of September last, 1843, your petitioner embraced the religion of Christ, leaving at home his wife and two children, viz., a son and a daughter, who are willing to come to him, but Rádhámádub Bánarjea, Káli Coomar Chaterjea, Dinouboundo Chaterjea, &c., of the above place, who reside in the same house being his relatives, are the foremost who prevent their coming out, for they are shut or locked up in the house. And your petitioner is not allowed to hold any sort of communication with them, which if attempted would necessarily have been followed by great disturbance, or by battery, as they showed all readiness for it, and at all times. Sir, as your petitioner has embraced Christianity, his wife and children are now desirous and willing to live with him. When his wife and children were living with his father-in-law at Katchrúpára, in the zillah of Nuddea, a petition was made by him to the Magistrate of the place for their recovery; but unfortunately they were removed thence to Bhowanipore, a suburb of Calcutta, to the house of your petitioner's brother; in consequence of which the Purwanah of that functionary was of no avail, which compelled him to apply to you here for them, as is lawful; hoping that your honor will order the Darogah of the Tháná Tasgeerut to deliver them to him as they are willing to join him, he offers this petition.—*Bengáli, 9th Baisák, 1251.*

MAGISTRATE'S REPLY.

As no assault has been committed the Faujdary Adawlut cannot take up this case, therefore the prayer of the petition is dismissed.—*Ibid, May 25.*

VIII.—*Romanizing System.*

In compliance with our Correspondent's request, his note was handed to Dr. Duff;—and now, the enquiry and reply are placed together before such of our readers as may feel interested in the subject discussed.—ED. C. C. O.

MY DEAR MESSRS. EDITORS,

Having occasion, the other day, to consult some of the Missionaries in my neighbourhood about how a little work lately translated should be got up, I happened to mention, that I supposed it now quite settled that  $\dot{g}$  is to be represented by  $g$  only, in all works hereafter undertaken, and not by  $gh$ , as formerly; and I was surprised to learn that they did not consider the affair to be settled at all, notwithstanding Dr. Duff's minute, which has been so extensively published. On my remarking, that it certainly, in many quarters, is considered fully disposed of—that it has been declared, by one who surely should be considered a competent umpire, to be decided by a majority of Missionaries in North India—and that the ——— brethren have once been charged with insincerity, in professing their willingness to submit to the majority, while holding out against the majority in this very thing,—on mentioning these things, I was told that these brethren do not consider the matter to have been decided as Dr. Duff's minute says it was. They say that Dr. D. (or the committee) counted *papers* instead of *names*;—that there were twelve returned circulars, seven of which were for  $g$ , and five for  $gh$ ;—that most of those for  $g$  contained very few names, while one of the five for  $gh$  contained fourteen names; so that, if names—*actual votes*—were counted, the decision would be reversed.

Now, I should like to know if this be the case. It seems to me almost impossible. But if such a blunder has been made, it should be known,—and if not, then none should be charged with it. I hope it will be examined; because the ——— brethren, and some others, will continue to use  $gh$  till they are satisfied about this decision by a new examination of the papers,—a thing that any one of that Committee can easily gratify them in—or they will yield the point with an ill grace, feeling that they have not had fair play, and are *tricked*.

I would propose, then, that the sub-committee, who had this thing referred to them, meet again, and draw out a tabular statement of all the votes given, on that occasion, relating to the letter  $\dot{g}$ . Let them publish the names. Surely no man can be ashamed to see his vote on such a question published. If the committee have made an oversight, (which I do not believe,) the most graceful thing, they can do is to confess it; and if they have not, a published list will shew that they are

clear, without trouble or argument. And if they refuse to notice this, the suspicion will, of course, take a worse shade.

I wish this might be published in the *Observer* for June; and I send it thus early, that it may be shewn to those concerned, so that they may come out with their answer in the same number, and have the disagreeable little thing disposed at once.

Yours truly,

1st May, 1844.

ONE INTERESTED.

NOTE BY THE REV. DR. DUFF.

This letter is fitted to inspire one at once with joy and sadness. It is truly gratifying to think that a controversy, which at one time threatened so extensively to disturb the harmony and usefulness of Missionary operations, has at length been narrowed down to so minute and insignificant a point. It is melancholy to find that *any where* a point so trivial should have been allowed to have become the occasion of unworthy doubts and unfounded suspicions. I do trust, however,—yea, sincerely, earnestly, and confidently hope—that the plain *statement of facts*, which it is happily in my power to furnish, will scatter every surviving shred of doubt or suspicion to the winds, and tend to unite all the Brethren in one compact phalanx of concord and co-operation.

As the subject has not been for some time before the readers of the *Observer*, it may be proper to remind them of one or two leading points. In the numbers of the *Observer* for April, May, and June, 1834, will be found a series of papers, by the writer of this Note, “On the Possibility, the Practicability, and the Expediency of substituting the Roman in place of the Indian Alphabets,” with a scheme for the “Representation in Roman character of the principal Alphabets in Eastern India, &c. &c.” The scheme then proposed, was generally approved of and extensively adopted by the friends of the Romanizing system, with such modifications *in practice* as commended themselves to the good sense of those who were most conversant with the subject. For several years the system made great progress, particularly as regards the *Hindustáni* or *Urdu*, in the North-western Provinces. In process of time, however, various rumours began to circulate relative to supposed differences among the friends of the system. This led the Committee of the Bible Society, in 1842, to appoint a special sub-committee to investigate the subject, with a view, if possible, to its harmonious settlement. The result of this investigation, as reported in a minute, published in the *Observer* for August, 1842, was most satisfactory. It was there proved, from an analysis of the whole case, that “*existing* differences on the Romanizing system were neither so numerous nor irreconcilable as many might have been led to suppose—that, when calmly and candidly examined, apart from floating rumours and exaggerated reports, these dwindled and shrunk away into minute and comparatively unimportant differences respecting *two* letters—and *two only*.” These letters were the Persian  $\xi$  *ign* and  $\xi$  *gh-ign*. In the original Romanizing scheme, the *gh-ign* was represented by *gh* with a dot below the *g* or *h* (*gḣ* or *gḣ*) to distinguish it from the aspirated Sanskrit *gh*; while the *ign*, being generally pronounced *a*, *i*, *u*, sometimes long and sometimes short, was represented by *a*, *i*, *u*, *á*, *í*, *ú*, accented or unaccented, with a dot below to distinguish it from the common vowel, thus, *ȧ* *í̇* *ú̇*. Now, it turned out, that the only practical question which the Committee was called on to determine, was, whether, in its future publications, it should sanction the representation of the *gh-ign*, with the aspirate *h*, or the *ign* without the dots, or not? In other words, whether the former should be represented by *gh* or simply *g*, and the latter by *a*, *i*, *u*, *á*, *í*, *ú* or simply by *a*, *i*, *u*, *á*, *í*, *ú*.

How, then, was the matter to be settled? Plainly it was competent for the Committee at once to decide the question, so far as its own publications were concerned. But, as its predominant desire was to secure the largest amount of good, and as such an end could only be attained by general unanimity and harmony, it resolved to eschew any such summary decision. Having found that the Romanized Alphabet was used chiefly in Hindustani translations, and other works prepared for the people of Upper and Western India, its members unanimously resolved to *waive their own right of voting in the matter altogether*, and leave the determination of the points at issue *entirely and exclusively* to those excellent and devoted men who were the *actual and practical* labourers. Could any thing surpass the Catholic disinterestedness of such a resolution?

Well, in order to ascertain their precise views on the subject, a correspondence was immediately opened with the brethren in the Western Provinces. Circular letters were dispatched to all the Missionary stations. Replies were received from Mirzapore, Benares, Allahabad, Ludhiana, and Seharanpore—representing the sentiments of *twelve Missionaries*—including, it was believed, all who were really conversant with, or experimentally interested on the subject. Nothing, as stated in the report of the Bible Society Committee, could be more delightful or satisfactory than the general conciliatory tone and generous Catholic spirit which pervaded the several communications. While different parties fairly and honestly advocated their own particular sentiments, they, for the most part, expressly stated that they were prepared to abide by the decision of the *majority*. The answers, after being deliberately considered, with that attention which was alike due to the importance of the subject and the high character of the writers, were next carefully analysed. The result, in regard to the *gh-ign ě* was, that “*seven out of the twelve (Missionaries) were for representing it by a simple g with a dot, omitting the h, i. e. by g or g not gh. Thus the majority were in favour of omitting the h.*”

This result was distinctly announced to all the Missionaries; and no one doubted but that all would, for the sake of general harmony and uniformity, cheerfully relinquish any little partialities or peculiarities of their own;—thus acting in accordance with their own understood declarations, and in the spirit of conciliation and mutual forbearance of which the members of the Calcutta Committee had already set so noble an example.

After such a statement, the reply to “*One Interested,*” may be as brief as I trust it will prove intelligible and satisfactory.

1. *Objection.*—“*They say that Dr. D. (or the Committee) counted papers instead of names.*”

*Answer.*—Neither Dr. D. nor the Committee, separately or collectively, were guilty of the folly or the witlessness of counting *papers* instead of *names*. They counted *names*, and *names only*.

2. *Objection.*—“*There were twelve returned circulars, seven of which were for g and five for gh.*”

*Answer.*—There were exactly *six* returned *circulars*, which are now lying before the writer of this note. *Three* of these were, respectively, from *individual* Missionaries. *Three* represented or conveyed, each, the sentiments of *three* different Missionaries. So that the *six* returned circulars represented or conveyed, *between them*, the views of *twelve* distinct *individuals*.

3. *Objection.*—“*One of the five for gh contained fourteen names.*”

*Answer.*—*No such circular ever reached the Committee or any of its members.* If such a paper was ever despatched, it not only never came into their possession, but, up to the present date, its very existence was never so much as heard of—no, not even in the way of whisper or incidental allusion. If so important a document ever really existed, why have nearly two whole years been allowed to elapse without any notification respecting it? In the

minute, which "One Interested" testifies "has been so extensively published," it was positively asserted that "answers were received from *twelve Missionaries*," and not *twelve papers* or *circulars*. Surely this minute must have fallen into the hands of some one of the *fourteen*, who are alleged to have signed *one paper* in favour of *gh*. If so, why did he not write instantly to point out the discrepancy, which he could do most effectually in some such terms as these: "Your minute declares that answers were received from only *twelve Missionaries*, I am one of *fourteen* who signed a *single paper*." The receipt of such a letter from any one of the supposed *fourteen*, would have led to *instant* inquiry as to the arrestment or loss, somewhere, of the document, and to as prompt a re-examination of the whole subject. When, however, no such document was ever received, and no communication whatever respecting it,—how could the Committee be otherwise than profoundly ignorant of its real or supposed existence? And how could they, in their summation of names actually received, take account of others that were never received, and of whose very existence, in connection with the subject before them, they were not in any way cognizant? So strange, indeed, is the whole matter in reference to this ponderous paper, laden with *fourteen unanimous judgments* on a much controverted subject, that, until some of the *fourteen themselves* come forward to testify to the fact, we must be excused for entertaining a tolerable share of rational scepticism regarding its ever having existed at all.

At all events, the statement of *facts*, now presented, must exonerate the Calcutta Bible Committee from all blame; yea, it must be held, by all candid judges, as a triumphant vindication of their proceedings. They used every possible means to obtain answers from *all* the Missionaries; and if *all* did *not* choose to reply, it was no fault of the Committee. To secure exemption from any possible charges of partiality, on a subject to which some of their own number were deeply committed, and to inspire the Brethren in the Western Provinces with a sense of the generous confidence reposed in their ability, their integrity, and their magnanimity, the Committee resolved to leave the determination of the points in debate, *exclusively* to *them*. And when answers were received from *twelve* men, believed to include all who were most deeply interested in the subject, they did, in rigid and scrupulous adherence to their own spontaneous resolution, analyse the statements of these *twelve*, and then announced, in arithmetical numbers, the precise result, as founded on the positive evidence lying before them,—and the only evidence with which, up to this day, they have been honoured. I put it then to all fair and impartial minds, and ask, What more could the Calcutta Committee have done in this matter than they have done? I put it to all fair and honourable minds, Whether the surmise, about the possibility of having been "*tricked*," be not as unwarrantable as it is unworthy?

In conclusion, whether the alleged document of the *fourteen*, may have been real or imaginary, I would entreat the few, who, under mistaken impressions as to the doings of the Calcutta Committee, still act, in reference to a *single* Alphabetic letter, contrary to the announced decision of the majority of the *actual twelve*, to come forward and seal the triumph of harmonious co-operation by a generous and well-timed concession. In making this appeal to their spirit of Catholicity, the author of this note may be pardoned for a more than ordinary degree of boldness; when he reminds them that he is calling for nothing beyond what he has done himself. In the *original scheme*, which traces its paternity to him, and to which he felt naturally disposed to cling with parental fondness, the *gh-ign* was represented by *gh* and not by *g*. But the aspirate *h*, he cheerfully agreed to sacrifice at the shrine of promised concord and unanimity. And this he fondly hopes will be the generous resolve of his esteemed Brethren in the North West Provinces.

## REVIEW.

---

*The Bengálí Catholic Manual, &c., by M. Crow. Calcutta, 1844.*

Popery in Calcutta forces itself upon the attention of the most negligent observer. It is impossible, on an evening, to pass the Chowringhee road, without being struck with the number of its agents, who, arrayed either in white or black robes, superintend the recreations of the pupils, belonging to St. Xavier's College, or are wending their way now to the hospital, now to the barracks of Fort William. It is astonishing, how much activity has of late years been displayed by the Papists in Calcutta. Two new churches have been erected, one in Dharamtala, the other in Chowringhee; a nunnery has been established, to which a female boarding-school is attached. The college of St. Xavier numbers, it is said, full 200 scholars, of whom about 80 are boarders. The new institution, called Sil's college, is in a great measure under the influence of Jesuits. A third college, called St. John's, was opened at Intally at the commencement of the present year, chiefly (though not exclusively) as a seminary for training priests. Besides this they have two common schools for boys, each attended by about 100 scholars, and a similar one or two for girls.

The present attitude of Popery evidently differs widely from the state of dormancy, in which it was reposing a few years since. Then Protestants had some excuse for thinking that as it contented itself with maintaining its worship in some old churches, and supplying the religious wants of the poor Portuguese population, there existed no cause of apprehension. But now the Papists have risen high in public esteem; they are complimented by some of the great of the land; both their college and their female institution contain children of respectable *soi-disant* Protestants; and the barracks and hospitals of Calcutta and other stations teem with popish tracts. It is therefore high time that all true believers should become alive to the importance of counteracting these baneful influences.

It was to be expected, that the circle of their labours would sooner or later be extended to the Natives of this country. The readiness evinced by the Jesuits to get a footing in Sil's college, proved how anxious they were to give to the higher classes of Bengálí youth a favourable idea of the Pope of Rome\* and his system of religion. It is therefore not to be wondered

\* We happen to know that an intelligent pupil of Sil's College, on being asked, whether he knew any thing about the Pope, readily replied: "Oh yes, he is a very good man."

at, if they have, of late, commenced operations among the lower orders of Natives. We are not exactly aware of the full extent of these operations; but this we know, that soon after the establishment of their new college in Intally, *i. e.*, about the month of February, they managed to get hold of some worthless Natives, who had formerly been connected with the Baptist denomination, but who having fallen back into a sinful line of conduct, had subsequently been repudiated by its churches, —men who may justly be called *trees twice dead*. One of these has since been sent to Dacca, and another to Chittagong. Early in April the influence of the Jesuits began to be felt in the neighbourhood of Narsigdarchoke and Jhanjara, two stations to the south of Calcutta, the former connected with the Baptist, the latter with the Propagation Society's Mission. About half a dozen people who were communicants of the Baptist church, together with their offspring, have gone over to the Papists; and it is said, probably with great exaggeration, that two catechists, with nearly 100 followers, connected with the Propagation Society's Mission, have joined the standard of Rome, and that an equal number of people, belonging to the same mission, is ready to imitate their example.

The little book, mentioned at the head of this article, has been circulated to some extent among these new proselytes and probably in other quarters also. We therefore propose to give a brief account, not so much of its style, as rather of its contents, in the hope that the true friends of Protestantism will thereby be stirred up to pray for the Evangelical Missions, who have long occupied that field of labour, and to enable them, by increased support, to meet the new enemy whom they now have to encounter, and to preserve the people, entrusted to their care, from the soul-destroying influences with which they will be surrounded.

The *Bengálí Catholic Manual* is evidently not the work of a man who, animated by mere personal zeal, is endeavouring to spread the religion he professes. It is written by permission of, and inscribed to, the Popish Archbishop, and a number of copies have been placed at his disposal. Mr. Moré, the late Rector of St. Francis Xavier's college, assisted the author in getting through the work; and Mr. Aug. Goiran, Miss. Ap., who by order of his Archbishop examined it, has found it "to contain nothing contrary to the principles of the Catholic Faith," and declares in the "approbation," prefixed to it, that "this valuable new work will be of great service, not only to our Native Catholics, but also to those who are not informed on the tenets and practices of our divine religion." We believe, it took the author some years to prepare it. Be that as it may,

there can be no doubt that its execution forms part of an extensive plan, framed by the Papists, for spreading their anti-christian system among the Natives of this land, a plan which they evidently mean to follow out with the greatest vigour. This view of the matter is confirmed by the following part of the preface :

That section of the Catholics of Bengal which understands the English language is now well provided with the necessary means of religious instruction. But there is yet another large section of the Catholics of Bengal, to which these advantages are not accessible, solely in consequence of the individuals who compose it, not knowing the English or any other European language, nor being in a situation to acquire it. For the instruction of this section of our Catholic brethren, *for the exposition of our Faith to that numerous body of Hindoos and Moosulmans among whom a spirit of inquiry is beginning to be awakened*, by the advancement of education, and for the purpose of affording assistance to our Clergy and Catechists in instructing both their own flocks *and those who may be desirous of entering into them*, it was thought that a collection of instructions and devotions in the colloquial Bengali, such as are contained in this compilation, would be one of the most effectual means.

The book is a small 16mo. volume of 128 pages, and may be divided into *four* unequal parts : 1st, a Catechism (p. 1 to 56) ; 2nd, a Tract consisting of long answers to short questions, and entitled, "Reasons for being a Roman Catholic" (p. 57 to 77) ; 3rd, a Summary of things most necessary to be known and learnt by rote (p. 78 to 81) ; and 4th, a Manual of devotions, partly private, partly ritual and public.

The *Catechism*, after a brief introduction, contains an exposition, 1st, of the Apostles' Creed ; 2nd, of the ten commandments of God ; 3rd, of the six commandments of the church ; and 4th, of the doctrine of the seven sacraments.

The *Reasons for being a Roman Catholic* form a very clever tract, of which it is difficult to say whether the sophistry or the arrogance of Popery is most amazing.

The *Summary of things to be learnt by rote* names 1, the sign of the cross ; 2, the Lord's Prayer ; 3, the Ave Maria ; 4, the Apostles' Creed ; 5, the ten commandments of God ; 6, the two chief commandments of God ; 7, the six commandments of the church ; 8, the seven sacraments ; 14, the creed of pope Pius IV., &c. In all it enumerates 25 heads.

The *Manual of Devotions* contains a collection of prayers, directions to be observed in public worship, a calendar, &c.

We shall not enter into a particular notice of the two latter portions of the work, because they contain merely directions for the practical working of the principles laid down in the two former : but to these we shall direct the attention of our readers, in order to illustrate the dangerous nature of the tenets,

which are about to be inculcated upon the minds of native Christians.

1.—*Popery keeps the Bible in the back ground.*

To prove this, we shall quote *all* the passages of the catechism which refer to it.

Q.—How can we, who are in this world, become acquainted with God ?

A.—By the teaching of his word.

Q.—How can this word be obtained ?

A.—Chiefly by the brief summary of the Christian religion, which was drawn up by the twelve Apostles of Jesus Christ.

Then follows the Apostles' Creed. Turning over some pages, we come to the following passage :

Q.—What is the Old Testament ? \*

A.—All the books, which God revealed to the Jews before the incarnation of Jesus Christ.

Q.—What is the New Testament ?

A.—All the books which were written to give an account of the life † and doctrine of Christ.

This is *all* the catechism says about the Bible. It leaves it doubtful, whether the Old Testament was intended for Christians, and whether the New is not merely a human work.

In the *Reasons for being a Roman Catholic* the Bible is mentioned as a book given by God, but difficult to understand ; and the old sophism of Bellarmin is repeated, that the Bible, being a code of laws, must be interpreted and applied by a competent judge, *which judge is POKERY!!* In fact Popery claims to be party, jury, counsel, interpreter, and judge, all neatly wrapped in one.

It is curious that throughout the whole of this book no mention is made of the fact that the use of Vernacular versions of the Bible is forbidden to the uneducated laity among the Papists.

2.—*Popery neutralizes the sacerdotal office of Christ.*

To prove this, we shall put together several questions of the catechism.

Q.—Why did Christ die for us ?

A.—To shew his love to us ; to satisfy the justice of God ; and to deliver us from the power of the devil (*or* of evil spirits).

Q.—How can our original sin be forgiven ?

A.—By the merit (virtue) of Christ's death being applied to us.

Q.—What is the meaning of *forgiveness of sins* (in the creed) ?

A.—That Jesus Christ has authorized his true church to forgive sin.

From these passages it would appear that Christ has reserved

\* Literally, the old *shástra*, which term will convey to every Hindu the idea of the *Hindu* shástras ; in opposition to the *Christian* or new shástra.

† Beng. *Lilá*, a most objectionable heathenish term, meaning indecent *sport*.

to himself the right of forgiving original sin; and that all actual sins must be forgiven by the church. But although the church cannot *forgive* original sin, it can *destroy* it, by baptism, for we read—

Q.—What is baptism?

A.—A sacrament by which original sin is destroyed, and man is made a Christian.

For the forgiveness of actual sins the Roman Catholic is directed to look not to Christ, but partly to the church and partly to himself: for it is stated over and over again in the work before us, that man must himself make an expiation for sin (*práyashchitta*) by auricular confession. This is clearly expressed in the following words:

Q.—What is penance?

A.—A sacrament by which all actual sin is destroyed.

Q.—By whose authority is sin forgiven?

A.—By the authority which Jesus Christ has given to his true church.

Q.—How is sin expiated in penance?

A.—By means of full confession.

In the account which follows of full confession not the slightest reference is made to the death of Christ as the foundation of the sinner's hope.

### 3.—*Popery neutralizes the efficacy of the Holy Spirit.*

The only passage of the catechism in which the efficacy of the Holy Spirit is alluded to, is the following:

Q.—When did Christ send the Holy Spirit?

A.—On the day of Pentecost.

Q.—Why did he send the Holy Spirit?

A.—To sanctify us, to strengthen our faith, and to empower his disciples to teach his religion.

From some other passages of the book it would appear, that since then the gifts of the Holy Spirit have been husbanded from age to age by Popery, without any new communication from heaven. This is implied in the following words:

Q.—What graces are obtained by confirmation?

A.—The seven graces of the Holy Spirit.

### 4.—*Popery makes light of sin.*

This will appear from the following passages:—

Q.—How many kinds of voluntary sin are there?

A.—Two kinds, mortal and venial sins, (literally *hell-deserving* and *common* sins.)

Q.—What must one do after committing a mortal sin?

A.—Make an expiation for it by confession.

Q.—What is the use of confession?

A.—Thereby a man, after committing sin, obtains the favour of God in this world, and goes to heaven in the next.

Q.—What is venial sin ?

A.—That by which one does not lose the grace of God, nor become a hell-deserving sinner.

Q.—What is the evil consequence of venial sin ?

A.—The love of God in our hearts is weakened, and we become inclined to mortal sin.

Q.—Where do those go to who die with their venial sins unforgiven ?

A.—They go to *purgatory*, where they are for a time punished for their venial sins, and then go to heaven.

Q.—Can those who are in purgatory, be benefitted by our prayers ?

A.—Yes, for being like the children of God and within his church, they are within the pale of the communion of saints.

This is indeed a royal road to heaven ! How awful to instil such principles into the corrupt human heart !

5.—*Popery places human traditions and inventions on a level with divinely revealed truths.*

We mentioned before that in the catechism the commandments of GOD are immediately followed by the commandments of the CHURCH. Among the things to be learnt by rote the very first is the *sign of the cross*. And in explaining the creed, the festivals of the church are introduced in the closest connection with the truths which they are intended to perpetuate, as the following specimens will show :

Q.—On what day was Jesus Christ born ?

A.—On the 25th of December, which is called Christmas.

Q.—On what day and in what place did he die ?

A.—On Good Friday, and on mount Calvary.

The following passages refer to the sign of the cross :

Q.—By what can a Christian be known ?

A.—By baptism . . . and the sign of the cross.

Q.—What is the use of the sign of the cross ?

A.—To sanctify us and to remind us of the chief articles of religion.

Q.—How does it remind us of the chief articles of religion ?

A.—The unity and trinity of God is pronounced, and we are reminded of the incarnation and death of Jesus Christ; for he became incarnate and died on the cross for our salvation.

The following passage places festivals on a level with the Lord's-day :

Q.—What are festivals ?

A.—All those days which the church has appointed to be kept equally holy as the Lord's-day, &c.

6.—*Popery perverts the word of God.*

It makes one commandment of the first and second, and gives the following perverted version of it :

Thou shalt worship and serve only one God, and love him above all, and shalt not honour any image or other created object as God, neither shalt thou make *pujá* before it.

To make up the *ten* commandments, the tenth is divided into two. We know that the Lutherans also make the same division, but they are not guilty of perverting the two first, as the Papists do.

The following passage, intended to support the supremacy of the Apostle Peter, contains a specimen of the perversions of Scripture, which Papists have the audacity to perpetrate.

After his death and resurrection Jesus Christ appearing to his disciples asked Peter three times, " Lovest thou me more than the other disciples do ?" and Peter answered three times, " Yes, Lord, thou knowest that I do ?"

Peter, after his fall, was not so presumptuous as again to affirm that he loved his Master more than all the other disciples did: all he said was: " Yea, Lord, thou knowest that I love thee." The whole narrative (John xxi.) shows that having been humbled by his fall, he was only anxious to convince Christ, that notwithstanding he had denied him, he loved him sincerely; not that he loved him more than others did. But on their *false* interpretation of so plain a passage the Papists build their doctrine of Peter being the universal bishop.

#### 7.—*Popery is an idolatrous system.*

What is it that Scripture calls idolatry? To answer this question we need not have recourse to a logical or metaphysical definition; it suffices to say that numberless passages of Scripture show that the veneration, shown by heathen nations to their inferior deities and the images of them, is idolatry. Now there are few, if any, heathen nations, who confound an image with the being it is intended to represent, or the inferior deities with the Supreme God. The Hindus in particular make a wide distinction between the Supreme God and the numberless inferior divine beings, and repudiate the charge of worshipping images of clay, and wood, and stone, &c., maintaining that these only remind them of invisible beings, and of the Supreme God. Now, the reverence paid by Papists to Mary and the saints is based on a similar theory; and if the Hindus are idolaters, the Papists too are idolaters; if these are not idolaters, then we must also exonerate the Hindus from the charge. Would the word of God pay them such a compliment? and shall we pay a similar one to the Papists?

The following passage of the work before us, which refers to this subject, is cautiously drawn up; but *mutatis mutandis* any Hindu—even of the middle classes—readily avails himself of the very same arguments, which are here adduced, for de-

fending the IDOLATRY of his religion. The Missionary, when preaching to the Natives, hears them repeated constantly even by the common people. They may do in Europe, for throwing dust into the eyes of those who are unacquainted with heathen systems; but they will not do in a land like this, where the heathen are daily using them.

Q.—Why do the Roman Catholics set up pictures and images of Christ and the saints, and prostrate themselves before them?

A.—To fix their attention on God: for as the sight of some bad image or picture awakens evil desires, so the sight of the likeness of something good awakens good feelings. And the meaning of prostrating one's self before them, is this: as by setting a value upon a likeness or a keepsake of one's parents they are honoured; so by prostrating one's self before an image or a picture of Christ or of his mother or of some saint God\* is honoured. But it ought to be clearly borne in mind, that it is a great sin to pray to or make *pújá* before an image or a picture, for they are artificial things which can neither see nor hear.

If the author of the Bengálí Catholic Manual should ever have occasion to print a second edition of his work, we would advise him not to repeat such trite arguments, but to ask any clever bráhman his reasons for worshipping the idols of the Hindus; for he will find them far better adapted to his purpose than those which he has fetched from Rome. There is only one part of Popish idolatry which every genuine Hindu will repudiate with abhorrence, we mean the *wafer-god*, which is swallowed, and subjected to all the disgusting changes of common food. No Hindu would use either his gods or their idols so ill.

### 8.—*Popery is a system based upon mere assumptions.*

The following are some of these assumptions:

- 1st. That the apostle Peter had any authority over the other apostles.
- 2nd. That as the possessor of such authority he had, or was intended to have, any successors.
- 3rd. That he ever was bishop of Rome. We are not speaking of his having died at Rome, but of his being bishop of Rome.
- 4th. That supposing (not granting) that he was bishop of Rome, he bequeathed his authority to the succeeding bishops of Rome.
- 5th. That such monsters of iniquity as many of the popes have been, were not Vicars of the Devil rather than of Christ.

In the book before us we find an attempt made to prove that Peter was the chief of the apostles. This we admit, just as we admit that among the writers of the New Testament Paul is the

\* The parallel here drawn, *first*, between parents on the one hand, and *Christ, MARY and the SAINTS* on the other; and *secondly* between parents on the one hand, and *GOD* on the other, will lead ninety-nine readers out of a hundred to think, that the author represents God as identical not only with Christ, but also with Mary and the Saints.

chief. But it cannot be shown that Peter had any authority over the other apostles, any more than Paul had.—Of all the other assumptions we have enumerated, not one is proved by the author of the manual; and yet they are all essential to the establishment of the Papist system.

From a brief glance at some prominent features of Popery itself we turn for a moment to the consideration of a few peculiarities of the book before us.

1. A great part of it consists of instructions respecting the church and its head, the Pope. “Out of the church of Rome there is no salvation,” so says the author repeatedly, and he therefore praises that church as much as he can. That church, he says, is infallible; but he very cleverly evades the disputed point\* respecting the seat of its infallibility. He neither says that the church without the pope is infallible, nor that the pope without the church is; all he says is:

*When religious disputes arise, the whole church is assembled, and at the close of the discussion the decision of the church is published by its chief guru, the Pope of Rome, who is the successor of Peter.*

The fruits of this plan of holding general councils are described by the author in these words:

Among Roman Catholics there exists religious unanimity, but among those who have left the Roman Catholic Church, there is no unanimity.

If there is such unanimity, how did general councils ever become necessary? But let that pass; the author says immediately afterwards, that the last general council, that of Trent, was held in 1536 (it should be 1563), leading the reader to infer that since then, i. e., during the three last centuries, perpetual unanimity has prevailed among Papists. What a good memory the author of the manual must have! Has he quite forgotten the ruins of Port Royal, or the suppression of the order of Jesuits? Not to speak of certain events that occurred not long ago nearer to Calcutta.

2. The author, although disposed to send to hell all who are not members of his communion, yet is not ashamed of pressing into his service the labours of some of those heretics. Thus he has—we know not whether with or without the knowledge and permission of his Church, the *only true interpreter* of the Bible—copied verbatim some pretty long passages of the New Testament from the first edition (printed in 1833) of the Bengálí Version made by the Calcutta Baptist Missionaries. How did he ascertain that their interpretation corresponded

\* The author has omitted some other objectionable points of Popery, such as the *sale of indulgences*, the *prohibition to read the Bible*, the *withholding the cup from the laity* (beyond what the creed of Pius IV. contains), the *adoration of the wafer-god*, the *celibacy of the clergy*, &c. &c.

with that of his superiors? We can assure him that it was not made from the Vulgate.

3. Although the style of the book is tolerable,\* considering that it professes to be written in *colloquial* Bengálí, we cannot pass by unnoticed one or two particular terms.

He calls the mass a *pújá*. This is a very good definition of it, which will convey a correct idea of its character to Native readers.

But the term *lilá*, which occurs several times in connexion with Christ, is one which we have been truly sorry to meet with repeatedly. By *lilá* natives generally understand *pranks* or *amorous sports*. What must they think of Christ, when they hear of his *lilá*? Verily, his holy name will be blasphemed among the heathen.

There is another passage in the book which will be sure to be misunderstood, and which will seem very strange to native readers, when combined with the declaration, that all men who are not in the church of Rome, must go to hell. It is the following :

Jesus Christ has promised, with the Holy Spirit, to abide for ever in that church and to preserve it from error, for by it ALL ANIMATED BEINGS (*jib sakal*) remain attached to the true religion unto the end of the world.

The use of the word *jib*, we believe, is not intentional ; else we should feel inclined to ask some curious questions both respecting animals and heretics.

But it is time we should leave these comparative minutiae, which are somewhat apt to lead us astray from our subject, and apply ourselves to the inquiry, whether it is probable that the Papists will succeed in their efforts to gain a footing among the Natives, and especially among the converts connected with the Evangelical Missionary Societies. As all Natives who have given up caste are called Christians, even when their hearts remain unchanged ; and as such Christians are closely connected, by the ties of relationship, with those who bear a better character, we fear that the Papists will succeed to a considerable extent. The following are our reasons for entertaining such apprehensions :

1. The Jesuits, with whom this movement is said to have originated, are not one of the mendicant orders. They are said to have large funds at their disposal, and the fame of their liberality in distributing them has spread to a distance of 40 or 50 miles from Calcutta. To the great mass of Bengálís nothing proves so attractive as money ; it is the magnetic pole

\* There is much in the style that we charitably pass over, such as that God is only *said* to dwell in heaven in a particular manner, as if it were an uncertain thing ; that heaven is the *reign* of God, instead of his *kingdom*, &c.

to which their hearts remain ever true. We hope that the wheat among the native Christians will not be driven about by this new wind, but the chaff unquestionably will. The most lamentable thing is, that many are not sufficiently free agents to follow out their own better convictions in such matters. A wife, for instance, *must* outwardly join her husband, if he chooses to become a Papist; resistance would expose her to the worst consequences.

2. The system of Popery resembles Hinduism in very many points; and therefore it is to be expected that it will gain many adherents. Our limits forbid us to enter into particulars; we therefore confine ourselves to name but one point of resemblance between the two systems, viz., the almost exact analogy between the Hindu *guru* and the popish *confessor*. The history of missions to Southern India proves, both how close a copy of Hinduism may be called Popery, and how popular such Popery is among Hindus.

3. Popery is a very convenient system. Original sin is forgiven and destroyed in infancy by baptism. Mortal sin can be atoned for by penance and confession. The consequences of venial sin are in no case formidable to a Hindu, who will dread purgatory far less than another birth; yet penance and money atone even for that. And at the point of death, the Papist receives in the *viaticum* a passport to heaven. This is a system which commends itself very much to the Hindu mind, so much given to indolence and formality.

4. Among the Native Christian community in the south, the way has been admirably paved for the Papists by various means, especially by some highly injudicious tracts, which have been disseminated among the people to a considerable extent. One of these tracts, which appeared in 1841, professes to be a refutation of Baptist principles, but launches out in the most arrogant and Papist-like style against all non-episcopal Protestants. Another, printed in 1842, and entitled *a Catechism of the Holy Catholick, and Apostolick Church*, contains very few lines to which a Papist would not respond with a hearty Amen, though he might be inclined to tack on the doctrine of the supremacy of the Pope, and otherwise to make the language somewhat more explicit. To prove this point, we shall adduce two specimens.

1. The pseudo-Protestant catechism\* says, respecting *implicit faith* :

\* As we are not in possession of the English Original, we are obliged to translate from the Bengálí version. It is singular that in this performance also the Scripture passages are quoted from (the second edition of) the version made by the Calcutta Baptist Missionaries. This reminds one of William of Orange, who was

**Q.**—May Christians appoint their own teachers and chose their own mode of church-government ?

**A.**—No ; for when God appoints one means of obtaining a blessing, it is a proof of sinful pride to seek that blessing in another way. God has appointed teachers and instructors for us, and *every humble Christian ought to hear their words.*

The Popish manual says :

**Q.**—What is faith ?

**A.**—A grace of God, whereby we firmly believe all that God has revealed and *the Catholic church teaches.*

2. The pseudo-Protestant catechism says respecting *apostolical succession* :

**Q.**—From whom have the bishops received their authority ?

**A.**—From the apostles ; and these being authorized by Christ, appointed the first bishops, and empowered them likewise to appoint others. The object of this was, that the line of rulers, who might govern the Christian church, might never be interrupted.

What a handle for Papists, who can easily prove that for 900 years all the divinely appointed bishops of England were Papists like themselves ! But let us hear what the Popish manual says on the same subject :

**Q.**—Why is our's the apostolic church ?

**A.**—Because it was founded by the apostles of Christ, and because, being governed by the Disciples their successors, it has all along taught their doctrine.

We ask, how will the pseudo-Protestant refute this assertion ? We might draw a similar parallel between other passages in the two publications : but we shall abstain from it, as our object simply is to show that the one has paved the way for the other.

The reasons now enumerated justify the apprehension that the Papists will easily succeed in obtaining a footing among the Native Christian community in the south ; and from the number of emissaries they are now able to send into the field, as well as from the large funds that are at their disposal, we must expect that they will not confine their efforts within those narrow limits, but extend them throughout the whole country. This is the more probable, as the Papists, and especially the Jesuits, are much more bent upon counteracting the labours of Protestants, than upon breaking up fallow ground. The history of Europe in the 16th and 17th centuries proves this abundantly ; for there was a time when two thirds of the people of the Austrian states (not to speak of France) were Protestants ; but through the influence of the Jesuits they were almost all driven back to Popery. In our days too we see the Papists making inroads upon the distant missionary field, which Pro-

shot by a Papist beggar with a pair of pistols, for which he himself had unwittingly, out of charity, given him the money.

testants had cultivated in the isles of the Pacific. If any event is calculated to show the daring of Papists, it is *the forcible occupation by the French admiral of Tahiti*, of which the March mail has brought us the afflictive intelligence.

Let then all who love the Lord Jesus Christ, awake to a sense of the duty devolving upon them to counteract Popery in India generally, and in Calcutta especially. We do not intend to excite any one to the use of violent measures; we do not wish to see the enemy put down by political power; for we are convinced that all persecution, by whomsoever practised, is sinful, and that the rights of men and citizens, which Papists possess, should be acknowledged and secured to them. But we desire to stir up the minds of our readers to the use of the spiritual weapons which the armoury of the gospel has provided. Let believers pray unto the Lord to put down the papal antichrist. Let them zealously aid in the distribution of the pure word of God, that sword of the Spirit, before which neither Satan nor his emissaries can stand. And especially, let them seek to obtain clear scriptural views respecting Popery, from a careful perusal of the prophecies of Daniel, the apostolical epistles, and the visions which the beloved disciple saw in the isle of Patmos. Let them not be afraid to call it by its right name. Let them bear in mind that the faithful and true witness, who was LOVE itself, manifested in the flesh, calls Popery the MYSTERY OF INIQUITY, the MAN OF SIN, the SON OF PERDITION, (2 Thess. ii. 3, 7,) and the GREAT WHORE; BABYLON, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

ALPINUS.

---

### Missionary and Religious Intelligence.

---

#### 1.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING,

Was held at the Union Chapel, on Monday evening, the 6th May. The address, from 2 Cor. vi. ch., 2nd verse, was delivered by the Rev. J. Wenger.

Mr. Wenger applied the passage first, to the Lord in his earthly ministrations, and secondly, to the Church, as his representative on earth. He dwelt briefly on the evidences which we have, that the promise and declaration of the text were applicable to the Church in our day, as well as in days that are past, and concluded by a practical application of the whole subject to the Church and the times.

The devotional services were conducted by the Rev. Messrs. Mullens and Dr. Duff. The attendance was exceedingly encouraging.

#### 2.—THE MONTHLY MISSIONARY PRAYER MEETING,

Connected with the London Missionary Society, Was held at the Union Chapel, on Wednesday evening, the 8th May. Dr. McGowan, Medical

Missionary to China, addressed the meeting, specially on the labours of the London Society on the borders of the celestial Empire. The Rev. T. Boaz also addressed the meeting on one or two topics connected with the Parent Society and China. The devotional services were engaged in by the Rev. Messrs. Lacroix and Paterson.

---

### 3.—MEDICAL MISSION TO CHINA.

We cordially commend the following appeal to the Christian Church in India. It is a cause which must commend itself to all of every sect. (For list of donors, see cover.)—EDS. C. C. O.

#### *Hospital and Medical Instruction for the Chinese.*

The vast empire of China, comprising, it is thought, almost a third of the whole human race, having been brought, through British instrumentality, in the Providence of God, into the family of nations, the Missionary schemes that are there carried on, have now assumed a far more interesting aspect to the world at large. A principal impediment, to the success of these undertakings, arises from the deep-rooted prejudices of the people. As one great means of removing this difficulty, Missionaries have been sent from England and America, whose design is to afford the Chinese the benefits of Western medicine and surgery.

Dr. McGowan, who is one of these Missionaries, is now in Calcutta, and begs leave to solicit the aid of his fellow-Christians in furtherance of this important branch of labour. He has established a hospital in the city of *Ningpo*, and has already been enabled to effect a great amount of good among its inhabitants, particularly by attending to ophthalmic diseases, to which they are peculiarly liable. He is now desirous to extend the benefits of medical knowledge by teaching Chinese practitioners more perfectly. The first step must be instruction in anatomy, and this instruction can only be imparted at present by means of models, and engravings, for dissections are unlawful. He wishes, therefore, to raise funds to procure these necessary aids from Paris, and he also begs to appeal earnestly for help towards the erection of necessary buildings, and the obtaining of apparatus, medicines, &c. &c. Dr. McGowan only receives from America a salary as a Missionary, his friends there not having the means to provide for his medical expense.

Subscriptions will be very thankfully received by Macleod Wylie, Esq., Old Post Office Street; the Rev. J. F. Osborne, Church Mission, Calcutta; the Rev. Dr. Duff; the Rev. Dr. Yates; the Rev. T. Boaz; Duncan Stewart, Esq., M. D. and J. C. Marshman, Esq., Serampore.

---

### 4.—GENERAL MEETING OF THE ADHERENTS OF THE FREE CHURCH OF SCOTLAND IN CALCUTTA.

A general meeting of the adherents of the Free Church, was held in the Hall of the Parental Academy, on Thursday evening, the 2nd May, for the purpose of receiving the Report of the Building Committee. The Hall was well filled on the occasion with a most respectable assembly. The Rev. Dr. Duff was called to the chair; and the proceedings were commenced with prayer by the Rev. J. McDonald. The chairman next addressed the meeting, —reminding them of the great Scriptural principles for which the Church of Scotland, whether established or dis-established, had unceasingly contended for three hundred years—principles, which it was the glory of the members of the now Free Church of Scotland, in whatever land, to uphold as their

solemn testimony,—exhorting all to persevere in that cordial unanimity of spirit and purpose which had happily hitherto characterised all their doings—proving with suitable arguments and illustrations, that a union of true believers, however small the number, based on Christian principles and cemented by Christian love, had in it a strength and a vitality which legions of adversaries on earth, though supported by the powers of darkness, could neither crush or extinguish, and concluding with expressions of the most confident assurance, as to the ultimate triumph of their cause—all, in humble reliance on the Divine promises, and humble dependence on heavenly grace.

Mr. Stewart, the Joint-Secretary, was then called on to read the Report. This document, which was distinguished by neatness of style and condensation of materials, detailed, with great brevity, clearness, and terseness, the various measures pursued by the Committee, in reference to *funds, a site for a church, and a suitable plan for the building*. As to funds, the sums received amounted to upwards of *twenty-two thousand* rupees. A site had been chosen and purchased near the Muhammadan College, Wellesly Square, for about ten thousand rupees. The principal architects in Calcutta had kindly prepared various plans, some of them of great beauty and merit. But, after the most careful consideration, that furnished by Capt. Goodwyn of the Engineers, was selected. The plan was exhibited to the meeting; and drew forth expressions of unqualified admiration. It is in the gothic style: and when the edifice is erected, it will constitute one of the chiefest architectural ornaments of the “City of Palaces.” The cost of the erection, it was stated, would be thirty thousand rupees. To meet this, after purchase of ground and other unavoidable expenses, there was on hand, only between ten and eleven thousand rupees. But the Secretary stated that, impressed with a strengthening conviction of the goodness of the cause and the greatness of the work, a few gentlemen had privately and spontaneously set on foot an *extra or special or supplemental* building subscription, which already amounted to nearly *eleven thousand* rupees,—the joint contributions of about half a dozen of the Body of Adherents! This statement was received, as it well might be, with gratitude and thankfulness to Almighty God. The meeting then unanimously passed resolutions approving of the Report, and pledging itself to immediate and strenuous exertions for the speedy attainment of the great ends contemplated.

The meeting was characterised throughout with the greatest possible cordiality and good feeling. The Christian sentiments expressed by the different speakers who proposed the resolutions, Messrs. Hawkins, Stewart, Smith, Ewart, and by the Chairman, in his short addresses, while putting them to the meeting, were warmly and unanimously responded to. In spite of the extreme sultriness of the weather, the interest of all present was kept alive, without abatement or fagging, for upwards of two hours and a half. And, in parting, every one truly felt that it was good for him to have been there. Indeed, the spectacle presented at this moment by the members of the Free Church in Calcutta—the spectacle of unity of spirit, firmness of purpose, untiring perseverance, caution, and prudence, and, above all, munificent liberality in the furtherance of a good and noble cause, is one which no true Christian can contemplate without gratitude to the great Head of the Church, for the refreshment and stimulus to well-doing, which it is so eminently fitted to afford.

## ACKNOWLEDGMENTS.

### BENEVOLENT INSTITUTION.

J. W. Templer, Esq. . . . . Rs. 32	M. Cockburn, Esq. . . . . Rs. 8
Mrs. King, for Jan. . . . . 2	Capt. Woodley, (quarterly,) . . . . 4
T. E. . . . . 6	W. A. Montrou, Esq. . . . . 16
W. C. Blacquiere, Esq. . . . . 10	John Lamb, Esq. . . . . 20
W. F. Gilmore, Esq. . . . . 10	Alexander Fraser, Esq. . . . . 10
Edward Hilder, Esq. . . . . 10	Daniel McDonald, Esq. . . . . 5
W. H. Bolst, Esq. . . . . 16	J. Lyall, Jr. Esq. . . . . 10
J. Rennie, Esq. . . . . 10	W. W. EVANS, <i>Sec.</i>

### BENGAL AUXILIARY MISSIONARY SOCIETY.

His Honor the Deputy Govern- nor, . . . . . 100	R. W. Allen, Esq. . . . . 20
Hon'ble F. Millet, . . . . . 100	Dr. Dunlop, . . . . . 16
C. Tucker, Esq. . . . . 50	G. S. Green, Esq. . . . . 14
J. Alexander, Esq. <i>Tipperah</i> , . . 50	Capt. Goodwyne, . . . . . 10
J. Lyall, Esq. . . . . 25	G. M. . . . . 10
G. Udny, Esq. . . . . 25	E. Grey, Esq. . . . . 8
	L. Ransom, Esq. . . . . 5

### COLLECTED BY THE LADIES' SOCIETY,

(2ND QUARTER.)

Mrs. Johnstone, . . . . . 180 0	Mrs. Cockburn, . . . . . 25 0
Miss Johnstone, . . . . . 214 0	Miss Hay, . . . . . 21 8
Mrs. Bedford, . . . . . 104 0	Mrs. George, . . . . . 11 0
Mrs. Paterson, . . . . . 74 0	Mrs. Kerr, . . . . . 10 8
Mrs. Bartlett, . . . . . 62 8	Mrs. Wood, . . . . . 10 0
Miss Wells, . . . . . 31 0	THOMAS BOAZ, <i>Hon. Sec.</i>

### MR. BOAZ ACKNOWLEDGES THE FOLLOWING FOR THE SAILOR'S TEMPERANCE HOME.

J. C. Stewart, Esq. . . . . 100	F. Skipwith, Esq. . . . . 50
W. Gorton, Esq. . . . . 50	J. Lamb, Esq. . . . . 15
Lieut. Edmonstone, . . . . . 25	

### SEAMEN'S FRIEND SOCIETY.

M. W. Gubbins, Esq. . . . . 100	A. Spiers, Esq. . . . . 50
R. Trotter, Esq. . . . . 50	J. Lamb, Esq. . . . . 15
Lieut. Edmonstone, . . . . . 25	
	THOMAS BOAZ, } <i>Hon. Sec.</i> HY. ANDREWS, }

CONTRIBUTIONS.

*Dr. McGowan's Medical Mission to China.*

Hon'ble F. Millet, .....	100	D. McDonald, Esq. ....	10
M. C. ....	100	Dr. Nicholson, .....	10
D. C. ....	100	A friend, .....	10
C. J. Richards, Esq. ....	50	R. Frith, Esq. ....	6
J. W. Alexander, Esq. ....	50	Mrs. Wells, .....	5
J. A. F. Hawkins, Esq. ....	50	Rev. W. W. Evans, .....	5
R. Barlow, Esq. ....	50	H. Andrews, Esq. ....	5
C. Huffnagle, Esq. ....	50	J. Freeman, Esq. 30 Vols. Bks.	
R. Smith, Esq. ....	50	Rustomjee Cowasjee and Co.	50
A. B. ....	57	D. C. Mackey, Esq. ....	50
Friends at <i>Kisnagur</i> , .....	46	J. Lyall, Esq. ....	50
J. C. Stewart, Esq. ....	25	J. Rennie, Esq. ....	50
J. M. Vos, Esq. ....	20	Lackersteen, Brothers, and Co.	75
Dr. Garden, .....	20	Thomas D'Souza, Esq. ....	100
Capt. Bedford, .....	20	Jardine, Skinner, and Co. ....	100
Rev. T. Boaz, .....	25	Dr. Stewart, .....	25
A. Grant, Esq. ....	10	A. Fraser, Esq. ....	20
J. K. Heron, Esq. ....	10	The Calcutta Baptist Mission-	
Mrs. Twisden, .....	10	aries, .....	50
C. S. Leckie, Esq. ....	10	F. Broadhead, Esq. ....	16

THOMAS BOAZ.  
M. WYLIE.

SUBSCRIPTIONS RECEIVED FOR THE CALCUTTA CHRISTIAN OBSERVER  
FOR 1844.

Rev. G. Small, .....	6	0	Rev. H. Ballantine, .....	10	0
Rev M. Bronson, .....	18	0	A. Gilmore, Esq. ....	40	0
Capt. Vanheythuson, .....	10	0	Rev. A. Leslie, .....	6	0
G. F. Cockburn, Esq. ....	21	0	Mrs. Yates, .....	6	0
L. W. Judah, Esq. ....	10	0	Rev. J. Charles, D. D. ....	10	0
Rev. D. Ewart, .....	6	0	Rev. A. Alexander, .....	10	0
W. C. Fyfe, Esq. ....	6	0	Bábu Coyles C. Mookerjea, ..	12	0
Capt. H. Lyall, .....	10	0	Rev. J. R. Campbell, .....	6	0
G. Hutteman, Esq. ....	10	0	Rev. Dr. Wylie, .....	6	0
Rev J. W. Gordon, .....	6	0			

NEW SUBSCRIBERS.

J. K. Heron, Esq.  
John Lyall, Esq.

John Rennie, Esq.

*Calcutta, May 23rd, 1844.*

HAY, MEIK AND CO.