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NEW SERIES, VOL. VI. No. 68.—OLD SERIES, VOL. XIV. No. 159.

THE
CALCUTTA
CHRISTIAN OBSERVER.
AUGUST, 1845.

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

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THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VI. No. 68.—OLD SERIES, VOL. XIV. No. 159.

AUGUST, 1845.

I.—*Memoir of Krupa Sindú Sihú.*

Few are the humble followers of the Holy Saviour who have pursued a more consistent, or a more unobtrusive, path to heaven. But for this paper his name might be unknown beyond the circle of his fellow Christians in Orissa, but his record is on high. His name is written in the Lamb's book of life, and his memory is embalmed in the hearts of his surviving Christian friends. Should the eye of the rich or the great chance to light on this paper, let not such despise the short and "simple annals of the poor." Often when looking onward to eternity, and meditating on the words, "they shall be mine, saith the Lord, in that day when I make up my jewels," has the writer thought that the brightest among these jewels may be such as Krupa Sindú:—an unlearned but worthy man, vainly seeking to find rest to his soul among the abominations or delusions of Hinduism, till he is found and saved by the gospel of Christ. Then is he "washed, sanctified and justified in the name of the Lord Jesus and by the Spirit of our God." "Old things pass away; behold! all things become new."

Krupa Sindú was born in an obscure village about three koss north of Cuttack, on the borders of the Athgarā Raja's territory. He was of the weaver caste. When a boy, he was married to Dabika (to whom further reference will be made), a neighbour's daughter, then about nine years of age. When she reached the age of fifteen, she removed from the house of her parents to live with her husband. From the testimony of Krupa we learn that the wife was of a cheerful disposition, and very attentive to her domestic duties. "In prosperity and adversity she adhered faithfully and lovingly to him." The young couple, however, were severely tried in the premature birth and

death of their children. One after the other was born but to die. At length the Bráhmans and astrologers were consulted, who prescribed various gifts and penances, but without any beneficial result. At length it was sagely concluded that there was some error in the performance of the marriage ceremony, and they were remarried with all due care, but still their affliction continued.

While in this state of affliction, Krupa became acquainted with Sundra Dás Bábájí, the old Gúru who was the unwilling means of bringing the first disciples to Christ from among the Oriyas. Some account of this worthy appeared in the early numbers of the Observer, or in the former Friend of India, but it is probable that few of the readers of this paper will have read that account. For this reason, therefore, as well as from the connexion of the old Gúru with the subject of this memoir, some reference to him seems desirable.

Sundra Dás was in early life a warrior under the Athgara Raja, and if ever he was taught to read, he soon lost the ability to do so. He was naturally of a shrewd character, and possessed a large share of mother wit. He soon felt his superiority, though untaught, to his rustic associates, and assumed the character first of a devotee, and then of a spiritual guide. He knew how to make use of the learning of others, and early enlisted in his service several persons well versed in the writings of Kabir, Chaitanya, and especially of an Oriya reformer who lashed the vices of the age most unmercifully. The old man had picked up a number of striking predictions respecting the speedy dawn of what we may term "the millennial age." Piety and peace were to pervade the earth; discord, falsehood, and violence to cease; and all were to live happily in the bonds of fraternal affection. In this reformation he was to have a conspicuous share. The Sahibs who had just entered Orissa, were to make him their spiritual guide; and indeed he at length gave himself out to be an incarnation of Jesus Christ.

Krupa Sindú's connexion with the old Gúru commenced ere he had proceeded thus far. He then taught his disciples to abstain from certain kinds of food, to bathe at particular hours, to unite in the burnt-offering of ghee, which he carried to a great extent, and to live as brethren together regardless of the strict observance of caste. He also promoted promiscuous night revels, called *sat-sang*, or communion with the true. In these night meetings all castes met and revelled together, but laid the finger on the lip when they met by day.

Krupa and his wife soon became disciples of Sundra Dás, and gave up their regard for the Bráhmans. Their devotion to the old gúru was confirmed by the successive births of three chil-

dren who all survived. Day and night did they obey the gú-rú's behest and waited at his feet. They observed all his precepts and practised all his injunctions. Never had teacher more devoted disciples.

About the year 1824, the gospel first began to penetrate the dark region where the old gú-rú and his disciples resided. Some of these disciples, on their visits to Cuttack, obtained various tracts which were eagerly read and at length communicated to the old gú-rú. Among others was a small catechism containing the ten commandments. This peculiarly attracted the attention of the old man, and he resolved to adopt the decalogue as his creed. His disciples had passed through a preparatory course which fitted them, at once, to unite with their gú-rú. But it is said, "the entrance of thy word giveth light, it giveth understanding to the simple," and this the old man found out when it was too late. His approval of our tracts encouraged his disciples to read them, and they soon grew beyond the narrow limits to which the old teacher would fain have confined them.

Krupa Sindú soon learned from his favourite catechism that the "living God was his heavenly Father," that "Jesus Christ came from God to seek and save the lost;" "that he went about doing good, that he gave most beautiful instruction," "that he triumphed over death, and now at God's right hand he liveth interceding for us." This is Krupa's recorded creed, and from this time, he adds, "I steadfastly regarded the Lord Jesus Christ as my Saviour."

"After having steadfastly embraced the gospel," says Krupa, in a memoir of his wife, "I instructed her also, and we soon being of one mind, both believed. Day by day did I with Dabika pray to God, and keep retired in our own home. I thus gradually gave up Sundra Dás, and worshipped the true God alone."

In October, 1826, while having worship on the Sabbath, a deputation was sent from the old gú-rú to ask our advice in a novel and interesting affair. It appears that he had appointed some of his leading disciples to promulgate the *das ágyá*, or ten commandments, in the neighbouring villages, and also to collect ghee for a large burnt-offering. In the execution of their commission they got into trouble, were beaten and abused, and now wished for advice how to act. The senior colleague of the writer at once united in the determination to pay a visit to the old man and talk the matter over, and accordingly next morning we set out upon our attractive mission. That day can never be obliterated from our memory. It was to us as the first dawn of the Sun of righteousness upon this region and

shadow of death. How did our hearts burn within us by the way, and how did our aspirations rise to heaven, "Lord send now prosperity."

Our first interview with the gúru was to us affecting. He had prepared for our reception by spreading cloths under a wide spreading banyan tree, and as soon as we arrived, hastened to greet us. He appeared to be about 50 years of age, rather below the middle stature, and corpulent. Save a chain round his waist to which was attached a shred of cloth, he was naked. He was not, however, smeared with ashes, but his complexion was fair and his countenance mild and prepossessing. He at once prostrated himself at our feet, while we raised him up and shook him by the hand. Our preliminaries adjusted, we proceeded to business. But I must not enlarge;—the whole interview raised our hopes, and though we were eventually disappointed in the old man's professing himself a follower of Christ, many of those we saw that day have since been added to Him as the first fruits of the gospel in Orissa.

Within a year Krupa Sindú desired to put on Christ by baptism; two of the leading disciples had already been baptised. His wife at first opposed the public profession, saying, "Why should we expose ourselves to loss of caste, and endless trouble? Let us regard this religion in private." She soon, however, cast off this fear, and urged her husband to go forward in baptism. At length, putting up provisions for several days, she said to him, "Go to Cuttack, observe what the Christians are, and what we must do." He returned and told her the Christian profession involved loss of caste. "Can you," he asked, "submit to this for Christ's sake?" She answered, "Yes, I will assume the sign of discipleship." Thus was Krupa, after a little further anxiety, brought into the fold of Christ, and in a short time was followed by his wife.

It is due to the memory of this amiable woman that I should here record a short anecdote of her, though I have stated it elsewhere. She was consumptive, and soon after her baptism was removed to the church above. While, however, she was a candidate, I went with Mr. Lacey to her village, to examine her and other applicants for the sacred ordinance. I had just begun to understand the language, and the conversation with this poor woman was the first time I had heard the Hindu convert relate his experience, hence the lasting impression the following answer made on my mind. After other questions which were answered very satisfactorily, my colleague inquired, "And how do you feel toward the Lord Jesus Christ?" She, with singular feeling replied, "Ah! his name yields to me a sweet perfume, like the breaking open the fruit of the Tál tree."

What a precious testimony of her love to Jesus! Reader, ask yourself, ere you proceed, are these your feelings towards the blessed Saviour? Adieu, dear young convert. May it be my lot to join you, ere long, before His throne. There will we mingle our songs together, and if such services are known in heaven, from our lips—

“ His name, like sweet perfume, shall rise
With every evening sacrifice.”

Krupa proved a worthy member of the church of Christ His talents were small. He could indeed read tolerably, and had a good share of common sense, but he was not fitted to shine as a speaker or teacher. He was, however, for a great part of his time employed as an assistant preacher, and finished his course in this capacity. But he was chiefly honoured in the church as a deacon. His steady habits, with his peculiarly mild and peaceful disposition, at once pointed him out as the man prepared for this honourable post. I am not aware that during his whole course of 16 years' discipleship, he ever came under the least censure from the church or his brethren. He did, however, on one occasion acknowledge in a most affecting manner to the writer, a case of supposed delinquency.

A few years after he became a Christian, he was appointed by a benevolent gentleman at the station, to the office of superintendent or overseer of a gang of coolies at work upon the road. It appears to have been the practice of each superintendent to take a pice or more, weekly, from each of the men composing his gang. Krupa fell in with this custom, and took from his party about 10 rupees. For several years this lay with intolerable weight upon his mind. At length, when I was visiting him during a severe attack of asthma, he said he had a confession to make, and wished my advice. He was quite broken down, while he stated the above case, and proceeded to state its aggravations. I was paid well, he said, and had no need of it. I was a Christian, and ought to have set a better example to these heathen; and now, since I have been in the deacon's office, I feel worse than ever, yet ashamed to confess it, lest I should bring a reproach on the cause of Christ; nor have I courage to speak to Mr. B. Here, he said, is the money (bringing out a little bundle which appeared to have long laid by); will you kindly settle the matter for me, and return the money to Mr. B.?

I stated the case to the party concerned, and he agreed with me, that although Krupa might have done better as a Christian by refusing such “gains,” yet as it was the universal custom, it was not a matter that need press heavily on his conscience.

Krupa married for his second wife a Bengali Christian widow who survives him. In this connexion he had much to bear, and he did bear it better than almost any other man would have done. He often disarmed by mildness, where asperity would have brought on open warfare. Both he and his wife had for several years charge of the Cuttack Female Asylum, and were well qualified for the office in many important respects.

He had at this time two sons, both of whom were placed in the male department of the asylum. The oldest, Anunta, was the first fruits of this institution, from which many since have been gathered to Christ. Anunta partook largely of his father's quiet demeanour, but was of a more ingenious turn of mind. He became a good carpenter, was sometimes engaged as a copyist, and finally was employed as compositor in our English and Oriya department. While in Calcutta, in 1842, he was suddenly attacked by the fatal cholera, and removed to the eternal world. He died in peace and faith, rousing up from a deep lethargy as he breathed his last, and singing the funeral hymn, "We die all alone."

This was a severe blow both to Krupa and his wife. He bowed his head in peaceful resignation to the will of God, but it was evident that the trial, in connexion with growing infirmity of body, pressed very heavily upon him. He struggled on, however, till the close of 1844, growing in meetness for the inheritance of the saints in light, when he went out for a short missionary excursion with a native brother into the neighbourhood of his old home.

Soon after he had started, the writer set out on a journey to Calcutta, and ere he returned, poor dear old Krupa had finished his course. The following particulars are collected from various friends :

'After being out four or five days, says his companion, he began to feel poorly. He subsequently had fever, and stated his conviction that this would be his last journey. He appeared remarkably serious and spiritual, and anxious to proceed with his errand of mercy, but was obliged to return home.'

My next information is extracted from letters addressed to me while in Calcutta.

December 30. 'Poor Krupa Deacon is very ill. Mr. Lacey thinks, dangerously so. He came from the country on Friday (four days since) and appeared, it is said, pretty well till Saturday noon, when he was taken ill with fever. Yesterday he could not speak. I went to see him and thought he gave me a significant look, as if he knew me. This morning he answered in the affirmative to two or three questions, but has not spoken since, I believe.'

December 31. 'Dear old Krupa appears to be drawing near his end. It is very melancholy that he has not been able to talk, but I rejoice that we have so much more to comfort us in what his life has been, than there would be in the case of many of the native converts.'

January 3, 1845. 'Dear Krupa, you will never see again. He went to his rest on New Year's eve. He was speechless from nearly the first of his illness, and apparently insensible. He gave signs, however, of being in possession of his reason just before he died. He then threw off the cloth that was about his hands, spread them out, and lifting his eyes toward heaven appeared to pray, and thus yielded up his soul to be borne by angels to Abraham's bosom.'

So died poor dear Krupa, leaving behind him, deep in the hearts of his brethren, the sacred remembrance of many christian graces, with as small an alloy of human depravity as is almost ever found in man. Many a Christian might well say, as the writer has often felt, May my end be as full of peace and hope as was that of "dear old Krupa."

We sorrow not for such as for those of whom we have no hope. Krupa and his first wife and his eldest son are all, we trust, "for ever with the Lord." They are just where we wish them to be, and where we hope ere long to join them. They are a part of the first fruits of India to Christ in these our days. They are more. They are a pledge and earnest of a large ingathering of souls by the same means, whenever and wherever faithfully employed. Yes, the grace that could reach Krupa and his companions in the deepest shades of heathen night, and bring them out of the "valley of the shadow of death," is still the grace of God. It is "mighty to save." "Though the heathen rage and the people imagine a vain thing; though the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed, Christ shall yet have the heathen for his inheritance, and the uttermost parts of the earth for his possession."

Cheer up, my christian brethren. Let "onward" be our motto. We are advancing toward the promised land. Christ from his triumphant seat beholds the conflict and the victory too. We are involved in the din and smoke of arduous strife, and sometimes amidst the roar of battle seem as if we could not behold one cheering token or hear one pleasant sound; but our captain is leading us on to victory, and we will not fear, though mighty are our adversaries. The result we anticipate differs widely from the end of mortal strife; we know we are engaged in a contest where the conquered will bless the conquerors, and where, just as their mistaken opposition has been

deadly, will they love and adore that grace which subdued their rebellious spirits, and cling with everlasting fraternal embrace to those who have been the instruments of their deliverance.

MITRA.

II.—*The History of a Soldier's Wife.—By her Husband.**

My wife's maiden name was P. B. She was born in or near the W. Road, London; her father who is a ladies' shoe-maker by trade, has been for some years a pious man. He formerly belonged to the Wesleyan connection, in which he was a local preacher some years ago, but now he preaches regularly at a poor house in the parish of * * *, London, without being connected with any society. His family was composed of four daughters and one son, the whole of whom, at an early age, through the removal of their mother, were thrown upon their own resources. The first and third daughters learnt their father's business, the second went out to service; the fourth, who became my wife, was bound apprentice to the tambouring business. The boy took to a sea-faring life.—The man to whom my wife was bound apprentice, was an infidel in principle, so that she had no opportunity of obtaining any thing like a religious education; but the Lord so ordered it that they were induced to send her to a Sunday school, connected with an Independent Chapel in the W. Road. Here she attended for some years, and here she obtained all the education she had. Here she first learned to speak the praises of Jesus, which she was so fond of doing during the remainder of her life. I believe it was here too that she received her first impressions. Between her 12th and 14th year she received a Bible as a reward for good conduct, which Bible she prized very much; and often would look back with pleasure to the time when it was given her. As she continued for some years, she became a monitor. At length, through the removal of her mistress to another part of the town, she was deprived of the benefits of the school, but I believe she attended at a Wesleyan Chapel. In this way many years of her life passed away, of which I have little or no knowledge. During the seven years of her apprenticeship she suffered much, in the way of hard labour; she had to work from six in the morning until eight at night, and that very closely, under her task-mistress. Her allowance of food too was but a scanty one. To shew the simplicity of her mind at this time, and the meanness of those whom she was bound to serve, I may mention that one day, in the oyster season, she was sent on an errand; on her way she happened to cast her eyes upon some oyster shells which were lying on the road, and among them saw a silver hunting watch. She picked it up and carrying it home, showed it to her mistress, who took it from her and said, it would do nicely to buy her a frock with.

* The following communication, although more destitute of religious remarks than we could wish, may yet prove useful as a narrative stirring up Christian sympathy in the unknown sufferings of this class of people.

Thus her mistress kept the watch without making her any acknowledgment for the same, beyond buying that which it was her duty to provide her with without the watch.

About the year 18 * *, an excellent minister from Scotland, of the name of R. A. formed a society, called a Christian Society, near the house of her sister with whom she was then living, and she became connected with this society. Something happened about the end of the same year, which caused me to join this society. Here we became acquainted with each other, and ultimately we were united in the holy bonds of matrimony. At the time we were married I was in a small way of business on my own account, as a book-binder ; but it so happened through the providence of God, that not many months after, there was a sudden change throughout the trade for the worse, which affected me very seriously, so that we became reduced to poverty. To add to our misfortune, at the end of the year I took a large job, which was either to break or make me ; but it so happened through the carelessness of the workmen that I did not succeed. This now became an important era in our life, for we were reduced to such straits, that when I had paid my people, we had only thirteen pence to begin the world afresh with. Thus in the first year of our marriage, we were reduced to a state of poverty, and had no one to help us. I tried many ways, but all in vain, the trade being so bad. At this time we were in such a state that we scarcely had food to eat. As one example to shew how we were situated, I may mention, that we were sometimes obliged to make a meal of half a pound of rice boiled. In addition to this we were running into debt for rent, and twice I was compelled to leave part of my tools for the same. We continued in this way without seeing any opening for our escape. On Good-Friday evening in 18 * *, my sister, who is now in England, brought a letter which had been received from a sister who was then at Dum-Dum, which informed us that they were doing very well in this country. By this letter our thoughts were naturally directed to this country. I beg to say my wife was perfectly willing to come. Accordingly, the next morning I went to Soho Square for the purpose of enlisting ; but after I had knocked at the door, the thought struck me that I would not yet enlist, but try a little longer. I therefore only made some enquiries upon the subject and came away. This proved to be the Lord's doing, as I think, from what followed afterwards ; for my dear wife had a deal of suffering to pass through, which would probably have been much worse had it been on board a ship. One night she was seized with a violent pain in her back which continued all night, and the next day she was laid up, unable to help herself. Her sickness turned out to be the small-pox, which gradually covered her all over. But this was not all, for just as the pox was arriving at its height, she was confined with our first born child. Her feelings at this time I leave you to conceive. She was almost deprived of her sight ; and yet though thus situated, in the midst of poverty and pain, she could sing the praises of that Saviour whom she loved. This was indeed a time of suffering ; no-one but the Lord knows what she then endured ; covered with sores nearly all over, no nourishing food

in the house, only what a friend might bring in, and a young child to nurse. In the midst of this she got the usual fever.

She soon, however, got better of this, but after a day or two the child took the disease and died about a fortnight after it was born. Thus did our first child enter and leave the world without my wife's being able to do a mother's part, or to follow the little dear to the grave. Soon after this she got well, and succeeded in getting a little work; but as this was not sufficient to maintain us, and as I was still unable to procure work, I began to think it was the Lord's will we should come to this country, and finally enlisted. Upon intimating this to our friends, we heard such an awful account of the country that it quite distressed my mind; so much so, that I said to my wife, "Well, you hear all that is said about the country where we are going; if you think it is true, don't go. I have enlisted and must go, but it is not so with you." But she said no, she had consented to go, and as I had to go, she would go with me. After this, every means was tried by her friends to persuade her not to go. On one occasion they assembled themselves together, and invited us to take supper with them. The object of their meeting was, to make my wife say in the presence of the whole company, whether she would go or not. They knew I did not wish her to go against her will, and this made them the more urgent, but all was in vain; she was determined to share with me whatsoever the Lord pleased to bestow upon us, whether adversity or prosperity. This was the last night that we were in London. I beg to say that her father was perfectly resigned to the Lord's will in the matter. The next day we went to the *dépôt* at Chatham, where we were agreeably disappointed at finding things much better than they had been described. Here my wife worked at her trade, so with what little she earned and my pay together, we were pretty comfortable. Here we staid six weeks and then went on board the ship * * *. Here also we found things better than they had been described. After we had been on board some time, some of the officers asked my wife, if she would wash some clothes; to which she agreed. One day while she was washing on deck, the sailors were tightening the ropes, and just as they were tightening one of the thickest, it broke and struck my wife on the forehead, but did not hurt her much. She might have been killed on the spot, had the Lord's goodness not ordered it otherwise. She had a head-ache for a day or two, but it soon went off.

After a passage of nearly five months, we landed at Calcutta. Two days after our arrival we were marched to Dum-Dum, where my sister (with her husband) was then living; and now having obtained our chief desire of an earthly nature by meeting with the only relative we had in the country, we thought we should have the opportunity of stopping with them. I tried every means that I knew of, but all in vain. This proved very piercing to both our minds. After the lapse of three weeks, we were forced to part with our brother and sister, and marched to the Upper Provinces. We only started for Cawnpore, but finally went on to Agra. During the march we of course were much harassed and perplexed, and having but little money, were obliged to cook our own food as far as Cawnpore. During the

time we were doing so, my wife met with an accident. One day as she was bringing the dinner to the tent, the rim of the chattie came off, and its contents fell on her foot, which caused her to be laid up for some time under medical care. She was unable to use her foot, so that I was compelled to lift her in and out of the hackery. While we were at Cawnpore, she was in hospital. However, before we arrived at Agra, she got well. It was early in May when we arrived at Agra, and two days afterwards I was sent to hospital with the fever. At the time we arrived at Agra, we had no money; so here she was left for a fortnight without food or money, with the exception of five rupees which an officer sent us. This served to supply a little, but not much. However, after that time, I was discharged from hospital. We then thought that surely I could get some money in some way or other, but it was not so. I applied to some officers, but without success; friends we had none. We were in this way for some time in the greatest distress; and I had to see my wife faint away for want of food. This was a trying time, but she bore all with patience, without once murmuring. We remained thus for some time, till the period of her second confinement, when she had a nice little boy. She did not suffer much at the time, but three months had scarcely elapsed, when she was seized with a bowel complaint, and compelled by the doctor's order to give up nursing. This was to her a severe trial. At this time I really thought I was going to lose her, she was brought so low. But it pleased the Lord to raise her up, after about three months' severe sickness. Soon after that the woman whom we had employed, was obliged to leave us on account of not having nourishment for the child. We had to get another, who soon was in the same predicament. Our dear child also began to get very thin, and my wife was so affected by all this that she said she would not have any more nurses. We accordingly weaned the child at eight months' old. But he soon got worse instead of better, and died. This affected her very much, but being of a very submissive mind, she soon became composed.

We were now again left alone, but the Lord gave us strength to bear up against it. Some months after this, having received orders to march to G. on service, I had to leave her, not knowing whether we should ever meet again. This she also bore with a very becoming spirit. But it pleased the Lord not to leave her long in this way, for when we had got to the end of our first day's march, we received orders to halt. While we were halting, I went back to see her to give her the news, which she received with joy, and after five days our company with some others returned. Some short time after this we started on a march to Allahabad, from whence we came by water to Dum-Dum. During the time we were on the river, I was taken ill with fever, and compelled to go into the hospital boat, in which I stopped for two days and a half. While I was thus away from my boat, it struck against a sand bank, by which all who were inside were near being drowned; but thank God it was perceived in time, and proper means used, so that with a great deal of fright, difficulty and trouble, the boat was saved. During this time my poor wife of course was very uneasy to think I was not there, but the Lord was there. Of course when the boat came up, we

met with joy, on being permitted to see each other in safety once more. When we arrived at the ghát, I sent her up to Dum-Dum to my sister, and next day I marched up with my company.

Here we expected to stop for some time and to enjoy the comfort of our friends, and to rest for a season. But we had not been there many months, when our brother and sister were removed. During the time we were in Dum-Dum, my wife was again confined with a little girl. For the first two or three months she got on very well with nursing her dear child herself, but she soon began to decline, and as before was seized with bowel complaint, which compelled her to go to hospital. Here she was ordered to give up nursing and to get a wet nurse. We got one, and the child was taken away from my wife, and she in about 14 days got better and came out of hospital, though not perfectly cured. Soon after this we found out that the nurse had a very bad complaint, and was unable to do her duty to the child, accordingly we were obliged to commence rearing it by hand. This being a difficult matter, when the child would cry, my wife's feelings were such that she would attempt to suckle her, in consequence of which she soon got worse again. Just about this time we received orders to march up the country again. This was another affliction, for she being in such a weakly state and having no wet nurse for the child, we did not know what to do. My wife continued to get worse, but on the last Sunday we were to be in Dum-Dum, she ventured to go to chapel. After the service she went in to see Mrs. S. and there was taken very ill, so that I was compelled to go and stop with her all night. Next morning at five o'clock she was carried to the hospital. Here we were, our dear child crying for her little wants, my wife unable to attend to her, and I on weekly duty, so that I could not render any assistance. Under these circumstances we had to leave Dum-Dum. At the time of starting there was a great difficulty in getting hackeries and bullocks, so that we could not suit ourselves properly. Before we left we bought a goat, and got a dry nurse for the child. The first morning my hackery was started about 3 o'clock with the dry nurse and the child. My wife was carried in a dooley. I marched with my company. When we got to the first camp, I found my poor wife stuck in a corner in a dooley, among a number of men, who were in hospital. When I went to speak to her, I found her fretting and crying about the child, and having no food or refreshment. She asked me if the hackery had come, I said, yes, as I thought it really had, as it was started so early. Then she told me that the cook boy had run after her on the road, and told her that the child was crying and the bullocks would not come along. This caused my mind to be uneasy, so I got permission and went back expecting to meet the hackery on the road. I had not gone above a mile, when I saw my cook boy and the nurse coming along amidst a pouring rain, with our dear child wrapped up in their arms, and the hackery man with them, but no hackery. I thought when I saw them, that surely the hackery was not far off, so on I went; but no sign of it, until I came within about 10 minutes walk of Dum-Dum. Here I got another hackery-man and brought the hackery on the road; and then I came back to camp,

expecting my hackery would arrive every hour ; but sun-set arrived and it did not make its appearance. I was then ordered to start again and look after it. I found it about 3 miles on the road. It arrived at camp about 9 o'clock in the evening. Here I tried to get excused to look after my wife and child, but it was not granted me. After a day or two she got a little better, and the Doctor being in want of the dooley and tent, she was discharged from hospital, although far from being well. This being the case she soon got worse again, and I was compelled to get her put on the hospital books, thinking she would get hospital attendance and diet. But being neglected, she got worse and worse. One evening, while we were among the hills, the hackery was upset down one of the hollows, she and the child being inside.

This accident shook the child greatly and hurt my wife's side, so that she felt it for some time afterwards. Another evening I started the hackery with them both, I think soon after sun-set, they having at this time to pass over 13 deep hollows, I was filled with anxiety about them. Next morning as I marched along, I was looking for my hackery, doubting whether it had arrived ; we passed over 12 of the hollows and no sign of it, but just in the centre of the 13th it was, but no wife or child. When I arrived at camp, she told me that the bullocks had stopped there and would not go any farther. So she got out, took the child in her arms, and walked into camp (which was about four miles from the hollow) without any one to protect her, with the exception of two or three natives. This was in the midst of a thick jungle. When she arrived at camp, she had no bed to lie on, and no food for her crying child (the goat having made its escape on the road). So she borrowed a small quilt from a woman just by, and laid it half under and half over herself and her dear child, in one of the native huts. This was a trial indeed to be placed thus, and at the same time so ill as she was. Another evening while she was very ill, just before she was going away, she was advised by a well-wisher to take a little spirits, thinking it might do her a little good. I gave it to her, but she no sooner had swallowed it, than she began to vomit in a very violent manner, and as the cholera was raging in the camp at the time, we thought she had taken it. I took her to hospital and she received a little physic to settle the stomach. This prevented me from leaving her there that night. The next morning I stated the case to the officer, who gave me permission to stop behind and look after her. Before I could leave the camp, I was compelled to go and search for bullocks to draw the hackery. I obtained some, but very bad ones, which kept us on the road for many hours. On this occasion our dear child was crying almost all along the road, which filled my wife's mind with trouble. When we were still about three miles from camp, I was forced to take the child in my arms and go on as fast as I could (although the sun at the time was very hot) leaving my wife behind. She arrived about half past 10 or 11 o'clock in the morning. This was not the only time by many that she was situated thus ; for I have known her to have been on the road for 10, 12 and 14 hours without refreshment for her or the child. And in the midst of all this our cook was taken ill, and our nurse being his wife, she left us to look after her husband.

So here we were without a servant, and my wife so ill, that I was compelled to lift her in and out of the hackery. But it pleased the Lord not to leave us long in this way, for I was enabled to get another cook, and the nurse returned after a day or so. Three or four days after this my poor wife got so bad, that I went and reported it to the Doctor, and constrained him to take her into hospital. The first day he gave her a dose of medicine which stopped her complaint a little, but after that she was again neglected. Some days he would perhaps look at her, and say, "Ah! you seem pretty well," when she did not know what to do, her complaint being so distressing. One day when he looked at her he said, "You are not so bad as your husband said you were." About this time our dear child began to grow poorly, and continued to get worse during the remainder of the march, and as my dear wife was compelled to have her at the hospital, this proved a very great trouble, for as we had no means of procuring proper nourishment for her, we had to experience the distress of hearing the little infant cry with hunger, whilst we were unable to supply her wants. Many a time while the child was crying, my wife would look with a wishful eye at the people around her, who might be eating sago, hoping they would have pity and give a little. This sometimes was the case, but not often, and this was the way they had to continue suffering until we arrived at B. It is true, the last day they were supplied pretty well, but it was too late. The first day I went to see her about 9 o'clock in the morning, and found her in the women's hospital with the child. They had not then received any breakfast, and I had no money, so that I could not help them. I reported it to the Doctor, and after some time they got their breakfast. After two days they were placed under a new Doctor, who was more attentive. Under him my dear wife began to get better and go about the hospital, and I thought of having her out, but our dear child expired after a few days. On the evening that the child was dying, I got permission from 9 o'clock, and went up to the hospital. When I got there I found my dear wife weeping over the child and scarcely any one to console her, and when the child was dead, she had to assist to wash her herself, though in a very weak state, and when the coffin came, there was no one but ourselves to put the body into it. Here was trouble, but she bore all with calmness and resignation. For a few days she got a little better, but she began to suffer from a pain in the chest; at last she had a mustard poultice applied to it. This caused her much pain while it was on, and being so weak she fainted away. From this time she began to sink gradually. Once I attended her throughout the whole night. Just as the morning was advancing, she said, How many at the present moment are in great pain and agony of mind and have no good hope. She seemed to be prizing her high calling. I was now allowed to be with her almost constantly, and as she was so low, I requested a friend to come and sit with her also, in case any thing should happen, that I might have some one to assist me. She continued very low for a few days, and then got better for a few days, and then worse again. One night, while she was very low, she called me to her bed side, and told me what her wishes were, if it pleased the Lord

that she should die. She also told me to write to her friends, and tell them all to prepare to meet their God, and that she was perfectly happy. After this she got better again for a few days, and then worse. One Sunday evening, she was so low that the Doctor did not seem to know what to do, and after thinking for some time, he tried a little wine. This seemed rather to revive her. He came again about 10 o'clock at night with another Doctor, and after a long consultation, he ordered her to have wine and water and no more medicine. I believe he thought she was dying at that time, but it pleased the Lord to spare her a little longer. While she was thus near the gates of death, she professed a good hope in her Saviour, and rather desired to die than to live. On Monday, while in great pain, she prayed that she might die rather than live. One day, when she got a little easier, she said, (with reference to the Saviour) "He is the Christian's life in death, his joy in heaven, and his everlasting home." She got better again, but it did not last long. Under all this, the inward happiness she enjoyed is more than I can describe. On Monday morning the — of — she called me and said, I think I shall be in heaven to-day. When I asked her why she thought so; she said, I feel so, and I think I look so. In the evening of the next day she was very low, particularly towards night. Seeing she was weeping, I asked her what was the matter; she told me that "the Lord had left her for some time past, and she could not find him; He was so far off." I encouraged her to believe that he would not hide his face long, and prayed with her. About 8 o'clock I asked her how she felt, and she told me that she was somewhat happier. Between 9 and 10 I asked her again, and she was more composed and happy. In this way she lingered on a few days longer. One afternoon she talked a little about our friends in a very affecting manner, and seemed to lament that we had left them, especially her aged father. She also told me of some points wherein she thought I had erred. After this she took rest for a little time and then began to sing a verse of the hymn—

" My soul would leave this heavy clay,
At that transporting word,
Run up with joy the shining way
To see and praise my Lord."

In the afternoon of the next day she desired to be raised a little. We did so, and she fainted away. Just as she was recovering, the Doctor came in. He asked her how she was, and talked with her a little, asking her what she would like, &c. After this she said, "O! Sir, don't think to discourage me, tell me, don't you think I am going home?" He gave her no answer. Again she said, "O! Sir, you have done much and have been very kind, and every body has done much; and pointing round to me, she said, there is my good husband. But O! how happy I should be, to be with my dear Redeemer." The Doctor said he was glad of that, but he thought he was tiring her too much by talking to her, that she had better try and fall asleep. But she said, "O! no Sir, you won't, I like to talk and I must talk of my dear Redeemer, how happy I should be;" and began to clap her hands

a little. She then desired a little jam, and some thing to help her to sleep. The Doctor ordered her to have them. She then said, "I cannot see." After this the Doctor went away. When I saw how things were, I sent for Mrs. F., who came in a very short time, but before she came, my wife had again received her sight. When she saw Mrs. F. she was quite pleased, and said "O! my dear B.," and began again to sing, "My soul would leave this heavy clay," &c. This affected the bystanders much. She then called Mrs. R. and told her to prepare to meet her God. After this she did not say much, until I think half past 12 o'clock at night. About the time stated above she began to speak, but seemed aware that she was delirious. When she came to herself she said, "Now I have got my senses, let me talk to you, I thought my head was not right. O! I am so happy." Turning to Mrs. F. she said, "My dear B., prepare to meet your God: O! I am so happy. I am not going to die just yet. I am so happy." She then recognised all around. I asked her if she had anything to say particularly. She answered, "No, only write to my friends soon and let them know." Soon after this she asked Mrs. R. if she should sing "On Jordan's stormy banks," but she did not do it. So after this she said very little more in her right mind worth mentioning; though she did not lose her senses entirely until about 8 or 9 o'clock, when she lost her sight, never to recover it again, and a quarter to ten o'clock she died. I think the last word that she tried to say was "Father." Whether she meant her natural father or her heavenly Father, I do not know.

I have omitted to mention that whilst in hospital, she heard of the death of one of her sisters, who died happy in the Lord. The thought of her having died in the Lord, took away all her sorrow.

III.—*Some account of a secret association in China, entitled the Triad Society. By the late Dr. Milne, principal of the Anglo-Chinese College. Communicated to the Royal Asiatic Society of Great Britain and Ireland by the Rev. Robert Morrison, D. D., F. R. S., M. R. A. S. Read February 5th, 1835.*

The writer of this paper is fully sensible how difficult it is to discover that which is studiously concealed, under the sanction of oaths, curses and the (supposed) impending vengeance of the gods; and how liable one is, even after the utmost care, to be mistaken in tracing the progress of any set of principles and schemes, which the fortunes or lives of the parties who have adopted them are concerned to hide, to varnish, to distort, and to misrepresent. He therefore offers the following remarks, not as the result of firm and unhesitating conviction, but as having a good deal of probability to support them, and as containing the substance of the best information procurable in his situation. He begs then to say a few words on the name, objects,

government, initiatory ceremonies, secret signs, and seal of the said association, and to conclude with a few miscellaneous remarks.

First, the name. The name is not expressed on the seal, and hence it is difficult to ascertain it with certainty. It seems, however, to be the *Sán hoh hwui*, i. e. "The Society of the three united," or "The Triad Society." The three referred to in this name are *tien*, *tí*, *jin*, 'heaven, earth, and man,' which are the three great powers in nature, according to the Chinese doctrine of the universe. In the earlier part of the reign of the late Chinese majesty Kiáking, the same society existed, but under a different denomination. It was then called the *tien tí hwui*, "The Cœlesto-terrestrial Society," or "the society that unites heaven and earth." It spread itself rapidly through the provinces, had nearly upset the government, and its machinations were not entirely defeated till about the eighth year of the said emperor's reign, when the chiefs were seized and put to death; and it was (in the usual bombast of Chinese reports) officially stated to his majesty, "that there was not so much as one member of that rebellious fraternity left under the wide extent of the heavens." The fact, however, was just the contrary, for they still existed, and operated, though more secretly; and it is said, that a few years after they assumed the name of the "Triad Society," in order to cover their purposes. But the name, by which they chiefly distinguish themselves, is *Hung kiá*, the "Flood Family."

There are other associations formed both in China and in the Chinese colonies that are settled abroad, as the *Tien hau hwui*, the "Queen of Heaven's Company, or Society;" called also, the *Niáng má hwui*, or "Her Ladyship's Society;" meaning the "queen of heaven, the mother and nurse of all things." These associations are rather for commercial and idolatrous purposes, than for the overthrow of social order; though it is said, that the members of the "Queen of Heaven's Society," settled in Bengal and other parts, unite in house-breaking, &c.

Secondly, the object. The object of this society at first does not appear to have been peculiarly hurtful; but, as numbers increased, the object degenerated from mere mutual assistance, to theft, robbery, the overthrow of regular government, and an aim at political power. In foreign colonies, the objects of this association are plunder, and mutual defence. The idle, gambling, opium-smoking Chinese (particularly of the lower class), frequently belong to this fraternity. What they obtain by theft or plunder is divided in shares, according to the rank which the members hold in the society. They engage to defend each other against attacks from police officers: to hide each other's crimes; to assist detected members to make their escape from the hands of justice. A Chinese tailor in Malacca, named Tsáufú, who committed murder, in the close of 1818, shortly after the transfer of the colony, and made his escape from the hands of justice, was a chief man in this society; and, it is believed, had a considerable number of persons under his direction, both on the land and at sea. There cannot be a doubt but his escape was partly owing to the assistance of his fellow-members, as a rigorous search was made for him by the police. In places where most of the members are young, if one takes a dislike to

any man who is not a member, the others are sure to mark that man as the butt of their scorn and ridicule. If any one feels injured, the others take part in his quarrels, and assist him in seeking revenge. Where their party is very strong, persons are glad to give them sums of money annually, that they may spare their property, or protect it from other banditti, which they uniformly do when confided in, and will speedily recover stolen goods. In such places as Java, Singapore, Malacca, and Penang, when a Chinese stranger arrives to reside for any length of time, he is generally glad to give a trifle of money to this brotherhood to be freed from their annoyance.

The *professed* design, however, of the *Sán hoh hwui* is benevolence, as the following motto will shew :

Yú fuh tung hiáng,
Yú hó tung táng ;
The blessing, reciprocally share ;
The woe, reciprocally bear.

They assist each other, in whatever country, whenever they can make themselves known to each other by the signs.

Thirdly, its government. The government (if it be proper to dignify the management of so worthless a combination by such an epithet) of the *Sán hoh hwui*, is vested in three persons, who are all denominated *Kó*, "elder brothers," a name given by way of courtesy to friends ; in the same manner as freemasons style each other brothers and brethren, and as certain religious societies call their members brethren, and say "brother," so and so. They distinguish between the ruling brethren thus : *Yih kó* ; *'rh kó* ; *Sán kó* ; "brother first ; brother second ; brother third." There may be others who take part in the management, where the society's members are numerous. The members generally are called *Hiung ti*, "brethren."

Of the laws, discipline, and interior management of the *Sán hoh hwui*, the writer of this has not been able to obtain any information. There is said to be a MS. book, containing the society's regulations, written on *cloth*, for the sake of preserving the writing long in a legible state. Should a detection be made, the cloth MS. may, for the time, be thrown into a well or pond, from which it can afterwards at convenience be taken out ; and in case of the person, in whose care it is, being pursued by the police, and obliged to swim across a river, &c., he carries the MS. with him ; and as the ink appears to possess a peculiar quality, the impression in either case is quite legible. As they cannot print their regulations, this seems well calculated to preserve them from oblivion.

The heads of this fraternity, as in all other similar association, have a larger share of all the booty that is procured, than the other members.

Fourthly, initiatory ceremonies. Of these but a very imperfect idea can be obtained. The initiation takes place commonly at night, in a very retired or secret chamber. There is an idol there, to which offerings are presented, and before which the oath of secrecy is taken. The Chinese say there are *Sán shih loh shí*, "thirty-six oaths" taken on the occasion, but it is probable that, instead of being distinct oaths, these are different particulars of one oath, very likely the *imprecations*

contained in it, against persons who shall disclose the nature and objects of the society.

A small sum of money is given by the initiated to support the general expense. There is likewise a ceremony which they call *Kwó kiáu*, "crossing the bridge." This bridge is formed of swords, either laid between two tables (an end resting on each), or else set up on the hilts, and meeting at the point; or held up in the hands of two ranks of members, with the points meeting, in form of an arch. The persons who receive the oath, take it under this bridge, which is called—"passing, or crossing the bridge." The *yih kó*, or chief ruling brother, sits at the head of this steel bridge (or each with a drawn sword), reads the articles of the oath, to every one of which an affirmative response is given by the new member, after which he cuts off the head of a cock, which is the usual form of a Chinese oath, intimating—"thus let perish all who divulge the secret." But it is said the grand ceremony can only be performed where there is a considerable number of members present. They worship heaven and earth on those occasions, and sometimes, when the place is sufficiently secluded, perform the initiatory rites in the open air.

Fifthly, secret signs. Some of the marks by which the members of the *Sán hoh hwui* make themselves known to each other, are those that follow:—mystic numbers; the chief of which is the number *three*. They derive their preference for this probably from the name of their society, "the Triad Society." In conformity with this preference they adopt *odd* rather than *even* numbers, when it can be done. They say *three, three times ten, three hundred, three thousand, three myriads*, rather than *two, four times, ten, &c.*

The word *Hung*, above-mentioned, contains the number *three hundred and twenty-one*, and is often used by them for particular purposes. They separate its component parts thus: *sán pah 'rh shih yih*.—The character *sán* is properly a form of *shwui*, (water,) as used in composition, and should have this sound; but in the analysis of any Chinese character, of which this form of *shwui* constitutes the dexter component, the teacher says to his pupil, *sán tien shwui*, put "three points water at the side," or "the three point form of *shwui*." But when used by the *Sán hoh hwui*, the word *sán* (or three) alone is employed; the other parts being out of place for them. *Pah*, or eight, much resembles in sound *peh*, (an hundred) and in a rapid conversation is scarcely distinguishable from it. *'Rh-shih*, is the united or mercantile form of *'rh shih*, or "two tens," run together for the sake of expedition in business. *Yih*, is the common form of one. Now hearing the component parts of *hung* gone over in this manner, it seems to the uninitiated to mean *sán pah 'rh shih yih*, "*three hundred and twenty-one*." What the members themselves mean by it, it is impossible to discover. In *writing*, it is as above analyzed; or in uttering the *sound* of the components, they equally understand each other's meaning.

Certain motions of the fingers constitute a second class of *signs*; e. g. using *three* of the fingers in taking up any thing. If a member happens to be in company, and wishes to discover whether there be

Explanation of the characters at the five corners, in the outer, or quinquangular lines.

1. *Tú*, the earth planet, *i. e.* *Saturn*; which, according to Chinese, especially regards and influences the centre of the earth; also one of the five elements.

2. *Muh*, the wood planet or *Jupiter*, or the planet which reigns in the eastern part of the heavens.

3. *Shwui*, the water planet, *i. e.* *Mercury*, to which the dominion of the northern hemisphere is confided.

4. *Kin*, the metal planet, *i. e.* *Venus*, to which the care of the west is confided.

5. *Hó*, the fire planet, *i. e.* *Mars*, to which the southern hemisphere is assigned.

N. B. The reasons (or some of the reasons) why these planets are placed at the corners of this seal, may be, because they are the basis of Chinese astrological science, and because they are considered the extreme points of all created things.

Explanation of the five characters which are directly under the planets.

6. *Hung*, a flood or deluge of waters. One of the secret designations of their fraternity is *hunghiá*, literally, “*the flood family* ;” intended, perhaps, to intimate the extent and effectiveness of their operations, that, as a flood, they spread and carry every thing before them.

7. *Háu*, a leader; a chief or brave man.

8. *Hán*, the name of an ancient dynasty; but, in certain connections, signifying a bold and daring man, which is most probably the sense here.

9. *Ying*, a hero.

10. *Kiá*, a stand; but metaphorically used to denote a person of importance to the state, or to society, as we use tropes, and say “such man is a pillar,” “the stay of his country.”

N. B. Though this be the ordinary meaning of these words, it is possible that they may be used by the fraternity in a mystical and occult sense.

Explanation of the other characters within the same limits.

Ying,¹¹ *hiung*,¹² *hwui*,¹³ *hoh*,¹⁴ *twán*,¹⁵ *yuen*,¹⁶ *shí*,¹⁷

Hiung,¹⁸ *tí*,¹⁹ *fan*,²⁰ *kiá*,²¹ *yih*,²² *sháu*,²³ *shí*,²⁴

“The hero band in full assembly meet;

Each man a verse, to make the ode complete.”

This is a very probable sense of the words as they are placed, especially as it is known to be a frequent practice of this fraternity to converse together in poetry; and in order to elude suspicion, while in company with others, one man takes but a line, or half a line, which by itself is utterly unintelligible to persons not initiated, but which, being understood by a brother member, is responded to by him in another line or half a line, and, by thus passing on through several persons, an ode may be completed, though not perceived by any but the parties themselves.

*Kie*²⁵ *ti*²⁶ *tui*.²⁷ The three words are inexplicable in the order in which they stand. *Kie* signifies to tie, to bind, and is often used to signify the formation of a secret association. *Ti* (if we be right in the character) signifies a brother, or younger brother, and the sense thus far would be—"to form a brotherhood." *Tui* is a pair of anything, or two things equal to each other. But it is probable that these words have a reference to other words on the seal, the connection of which it seems difficult to discover.

Explanation of words within the first octangular lines.

*Hiong*²⁸ *ti*²⁹ *tung*³⁰ *chin*,³¹
*Kóh*³² *yú*³³ *háu*³⁴ *táu*;³⁵
*Káu*³⁶ *k'i*³⁷ *fan*³⁸ *pái*,³⁹
*Wán*⁴⁰ *kú*⁴¹ *yú*⁴² *chuen*.⁴³

Which may be thus read :—

The Brethren all in battle join,
 Each ready with a chosen sign;
 An ancient brook with parting streams,
 Still flowing down from long-past times.

In support of this version it might be urged, that the fraternity have certain secret signs or marks, by which they make their ideas known to each other, and in the tumults which they excite, these signs are made use of to encourage each other in the work of destruction: and that they consider their society as of very ancient origin, and as spreading through the world from age to age.

But the words may be read in lines of eight or seven syllables, and might begin with *kóh*, thus:

Koh yú háu táu káu k'í fun,
 Káu k'í fun pái wan kú yú.

N. B. This last line shifts back to *háu* for its first syllable.

In fact there appears scarcely to be a limit to the mutations of these numbers; for, like the changes of the *pá kwá* (Chinese table of diagrams), they may contain an infinitude of senses and modifications, with which, however, the initiated alone are familiar.

Explanation of characters within the second octangular lines.

*Chú*⁴⁴ *kih*⁴⁵ *tsing*⁴⁶ *tsáu*⁴⁷ *hiuen*⁴⁸ *hiá*.⁴⁹ These characters, as they stand, seem to make no intelligible sense, and from the circumstance of their being written with two kinds of ink, black and red, renders it highly probable that they are constructed for the purpose of local concealment; they are perhaps the name, real or assumed, of the officers of the brotherhood; that half of the characters in *red* ink, which seems printed, may be permanent, and have some general reference to the designs of the society, and to the other characters on the seal; while the *yellow* part (on the original blue silk seal), which is evidently written with a pencil, may, joined to the printed half, constitute the names or epithets of the officers in some particular place. In another place, where persons of different designations are chosen to be officers, the yellow part would be different. This conjecture is confirmed by

the opinion of several learned Chinese, who have seen and examined the seal.

*Wán*⁵⁰ *tien*⁵¹ *wán*⁵² *tí*.⁵³ These characters have, no doubt, a reference to the ultimate view of the brotherhood, viz. universal extension and dominion; the 1st is an inverted form of 3d, which is an abbreviated form of *wán*, a myriad; *tien* (in the quinquangular lines) signifies heaven, and *tí*, earth. And the position of the two, both looking towards the straight line on which the words heaven and earth are written, may mystically signify the bringing of myriads of nations under the society's influence.

Explanation of characters within the square lines.

*Chung*⁵⁴ *i*⁵⁵ *fú*,⁵⁶ *wó*⁵⁷ *chuh*⁵⁸ *tung*,⁵⁹ let the faithful and righteous unite so as to form a whole (i. e. an universal empire). This seems the plain sense of the words, according to this arrangement of them; but it is impossible to ascertain whether something else may not be intended, as they are susceptible of as many meanings as arrangements. This version, however, agrees with the general views of this dangerous fraternity.

Characters within the oblong square.

*Yun*⁶⁰ *shing*,⁶¹ supposed to be the name of the *chief* of the fraternity, some think the *founder*; but, the character being *written*, and in *yellow ink*, it is more likely to be the chief for the time being, at whose death the blank space in seals subsequently issued could be filled up with the name of his successors; whereas the name of the founder, never changing, would be more likely to be printed, in some permanent form.

If any weight be due to the scattered hints that have been given above, there will appear to be a striking resemblance in some points between the *Sán hoh hwui*, and the *society of freemasons*. The writer would not be understood, by so saying, to trace this resemblance in any of the *dangerous* principles of the *Sán hoh hwui*, for he believes that the society of British freemasons (and of others he knows nothing) constitutes a highly respectable body of men, whose principles and conduct are friendly to social order, regular government, and the peace of society. The points of resemblance, then, between the two societies, appear to the writer to be the following.

1. In their pretensions to great antiquity, the *Sán hoh hwui* profess to carry their origin back to the remotest antiquity, *Tsz' yú Chung Kwoh*, i. e. "from the first settlement of China;" and their former name, viz. "*Celesto-terrestrial Society*," may indicate that the body took its rise from the creation of heaven and earth; and it is known that some freemasons affirm that their society "had a being ever since symmetry and harmony began," though others are more moderate in their pretensions to antiquity.

2. In making benevolence and mutual assistance their professed object, and in affording mutual assistance to each other, in whatever country, when the signs are once given. Notwithstanding the danger-

ous nature of the *Sán hoh hwei*, the members swear, at their initiation, to be filial and fraternal and benevolent, which corresponds to the engagement of the freemasons, to philanthropy and the social virtues.

3. *In the ceremonies of initiation, e. g. the oath, and the solemnity of its administration, in the arch of steel and bridge of swords.* These are so singularly striking, that they merit the attention of those especially who think freemasonry a beneficial institution, or who deem its history worthy of investigation.

4. May not the three ruling brethren of the *Sán hoh hwei* be considered as having a resemblance to the three masonic orders of apprentice, fellow-craft, and master?

5. The signs, particularly "*the motions with the fingers,*" in as far as they are known or conjectured, seem to have some resemblance.

6. Some have affirmed that the grand secret of freemasonry consists in the words "Liberty and Equality;" and if so, certainly the term *hiung ti*, (*i. e.* "brethren") of the *Sán hoh hwei* may, without the least force, be explained as implying exactly the same ideas.

Whether there exist any thing in the shape of "Lodges" in the *Sán hoh hwei*, or not, the writer has no means of ascertaining; but he believes the Chinese law is so rigorous against this body, as to admit of none. Nor does there appear to be a partiality among the members for the *masonic employment*. Building does not appear to be an object with them, at least not in as far as can be discovered.

Chinese Repository.]

IV.—*Report of the American Presbyterian Mission at Allahabad.*

The members of the Allahabad Mission, feeling it to be due to those who have shewn an interest in their work, publish the following brief narrative of their operations from the commencement of the Mission to the present time.

The Mission was commenced by the Rev. James M'Ewen, in Nov. 1836. As Mr. M'Ewen's health from the first was too feeble to allow of much application, he made very little attempt to master the native language; instead of which he applied himself earnestly to preaching in English to several families, who preferred the gospel ministrations in the Presbyterian form. He also established a native Orphan Asylum, having a Boys' and Girls' department. A day-school for Boys, was also established, and taught in connexion with the boys of the orphan asylum. These schools under the assiduous care of Mrs. M'Ewen prospered, and gave promise of much future usefulness.

The entire failure of the health of Mr. M'Ewen made it necessary for him to return to America in about a year from his arrival; and his place was supplied by the Rev. James Wilson, who was transferred from the Lodiana Mission, and arrived at Allahabad, with Mrs. Wilson, in January, 1838, a few weeks after the departure of his predecessor.

About a month after his arrival a series of unhappy circumstances arising from the ill-conduct of the assistants employed about the schools, but which it is not necessary to detail, completely broke up the Orphan Asylum, leaving not even a nucleus on which to commence again.

In December 1844, Mrs. Wilson left us to carry her children to America, expecting to return.

In May 1838, the Rev. John H. Morrison arrived at the station, having consigned his wife to her quiet resting place in Calcutta. She died of cholera a few weeks after her arrival in India, without having been permitted to enter upon the field to which she had been looking forward. In February 1839, Mr. M. married Miss Isabella Hay at Allahabad. The health of Mr. M., after he had spent nearly three years at Allahabad, failed; and after trying a year's residence in the hills he was compelled to leave the field, and return to his native land. Mrs. Morrison became ill in the hills; and, after much suffering, died in Calcutta, and was buried beside the first Mrs. Morrison. Mr. M. had acquired a pretty good knowledge of the native dialects; and it was apparently a great loss to the Missionary cause, as well as a great affliction to him, to have to leave the work. At the time of our last accounts it was not determined whether he would return.

In May 1839, the Rev. Jos. Warren, and the Rev. John E. Freeman, with their wives, arrived from America, and still remain.

In April 1841, the Rev. J. Owen arrived. Mr. O., in November 1844, married Miss Augusta Margaret Procter at Allahabad. They are still connected with the Mission.

In March 1842, the Rev. John Wray and Mrs. Wray arrived, and still remain.

Miss Jane Van Der Veer, originally attached to the Farakhabad Mission, is at present residing with us.

ENGLISH PREACHING, ETC.

It has already been mentioned, that Mr. M'Ewen collected several families, to whom he preached in English. This was continued by Mr. Wilson till Mr. Morrison's arrival, and then for a time chiefly by Mr. Morrison, in the early part of whose residence a church was organised, having Ruling Elders, and all that pertains to the simple apostolic and scriptural structure of the Presbyterian church. Through various changes of suffering and trial, bereavement and separation, the church continued to exist and shew a measure of spiritual life, until the removal of the Sudder offices to Agra in the autumn of 1843, which removed all the members of it, except the permanent members of the Mission, when the English part was merged in a Hindustani church, hereafter mentioned.

During the continuance of the English church there were 13 members received into it on their own profession, and 15 on the ground of previous membership and good standing in other churches—in all 28, besides the members of the Mission families.

Of those who were members of this church, some are bearing fruit in other parts of this land, some in other lands, and some in that "better land," where churches and ordinances give place to the full

enjoyment of that which is here, by their means, beheld as "through a glass darkly."

During Mr. M'Ewen's and Mr. Morrison's time there were several English services every week; since that time generally but one, which is still continued for the benefit of our own families and those of our schools who can understand it. A few others occasionally attend.

NATIVE CHURCH.

On the 15th of February 1840, the first baptism of a person of native connexions, and on profession of personal faith, was performed. During that year four adult persons of native family and education were baptised on profession of their own faith in Christ. Three of these were of Muhammadan, and one of Hindu, family. On the fifth of July of the same year a native church was organised, and the ordinance of the Lord's Supper administered the first time, by the Mission, in the native dialect. Until this time 26 persons in all, of native family and education, have been received into the church, on profession of faith in the Lord Jesus Christ, after they had given such evidence as was satisfactory, through a somewhat lengthened trial. Of these 26 persons, 6 were trained in our own Orphan Asylum, 5 were brought up in other Asylums at neighbouring stations, 2 were partly of European parentage, and all the rest were from the wide field of native society. Of the whole number, 3 have been separated from the communion on account of conduct unbecoming their christian profession, one has died, 8 have gone to other stations in different parts of the country, and 13 remain in present connexion with the current administration of the ordinances and discipline of the church. Three or four others are now professed catechumens, and expectants of admission into the church.

Baptised infants, 16, besides the children of the orphan asylum, nearly all of whom have been baptised. The marriage ceremony has been performed in Hindustani 7, and in English 6, times.

The Rev. J. Wilson was installed Pastor of this church in February 1843, and continues to sustain that relation.

ORPHAN ASYLUM.

After the melancholy dispersion of the Orphan Asylum, which had been established by Mr. and Mrs. M'Ewen, previously referred to, the Mission was not in a position to allow of enlargement, till after the famine of 1838, which filled up the Orphan Asylums at most neighbouring stations, had so far subsided as to diminish the means of enlargement. Consequently the Asylum has never numbered more than 50 to 55 children at one time, viz. 30 to 35 boys, and 20 girls. The number has been often replenished through the vigilance of the Magistrate and other philanthropic individuals, who have sought out and sent in any destitute orphan children, whom they have found suffering, and none to perform for them the tender charities of life. But while their number has been frequently replenished from abroad, desertion and death have made such inroads as to keep the number nearly stationary.

It is the pleasing and happy privilege of those who have watched and guided their movements, to know that of these little ones, who enjoyed for a period the protection and comfort of a christian home, and training in the christian Scriptures, some went out of this world carrying with them a hope which will brighten and bloom through immortal ages.

Of those that still live a good number give promise of a comparatively well developed christian character, and of prospective usefulness to their still more destitute countrymen.

The girls are taught the simplest and most necessary branches of education, suited to their sphere of life, viz. cooking, sewing, knitting, making and mending their own and the boys' clothes, together with reading, writing, arithmetic, geography, history, astronomy, &c. They are taught to read the Bible fluently in Hindi, Urdu and English. Instruction in the scriptures is made to take precedence of all other things, as that which lies at the foundation of, and also lays the foundation for all other instruction which possesses any value. They are also occupied to a limited extent in various kinds of fancy work. This is done partly as a means of support to the institution, and partly in accordance with the custom which prevails at most other similar institutions. But as it is the part of their education least likely to be of use to them in after life, or to fit them for filling *their* place in society with comfort and credit, it is reduced to as limited an extent as circumstances will allow.

Two girls from this Asylum have been married to native assistants, attached to our Missions.

The boys also are conducted through a course of education carefully adapted to their present wants and prospective position in society. They are all taught the elements of a plain substantial education in their own language; after which those who shew no taste or capacity for a more extended education are instructed, in some mechanical profession or something by which they may maintain themselves respectably, and keep their place amid the forward movement of society. All those who shew a taste and capacity for such studies, are instructed in geography, history, mathematics, astronomy, natural philosophy, chemistry, and languages, viz.—Hindi, Urdu, English, Persian, Hebrew, and Arabic. Of these chemistry has not been actually commenced,—though preparations are made for it; and Arabic has been commenced by six of the boys. They acquire Hebrew with all the facility that European boys do Latin, as it has a near affinity to their mother-tongue; and the design is, that those who are intended for assistants to Missionaries shall thoroughly learn both the languages in which the scriptures were originally written.

Two of the boys and four of the girls have given pleasing evidence of personal piety, and have been received into the communion of the church; and a number of others have shewed seriousness and thoughtful inquiry on the subject.

At the revival of this asylum, the male department was under the care of Mr. Morrison for a short time; then under that of Mr. Freeman; and recently it has been transferred to Mr. Owen, who is assist-

ed in teaching by Mr. Wray. The female department was in charge of Mrs. Wilson, until it became necessary for her to prepare to go to America with her children, when it was transferred to Mrs. Freeman.

BAZAR CHAPELS AND PREACHING.

Two unpretending, though neat and convenient Chapels have been erected in the most frequented parts of the city, for the purpose of preaching, and conducting all the parts of public worship in the native dialects. In one of these two, and in the other three, public services are held every week, besides examinations of schools, &c., one of which is taught in the verandah of each of the Chapels. The public services referred to are as much in the form of common christian services as circumstances allow; consisting of singing, prayers, reading the Scriptures, and preaching. They have a great advantage over ordinary bazar preaching, as they are not connected with disputation. They are pretty well attended.

One of these two Chapels was erected at an expense (including purchase of ground) of about 950 Rupees, and the other of about 700 Rupees—in this case the ground was given. About 350 Rupees of the expense of one of these was realized from the estate of the native member of the church who died; and the remainder was chiefly raised by the kindness of Christian friends at the station, and in the neighbouring stations.

Other chapels are very much wanted in other populous and destitute parts of the native city; and it is hoped that the same kind feeling, which has provided the means requisite to build these two, will still remain in active operation, till those most urgently wanted shall be also furnished.

Apart from the preaching and other religious exercises conducted in these chapels during the week, the gospel is preached in the native hospital, in the Bazar School verandahs, and at other places of native concourse, as each member of the Mission finds time and strength.

MISSION CHURCH BUILDING.

After the English Presbyterian Church was formed, in connexion with our Mission, the want of a convenient place of worship was felt; and E. G. Fraser, Esq., who had been ordained a Ruling Elder, in connexion with other members of the church, erected a small church building by subscription. When the offices were removed to Agra, the most of our Mission being distant from this church, and it being very desirable that our English service should be within reach of the Orphan Asylum, the service was discontinued in the church. It was found by experiment that, after the English congregation was no more, the situation of the church was such as to render it quite useless to us for either English or Hindustání services. After waiting a considerable time, to see if any circumstance would occur to make it again useful, the members of the church at Agra consented to its removal to the Mission compound. It was therefore taken down, and the materials are reserved till we can again build.

Several small sums of money, from various sources, have been set apart to form a church building fund; the Mission society in America

have allowed us to place to the credit of this fund about 1600 Rupees ; and some donations, mentioned below, have been received. The whole now amounts to about 2,300 Rupees, besides the materials saved from the church before mentioned, which may save an outlay of from 300 to 400 Rupees in the new building.

We hope Divine Providence will permit us to commence the building immediately after the rains. It is much wanted for the accommodation of our native audience. We cannot at present worship with comfort ; and neither the outside nor inside of the temporary building we at present occupy is such as to bespeak any degree of respect for our ordinances from the natives. It is also highly desirable that the building be erected so as to afford recitation rooms for the Boys' school.

The whole building, if well made, and of durable materials, and in such a style as we would wish to see it, that it may give proper evidence for christianity in the native city, will not cost less than from 3,500 to 4,000 Rupees ; which sum we hope will be made up by our friends, and by those who think the object to be gained important. The church will be situated so near one of the thoroughfares of the native city as to attract attention.

BAZAR SCHOOLS.

Two or more bazar schools for boys, taught chiefly by Musalmán and Hindu teachers, have been supported since 1839. Through the kind interest and co-operation of Christian friends* at the station, these schools were at one time increased to 12. But the removal of the Sudder offices to Agra, in 1843, diminished the number of contributors, so much that the schools had to be reduced to 6, which number is still kept up.

These schools are far from being satisfactory in their character and efficiency. Still there are points in which they are in a measure encouraging. First, they furnish some active, intelligent boys, for a higher or central school, to whom a much more extended education may be given. Secondly, a large number of boys thus become in a measure familiar with our books, our modes of teaching and thinking, our habits and institutions, and our sabbaths and ordinances ; for they all attend every sabbath morning at one of the places, where public worship is conducted. Thus the barrier, which separates their parents from us and our ordinances is more than half passed over by their children. Thirdly, many of these children commit a small introductory Catechism in Hindi verse to memory, so that often two can stand up and go through the whole book, the one asking, and the other answering, the questions from memory ; and they feel both pride and pleasure in the attainment. Fourthly, there is a manifest improvement in the character of the teachers themselves. They whose minds were a few years ago very full of prejudice against us and our books, have

* The leader in this movement, as in every other good thing, so far as opportunity served, while he was amongst us, was the Rev. J. C. Proby, Chaplain of the station. He was distinguished for kindness of heart, a Catholic spirit, and an unceasing desire for the salvation of the heathen. He was nobly seconded by many of his congregation in this effort for the schools ; and we are happy to say that, considering how much smaller the station is now than it was then, there has been, in this respect, no falling off.

recently been known to take up the book of Psalms, and read for half an hour to an assembled audience at one of our chapels, on the evening that we were to attend and preach, when we were long in coming. On the whole, it appears that the amount thus expended is perhaps as productive as that used in various other forms of effort. It is, no doubt, the sowing of a seed which they who come after us will reap.

FEMALE DAY SCHOOL.

About twelve years ago Mrs. Robert M. Bird, with other ladies, established a day school for girls. It continued under the patronage of Mrs. Bird, who secured its support, till she returned to England, after which Mrs. Lang performed for it the same kind office. From the first Mrs. Hepworth had the principal superintendence of the school, and often visited it, giving religious instruction, and affording in various ways invaluable aid.

In the year 1843 some circumstances compelled the ladies to part with the mistress of the school, and after some time, not being able to find a proper person to take charge, the school, with its house, furniture and funds, was made over to this Mission, since which time it has been chiefly under the care of Mrs. Wray, assisted by Miss Van Der Veer.

A few weeks previous to this transfer Miss Van Der Veer had collected several girls, and commenced a similar school; but at the time of the transfer this was merged in the other.

The school is still supported by a subscription, chiefly from the ladies at the station, without any expense to the Mission.

The number in daily attendance has varied from 25 to 60—about this latter number are now on the books, and the attendance is quite as regular as could reasonably be expected. They belong generally to the lower classes of the native population—those who would otherwise be constrained to labour for a trifle to secure a precarious subsistence. For this reason, and to induce and enable them to attend, they are accustomed to receive, at distant intervals, suits of plain coarse clothes, which they make and mend for themselves. A small portion of parched grain is given daily to each one; and occasionally pice, as a reward for *regular* attendance. This is done because they are generally too poor to maintain themselves, without either giving their time to daily labor in the streets, or receiving a partial subsistence allowance.

Their education is necessarily of the most elementary and unpretending character. They are taught to sew, that they may be able to make and mend clothes for themselves and their families; they are also taught to read and sing in Hindi, which is the dialect of nearly all of them. Their reading is confined principally, after the Hindi Spelling Book, to a small elementary catechism of the principles of christianity, and to the Scriptures. They commit considerable portions of the Scriptures to memory. This is thought most suitable to their circumstances, as they have no means of procuring books after leaving the school, and may often not be allowed to retain those they may take with them. But portions of the Bible stored up in the memory may prove a treasure, of which professed friends, but real foes, can never deprive them.

Their appearance, and character and conduct are such as to severely try both the patience and the faith of those who have the immediate charge of them. Yet they do afford encouragement at times by shewing that an active intellect can exist within the most rough, and neglected, and degraded form; and also by showing the power which the gospel possesses of raising the human mind from the lowest possible point to which it can sink, and give it capacities and aspirations after higher pursuits and nobler engagements. These little things have been known at times to break the monotonous dulness, which reigns in the miserable hovels which they have to call their "home," by reciting portions of Scripture, or singing hymns, which they have learned at school; and also to endeavour to correct the miserably defective characters of their parents, by the standard which they have been receiving at school. And here is matter of thought to all who have the gospel, and by it the means of sending a gleam of happiness and of the light of "life and immortality" through the meanest hovels where human hearts corrupt each other, and human intellect maintains a perverted power.

ASSISTANTS.

We have never been able to obtain such, nor so many, native assistants as we could have well employed, and as are decidedly desirable. Some, whom we have had for a time, have proved unworthy. Simeon, who was baptised here nearly five years ago, still continues to labour with us as an assistant. Nathaniel, who was baptised by the Rev. Mr. Proby, and by him committed to our care on his departure to England, became much deranged in his mind, and left us, not long after Mr. P.'s departure. He has, however, recently returned, apparently restored, and is under instruction on trial.

Mrs. Thomas has been the kind and efficient Matron of the Girls' department of the Orphan Asylum ever since its revival.

THE PRESS.

Mr. Warren brought with him from America, on his arrival in 1839, a single iron Press, and some English type. As soon as the type for the native languages, and a building, could be provided, the work was commenced; though very little was done before the year 1840 was partly passed. The work was commenced under very unfavourable circumstances. Nearly all the material from which future workmen were to be constructed was to be taken up in its rudest state; and work requiring accuracy and skill had to be done by persons who had never before seen a Press, nor had they any better idea of the process than they had of Daguerreotype. These difficulties have been mastered, a second iron Press has been added, and an encouraging amount of work has been accomplished, for which see the tabular statement given below.

The Press has proved itself one of the most efficient and satisfactory instrumentalities which we have: and this not only in providing the materials for "sowing beside all waters" in the multiplication of religious tracts and portions of Scripture, but also in furnishing employment and sustenance to native Christians, and showing the expan-

sive power which Christianity possesses, and giving a healthful impulse to the native mind, by taking it outside of the narrow circle in which it had been accustomed to revolve, and introducing it into new fields of expansion and prospective power and usefulness. The real amount of good effected by it cannot be estimated. Its results will be known when the bearing and effects of all human instrumentalities and efforts shall be examined and made known; and until that time such diffusive efforts can scarcely be comprehended in one view, nor can we learn on whom, or in what way, or to what extent they have exerted an influence.

The Press continues under the care of Mr. Warren.

[Here follows a list of the works published at Allahabad.]

SUBSCRIPTIONS AND DONATIONS RECEIVED IN INDIA.

Although all such sums have been reported to the Society in America, and acknowledged in its periodical paper, and annual reports, still it is no less due to the feelings of those who have received and appropriated these sums, than to those who so kindly contributed them, that they should also be noticed and recorded in this country. And whilst contributions from Christian friends in this country have always been of essential, and sometimes of almost vital service to the Mission, still more than half their value has been found in the assurance and encouragement incidentally administered by the sympathy, and confidence, and kindly feelings manifested by parties who see and understand the wants which we are trying to relieve, and the means by which we are striving to do it.

With our best thanks for the encouragement thus given, and the assurance that any future similar favors shall be as thankfully received, we beg to assure the friends of the gospel that means of extending our operations are still wanted, and can be judiciously applied.

[A list of subscriptions and donations appear in the Report, for which we have no room.]

V.—*A brief account of the Lodianna Mission, from its commencement in November, 1834, to the beginning of November, 1844.*

The number of *stations* at the beginning of the Mission year 1844—45, was four; the number of *Missionaries*, seven; *Catechists*, two; *Assistants*, four.

The Lodianna Mission was commenced in the year 1834, under the auspices of the (American) "Western Foreign Missionary Society;" and was afterwards, on the establishment of a Board of Foreign Missions, by the General Assembly of the Presbyterian Church in the United States, made over to that body. In this connection it still continues.

The first Missionaries sent out by the Society were the Rev. John C. Lowrie, and the Rev. William Reed, with their wives. They arrived in Calcutta, in the latter end of 1833, invested with full power to select, for their field of labour, any part of India, which, after due inquiry, and

consultation with the friends of the Missionary cause, in that city, might seem to them most eligible. Strong claims were presented by different portions of the country; but at length a decided preference was given to that which is now the seat of the Mission. This decision all their friends in Calcutta are said to have approved.

Before setting out for the Upper Provinces, Mr. Lowrie was called to part with his companions, and proceed to the work alone. Mrs. Lowrie died of consumption; and her remains were deposited in the Scottish burying ground at Calcutta. Mr. Reed was attacked with the same disease; and was advised by his physicians to return at once to his native country. He accordingly embarked, with his wife, after being about nine months in the country; but it was only to be buried in a watery grave. He died before leaving the Bay of Bengal; and his body was committed to the deep near the Andaman Islands.

Thus afflicted, Mr. Lowrie proceeded to fulfil his commission, and arrived at Lodiāna on the 5th day of November, 1834. He met with a kind reception from Captain C. M. Wade, (since Colonel Sir C. M. Wade,) Assistant Political Agent at that place. This gentleman, both then and ever after, showed himself ready, in every suitable way to promote the interests of the Mission.

For six weeks after his arrival, Mr. Lowrie was able, on account of severe illness, to do almost nothing. In the course of the winter he received an invitation from Runjit Singh to visit Lahore. The ostensible object of the Maharaja was to consult Mr. Lowrie respecting the education of some of his young chiefs, whom he thought of having instructed in the English language. The invitation was accepted; and the visit, so far as could afterwards be judged, served to conciliate the good feelings both of the prince and his courtiers; but beyond this, there is no evidence of any important result. It is not unlikely that the Missionary principle, of teaching religion in connection with science, was unpalatable to the worldly-minded Sikh.

During the whole of this time Mr. Lowrie was more or less an invalid; and soon after his return from Lahore, he was constrained, by the advice of his physician, to repair to Simla for the benefit of his health. The mission was thereby suspended almost a whole year, immediately after it began to exist.

In the mean time a re-inforcement arrived, consisting of the Rev. James Wilson and the Rev. John Newton, with their wives. They were accompanied as far as Calcutta by Miss Julia A. Davis, a young lady whose zeal in the cause of female education among the heathen prompted her to devote herself to the Missionary work; but having contracted an alliance by marriage with the Rev. Mr. Goadby, of the Baptist Mission in Cuttack, her destination was changed before she entered on the work. This party reached Lodiāna, on the 8th of December, 1835; having been joined by Mr. Lowrie, a few days before, on his descent from the hills.

Mr. Lowrie's health was so little improved, and his disease of so discouraging a nature, that it was deemed expedient for him to try the effect of a sea voyage. He accordingly proceeded to Calcutta, and sailed *viâ* England, to America; with the hope of being able, after a

year or two, to return. This hope, however, he was never allowed to realize.

Before Mr. Lowrie's arrival at Lodiaua, an English school had been established at that place, by Captain Wade, and was taught at first by a Munshi, who had learned English in the Government College at Dehli. Mr. Lowrie consented to take the superintendence of this school; and in the course of the next year after the arrival of the re-inforcement, the entire charge of it was made over to the mission. A school for orphan boys, and another for orphan girls, were commenced the same year. Of all these a further account will be given hereafter.

Messrs. Wilson and Newton brought with them a printing press from Calcutta, which was set up in the latter end of the year 1836. The mission was greatly aided, in this enterprise, by the liberal contributions of friends in India. The first issue from the press was a tract entitled "A Sermon for the whole world," in Persian.

Two dwelling houses, a school house, and a printing office were erected, in this and the following year, on ground obtained from Government, through the kind agency of Captain Wade, and subject only to the zamindari rent.

In the Autum of 1836, the mission was greatly strengthened by the arrival of the Rev. James R. Campbell and the Rev. James McEwen; together with Messrs. William S. Rogers, Joseph Porter, and Jesse M. Jamieson, and their wives. The latter three brethren, having received a collegiate education, and taken their degree of A. B. before leaving America, were subsequently ordained to the Gospel ministry, "by the laying on of the hands of the Presbytery."

On the arrival of this re-inforcement, three new stations were occupied, viz. Saharanpur, Sabathu, and Allahabad. (The occupation of the last mentioned place, however, was not in accordance with the original design of the mission, but was occasioned by a concurrence of Providential circumstances occurring at the time.) Messrs. Newton and Porter were stationed at Lodiaua, Messrs. Campbell and Jamieson at Saharanpur, Messrs. Wilson and Rogers at Sabathu, and Mr. McEwen at Allahabad. A year after this Mr. McEwen being obliged, on account of ill health, to return to America, Mr. Wilson was sent to Allahabad to supply his place; Mr. Roger's services being required about the same time at Lodiaua, he was removed to that station; and Mrs. Jamieson's health having failed on the plains, Mr. Jamieson removed with his family to occupy the hill station at Sabathu.

Early in 1837, an English school was commenced at Saharanpur, and a year later, an institution for the education and rearing of orphan boys. Both of these will be described in the sequel.

The third re-inforcement, consisting of the Rev. Joseph Caldwell, Mr. James Craig, teacher, and Mr. Reese Morris, printer, with their wives, arrived in 1838. Messrs. Caldwell and Craig were stationed at Saharanpur, and Mr. Morris at Lodiaua.

In 1842 the Rev. Levi Janvier, with his wife, arrived from America, and took the place of Mr. Rogers, who had been obliged, on account of the ill health of his wife, to retire from his post at Lodiaua, and return to his native land.

In 1843 Merath was added to the number of our stations, the church of England mission at that place having been virtually broken up, and it being understood that the renewal of it was a measure of much doubt. This station was occupied by Mr. Caldwell.

On the occupation of Sabathu in 1843 by two Regiments of European soldiers, all the houses at the station were required for the accommodation of the officers : and, in consequence, Mr. Jamieson, who was then the Missionary at that place, was obliged, for that time, to abandon his field of labor. Not being able, from considerations of health to keep his family on the plains, he took up his abode temporarily at Simla. A year and a half after, one of the Regiments having been removed from Sabathu, Mr. Jamieson returned to his post, and is now prosecuting the work as before.

It may here be remarked, that the Missionaries at Saharanpur and Merath belong to that branch of the Presbyterian church, which is denominated "Reformed Presbyterian;" but all the stations alike are under the control of the General Assembly's Board of Foreign Missions, which has its seat of operations in the city of New York.

One of the bonds of union between the different stations is an annual meeting, which is held in the month of November, for the purpose of transacting all business of general interest. At this meeting all the Missionaries, whose duties permit, are expected to be present. On these occasions the Mission receives reports from the several stations, and then sends a united Report to the Board in America, together with a copy of all its minutes. These annual meetings, held from year to year, at different stations, have proved a source of much satisfaction, and, it is believed, of profit to the members, as well as advantage to the cause.

In 1838, the station at Allahabad was constituted a separate Mission ; so that the Lodianna Mission now embraces only four stations, viz. Lodianna, Saharanpur, Sabathu, and Merath.*

The following statement will exhibit such facts in the history of the Mission, as are most likely to interest the public. For the sake of convenience they may be reduced to three general divisions—preaching, education, and the press ; it being a principle of our Board, to employ these three kinds of agency, in its efforts to convert the heathen to Christ, and to put them in possession of those social blessings which hitherto have uniformly accompanied the pure religion of the Gospel.

PREACHING.—No Missionary, in the first part of his career, can do much in the way of direct preaching, for the obvious reason that such an exercise pre-supposes an acquaintance with the language of the people, which is attainable only by long continued and diligent study. Every one, however, who longs for the salvation of his fellow-men, will, even from the first, labor to make known a Saviour to those around him, though it be with a stammering tongue. Accordingly, in this sense of the word, preaching may be said to have commenced with the commencement of the Mission. Such efforts, of course, must in them-

* The Assembly's Board has at this date three distinct Missions in Northern India,—the Mission of Lodianna, Allahabad, and Farrukhabad.

selves be weak, but God can employ the very feeblest instrumentality, for the accomplishment of his purposes of grace.

It is usual at all our stations for those Missionaries, whose other duties allow such an arrangement, to visit the bazars daily, for the purpose of making known the way of salvation to all who are willing to hear. The character of our preaching on these occasions, is necessarily almost as various as the dispositions of those whom we address. Some listen quietly, and with apparent interest. Our business in such cases is to hold forth the truth as it is in Jesus, with all the plainness of which we are capable, and to impress it on the minds of our hearers as truth of vital importance—truth, too, in which they, whether Hindus or Muhammadans, are just as much concerned as ourselves. We endeavor to do the same thing that Christ commanded his disciples to do; that is, to preach the *Gospel* to every creature, knowing that *whosoever believeth shall be saved, and whosoever believeth not shall be damned*; and we preach on the presumption that the unbelief of men is not so much in their heads as in their hearts. Hence we address ourselves for the most part to their conscience to hear the simple Gospel; they are ever ready to advance their own dogmas, in opposition to the truth. Hence we are not unfrequently forced to contend for the faith, to exhibit, in its variety and fulness, the evidence on which Christianity stands, and to prove the falsehood of opposing systems. As the conversion of Muhammadans and Hindus can be effected only by the application of saving truth to the heart, by the Holy Ghost, the exhibition of such truth ought, undoubtedly, to be the main part of a Missionary's preaching; yet when objections are made, he ought to show that he is able to give a reason for the hope that is in him.

Our bazar preaching has hitherto been performed chiefly, though not altogether, in the open street. This method, however, is not to be preferred; the whole experience of our Mission is against it. It is found much better to have a place which the Missionary can call his own, and so far as practicable, get the people from time to time collected there to hear the word. At most of our stations, therefore, houses have been built or rented for this purpose; yet our wants in this respect are by no means supplied. At Lodianna, in a convenient part of the city, a very commodious Native Church has been built, at an expense of about 3,000 Rupees. The Missionaries are in the habit of conducting public worship here, according to the prescribed forms of the Presbyterian Church, every Sabbath afternoon. Besides a number of native Christians, a congregation of Muhammadans and Hindus, varying in number, on ordinary occasions, from one to two hundred, assemble at the ringing of the bell; and though there is much going and coming in the course of the service, yet many remain, and listen with apparent interest, to the end. No better opportunity is enjoyed by any of our Missionaries, of delivering the message, with which, as ambassadors of Christ, we have been charged. How bitter soever the opposition which is occasionally offered, by some who meet us in the streets, or at the other regular preaching places, here all are content to listen, and the preacher is at liberty to pursue his theme without intermission.

This church was built in the summer of 1839, and opened for the

worship of God on the first sabbath of January, 1840. From that time to the present Divine service has been celebrated there, once a week, almost without intermission.

Last year the Missionaries at Saharanpur received contributions to the amount of 1,439 Rupees, for the purpose of erecting a house of worship, to be used in the same way, in one of the bazars of that city. This sum, considering that the ground to be built on will have to be bought, is quite inadequate; but the measure, it is hoped, will not be rendered abortive by a lack of funds. Besides having a house in which to worship Jehovah, and to proclaim his messages, and to set forth his grace in the view of sinners, it is no small matter, thus to give Him a name, and a visible habitation, so to speak, among the false deities, whose temples through almost all our cities.

At Sabathu and Merath no measures have yet been taken towards the erection of native churches: but at both places small preaching houses have been rented in the bazars, where the Gospel has been made known as opportunities have offered.* When Mr. Jamieson was residing at Simla, he obtained the use of a house in the bazar, where he was in the habit of preaching to the *Japanese*, twice a week, during the hours of Divine service in the church. The opportunity was a good one; the *Japanese*, at such times, being assembled in large numbers, and always at leisure. The house, which was large, was often well filled; and it is hoped that some of the seed which was then sown, may yet vegetate, when those, in whose hearts it was lodged, are far removed from contact with the Missionary, but are still within the reach of Him whose province it is to give the increase.

At Saharanpur, Merath and Lodiána, chapels have been fitted up on the Mission premises, in which Divine service is held regularly, both in Hindustáni and English. At each of these places, the Mission families are sometimes joined, when the service is in English, by some of their christian friends at the station. This kind of union with European christians serves to awaken a mutual sympathy, becoming the followers of Christ, and is to be counted one of the cheering and refreshing incidents, with which Missionaries are blessed, amidst the discouragements too frequently experienced by those who labor for the conversion of the heathen.

The monthly concert is observed by some of us both on the first Monday of the month, and on the sabbath preceding the first Monday—the former being in English, and the latter in Hindustáni. Others observe the sabbath concert alone. On these occasions our native brethren, as well as ourselves, unite with different branches of the church, in praying for the coming of the Redeemer's kingdom. Contributions are made, at the same time, to aid the cause for which we pray. These contributions go into different channels, such as the Bible, Tract, Missionary, and Education Societies.

Besides the regular and occasional preaching, referred to above, as practised at our several stations, a large number of cities and villages

* Since the close of the period embraced in this Report, an effort has been made by Mr. Jamieson to obtain funds for the erection of a house of worship at Sabathu, with every promise of success.

are visited every year, by the members of the mission, accompanied, for the most part, by the native assistants; and the Gospel is published in the ears of multitudes, who would otherwise remain, no doubt, in total ignorance of the way of salvation.

EDUCATION.—Our first school, as already intimated, was the one that had been established by Captain Wade at Lodianna. This school, since its incorporation with the mission, has been under the superintendence, successively, of Messrs. Wilson, Porter, Rogers, Porter again, and Janvier. These frequent changes, though not in themselves favorable to the interests of such an institution, have been unavoidable. They were indicated by a regard to the general interests of the Missionary work.

The object of this school is to impart a knowledge of English literature and science; and at the same time to make known to the rising race, so far as may be, the Gospel of the grace of God. To acquire a knowledge of Christianity is of course, no part of the object which brings pupils to the school; yet they are willing to be taught our religion, for the sake of the other advantages which the institution confers. It is true that when public prayer and the reading of the Scriptures were introduced as the opening exercise of the school, the year after it came under the control of the mission, several of the pupils seemed to be alarmed, and suddenly withdrew—some of them, perhaps, under the impression, that forcible means were to be employed to make them Christians. The panic however passed away, and the school soon regained as much as it had lost. But since that time the attendance has been very fluctuating, the number of names on the roll being sometimes less than thirty, and at other times as high as eighty. The prospect, in this respect, was never more favorable than at the close of the last mission year. The causes of this fluctuation cannot be pointed out with certainty.

This school has from the first been made up of Hindus, (including Sikhs,) Muhammadans and Christians. Formerly the Muhammadans were the predominant class, but latterly the Hindus have constituted much the larger number. Many of these youths have come from a distance; and some of them from the highest ranks of Society. The Report to the Board in 1836, represents them as varying in age from eight to twenty years, as having their residence in a district reaching from Patna to Cashmere and Cabul, and as ranking “from the mechanic and trafficker in the bazar, to the first born of the rajah who sits high among princes.” And there is still a very great variety.

The school consists of two departments, called the Primary and the High School. The studies of the former are Roman Urdu, the first books in a course of English reading, writing, and the Elements of Grammar and Arithmetic. The studies of the High School are English Readers, Geography, English Grammar, Arithmetic, Universal History, Natural Philosophy, Astronomy, Evidences of Christianity, Geometry, History of England, Chemistry, Political Economy, Surveying, History of India, Physical Geography, Mental Philosophy, Logic, Algebra, and the Bible, together with written translations and compositions. This is the prescribed course; but no class has yet been induced

to remain long enough to complete it. The most discouraging part in the history of education, in this part of India, is that the natives seldom aspire after learning on account of its intrinsic value. The grand motive by which most of them are influenced, is the prospect of Government Service in the form of writerships. Consequently when a tolerable acquaintance with English is attained, and the hand of a ready scribe formed, they leave the School to look for employment. It is to be hoped, however, that the time will come, when a good education will be valued for its own sake. Till then we must labor between discouragement and hope.

Vacations occur in June and November, examinations are held immediately before the vacations, when rewards, generally in the form of books or certificates, are given to the most meritorious students.

There are several assistant teachers—all natives, some of them being the more advanced pupils. The lack of well qualified teachers has long been felt to be a serious evil; but hitherto there has been no remedy apparently, but such as would involve an expense the Mission was not prepared to incur.

It has already been mentioned that christianity is one of the subjects of study. A lesson in the Bible is recited every sabbath; and from it occasion is taken to address all the pupils, with pointedness, on those subjects which belong to their eternal peace. No aversion to this exercise is manifested; and often a degree of interest is evinced, which could hardly be expected of persons brought up in the faith of the Qurán, the Granth, or the Veds. On the general subject of religious instruction the Missionaries of the station say in one of their Reports, "So far from endeavoring to avoid the subject of religion, the pupils often introduce it themselves. We endeavor to give it all the prominence it deserves. When the religious systems or notions of the pupils are known to come into conflict with historic or scientific truth, the discrepancy is noticed. The fact of such discrepancies is seldom questioned; nor is it common for them to make any attempt to reconcile them, though they are not always willing to admit the inferences which we draw from them. It is obvious that truth has gained much on their prejudices."

The English school established at Saharanpur in 1837, has been conducted on the same principles as the one at Lodiāna. All the Missionaries at that station have been more or less engaged in it, but since Mr. Craig's arrival, the superintendence has belonged chiefly to him. The beginning of this school was very small; the natives being apprehensive that the design of it was to convert the scholars, by unfair means, to the Christian faith. But when it was known that nothing was done in an under-handed way, the school began to increase; and at length it numbered forty scholars. At first there were no public religious exercises; but before the close of the first year, the Missionaries, deeming it their duty to give the school a more decidedly Christian cast, determined to begin the sessions of each day with prayer and the reading of the Scriptures, according to the plan of the Lodiāna school. The shock produced by this measure was very great; but the pupils in the end became reconciled to it; and before

the lapse of many months a request was preferred by some of them to have the New Testament used as a class-book. The request was granted, and from that time they not only read the word of God, but heard it daily expounded and applied.

In 1839, and 1840, the Missionaries suffered so much from sickness, that the exercises of the institution had occasionally to be suspended. This circumstance was highly prejudicial to its interests. Shortly after the school was removed to a greater distance from the city, the old mission premises having been abandoned, on account of the unhealthiness of the neighborhood, and a new site obtained, further out of town, on the opposite side. This measure also appears to have been detrimental; for the school never again counted as many pupils from the city as it had done.

The difficulty of retaining boys long enough to make scholars of them, has been experienced here as well as at Lodiaua. The Report of the station for 1843 says, on this subject, "Our greatest discouragement in this department, is the facility with which situations are obtained, as writers, in the several Government offices at the station. On this account we are unable to retain one boy in a hundred a sufficient time, in our school, to acquire a respectable English education." The same Report however adds, "One young man, who has attended our school for several years, and has gone through an extensive course of English study, obtained a situation about a year since in one of the *Kachahris*, at forty Rupees a month, but still attends the school, sometimes in the morning before ten o'clock, and sometimes after four, as we happen to have time, to hear him. The course of reading prescribed to him was Dr. McDowell's Bible class Manual, Evidences of Christianity by Bishop Wilson of Calcutta, &c.; all of which he has nearly finished." It may be remarked that this young man is still a Hindu in practice, though he professes to be fully convinced of the truth of Christianity.

The studies of the institution have been similar to those of the Lodiaua school; such as English Readers, Geography, Astronomy, Natural Philosophy, Arithmetic, Geometry, Algebra, The Evidences of Christianity, The Bible, &c.

There was at one time an English school at Sabathu also, under the care of Mr. Jamieson; but as this has long since ceased to exist, a particular account of it is unnecessary. While it lasted, it was conducted on the same plan, substantially, as the two already described.

It is a principle of our mission that vernacular day-schools may be maintained, whenever they can be efficiently superintended by the Missionaries, and where it is practicable to introduce Christian instruction. They have accordingly been tried at all our stations. Thus far, however, the results have not been so favorable as were anticipated, probably on account of the difficulty of obtaining good teachers; and in most cases they have been dropped.

Among these there has been no school for girls, except at Sabathu. An attempt was made there, first by Mrs. Wilson, and afterwards by Mrs. Jamieson. In one of the Reports of that station, soon after Mrs. Jamieson commenced operations, thirty girls were said to be in attend-

ance, and thirty-seven names on the roll. The Report adds, "Many of them can now read in the Hindi Testament, and also write the Deva-Nagari character beautifully. They are likewise learning to sew, spin, knit, make braid, &c. ; and some of them have made considerable progress in needle work." The success in this case was sufficiently encouraging, but Mrs. Jamieson's want of health and leisure obliged her to relinquish the undertaking.

But the Missionary has more to hope from *Orphan* schools, than from any other : hence it has been the aim of our mission to do as much in this way as possible. Still the number of Orphans that have found an asylum in our institutions, has not been so great as might have been expected, had they been situated nearer the scenes of those desolating famines, with which the country has been visited in late years, and which have been the occasion, under Providence, of bringing so many heathen children under the care and influence of Missionaries.

The Orphan Girls' school at Lodianna, which was commenced in 1836, as already mentioned, was for several years under the care of Mrs. Newton ; but a failure of health and an increase of other duties, obliged her, more than two years ago, to resign the charge. It has since been under the management of Mrs. Janvier. The pupils, for the most part, are Orphans who were sent, at different times, by the magistrates at Lodianna, Ambala, Karnal, and Dehli. They have never amounted at one time to more than about fifteen. A comfortable house, with apartments for an assistant teacher, and a yard, have been provided for them, contiguous to the dwelling of the superintendent. Though assistant teachers have occasionally been employed, yet the principal part of the teaching has always been performed by the lady in charge. Properly qualified teachers are not easily obtained. Considerable aid has been rendered of late by the wife of one of the Native Christians—herself formerly a member of the institution. A European or East Indian woman, however, qualified to take the general oversight of the girls, as well as to teach them, and one contented with a small salary, is wanted, and has, for some time, been an object of special search.

The girls in this institution have been taught to read Hindustani in the Roman character ; and most of them read it fluently. The older ones have also learned something of Arithmetic, Geography, and writing. A part of their time every day is devoted to some kind of useful work, such as cooking, knitting and sewing. Some of them have been taught also to weave tape and bobbin. Of fancy work they know but little ; for though an exhibition of skill in such matters might serve to excite admiration, and bring to the mission a handsome return for their labor, it could be of little permanent benefit to the girls themselves. The school is conducted on the principle, not of making a show, but of fitting the pupils to be useful and happy, in the sphere where Providence is likely to place them, when their connection with the institution is ended.

Special attention is paid to their religious culture. All that are capable of it have committed to memory large portions of the New Testament, the Shorter Catechism of the Westminster Assembly, and hymns. Besides worshipping twice a day with the family of the Superintending Missionary, and attending church twice on the sabbath, a Bible and also

a catechetical exercise is held with them once a week. Some of the girls have given evidence of piety, and been admitted to the communion of the church. Three of them have been married to native christians, and thus remain connected with the mission.

The Orphan Boys' school at Lodiiana referred to above, commenced with a boy sent by the Magistrate of Dehli. This also was in the year 1836. A few others were obtained at the station; and the school was early placed under the care of Mr. Porter. In 1840 the Mission thought proper to merge it in the Orphan school at Saharanpur. During the four years of its continuance the boys were instructed in Roman Hindustani and English. A few months before leaving Lodiiana, two of the most promising were admitted to the communion of the church; and they still give satisfactory evidence of being sincere followers of Christ. At the time the school was sent to Saharanpur, the number of pupils was seven.

The Orphan Boys' school at Saharanpur is the only one of the kind now connected with the Mission. It was established, as already mentioned, in 1838; and has always been under the immediate charge of Mr. Campbell. It was made up, in the first instance, of about thirty orphans that had been rescued from the horrors of famine, and sent to Saharanpur, by the Relief Societies of Agra and Mathura, together with four boys that had been collected before by the Missionaries at the station. In the course of the next year the number was greatly reduced, partly by death, and partly by desertion. The Report of the station for that year says, "Nine died of diseases which they had contracted in consequence of the famine, shortly after we received them; and eleven more ran away, while we were attending a *mela* at Hardwar. Thirteen still remain, and appear perfectly happy in their situation." These thirteen recovered entirely from the effects of the famine, and throughout the next year enjoyed perfect health. In the autumn of 1840, the school was increased by the addition of the boys from Lodiiana; and at the end of the next year the number reported was twenty-two; from which there has been little variation to the present time.

The boys of this institution were first taught to read Hindustani in the Persian character. They subsequently learned the same in the Roman letter. After respectable progress had been made in these, those who showed sufficient ability were instructed in the Persian and English languages. Some of them have also learned to read Hindi in the Deva Nagari character. In their English studies they have been associated with the boys of the English school; but no further intercourse is allowed, than is necessary during school hours. The Hindustani studies which have occupied their attention, are the New Testament, General History, Geography, the Evidences of Christianity, &c. Besides these they have read nearly all the suitable books the superintendent has been able to find published in that language. In Persian their studies have been in the New Testament, and in "such native works as are calculated to give them a more extensive acquaintance than they possess with the manners and customs of society." In English they study the usual branches.

Respecting the occupation of their time, the Report for 1841 says, "at sun rise they all assemble for reading the Scriptures and prayer. Half an hour is then allowed for recreation, or preparing their lessons; when they assemble in the English school, and remain there till 11 o'clock. They then bathe, partake of their morning meal, and at noon commence their Hindustani and Persian studies, under the instruction of a competent Munshi; at which they continue till 4 or 5 o'clock. The remainder of the afternoon is spent in splitting wood, drawing water, play, and recreation. At dusk the bell rings, when the boys and servants all assemble for evening worship. The evenings are spent in study, conversation, and holding religious meetings among themselves. Early on sabbath morning they meet in a Bible class. At 10 A. M. they assemble for public worship in Hindustani, and at 1 P. M. for a catechetical exercise." In another Report it is said respecting the occupation of the orphans, "The only manual labor, which has been performed in the institution, has been the preparation of their own food, sawing and splitting wood, occasionally, and cultivating a little garden for vegetables for their own use. This, together with the round of exercises of study, and a little recreation daily, has fully occupied their time. We had frequently designed to employ them in grinding wheat for their own food, in small hand mills, but heretofore they have had no leisure to do so." It was thought that as a majority of them were boys of good minds, and possessed traits of character favorable to their becoming able helpers in the Missionary work, should the Lord sanctify the instructions they were receiving, it would be in accordance with the wishes of their benefactors,* and with the final interests of the Mission, that their time should be devoted almost entirely to mental improvement.

Though cases have occurred, in which it was necessary to have recourse to the rod of discipline, yet the general conduct of the orphans has been very satisfactory. Thus speaking of them as a whole, the Missionaries at the station say, "The same number of lads, more happy in their situation, more agreeable in all the social intercourse that exists among themselves, more respectful to their teachers, more diligent in their studies, or more ardent for improvement, we have never seen any where."

Many of them have committed to memory, in Hindustani, a considerable portion of the New Testament, The Assembly's Shorter Catechism, &c.; and have thereby fixed in their minds stores of Divine truth, which may be of lasting benefit to them, when things which have been learned with less care, may, by many of them, be ill remembered.

But, what is more than all, the efforts made to enlighten these youth in the things which belong to their peace, has not been altogether without a blessing. In the case of a few individuals, a work of genuine conversion appears to have taken place. They have accordingly been baptized, and are now numbered among those who profess to be seeking after glory, honor, and immortality. Though the heart can be known with certainty by God only, yet judging by the fruits that are visible,

* The boys in this institution are supported by scholarships, maintained by the contributions of benevolent individuals, in America; and each one takes the name of his benefactor. The same is true to some extent in the Girls' school at Lodianna.

we have reason to hope that they will all prove to be what they have professed ; and if the Lord will, that many be hereafter employed, some of them at least—in preaching the Gospel of salvation to their perishing countrymen.

In 1839, the mission adopted a scheme for the education of indigent youth, which will be best explained by a quotation from the minutes of the annual meeting for that year, which is as follows,—

“ The Committee appointed to draft a plan, to aid indigent young men in obtaining an English education, presented their report, which, after sundry amendments, was adopted and is as follows :—

“ Whereas there are many native youths in this part of India, possessing good natural talents, who are anxious to acquire an English education in our schools, but who have no means of support while pursuing their studies ; and whereas it is believed that there are benevolent individuals at all European stations, who would be willing to contribute pecuniary assistance to such youths, if any judicious plan could be devised to carry their wishes into effect, without subjecting their charities to abuse ; Therefore *Resolved*, that a standing Committee, consisting of one Missionary at each station, be appointed, who shall endeavour to carry this object into effect on the following plan :—

“ 1. They shall solicit donations and subscriptions from the friends of education, for the purpose of establishing a Fund, to be called, The Education Fund of the American Mission No. 1, in the North West Provinces.*

“ 2. Out of this Fund the Committee shall be at liberty to loan a sum not exceeding two rupees monthly, except in extraordinary cases, to aid in the support of any indigent young man, whose character and talents may appear to them to afford a promise of future usefulness, and who will pledge himself to continue in school, for a period of at least four years.

“ 3. An agreement shall be exacted of each beneficiary, to refund by monthly instalments, the whole sum of money thus loaned to him ; the instalments to commence after he shall have obtained employment, yielding an income of at least eight rupees per mensem, and to be equal in amount to one fourth of the said income.

“ 4. If after a fair experiment any youth shall be found wanting in capacity, or otherwise undeserving of patronage, it shall be the duty of the Committee to withdraw the loan ; and in such cases, it shall ordinarily be proper to cancel the debt already incurred.”

The reasons for requiring beneficiaries to refund what they have received, are, 1st, that a check may be imposed on the covetousness of those who might seek the benefit of the Fund from mere mercenary motives ; 2nd, that those who receive their education in this way may value their privileges the more ; it being well known that men generally set a higher estimate on those things which cost them something, than on those which they obtain altogether gratuitously ; and 3rd, that the money thus refunded may be employed in educating others in like manner ; it being only just that they who have been qualified by means of

* This was the distinguishing denomination of our Mission some years ago ; it is now called “ The Lodianna Mission.”

the Fund, to fill lucrative situations, should use part of their income in aiding others to the attainment of the same advantages.

The feasibility of the scheme has now been partially proved, some of the beneficiaries having already refunded to a considerable amount. Hitherto the scheme has been applied only at Lodiāna.

For the patronage of those who have contributed to this Fund the thanks of the Mission are due.

THE PRESS.—The press brought from Calcutta to Lodiāna, in 1835, by Messrs. Wilson and Newton, was ready for action before the close of the following year; but on account of the inexperience of all connected with it, except one Native Compositor, the amount of printing done for a long time was comparatively small; and at the same time, it was in some respects very defective. The office was managed at first by Mr. Newton; and afterwards by Mr. Porter: and it was not till the end of 1838, that Mr. Morris, an experienced printer, arrived from America, to assume the charge. In 1844, Mr. Morris being obliged, on account of ill health, to return home, the care of the office again devolved on Mr. Porter.

In addition to the press brought from Calcutta, which is made of wood, and is now used only for proofs, the office is furnished with two iron presses from America, of the best description. There were also, at one time, two Lithographic presses in the establishment; but these have long since been disposed of.

The office is supplied with types in the Persian, Deva Nagari, and Gurmukhi characters; manufactured for the most part at Serampore. There are also some very imperfect fonts of English—too imperfect to be of much use. Much difficulty is experienced in keeping up a good supply of sorts, on account of the great distance of a Type Foundry. This evil, it is hoped, will some day be remedied by connecting a small Foundry with the Press. The establishment now consists of a Printing Office, a Book Bindery, and a Book Depository, all under the same roof.

It is the policy of the mission to print in the Native languages, and to devote the entire strength of the Press to the dissemination of Christian truth. The publishing department is in the hands of a Committee, appointed from year to year, and made up of as many members as there are stations, one member being chosen from each station, and the member near the Press always acting as chairman. The works published hitherto have been in the Urdu, Persian, Hindi, Panjabi, and Kashmeri languages; besides a few small works in English, printed soon after the commencement of the Mission. Part of these have been prepared by members of our Mission, and part of them have been reprints of works published originally at other Presses.

Besides the works issued from our own Press, the members of the Mission have procured a large quantity of Scriptures and Tracts from Calcutta, to aid in supplying the demand. Our books are all distributed gratuitously.

It is very common for the natives, both Hindus and Muhammadans, to come to the houses of the Missionaries, for the express purpose of soliciting Christian books. In this way a large number of publications

are disposed of every year ; and the applicants being often persons from abroad, many portions of divine truth are hereby carried to a great distance. Especially is this the case at Lodiana. Though it has not been expedient hitherto for the Missionaries to prosecute their work in person beyond the Satlaj, yet a great number of books, which show the way of life, have been carried thither by the natives themselves.

It is also the practice of the Missionaries and their assistants, in their daily labors in the bazar, to give Tracts and Scriptures to all who desire them, and are able to read them intelligently.

But the greatest distribution is effected in itinerations, and at the great fairs which are held at sacred bathing places, and at the shrines of venerated saints, &c. These are attended by all classes of people—frequently by Muhammadans as well as Hiudus ; and an excellent opportunity is thereby afforded of distributing the word of life. It is a regulation of our Mission, that every Missionary, who is able to leave his station, shall spend a portion of each cold season in itinerating. In this way all the most important places within the bounds of the Mission have been visited—many of them often ; and the whole country has been intersected, by tours made in every direction from our several stations. The object of these itinerations is to *preach* the Gospel, as well as to spread it through the instrumentality of *books*.

The principal fairs of which advantage has been taken, to give a wide circulation to the written word, are the celebrated Hardwar fair, held in April, to which several hundred thousand pilgrims annually resort, to wash away their sins in the sacred Ganges ; a fair held occasionally at Thanesar—the famous battle ground of the Karus and Pandus ; two Hindu, and one Muhammadan fair held annually at Lodiana ; the fair of Chhappar, a few miles distant from Lodiana ; that of Sarsawa near Saharanpur, and some others. Gatherings of this description are very frequent in the Hills ; and all that are within the reach of the Missionary stationed at Sabathu, are made occasions of special effort, on his part, to disseminate the truths of the Gospel. For the most part little can be done at these places in the way of preaching ; yet most of the Hill fairs, and the great fair at Hardwar must be made an exception. The following expedient, as described in the last Report from Sabathu, has lately been adopted at Hardwar, with entire success ; viz. “ Adjacent to the most frequented road we had two tents pitched ; one of which was used for preaching, and the other for distributing books. We had large and attentive congregations daily, and constant demand for Scriptures and Tracts, from morning till night.” On the same subject, it is mentioned in the Report from Saharanpur, that “ the Gospel was preached daily for nearly three weeks, in the hearing of multitudes ; and the public worship of God was celebrated once a day in the midst of very large and attentive audiences, for eleven days in succession. The apparent serious and solemn attention, which on this occasion was given to the word and ordinances of God, by thousands of deluded idolators, was more encouraging than any thing which has ever been witnessed before at the same place or indeed in any other place in this part of the country.” The Report from Merath says further, that “ a large proportion (of those who attended on these occasions) were religious mendicants ; and it was

uniformly observed that this class of hearers, especially the sect called Gusains, were very attentive listeners. Indeed a few of them appeared almost persuaded to be Christians. We humbly trust, some, both among this class and others, may have learned the truth as it is Jesus." The number of books and tracts distributed among the Pilgrims at Hardwar in 1844, by the members of our Mission, to say nothing of what was done by Mr. Thompson of Dehli, was more than 25,000.

When it is considered that we act on the principle of giving only to those who are able to read, and that almost all the volumes and Tracts contain enough of evangelical truth to teach a sinner the way of salvation, it must be evident that hundreds of thousands have already, in this way, as well as by the voice of preaching, been, to some extent, put in possession of the means of grace. May the Lord make these means effectual, in multitudes of instances, by adding the influences of his Holy Spirit.

Note.—After this account of the Press was partly written a portion of the Printing Office, with the entire Bindery and Depository, was burnt to the ground. The principal part of the unprinted paper, most of the types, the wooden Press, and a few of the books were saved: every thing else that could be consumed by fire was destroyed; involving a loss of something like 20,000 Rupees. The origin of the fire is not known; but one thing is certain—it was Providential: "Shall there be evil in the city, and the Lord hath not done it?" Well may it be said, "How unsearchable are his judgments, and his ways past finding out!"

RESULTS.—The number of converts in our Mission has not been great; yet great enough to afford us much encouragement. We have as yet only two organized churches; one at Lodiana, the other at Saharanpur. These embrace, besides members of the Mission families, and two European Soldiers, from fifteen to twenty communicants. Most of these are converts from Hinduism and Muhammadanism. A few were of native christian families. Some of them are now employed as assistant Missionaries. The names of these, as well as the names of the Missionaries now in the field, as they are distributed among the station, will be found at the beginning of the sketch.

A great number of natives have applied for baptism; but not seeing sufficient evidence of true conversion, we have generally been obliged to withhold the rite. If all such had been admitted to the church, our work might have appeared to be much more successful than it now does; but whether Christ our Saviour would have been more honored, and his cause in the end more promoted by such a measure, may well be doubted.

There are at all our stations men who wish to be considered inquirers; and some of them give pleasing evidence of being in earnest; but of such it is expedient to say but little till something more decisive develops itself in their religious characters.

Like most of our brethren in India, we feel that we must walk by faith, rather than by sight. Our duty to make known the Gospel to the heathen, is fully established by the precepts of God's word, irrespective altogether of the visible fruits of our labor. Nevertheless, having an eye to the great and precious promises, we are able to labor in hope. It is God's purpose to convert all the nations to himself; and that, by the instrumentality of his servants. Success, therefore, is sure, though, if

such be the Divine will, it may tarry long. Our business is to sow the seed in the morning, and in the evening not withhold our hand; and if we prove not unfaithful to Him whom we serve, nor grow faint in the work, either we shall reap in due time, or other men will enter into our labors; and we who sow, and they who reap, will in the end rejoice together.

VII.—*The Santals.*

To the Editors of the Calcutta Christian Observer.

SIRS,—Should you be informed of any attempts at learning the language, or instructing the Santals, in any part of Bengal, I hope you will not fail to give your readers the benefit of your knowledge. Their villages are pretty numerous in our neighbourhood though not large; I have been employing the leisure I could command, for a few weeks past, in studying their language, which I find to be simple and easy, though it has very few words in common with either the Oriya or Bengali so far as I am at present able to judge. The headmen of two villages have been to us lately and express a desire for instruction. A Native Christian school-master has been sent to one of the near villages to commence a school among them. He is well received, and one of the headmen, referred to above, has become one of his pupils, and the sons of the other attend school also. The women, fearing we wish only to kidnap their children, and ship them to the Mauritius, hold back, as yet, and hence but few children have been collected; proper treatment will, it is hoped, soon allay their fears, and enlist them on the side of improvement. I sent a notice to the "*Friend of India*," a few weeks ago, for the purpose of ascertaining if any assistance was to be obtained from those who might have studied the language of this interesting people, but as yet hear of none. I should feel obliged to you to make a similar inquiry through the *Observer*.

Believe me,

My dear Brothers,

Your's sincerely,

Jellasore, Orissa, July 14, 1845.

J. PHILLIPS.

REVIEW.

Notice of the "Transactions of the Medical and Physical Society of Calcutta," Vol. IX. Part I. 1845.

WHY should MEDICINE and RELIGION, the science of healing and the science of salvation, be so much disjoined? is a question that naturally occurs, yet cannot satisfactorily be answered. The blame of this repudiation rests not with Religion, but with the Medical art:—the former has ever sought and claimed the latter, the latter but too generally has spurned or despised the former; so that now it seems almost professional to permit nothing that is religious to enter into a medical work, or nothing that is religious to be uttered by medical lips in the course of attendance on the dying and the sick. Yet again, *why* should it be so? The *body*, which is the subject of the healing art, and the *soul* which is the object of the science of salvation, both constitute one person, the one matter-spiritual agent, MAN:—yea more, these two parts of the human *whole* exercise a most powerful influence over each other, so that the disordered body may much injure the troubled soul, and the disquieted spirit may much retard, nay may ultimately prevent the recovery of the distempered and sinking body! Were not both those powers, that of healing the body and that of healing the soul, conjoined in the person of CHRIST JESUS our LORD? and did he not clearly demonstrate that the power which can remove sin, and the power which can remove disease, are alike from the same original source, even from GOD Himself? That the means employed by Him were miraculous or extraordinary, affects not the principle now laid down: for we speak not now of the *means* of healing, but of the POWER that does heal; whatever may be the mode, the power is from HIM who is the Fountain of being, life and health. There have been men too in succeeding ages who have been distinguished for their Christian piety, as well as their professional skill: such men as Boerhave and Haller, and in our own day, Abercrombie of Edinburgh, Cheyne of Dublin, Goode and Farr of London, and not a few others of metropolitan or provincial fame, who were able to administer to the peace of the immortal soul, whilst also foremost in healing or alleviating the worst diseases of the mortal body. We do not know that the proportion of such Christian physicians is increasing, but we would that it did: for if God is pleased to accomplish so much by means of those agents who scarcely own Him even by name, how much more

would he accomplish by means of those who would acknowledge Him in their plans, rely upon Him in their operations, and ascribe to Him the honour and praise of all that he enabled them to accomplish? What a blessing were such men in society!—men who could bless the soul by a gentle and kind hint of mercy, whilst they soothed the pains, and reduced the agonies of a dying frame, by the most skilful applications of professional resource! How many souls that pass into eternity deluded by false prospects of recovery, too often presented to them, would be enlightened at least as to the reality of their danger! and how many that pass away into the presence of the Judge without one to instruct or warn them, would thus be helped to look to the Saviour of sinners, and in their dying hours give thanks to God for the Christ-like attentions of their family Doctor, or of their visiting Hospital-Surgeon.

Such a train of thought was excited in our mind, by the mere circumstance of a copy of the volume, whose title is prefixed, being sent to the Editors of the *Christian Observer*,—not we believe a very usual thing. The Volume itself is, however like all other professional books of the sort; prepared in the usual style of such works—being simply intended to promote the cause of professional science, and the relief of suffering humanity: and these surely are no mean objects, especially in so vast and suffering and helpless a country as this. We rejoice to see the *humane* cultivated, even though so much of the *Divine* be yet disowned, or at least not confessed: for there is a present reward due to those who are instrumental in reducing man's temporal miseries and bodily pains;—and doubtless that subordinate reward is often and richly enjoyed, in beholding the relief which is communicated to the suffering frame, and in receiving the grateful acknowledgments of happy convalescents. We only desire to see a combination of higher elements, and higher results; so that the SUPREME HEALER, without whose blessing Physic and Surgery were alike useless, might receive that tribute of conscious dependence, and of subsequent thanks, which belong to him as his essential prerogative: for in all things it is true, “Thy GOD shall be thy Glory.”

The first paper in this volume, by Dr. Finch, “*On the Effect of Change of Climate on the Health of the Native Army*,” is an able and valuable one, and tends to shew how much more unhealthy, and in what respects, is this *Lower* India in which we dwell, than that *Upper* India to which so few of us seem inclined to remove, as illustrated in the case of the Indian army:—and perhaps an extract on this subject may both interest and benefit some of our non-professional readers.

Of the Climates of Bengal and Hindustán.

The Presidency of Bengal is divided geographically into Upper and Lower Provinces, nor is this a mere arbitrary and artificial division, it is a strongly defined and natural one; a range of hills running east and west forms the boundary of the one and the limits of the other.

These divisions greatly differ in climate, soil and natural productions, and in the physical constitution and diseases of their inhabitants.

Hindustán includes all the provinces north of Rájmahal, including the northern part of Behar to the foot of the Himálayan mountains.

Bengal all the country to the south stretching as far as the Bay of Bengal or embouchure of the Ganges, west and south-west to the provinces of Orissa, and east to the Sylhet hills and Burrampootra.

The great dissimilarity of climate between the Upper and Lower Provinces is in temperature and humidity. The mean annual temperature of Bengal, calculated from observations made at the office of the Surveyor General during a period of five years, is 78°. The extreme annual range of the Thermometer at Calcutta, in the open air, is from 40° to 110°, or 70°; under cover it is but 38° 8. The mean weight of the atmosphere during a series of six years was 29·764. The mean annual range of temperature is 38° 8. The average quantity of rain that falls in Bengal is variously estimated from 60 to 70 inches throughout the year, the larger quantity probably is the more correct approximation. The soil is alluvial, consisting of a substratum of clay, covered with a rich black mould retentive of moisture and favourable to perennial vegetation.

The predominant winds are south-west and north-east, and generally blow very steadily during alternate six months; the south-west monsoon from April to October, when it is succeeded during the intervening portion of the year by the north-east. The south-west blowing over a large oceanic surface, comes loaded with moisture, and is cool and refreshing to all animated nature during the hottest period of the year, and moderates the otherwise intolerable heat of the climate of Bengal. To it we are indebted for the cool and agreeable nights we enjoy in Bengal in the hottest months of the year, during which the nights in the Upper Provinces are sultry, calm, and exhausting.

In Bengal heavy dews predominate throughout the year, more especially in the months of April, May and June, and thick dense fogs in the cold months from October to February.

The general surface of Bengal is flat and very little higher than the level of the sea, the tides rising as far as Sooksaghur, a distance of 140 miles from the sea, and are felt at Dacca, a distance of 100 miles inland. The country is covered with wood and jungle, or low trailing brushwood, which has a very decided influence on the temperature and humidity of its climate.

It is intersected by numerous large rivers, in every direction, with innumerable tributary streams or nullahs, jheels or morasses, and in the rainy season during the annual inundation $\frac{1}{3}$ ths are said to be under water to which it owes the fertility of its soil.

The mean annual temperature of the Upper Provinces, from tables containing observations made during five years from 1837 to 1841 in-

clusive, at Surrowli, a canal station about ten miles north of Delhi and 600 feet above the level of the sea, is 70°.

The extreme annual range of the Thermometer is 50° and the mean annual range of the same instrument is 38° 2.

The annual fall of rain exhibited by a quinquennial series of observations made at the same place is but 24½ or 25 inches.

This includes the rainy season of 1837, during which but ten inches are registered, and was the year of the last fearful famine. The soil of the Upper Provinces generally is a light sandy alluvial, on a stratum of kunkur or limestone, and in many parts highly impregnated with salts.

The predominant winds are easterly and westerly in Behar, they follow the course of the river, which runs east and west, but on a quinquennial series of observations made during the year 1838 to 1841 inclusive, the westerly were to easterly, and to winds from all the other points of the compass, as two to one.

During four months of the year, the westerly wind comes sweeping over the sandy burning deserts, to the westward of Hindustán, and parches up all vegetation; and converts the Upper Provinces into one arid and scorched by plain. These winds, (the hot winds of India,) prevail during the season, the south-west blow in Bengal, and have an equally marked influence on the climate and surface of the earth, but in the opposite extreme; while the south-west is cool and refreshing, the westerly winds are hot and over-powering and ungenial to vegetation.

The westerly winds after the sun's declension, and the decline of the rainy season, are during the latter months of the year, cold and bracing, and afford some compensation for the previous relaxing and exhausting effects on the system, and during this season, the Upper Provinces enjoy a perennial spring, with a clear and serene sky, with moderate heat during the day and cold nights. The paramount power of winds, in modifying climate, is very strongly exhibited in the varied effects of the westerly winds of Upper India, blowing from the same quarter, over the same countries, and with equal strength and steadiness; they are cold and invigorating during one portion, and hot and exhausting during the other part of the year, and seem to constitute the influential cause of the hot and cold seasons of these provinces. There is another very marked modifying circumstance in relation to the climate of the Upper and Lower Provinces, while there is a heavy deposition of dew in Bengal during April, May and June, there is a total absence of it in Hindustán during the same months of the year. There is an equal absence of fogs during the cold season in the Upper Provinces, which renders the mornings clear and pleasant after the cessation of the periodical rains, and must render this season more salubrious than the corresponding months of Bengal.

From what has been said of the distinguishing features of the climates of the Upper and Lower Provinces, we draw the conclusion that the combination of heat and dryness is characteristic of the climate of Hindustán, and a union of heat and moisture characterises that of Bengal.

It is established that these combinations have a very dissimilar influence on the health of bodies of men or individuals, while a combina-

tion of extreme heat and dryness is found not incompatible with the enjoyment but even favorable to health (witness the influence of the hot winds in Upper India), the union of heat and moisture is prejudicial to health in all latitudes.

The effects of these combinations, are strongly illustrated in the change observed on the health of the Native Troops when removed from the Upper to the Lower Provinces. It has been noted that the union of heat and moisture is prejudicial to health, and that this combination is characteristic of the climate of Bengal.

To its geographical position, being nearly on a level with the sea, and partly within and partly without the tropics, Bengal owes its high, mean annual temperature. And to the prevailing southerly winds, the heavy dews, predominating throughout the year, the fogs prevalent in the cold season, the more frequent, violent storms of wind, and heavy rain, the earlier setting in, and longer continuance of the rains; the greater quantity of rain that falls throughout the year;—to the greater number of the rivers, tanks, jhils, and other numerous reservoirs both of stagnant and running water, the annual inundation and rise of the rivers; to these, added to a soil retentive of moisture and giving nourishment and growth to a perennial and luxuriant vegetation, Bengal is indebted for the dampness and humidity of its climate.

To the nature of its soil, which is either sandy or calcareous, the prevalent westerly winds, throughout the year, the absence of dews in one season, and of fogs in another, the less rain, the later commencement, and shorter duration of the periodical rains, the rarity of violent storms, the comparative scarcity of wood, and the freedom from inundation, Hindustán owes the dryness and aridity of its climate.

The article following this, on *Arabic Terms of Materia Medica*, by Dr. Sprenger, however much of lingual scholarship it may display, does not to us seem to lead to any important practical result. The cases of extreme Surgical operations, subsequently recorded, as performed by Messrs. Allan Webb, R. O' Shaughnessy and Dr. Batson, &c., are specimens of the high degree of perfection to which the Surgical Art has, by the blessing of God, been brought; and are illustrations of how much human suffering, in its most hopeless fatal forms, may be alleviated by humane professional skill. We have also a very long, and apparently original and well-written paper, by Dr. Kirk, on *Congestive Typhoid Fever*, so common at certain seasons, and under various forms, in this feverish country. Dr. Kirk's object seems to be, to reduce under one common head of character and treatment, a number of subordinate diseases and ailments connected by some common bond of a general or constitutional kind. We cannot judge of his success: but we should be inclined, in our non-professional ignorance, to think that he has attempted to prove too much. We were glad to find him, at page 185, making reference to a singular passage of Scripture in Deuter. xxviiith: but we were

also sorry to find him introducing the reference with a sort of apology—"we may be pardoned for mentioning them."

In the second and concluding part of the volume, entitled "*Proceedings of the Meetings of the Medical and Physical Society held at the Asiatic Society's Apartments*," there is not much to interest the general reader. Still, it contains the record of one very dreadful case of human suffering, which it has done us good to read, and which it may benefit some of our more thoughtless and light-minded readers to reflect upon: for it shews, what fearful agonies sin has introduced into the world; how some diseases, both as to their real nature and specific remedies, seem utterly hidden from all human skill, laying man's professional might low in the dust; how much we are exposed to the most dreadful forms of death from the most unexpected trifling causes; how thankful we should be, who have been mercifully preserved from all such maladies, agonies and deaths; and how responsible are those Medical men who have to witness the steadfast approaches of death, are witnesses to the overwhelming throes of a coming eternity (it may be, of a coming perdition), and yet neither warn the sinner nor do anything to help him to eternal safety. We know not what was done in the case following; but there is to us something singularly touching in these words, "My moments are numbered, you can do nothing more for me!"—followed as they are by this additional record of the Medical Attendants, "*He entreated earnestly for a minister of religion, for whose arrival he was anxious.*"

Fatal Case of Hydrophobia; by R. W. Wrightson, Esq.

On Saturday morning, November 5, 1842, at 10, I was called to see Mr. ———, who had been suffering nearly the whole previous night. He is about 33 years of age, temperate, 4 years in India, fine, tall, muscular figure, just returned from sea, apparently in rude health.

I found on arrival the room darkened, the curtains closely drawn, and the greatest disinclination on the part of the patient to being seen. He was little disposed even to talk of his complaint, saying it was but a cold or rheumatism, and that it would soon be better.

To enable me to judge of his state with greater certainty, I opened the window and drew the curtains: the slightest breathing of air upon his body immediately threw him into frightful convulsions of the muscles of respiration and of the limbs.

The convulsive catches and gurgling of the throat were most distressing to him. These peculiar spasms and struggles were so exactly similar to what I had observed in other cases of hydrophobia, that I was at once impressed with the conviction, that it was this fearful malady which I had to contend with.

On enquiry I found that he had been sleeping on the deck of his ship on Thursday night. In the morning he found himself suffering

from pain, which he thought rheumatic, of the right side of the neck, chest, right arm, and face; during the day he felt exceedingly depressed in spirits, complained of stiffness and soreness about the throat. On retiring to bed he was unable to sleep, became feverish and restless, and was observed by the inmates to laugh frequently, then sigh deeply, and to wander about his room.

Towards morning he felt thirsty and wished to have water. On attempting to take it, he found an utter inability to convey it to his mouth, and when assisted by his friends, after some resolute attempts to swallow, he at length threw out his hands, shrinking away and begged them to desist.

His friends now suspected hydrophobia. They remembered distinctly that about six weeks ago, a strange dog took up his abode with them, without any enticement. The animal used to slink away and conceal himself generally under the bed. Besides these peculiarities of his habits, they noticed a quick panting respiration, with foaming at his mouth the day previous to the actual attack upon Mr. ———. This occurred as the animal was making a snap at a child; Mr. ——— ran and interposed his left hand, which was slightly lacerated in the finger by the bite of the enraged animal.

The dog was instantly shot and little attention was paid to the wound: brandy was applied, and it healed in three days.

Being thus confirmed in my opinion as to the disease, by the history now related, I determined to give a fair trial to strict antiphlogistic treatment combined with mercury and sedatives, as it was abundantly evident that his fine constitution and great strength would give it a fair chance of success; his pulse was full and strong, but natural.

I therefore, at once bled him to two pounds, and ordered calomel ℞j. *Nov. 5th.* 10 A. M. Opii. Ext. gr. v.

3 P. M. Spasm had been more frequent and more severe, the same inability to drink, in spite of the most determined, most heroic efforts to overcome the spasms; mind clear, free from any apprehension as to the nature of his complaint, but impressed with a sense of impending and imminent danger.

I now ordered 30 leeches to the upper part of the spinal column; they were of large size (and must have drawn 3xxi.) On their removal, I applied lunar caustic from the neck to the sacrum, making one long issue, and prescribed Ol. Terebinth, Ol. Ricini ā ʒiiss. Ol. Crotonis gt. iv. as a draught.

10. P. M. He had vomited about a pint and a half of frothy mucus. Nothing in fact but a mass of foamy, frothy, ropy fluid, bowels not open, pulse 96, irregular, spasm renewed with violence upon the slightest breath of air.

10. P. M. He says he is better and the pain of his shoulder and face relieved by the caustic, and with great consolation, that he can suck liquid through a rag. The expression of his face however is marked by such peculiar anxiety and distress, as to give the conviction of increased danger.

I again opened the vein and abstracted a pound of blood and ordered

calomel ʒj. Opii. Ext. gr. xv. in Pil. vi. divid.—“One every two hours.”

4. P. M. of the 6th I was again called to him, found him cowering under his bed, lying on his face, which was moreover buried under his folded arms. Frothy saliva flowing freely from his mouth, refusing to be moved at first, but by persuasion was at length induced to return to his bed.—Ordered Injec. of Ol. Ricini, Ol. Terebinth, ā ʒii. Ol. Crotonis gt. vi. Ext. Gambog. gr. v. Sago, (thiu) O j. to discontinue the pills. Bowels not relieved.

He now became reckless, and would not take the trouble to rise for any purpose.

I requested Dr. Webb would accompany me, which he was kind enough to do; the following is his note of visit at 8:—

“He was still closely shut up, every avenue of light and air excluded; he took no notice of our entrance, he was nearly naked, his silence only interrupted by deep bursts or respiration like that which accompanies great muscular exertion, his head doggedly held down between his arms, and the bed; this last for a full yard around his face, was soaked with saliva, &c. slightest breath of air, from a fan which he could not see, produced a recurrence of the spasms, which bent him forwards towards the bed. When requested to drink he held out his hands in the most deprecating manner, as if struck with horror at the bare proposal, beseeching us to leave him, for he said the very sight of water makes him ‘jump all over.’

“His attitude was exactly that of the sketch which Sir C. Bell has given. Some time after, as he gulped some portion of saliva he exclaimed, as if some fleeting ray of hope had crossed his mind, that *did* go down. He then said, “‘my moments are numbered’ you can do nothing more for me!”

His pulse at this time was fleeting, skin cool and moist. He entreated earnestly for a minister of religion, for whose arrival he was anxious. Died at 11.

Just before his death he cowered more closely, begged to be left alone, and was found dead when his friends again looked at him.

We conclude these thoughts and extracts with a very interesting passage from the life of the late celebrated John Mason Good. It is illustrative of our foregoing remarks; and shews in practice a little of what we have advanced in theory. Mason Good was not a man who in life could be despised, or in death can be soon forgotten:—and it may do some one good, to note well his professional Prayer, and some of his last expressions.

His piety exhibited itself in his intercourse with his patients; for, in prescribing for an intricate disease, he was in the habit of praying for Divine direction; on administering a medicine himself, he was known frequently to utter a short ejaculatory prayer; and, in cases where a fatal issue was inevitable, he most scrupulously avoided the cruel delusion too common on such occasions, and with the utmost delicacy and feeling, announced his apprehensions.

As an evidence of his devotional character, the following, bearing date July 27th, 1823, is here inserted.

“ FORM OF PRAYER,

“ Which I purpose to use, among others, every morning, so long as it may please God that I shall continue in the exercise of my profession; and which is here copied out, not so much to assist my own memory, as to give a hint to many who may perhaps feel thankful for it when I am removed to a state where personal vanity can have no access, and the opinion of the world can be no longer of any importance. I should wish it to close the subsequent editions of my ‘ Study of Medicine.’

“ O thou great Bestower of health, strength, and comfort! grant thy blessing upon the professional duties in which this day I may engage. Give me judgment to discern disease, and skill to treat it; and crown with thy favour the means that may be devised for recovery; for, with thine assistance, the humblest instrument may succeed, as, without it, the ablest must prove unavailing.

“ Save me from all sordid motives; and endow me with a spirit of pity and liberality towards the poor, and of tenderness and sympathy towards all; that I may enter into the various feelings by which they are respectively tried; may weep with those that weep, and rejoice with those that rejoice.

“ And sanctify thou their souls, as well as heal their bodies. Let faith and patience, and every Christian virtue they are called upon to exercise, have their perfect work: so that in the gracious dealings of thy Spirit and of thy providence, they may find in the end, whatever that end may be, that it has been good for them to have been afflicted.

“ Grant this O heavenly Father, for the love of that adorable Redeemer, who, while on earth, went about doing good, and now ever liveth to make intercession for us in heaven. Amen.”

One cannot help being struck with the resemblance of character between the great Boerhaave and Dr. Good; but that excellent man Baron Haller resembled him still closer. This great and learned physician in the early part of his life, likewise, had doubts concerning the objects of the Christian faith. “ But these doubts were dispelled by a successful application to every branch of science on the one hand, and by a candid examination of the sacred oracles on the other. The first, by purging his soul, according to his own emphatic language, of arrogance and pride, filled it with true poverty of spirit. The second convinced him that the Divine Revelation conveyed in the Holy Scriptures is a boon worthy of the merciful Author of our nature to give, and such as is fit for guilty mortals to receive with humble gratitude and reverence.”

The parallel between these great and good men, devoted as they were to the work of doing good to the bodies and souls of their fellow-men, is still greater, from the circumstance that Dr. Good, like Boerhaave and Haller, had envious and malignant enemies. But he never regarded calumny and detraction, nor ever thought it necessary to confute them. He adopted the sentiment of Boerhaave, who said, “ They

are sparks which, if you do not blow them, will go out of themselves. The surest remedy against scandal is, to live it down by perseverance in well-doing; and by praying to God that he would cure the distempered minds of those who traduce and injure us."

After a life of virtue and consistent piety, such as characterized Dr. John Mason Good, the reader may anticipate a peaceful termination, even in the light of nature itself. But, illuminated as were the dark valley and shadow of death by the resplendent light and glory of the Christian revelation, his path seemed, like "that of the just," to "shine brighter and brighter even to the perfect day."

Mark the humility, devotion, and faith which were exhibited in the hour of his approaching dissolution. He called the members of his family around his bed, and addressed them: "I have taken what unfortunately the generality of Christians too much take—I have taken the *middle* walk of Christianity—I have endeavoured to live up to its duties and doctrines, but I have lived below its privileges. I have had large opportunities given me, but I have not improved them as I might. I have been led astray by the *vanity of human learning, and by the love of human applause.*"

How insignificant are the highest intellectual endowments, and the most extensive erudition, when compared with the Christian character. In the light of the invisible world just dawning upon his vision, he exclaimed, more than once, "O, the vanity of human learning?" "O, the folly of human applause?" And then he would dwell with evident satisfaction upon the text, which he so often repeated in his last moments—"Jesus Christ, the same yesterday, to-day, and for ever!" And after the power of distinct articulation was gone, and he was almost in the embrace of death, when his kind clergyman repeated the words, "Behold the Lamb of God!" he added, as the last effort of his expiring breath, "who taketh away the sins of the world!"

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Rev. J. C. Quartley has left Calcutta for the North Western Provinces. The *Christian Herald* states that the Rev. H. Thomas is to succeed Mr. Quartley at the Old Church.—The Rev. T. Atkins is appointed to act as Chaplain to the European Orphan Asylum.—Rev. H. Bannerman has been appointed a chaplain on the Bengal Establishment.—Rev. J. H. Budden, of the London Mission, Mirzapore, will (D. V.) return to India on the *Monarch*. He is expected in November next.—Letters from the Bishop of Calcutta at Aden, represent him in much the same health as when he left India.

The Rev. R. B. Boswell is, we perceive, a passenger to India on the good ship *Gloriana*, Captain Webb.

MADRAS.—The Rev. Mr. Newman, of the Church Mission, lately arrived from England, proceeds to the interesting field of the Society's labours in Tinnevely. The Rev. John Dewasagayam, of that Mission, is on a visit to Madras with his family for the health of his wife.—The Rev. J. S. Ward-

law, A. M. of the London Mission at Bellary, we regret to say, has proceeded to England by the last steamer, on account of a distressing affection of his eyes. He hopes to return to his chosen field of labour, after a short visit to his native land.—The Rev. F. G. Luard, A. B. arrived from Vizagapatam on the 25th ultimo, to enter on his appointment as Chaplain at Vepery—in place of the Rev. A. H. Alcock, A. B. recently from England; who was acting. *Metropolitan*.—We understand that the Bishop of Madras is appointed, as was expected, to act as Metropolitan Bishop at Calcutta, during the absence of Bishop Wilson, on his visit to England.—*Madras Christian Instructor*.

BOMBAY.—The Rev. Dr. Stevenson, Senior Chaplain of St. Andrews' Church, Bombay, has been sent to Poona, with the view of ministering to the large body of Scottish Highlanders at that station. The Rev. Mr. Cook is thus again alone at Bombay.—The Rev. John Murray Mitchell of the Free Church Mission, Bombay, has in accordance with the instructions of the Presbytery, removed to Poona, for a time, to assist the Rev. James Mitchell. The Rev. James Aitken, meanwhile, continues his labours at Bombay.—The Rev. Mr. Isenberg, of the Church of England Missionary Society, has taken charge of the "Money School." All the other Missionaries of that society are at present at Nassick, some permanently stationed there, and others employed in learning Maráthi.—The Rev. Mr. Flower, of the Surat Mission, continues in Ceylon,—his health not having improved so rapidly, as was expected.—*Oriental Spectator*.

2.—REV. W. YATES, D. D.

A letter has been received from Dr. Yates, dated Point de Galle, June 13th, 1845. It appears that though somewhat improved in health he was still very weak. He writes: "We have just arrived at this place, about 10, A. M. and shall stay here 24 hours. I feel much the same as when I wrote from Madras; if I am not better in crossing the Indian ocean, I shall find it hard work to get across the desert: but he who has helped me thus far, is able to conduct me in safety to the end of the journey; in his gracious care I confide. I have experienced every kindness and attention on board. . . . All will be done for me that can be done."

[Since the above was in type, the following melancholy intelligence concerning the health of our brother, has been received.]

We regret to have to state that unfavorable intelligence respecting the health of our revered friend has been received from Aden, from a passenger on board the *Bentinck*. Dr. Y. had an alarming relapse on the 20th of June, which so exhausted his strength that he was not able to write himself. He experienced great kindness from his fellow-passengers, and derived great support from the attentions of the Rev. Mr. Wardlaw, of Bellary.

How consoling under such circumstances to know that the great Disposer of all events is our Father, no less compassionate than he is wise and powerful.—*C. C. Adv. July 26*.

3.—THE MISSIONARY PRAYER MEETING CONNECTED WITH THE LONDON MISSIONARY SOCIETY,

Was held at the Union Chapel on Wednesday evening the 9th July. The address related to one of the marked peculiarities of the Church of Christ—her intense desire for the conversion of mankind. This feeling develops itself in *prayer, exertion and pecuniary gifts*. These points were successively taken up, illustrated and enforced. The present state of feeling amongst the Natives was adverted to in conclusion. Much inquiry is afloat; as a matter of course much scepticism is mingled with the search after truth.

But God will overrule all for good, and the end must and will be glorious. Rev. Messrs. Parker and Boaz offered up prayer.—C. C. Adv.

4.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING,

Was held on Monday evening, 7th July, at the Lál Bazar Chapel. Rev. J. Mullens read the 4th chapter of Acts and offered up prayer. The Address—*Subject*,—Prayer for the out-pouring of the Holy Spirit—was delivered by Rev. J. C. Page from Luke xi. 13. After a few remarks upon *the gift* of the Holy Spirit, and the fact that many Christians of the present day appear, either in doctrine or practice, greatly to undervalue his work, and neglect to seek his gracious influence;—the preacher proceeded to notice,

I. The great *need* we have to pray for the influence of the Spirit of God;—for ourselves as individual Christians, that piety may flourish more in our hearts, and a holy consistency adorn our conduct:—for the Church of Christ in general, which is so little alive to its solemn responsibilities, or its exalted privileges;—for the whole world which “lieth in the wicked one,” that God would arise in the fulness of his mercy, and by the power of his Spirit subdue it to himself.

II. The *duty* of praying for this great gift, and the manner and *spirit* in which it should be sought;—with deep consciousness of our need, and holy earnestness for so great a blessing; with strong faith in the truthfulness of Him who has promised to bestow it on all who seek it;—with the persevering importunity our Saviour enjoined when he taught that “men ought always to pray and not to faint.”

III. The *encouragement* we have to seek this gift;—from the paternal relation which God sustains to his people, in which he is more ready to bless them than an earthly parent to supply the wants of his offspring;—from the promise given by the Saviour that he himself will bestow spiritual blessings on the sincere and humble supplicant; “If ye shall ask any thing in my name, I will do it.”

After singing, Rev. J. H. Parker concluded with prayer.

The attendance, we regret to say, was but thin, very thin. Why is this? There had been no storm; not a drop of rain all day, Nor was there in the evening any gathering of clouds in the heavens threatening to deluge the city with their torrents, and thus frightening Christian people from the house of prayer. Why is it, we ask, that, not on this occasion only, but generally, there should be found so small a company who will meet together once a month in this heathen city, earnestly to plead with God for the out-pouring of his grace and Spirit on a guilty world? Reader! are you one of those whose habit is to “forsake the assembling of themselves together” upon these occasions? If this be so, suffer us to ask you—or rather, to suggest that you ask yourself why is this? Is the reason which keeps you away one that will stand the examination of conscience now—one that will pass at the bar of God, on a future day? Seriously we entreat you to ponder well the matter, and to allow no trifling obstacle to keep you back. If you have yourself partaken of the Father’s grace, then is it your *duty* to join his people, both in effort and in prayer, for those who are still involved in guilt and sin. Let this duty be faithfully and spiritually discharged; and you have a *privilege* which those spirits who are nearest to the throne of the eternal would most highly prize,—that of fellowship with God and communion with his people, in the work of saving a world of sinners:—let it be neglected, or only seldom and heartlessly attended to, and you tempt Jehovah to visit you with the marks of his displeasure, and to repeat the sentence he has recorded against some who once acted as you are doing—“Curse ye Meroz, said the angel of the Lord, curse ye bitterly the in-

habitants thereof; because they come not to the help of the Lord, against the mighty."—*Ibid.*

5.—JUVENILE MISSIONARY MAGAZINE.

We state for the information of subscribers to the *Juvenile Missionary Magazine*, that the back numbers, from June, 1844, to March, 1845, have arrived and can be had on application to the Publishers of the *Advocate*. Early application is requested. Intending subscribers will oblige by sending in their names, address, and the number of copies required, at once.

Price 6 annas per annum, payable in advance.—*Ibid.*

6.—OVERLAND MONTHLY SUMMARY.

We have received the third number of the *Calcutta Christian Herald's* overland monthly summary. It contains, besides Missionary intelligence, a brief digest of general news and the domestic occurrences of the month. To parties anxious to keep their friends in Europe regularly informed of the state of missions in India, the overland *Herald* will afford a good medium. We hope the number of subscribers may be sufficient to encourage the proprietors to continue this new attempt to diffuse a knowledge of Indian missions in Britain and America, and on the Continent of Europe.—*Ibid.*

According to advertisement our friends will see that the Lectures on the Doctrine and Discipline of the Church of Christ, by the Rev. Messrs. Hill and Wenger, are published and can be had on application at our publishers and printers, and of all booksellers.—*Ibid.*

The proprietors of the *Christian Herald* propose publishing an account of the anniversaries of the principal religious and benevolent Societies held in London in the months of April, May and June. The number of such meetings will be about twenty-seven. The cost for the whole will be 2 Co.'s Rs. We recommend all interested in the progress of the Gospel to encourage this attempt to diffuse information on the subject in India.—*Ibid.*

7.—CALCUTTA HIGH SCHOOL.

We gather from our daily contemporaries that the Calcutta High School is to be closed at the end of the present session. In its present form and with its late constitution it has been pronounced a failure. It was nominally a proprietary establishment, others than Episcopalians could be shareholders, and although the management was in their hands, a few differing from that section of the Church held shares. By the resolution of a recent public meeting this state of things has ceased to be. Dr. Duff, the only non-episcopalian proprietor present at the meeting, protesting. By this act, the buildings and funds have been transferred wholly to the heads of the Episcopal Church. The School is to be re-opened under the more imposing title of St. Paul's School, a teacher is to be procured from England, and every means employed to render the Institution an efficient Episcopalian School. If by the change of title and constitution the late High School should be endued with a larger measure of the spirit of the blessed Apostle to the Gentiles we shall most heartily rejoice. We cannot, however, but regret at the breaking of the last links of Christian union—the tokens of that love which did distinguish Christian fellow-laborers in this heathen land in former days. The spirit of a Corrie and a Thomason would, we think, have paused ere they had been parties to any rule which would have excluded from the control of the High School one of the most catholic and public spirited Christians in India,—Alexander Duff.—*Ibid.*

8.—BAPTISM OF THREE HINDUS.

We are gratified to inform our readers that three natives were admitted to the church by baptism at the London Missionary Society's station at Gangri—one of the village churches to the south of Calcutta,—last Sabbath July 20. The rite was administered by the pastor, the Rev. A. F. Lacroix. They have been long under instruction as candidates for baptism, and will, we trust, be a source of comfort and joy to their esteemed minister.—*Ibid.*

9.—BAPTISM BY THE REV. DR. DUFF.

Another young native was on Tuesday evening, July 1st, baptised at the Free Church place of worship. The service was performed by Dr. Duff, who stated shortly the leading points in the history of the young man, and of the way by which God has led him from the darkness of heathenism into the light of the gospel. He had been strongly impressed many years ago, shortly after his admission into the General Assembly's Institution, by the reading of the Ten Commandments. He had been removed from that institution and sent to the Hindu College in consequence of the alarm excited by the baptism of Mádhab Chandra Basák three years ago. Latterly he had been employed as head native teacher in the school established by Lord Auckland at Barrackpore. He left that situation sometime ago, his friends thinking that employment in an office in Calcutta would be likely to drive from his mind the thoughts he still cherished of embracing Christianity. The means employed however did not succeed.

About six weeks ago, more or less, he applied to the missionaries of the Free Church for baptism; since that time he has been an inmate of Mr. Smith's house, where, amid the trying scenes that took place there in regard to Baikantanáth, his sincerity and decision were well tested.—Having thus given a brief detail of the leading points of his history, Dr. Duff put to him many questions in regard to his faith and knowledge, which he answered in the most distinct manner. He was then baptised in the name of the Father and of the Son, and of the Holy Ghost. May the prayers offered up in his behalf be heard and richly answered.—*Christian Herald.*

10.—AWAKENING AMONG THE NATIVES.

The contents of our present number are, some of them, of such a nature as to call for a grateful acknowledgment of the goodness of God. There is a work of grace going on in the villages near Agra; and a remarkable awakening seems to have begun in the neighbourhood of Barisál; whilst in the district of Jessore too, the progress of the gospel is very pleasing. The same Spirit who is now bringing a few souls to Christ, is still able, as in days of old, to convert multitudes in a day. Oh that he would soon visit this dark land with an abundant effusion of divine grace.

The most satisfactory features in some of the conversions we are privileged to record, are deep distress on account of sin, and a hunger and thirst after the word of God. There are two prominent marks of a Christian character, in which we fear that hitherto there has been a deficiency in this country. May the Lord be pleased to keep the new converts from falling and to lead them onwards in the way of grace and holiness.

We may add that a young native was lately baptised at Intally, and a European at the Lal Bazar chapel, and that the prospects of the church in Circular Road also are more promising than they have been for some years past.—*Cal. (Baptist) Missionary Herald for May.*

11.—BAPTISMS AT CALCUTTA, JESSORE, BARISAL, AGRA, AND CHITTAGONG.

Once more we are permitted to record the goodness of God in adding to some of our churches such as shall be saved.

Our last number conveyed the pleasing intelligence that on the 1st of June, *five* persons were baptized at *Jessore*, and *twenty-four* at *Barisal*, on a profession of repentance and faith. Our present number will show that these latter converts are now exposed to persecution. May they be kept as steadfast in the faith, as the Christians at *Lystra*, *Iconium* and *Antioch*, whom Paul and Barnabas exhorted to continue in the faith, for that we must through much tribulation enter into the kingdom of heaven.

In some of the villages near *Agra*, the fields seem to be ripe for the harvest. We hope our readers will not be wearied, but gratified by the perusal of the journals for April and May, which we have the pleasure of communicating. They contain details of preaching labours, they record the reception into the church of *sixteen* persons who a short time since were idolators, but are now believers in the Lord Jesus Christ: and they also speak of persecution; for all that will live godly in Christ Jesus, shall suffer persecution.

The letter from Chittagong, contained in the present number, also speaks of *four* additions to the church there, as well as of opposition to the gospel.

During the past month *two* persons were added to the Church in *Jessore* by baptism.

On the 26th of June, *seven* persons from *Malayápur* were baptized at *Intally*, by Mr. Pearce, and afterwards formed into a new church. One more would have been baptized, had not sickness prevented.

On Lord's-day, July 6th, the church in Circular Road also received an addition of *four* persons who were baptized in the name of Christ. Another believer had been accepted by the church, but was prevented by illness from making the desired public vow of allegiance to Christ.—*Calcutta (Baptist) Missionary Herald for July.*

The disciple of Christ, who was prevented from being baptized on the first Sabbath in July, was admitted to the Church in Circular Road on the 20th July.—*C. C. Adv.*

12.—SCHOOL IN CORNWALLIS SQUARE.

From a speech of the Rev. W. H. Meiklejohn, in the General Assembly of the Established Church of Scotland, we learn that a missionary had been appointed to conduct the Institution in Cornwallis Square. He has, we believe, embarked for India. It affords us sincere pleasure to learn that our new fellow-labourer, the Rev. Mr. Herdman, is a truly devoted man, and one who will labour in the spirit of his Lord. We sincerely hope that Mr. H. may long live to labour, and with great success, for Christ in India.—*Ibid.*

13.—FREE CHURCH OF SCOTLAND.

The progress made by the Free Church of Scotland both at home and abroad, affords the strongest argument for gratitude. The number of congregations in the new connection, which at the time of the secession did not exceed 470, has now risen to 700; the number of Ministers amounts to 625. The estimated cost of the new Churches was £350,000, the whole of which sum has been raised with the exception of about £30,000, and 530 Churches have been already completed. The sustentation fund is sufficient to give

each Minister £122, while the sum raised for Missions does not fall short of £68,000 for the year. The whole sum subscribed to the various objects of the Free Church during the brief period of two years amounts in all to £725,000, and its adherents are equal to one-third of the whole population of Scotland.—*Friend of India.*

14.—SUPPRESSION OF MERIAH SACRIFICES.

We publish below the draft of an Act for the abolition of the abhorrent Meriah sacrifices in the Khond country. At the annual Meriah festival, numbers of children are sacrificed to propitiate the god of the fruits of the earth. The British Government have for some time past been endeavouring to suppress this revolting practice, hitherto we fear with but little success. We now rejoice to learn that a legislative remedy is about to be applied to the evil. From the draft act now published we gather that no time is to be lost in carrying the measure into effect; another proof this of the humane character of the government of Sir H. Hardinge. How many a rescued one will be raised up to bless the government of this day.—*C. C. A.*

Home department, the 19th July, 1845.—Legislative—Resolution.—The following act is brought up before the legislative council this day—the governor-general of India in council being desirous that no time should be lost in passing the act—Resolved, that the rule requiring a previous publication of two months or three months before the passing of any act of the government of India, be suspended in respect to the following proposed act, and that it be reconsidered at our first legislative meeting after the 31st proximo.

Fort William, Home Department, Legislative.—The 19th July, 1845.—The following draft of a proposed act was read in council for the first time on the 19th July, 1845:

ACT No. — OF 1845.

An act respecting the appointment and powers of agents for the suppression of Meriah Sacrifices in the Hill Tracts of Orissa.

I. It is hereby enacted, that it shall be lawful for the governor-general in council, by an order in council, to remove from the jurisdiction and superintendence of the commissioner and superintendent of Tributary Mehals in Cuttack, any of the tributary estates specified in section 2, regulation II. of 1816 of the Bengal Code, and to place any such estates under the jurisdiction and superintendence of such officer (to be called the agent for the suppression of Meriah sacrifices) and his subordinates, as shall from time to time be appointed by the government of Bengal in that behalf.

II. And it is hereby enacted, that it shall be lawful for the governor-general in council by an order in council to remove from the jurisdiction and superintendence of the agent to the governor-general, appointed under regulation XIII. of 1833 of the Bengal Code, any portion of the tracts of country specified in section 3 of the said last mentioned regulation, and to place any such portion under the jurisdiction and superintendence of such officer (to be called the agent for the suppression of Meriah sacrifices) and his subordinates, as shall from time to time be appointed by the governor of Bengal in that behalf.

III. And it is hereby enacted, that it shall be lawful for the governor-general in council by an order in council to remove from the jurisdiction and superintendence of the collectors of Ganjam or Vizagapatam, exercised by them as agents to the governor of Fort St. George under act XXIV. of 1839, any portion of the tracts of country specified in section II. of the said

Just Published.

A MEMORIAL OF THE LATE KAILAS CHUNDER MOOKERJEE,

A Catechist of the Free Church of Scotland, Calcutta; by the Rev. John MacDonald. Copies may be obtained of the Publishers, Messrs. Carey and Mendes, No. 10, Cossitollah, of Messrs. Thacker and Co., Messrs. Ostell and Lepage, or Messrs. Hay, Meik and Co.; Price eight annas each, or five rupees a dozen.

Muttra Mission Chapel.

Muttra is the Benares of the North West Provinces to the followers of Vishnu. As a place of pilgrimage, and as the centre of the Brij Mandal, the holy land of the Vishnavites, it is a most important spot for Missionary labour.

In this town there have been erected a commodious pakka building, which is used for a school, and also for a bazar Chapel and Bible depôt; also a Mission house and Mission Chapel. There is a debt on the latter of Rs. 600, and as friends in the neighbourhood have given somewhat to the object, distant friends are now appealed to.

Were this debt removed, the Missionary's valuable time would not be spent in travelling elsewhere to obtain subscriptions, and he would be able with undivided attention to preach the gospel in this city and neighbourhood.

Divine service in Urdu is held every day with the natives, and in English on Sabbath evening. Both classes of hearers have received good and some of them are about to be baptized.

From the central situation of Muttra we hope, by the divine blessing, to do good to those who frequent it from all parts of India. Even now, no doubt, the Gospels and Tracts we distribute reach many distant parts where a Missionary never comes.

Any donations in furtherance of the object will be thankfully received: they may be forwarded either to the Rev. J. Thomas, Calcutta, or the undersigned at Muttra.

T. PHILLIPS.

THE BENGAL GENERAL PENSION FUND.

The Directors of the Bengal General Pension Fund announce to the Public that the Fund is now open and will commence operations on the 1st of July, or when 80 bonâ fide subscribers have sent in their adherence to the institution. The object of the Fund is to enable all Christians to make provision for Wives, Families, Parents, Sisters and others; it is hoped all concerned in the future welfare of their relatives or friends will rally round the Fund, it is the only Institution of the kind in India open to *all* classes.

Circulars, Tables of Rates, Rules and other information can be had on application to the Secretary, for the present. With the permission of the President, communications can be addressed to the Secretary at the Union Chapel House, Dharamtala.

H. W. MAYLARK,
Secretary.

13th June, 1845.

BENGAL AUXILIARY.

Previously acknowledged,	1429	14
Ladies' Society,	747	J. C. 10
J. Alexander, Esq.	10	John Davies, Esq. 10
W. Bracken, Esq.	10	N. S. 10

SEAMEN'S FRIEND SOCIETY.

Previously acknowledged,	2309	6	6
G. A. Bushby, Esq.	50	0	0
J. M.	10	0	0

NEW CHAPEL AT LAKHYANTIPUR.

The congregation at this interesting Christian Station numbers about two hundred persons in attendance on the Lord's-day services, and the church consists of about seventy-five members or communicants. Hitherto the people have worshipped in a matted bungalow chapel, but two such having been successively destroyed or severely injured by violent storms which are frequent in this district, it has been deemed advisable to erect a more commodious and substantial building than has hitherto been put up. A plain brick chapel of 50 feet by 25, is now therefore in course of erection. Towards this object the Baptist Missionary Society have contributed from their Jubilee Fund the sum of 1500 rupees, but about 800 rupees more will be required to meet the expenses of the building, for which sum Mr. Pearce has to look to the benevolence of Christian friends in this country. The station at Lakhyantipur has been established about sixteen years, during which time it has been chiefly under the superintendence of Mr. Pearce. The christian people there are yearly increasing, and it is believed on good grounds that they are exercising a very salutary influence on the heathen population around. Mr. P. is very anxious that the station should have a place of worship of a durable nature, and worthy of its importance. He therefore indulges the hope that this appeal for assistance will be favourably received, and responded to by the friends of Missions.

Contributions towards this object will be thankfully received by the Rev. J. Thomas, Baptist Mission Press, Calcutta, and by Mr. Pearce, Native Christian Institution, Intally.

GEO. PEARCE.

Intally, June 16th, 1845.

THE FOLLOWING CONTRIBUTIONS TOWARDS THIS OBJECT ARE THANKFULLY ACKNOWLEDGED.

Col. J. Parsons, Merut,	Rs. 100	C. Tucker, Esq.	Rs. 50
L. U. Urquhart, Esq.	25	J. Lewis, Esq.	25
Mr. Conductor May,	25	Hon'ble F. Millett, Esq.	32
Proceeds of sale of articles from friends at Faversham, England, by Rev. W. H. Denham,	55	J. C.	10
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ACKNOWLEDGMENTS.

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