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CHRISTIANITY IN INDIA.

An Historical Narrative.

BY

JOHN WILLIAM KAYE,

*Author of "The Life of Lord Metcalfe," "The Life of Sir John Malcolm,"
"The History of the War in Afghanistan," &c.*

LONDON: SMITH, ELDER & CO.

1859.

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889.

BY DEDICATING THIS VOLUME MOST AFFECTIONATELY TO
ALEXANDER DUFF,
I SEEK ONLY TO EXPRESS MY ADMIRATION OF HIS CHARACTER
AND MY GRATITUDE FOR HIS KINDNESS,
NOT TO ASSOCIATE HIS HONOURED NAME WITH OPINIONS
WHICH HE MAY NOT WHOLLY APPROVE.

CONTENTS.

CHAPTER I.

	PAGE
The Ante-Protestant Era—Legend of St. Thomas—Pantenus—Fruentius—The Syrian Churches—Francis Xavier—Inroads of the Papacy—Menezes—The Jesuit Missions	1

CHAPTER II.

Establishment of the East India Company—Immorality of the first English Settlers—Strife at the Presidencies—The first Church Services—Exhortations of the Directors—The first Protestant Church	38
---	----

CHAPTER III.

The first Protestant Mission—Ziegenbalg and Plutschow—Missionary Efforts at Tranquebar—Encouragement of the Company's Chaplains—Schwartz and Kiernander	65
---	----

CHAPTER IV.

Progress of Christianity in Bengal—Kiernander—His labours in Calcutta—State of society there—Hastings and Francis—Drinking, gaming, and duelling—Female society—Nautches—The Press.	87
---	----

CHAPTER V.

Progress of Morality and Religion—The administration of Lord Cornwallis—Charles Grant and John Shore—The Malda Mission—The Clapham Sect—The War of Pamphlets	117
--	-----

CHAPTER VI.

	PAGE
Dawn of the Nineteenth Century—The Protestant Church in Bengal— Brown—Buchanan—Henry Martyn—Corrie—Thomason	161

CHAPTER VII.

The Serampore Mission—First missionary efforts of the Baptists— William Carey—The Mission to Bengal—Marshman and Ward— Establishment at Serampore—Hostility of the Government— Eventual Success	217
--	-----

CHAPTER VIII.

The Emancipation Act of 1813—The Episcopal and Missionary Clauses—The Committees and the Debates—The First Indian Bishop—His Character and Career—The First Visitation Tour— State of the Churches—Death of Bishop Middleton	257
---	-----

CHAPTER IX.

The Episcopate of Reginald Heber—The Bishopric in Commission— Heber's early History—His Nomination to the See of Calcutta— State of Christianity on his arrival—His Tour in the Upper Provinces—Visitation in the South—State of the Southern Missions —Death of the Bishop—His Character	315
---	-----

CHAPTER X.

Government Connexion with Idolatry—Juggernaut—The British Government and the Religious Endowments of the People—The Pilgrim-tax—Gradual extension of State-Patronage—Results of our interference	366
---	-----

CHAPTER XI.

Ignorance of the People of England—Their dawning apprehensions— Mr. Charles Grant—The extension of the ecclesiastical establish- ment—Bishop Wilson—The despatch of 1833—Misgivings of the Court—Subsequent orders	397
---	-----

CONTENTS.

ix

CHAPTER XII.

	PAGE
Severance of Government Connexion with Idolatry—Employment of Native agency—Administration of temple-funds—Landed endowments—Money-payments—Missionary efforts—Bishop Wilson—Connexion of Government Servants with Missionary schemes—The Hindoo law of inheritance—Education	481

CONCLUSION.

Retrospect—Recapitulation—Success the result of caution—The question as affected by the Rebellion of 1857—Our future policy—Proposed demonstrations—Duty of the Government—Duty of individuals—Conclusion	475
---	-----

APPENDICES	507
----------------------	-----

ERRATA.

Page 41, line 16, *for* "heathen's minds," *read* "heathens' minds."

Page 65, head line, *for* "WEXON," *read* "WINT."

Page 228, line 3 from bottom, *for* "fraudulent banker and low swindler,"
read "fraudulent debtor and low swindler."

Page 432, line 9, *for* "other agency from that," *read* "other agency for that."

In some places, in the earlier part of this work, the name "Udny" is mis-
printed "Udney."

PREFACE.

I HAVE been thinking, for many years, of such a work as this—or of one, perhaps, of greater pretensions. But for circumstances affecting my daily life, and limiting my powers of literary labour, I might have indented more largely upon the patience of the reader. As it is, I give this volume to the world, with some confidence that the interest of the subject will atone for any inefficiency in its treatment.

When the great rebellion of 1857 was at its height, and every mail was bringing from India fresh tidings of disasters suffered or retrieved, I often found in society that men would turn away from the consideration of the most important political events, or the most touching personal incidents, to discuss the great subject of the future place of India among the Christian nations of the world. The missionary seemed, even then, to overlay the military element in men's minds; and now the Indian question has become so largely a religious question, that many have ceased to regard it in any other light. A profound interest, indeed, has been awakened, and I trust that it is an enduring

one. But, with this interest, it has appeared to me that there has been mingled much error. A tendency to run into extremes has been observable generally in the controversies which have grown out of the question, both in private society and in the public press. At one time, indeed, the disputants were divided into two great classes—those who regarded the mutiny of 1857 as the natural result of our religious and social innovations, and who, therefore, suggested the discontinuance of all efforts for the civilization and evangelization of the people of India; and those who, looking upon it as a chastisement inflicted upon us for the neglect of our Christian duties, were, therefore, eager to atone for the remissness of the past by the activity of the future, and who counselled a course of vigorous iconoclasm—an unhesitating and indiscriminating crusade against Error, as something to be swept away by the strong hand of the dominant race. I found, too, that coupled with this extravagance of sentiment there was much ignorance regarding antecedent events; and I thought, therefore, that any contribution towards the available means of forming a more correct judgment with respect to the Past and the Future of Christianity in India might be serviceable to the Public.

In this belief, collecting the materials already within my reach and going in search of others—

exhuming what I had written upon the subject in bygone years, and selecting therefrom whatever appeared to be most worthy of preservation—I set about the preparation of this work. I felt, as it proceeded, that the very moderate views which it enunciated would be palatable to no party—that I might be accused of blowing hot and cold, of halting between two opinions, and giving an uncertain sound. But now that I have brought it to a close, I am surprised to find how much, during the year which has elapsed since I commenced it, public opinion, whether in one extreme or the other, has moderated, and how many people have, so to speak, closed in upon the pivot where I once found myself almost alone.

I have spoken of this volume as merely a contribution to the literature of Christianity in India. I desire that it may be regarded and judged as nothing more. It does not pretend to be a complete history of the efforts which have been made by Christians of various denominations to diffuse the light of the Gospel among the heathen nations of the East. Many very worthy efforts may be found unrecorded, and many very worthy labourers may be found unnoticed in this volume. Anything like a sufficient record of all that has been done would demand not one but many volumes. I have aimed at the production not of an exhaustive, but of

a suggestive work ; and I hope that it will be judged fairly—not by what it does not, but by what it does contain. No one knows better than I do myself how much more I might have said in every chapter of this work to give completeness to this record.

It will be observed that the subject has been treated biographically in the earlier part of the work. I believe that this mode of treatment, whilst imparting a living interest to the narrative better calculated than anything else to enchain the attention of the reader, is at the same time the most truthful form in which the progress of Christianity in India can be represented. It is to the “advance of individual minds”—to the energy of individual efforts—that we owe the much or the little that has been done ; and it is in the thoughts that were taking shape in the minds of these pioneers of the Gospel that we must trace the dawning of Christianity in the East. The first difficulties fairly overcome—the thicket cleared, the road made, the first step taken—the rest depends comparatively little upon individual character and individual exertion. There may at later periods have been many Xaviers and Ziegenbalgs—many Careys and Martyns, but their individuality is lost in the crowd. The history, therefore, as it advances, naturally tends towards diffusion and generalisation. The personal landmarks disappear altogether, and we look only at results in the gross.

This much with regard to the method of the work. A few words now with respect to the materials of which it is composed. The reader will see at once that these are of various kinds, printed, manuscript, and traditional. The published works to which I am indebted are generally named in the foot-notes. They are too numerous for me to indicate them here. Mr. Hough's elaborate "History of Christianity in India" deserves, however, prominent mention by all later writers on the subject. I must also especially acknowledge my obligations to Mr. Marshman, who kindly placed the first volume of his "History of the Serampore Mission" at my disposal many months before its publication, and to which I am indebted for nearly all the information contained in the Seventh Chapter of this book. I have consulted manuscript documents, public and private, whenever I have thought that there was anything to be found in them; but I make no boast of the exclusiveness of my materials. The biographers of the last half century have well nigh exhausted the private correspondence of the Christian worthies of the time; and the zeal of such good men as Sir Robert Inglis and Mr. Arthur Kinnaird, with the consenting voice of Parliament, has made nearly all the official papers illustrative of the subject accessible to the public.

Partly in justice to the public, partly in justice to

myself, I should mention, in conclusion, that, although the greater portion of this volume was written last year, and is now, for the first time, offered to the public, some parts of it were written many years ago, and published, in the shape of review-essays, but with a view to future collection. It is right that this should be stated, in order that the reader may know what is offered to him; and that the writer may not be supposed to have borrowed from others what probably they have borrowed from him.

J. W. K.

London, February, 1859.

APPENDICES.

APPENDIX I.

[Chapter II.—Page 60.]

THE FIRST PROTESTANT CHURCH IN INDIA.

AN interesting account of Streymsam Masters' Church, and of the charities connected with it, is given by one Charles Lockyer, who visited the Madras coast at the beginning of the eighteenth century. It conveys, on the whole, rather a favourable impression of the settlement:—"The church is a large pile of arched building, adorned with curious carved work, a stately altar, organs, a white copper candlestick, very large windows, &c., which render it inferior to the churches of London in nothing but bells; there being only one to mind sinners of their devotion; though I've heard a contribution for a set was formerly remitted the Company. Church stock, anno 1703, was 6,705 pagodas in houses, plate, cash, &c., which, with orphans' money, makes their account current 13,753 pagodas. Orphans' money is when wealthy parents dying bequeath their estates to children incapable of managing them, and make the Church trustees; to provide a good education, and prevent the abuses their minority might render them incident to from a single guardian, who often prefers his own private ends to the trust reposed in him. Above three quarters of this stock not being at use, and that one might not gain all, while another's cash lying dead can increase nothing, the advance on what is let out is distributed yearly among them, in proportion to their estates in money, and makes about seven per cent. per annum round. Church stock became so considerable from the free gifts of pious persons, and monthly collections in time of divine service, for maintenance of the poor, which, one year with another, amounts to above 350

pagodas; but they wanted not near that sum, the remainder is passed to this account. Prayers are read twice a day; but on Sundays, religious worship is most strictly observed. Betwixt eight and nine the bell tells us the hour of devotion draws near, a whole company of above 200 soldiers is drawn out from the inner fort to the church-door, for a guard to the passing president, ladies throng to their pews, and gentlemen take a serious walk in the yard, if not too hot. On the governor's approach, the organs strike up, and continue a welcome till he is seated, when the minister discharges the duty of his function, according to the forms appointed by our prudent ancestors for the Church of England. The holy sacraments of communion and baptism are received as in England; nor is there a Sunday, but the country Protestants are examined in the catechism. They likewise keep a free school, in a large room under the library, appointed for that purpose, where children may learn to read and write, without charge to their parents. Books of divinity in the library are valued at 438*l.* 6*s.*"

APPENDIX II.

[Chapter V.—Page 146.]

OBSERVANCE OF THE SABBATH IN INDIA.

[From a Despatch of the Court of Directors, dated May 25th, 1798.]

"Conceiving it a duty incumbent upon us to afford our civil and military servants, and all Christians living under our protection, professing the Protestant religion, the means of attending Divine service, in which we trust those in superior stations will set the example, we most cheerfully acquiesce in your proposal for erecting chapels in the progressive manner pointed out in the 63rd paragraph of the letter to which we are now replying, such edifices to be as plain and simple as possible, that all unnecessary expense may be avoided.

"Having thus, as far as depends upon us, provided for the due observance of public worship on the Sabbath-day, we cannot avoid mentioning the information we have received, that at the military stations it is no uncommon thing for the solemnity of the day to be broke in upon by horse-racing, whilst Divine worship (for which the Sabbath is especially enjoined to be set apart) is never performed at any of those

stations, though chaplains are allotted to them. And we have now before us a printed horse-racing account, by which it appears that not less than eight matches were run at Chinsurah in one day, and that on a Sunday. We are astonished and shocked at this wide deviation from one of the most distinguishing and universal institutions of Christianity. We must suppose it to have been so gradual, that transitions from one step to another have been little observed; but the stage at which it is now arrived, if our information be true, must appear to every reasonable man, highly discreditable to our Government, and totally incompatible with the religion we profess.

“To preserve the ascendancy which our national character has acquired over the minds of the natives of India, must ever be of importance to the maintenance of the political power we possess in the East, and we are well persuaded that this end is not to be served either by a disregard of the external observances of religion, or by any assimilation to Eastern manners and opinions, but rather by retaining all the distinctions of our national principles, character, and usages. The events which have recently passed in Europe, point out that the present is least of all the time in which irreligion should be promoted or encouraged; for, with an attachment to the religion which we profess, is found to be intimately connected an attachment to our laws and constitution; besides which, it is calculated to produce the most beneficial effects in society; to maintain in it the peace, the subordination, all the principles and practices on which its stability and happiness depend.

“We therefore enjoin that all such profanations of the Sabbath, as have been mentioned, be forbidden and prevented; and that Divine service be regularly performed, as in England, every Sunday, at all the military stations; and all European officers and soldiers, unless hindered by sickness or actual duty, are to be required punctually to attend, for which such an hour is to be fixed as shall be most suitable to the climate. The chaplains are to be positively ordered to be regular and correct in the performance of their duty, and if any one of them neglect it, or by his conduct bring discredit on his profession, we direct that he be dismissed from our service.

“It is on the qualities of our servants that the safety of the British possessions in India essentially depends; on their virtue, their intelligence, their laborious application, their vigilance and public spirit. We have seen, and do still with pleasure see, honourable examples of all these; we are anxious to preserve and increase such examples, and therefore

cannot contemplate without alarm the excessive growth of fashionable amusement and show, the tendency of which is to enervate the mind, and impair its nobler qualities, to introduce a hurtful emulation in expense, to set up false standards of merit, to confound the different orders in society, and to beget an aversion to serious occupations."

APPENDIX III.

[Chapter V.—Page 147.]

CHARLES GRANT'S FIRST MANIFESTO.

The following is an extract from a paper drawn up by Mr. Charles Grant, in 1792, and given to Mr. Dundas. It is supposed to have laid the foundation of the Resolutions of 1793, given in a subsequent appendix:—

"He will not allow himself to believe, that when so many noble and beneficial ends may be served by our possession of an empire in the East, we shall content ourselves with the meanest and the least, and for the sake of this, frustrate all the rest. He trusts we shall dare to do justice, liberal justice, and be persuaded, that this principle will carry us to greater heights of prosperity, than the precautions of a selfish policy. Future events are inscrutable to the keenest speculation, but the path of duty is open, the time present is ours. By planting our language, our knowledge, our opinions, and our religion, in our Asiatic territories, we shall put a great work beyond the reach of contingencies; we shall probably have wedded the inhabitants of these territories to this country; but at any rate, we shall have done an act of strict duty to them, and a lasting service to mankind.

"In considering the affairs of the world as under the control of the Supreme Disposer, and those distant territories, as by strange events, providentially put into our hands, is it not reasonable, is it not necessary that we might diffuse among their inhabitants, long sunk in darkness, vice, and misery, the light and the benign influences of truth, the blessings of well-regulated society, the improvements and the comforts of active industry? And that in prudently and sincerely endeavouring to answer these ends, we may not only humbly hope for some measure of the same success which usually attended serious and rational attempts, for the propagation of

that pure and sublime religion which comes from God, but best secure the protection of his providential government, of which we now see such awful marks in the events of the world.

"In every progressive step of this work, we shall also serve the original design with which we visited India, that design still so important to this country;—the extension of our commerce. Why is it that so few of our manufactures and commodities are vended there? Not merely because the taste of the people is not generally formed to the use of them, but because they have not the means of purchasing them. The proposed improvements would introduce both. As it is, our woollens, our manufactures in iron, copper, and steel, our clocks, watches, and toys of different kinds, our glassware, and various other articles, are admired there, and would sell in great quantities if the people were rich enough to buy them. Let invention be once awakened among them, let them be roused to improvements at home, let them be led by industry to multiply, as they may exceedingly, the exchangeable productions of their country, let them acquire relish for the ingenious exertions of the human mind in Europe, for the beauties and refinements, endlessly diversified, of European art and science, and we shall hence obtain for ourselves the supply of four and twenty millions of distant subjects. How greatly will our country be thus aided in rising still superior to all her difficulties; and how stable, as well as unrivalled, may we hope our commerce will be, when we thus rear it on right principles and make it the means of their extension! It might be too sanguine to form into a wish an idea most pleasing and desirable in itself, that our religion and our knowledge might be diffused over other dark portions of the globe, where nature has been more kind than human institutions.—This is the noblest species of conquest; and wherever, we may venture to say, our principles and language are introduced, our commerce will follow.

"To rest in the present state of things, or to determine that the situation of our Asiatic subjects, and our connexion with them, are such as they ought to be for all time to come, seems too daring a conclusion: and if a change, a great change be necessary, no reason can be assigned for its commencement at any future period, which will not equally, nay, more strongly recommend its commencement now. To say, that things may be left to their own course, or that our European settlements may prove a sufficient nursery of moral and religious instruction for the natives, will be, in effect, to

declare, that there shall be no alteration, at least, no effectual and safe one.

“The Muhammadans, living for centuries intermixed in great numbers with the Hindus, produced no radical change in their character, not merely because they rendered themselves disagreeable to their subjects, but because they left those subjects, during that whole period, as uninstructed in effectual points as they found them. We are called rather to imitate the Roman conquerors, who civilized and improved the nations whom they subdued, and we are called to this, not only by the obvious wisdom which directed their policy, but by local circumstances, as well as by sounder principles and higher motives than they possessed.

“The examples also of modern European nations pass in review before us. We are the fourth of those who have possessed an Indian empire. That of the Portuguese, though acquired by romantic bravery, was unsystematic and rapacious; the short one of the French was the meteor of a vain ambition; the Dutch acted upon the principle of a selfish commercial policy; and these, under which they apparently flourished for a time, have been the cause of their decline and fall. None of these nations sought to establish themselves in the affections of their acquired subjects, or to assimilate them to their manners; and those subjects, far from supporting them, rejoiced in their defeat. Some attempts they made to instruct the natives, which had their use; but sordid views overwhelmed their effects. It remains for us to show how we shall be distinguished from these nations in the history of mankind; whether conquest shall have been in our hands, the means, not merely of displaying a government, unequalled in India for administrative justice, kindness, and moderation; not merely of increasing the security of the subject and prosperity of the country, but of advancing social happiness, of meliorating the moral state of men, and of extending a superior light, farther than the Roman eagle ever flew.

“If the novelty, the impracticability, the danger of the proposed scheme be urged against it, these objections cannot all be consistent; and the last, which is the only one that could have weight, presupposes success. In success would be our safety, not our danger. Our danger must lie in pursuing, from ungenerous ends, a course contracted and illiberal; but in following an opposite course, in communicating light, knowledge, and improvement, we shall obey the dictates of duty, of philanthropy, and of policy. We shall take the most rational means to remove inherent great

disorders, to attach the Hindu people to ourselves, to ensure the safety of our possessions, to enhance continually their value to us, to raise a fair and durable monument to the glory of this country, and to increase the happiness of the human race."

APPENDIX IV.

[Chapter VII.—Page 205.]

THE TRADITIONAL POLICY OF THE EAST INDIA COMPANY.

[*A Despatch from the Court of Directors to the Governor-General in Council.*]

"We have received, by the *General Stuart*, your letter of the 2nd November last, addressed to the Secret Committee, on the subject of certain publications which had issued from the missionary press at Serampore, and detailing the proceedings which you had thought it advisable to adopt with regard to them.

"Whatever is connected with an attempt to introduce Christianity among the natives of British India cannot but be felt as a subject of the greatest importance, and of the greatest delicacy, and we lament that circumstances should have occurred in any part of our territories, to call for the interference of our Government in matters of that description. We are anxious that it should be distinctly understood that we are very far from being averse to the introduction of Christianity into India, or indifferent to the benefits which would result from the general diffusion of its doctrines; but we have a fixed and settled opinion that nothing could be more unwise and impolitic, nothing even more likely to frustrate the hopes and endeavours of those who aim at the very object—the introduction of Christianity among the native inhabitants—than any imprudent or injudicious attempt to introduce it by means which should irritate and alarm their religious prejudices. That the publication which first excited your attention, as well as the paper which you transmitted to us, marked C, entitled "*The Use of Wisdom*," is calculated to produce those effects, we conceive can admit of no doubt, and we entirely approve of your endeavours to interrupt the circulation of them. Indeed the missionaries themselves seem to regret, and to condemn their publication. Perhaps some doubt might be fairly entertained whether a considerable part

of the paper marked B, was of a nature to have excited similar feelings, if the other publications did not prepare the mind to receive with some jealousy any works which issued from the same press. In suggesting the possibility of this doubt, we by no means intend to convey any disapprobation of that prudent precaution which led you to prevent the further publication of this last, together with those which appear to us to be more unquestionably exceptionable. It is a matter of great difficulty to draw the line which should at once describe and characterize the publications which might be permitted to be considered as inoffensive; and at the same time distinguish them from those which a proper precaution would suppress; and at this distance from the scene of Government, we can only state to you those general principles which we are desirous should direct your conduct upon this point. For this purpose we would refer you to a passage in our political letter to Fort St. George of the 29th May, 1807, in which we briefly intimated in the following terms, our sentiments of what the character and conduct of Christian missionaries in India, and the carriage of the Company's Government towards them ought to be:—'When we afforded our countenance and sanction to the missionaries who have from time to time proceeded to India for the purpose of propagating the Christian religion, it was far from being in our contemplation to add the influence of our authority to any attempts they might make; for, on the contrary, we were perfectly aware that the progress of real conversion would be gradual and slow, arising more from a conviction of the purity of the principles of our religion itself, and from the pious example of its teachers, than from any undue influence, or from the exertions of authority which are never to be resorted to in such cases.' In the samespirit we would still wish to affirm as a principle, the desirableness of imparting the knowledge of Christianity to the natives of India; but we must also contend that the means to be used for that end shall be only such as shall be free from any political danger or alarm.

"With these two positions, which appear to us to be fundamental on the subject in question, the 39th paragraph of your despatch now before us in substance corresponds, for you there, after acknowledging 'your entire conviction of the correctness of the statement which the memorial of the missionaries contains relative to the motives and objects of their zeal for the propagation of the sacred doctrines of Christianity,' observe: 'Our duty as guardians of the public welfare, and

even a consentaneous solicitude for the diffusion of the blessings of Christianity, merely require us to restrain the efforts of that commendable zeal within those limits, the transgression of which would, in our decided judgment, expose to hazard the public safety and tranquillity, without promoting its intended object.' Agreeing then with you in general views on this question, and impressed with the necessity of leaving the application of these principles to the discretion of the Government upon the spot, we feel that we have but little further to suggest to you upon that part of the subject.

"We observe with great satisfaction the temperate and respectful conduct of the Society of Missionaries in the discussions which took place on the subject of the publications to which your attention was directed, and of the measures which you felt yourselves called upon to adopt, and we entirely approve of the permission which you granted to them of continuing their press at Serampore. Their residence at that place would probably be attended with little additional inconvenience to your Government, and we conclude, moreover, that the British authority has long ago been established at the different Danish settlements in India. We are well aware that the progress of the missionaries, both Catholic and Protestant, for a long period of years has not been attended with injurious consequences; their numbers have not been sufficient to excite alarm, and their general conduct has been prudent and conciliating, and we have no reason to suppose that the mere circulation, in a peaceable and unobtrusive manner, of translations of the Scriptures, is likely to be attended with consequences dangerous to the public safety.

"The paramount power which we now possess in India undoubtedly demands from us additional caution upon this subject; it imposes upon us the necessity, as well as strengthens our obligation, to protect the native inhabitants in the free and undisturbed profession of their religious opinions, and to take care that they are neither harassed nor irritated by any premature or over-zealous attempts to convert them to Christianity.

"In conveying to you our approbation of the control which you had determined to exercise with regard to such publications as might issue from the press of the missionaries, we trust that it will be found not only salutary to the interests of Government, but even satisfactory to the considerate part of the missionaries themselves. They must be aware that it is quite consistent with doing all justice to the excellency of

the motives on which they act, to apprehend that their zeal may sometimes require a check, and that it may be useful and necessary to introduce the control or superintendence of Government, whose responsibility for the public tranquillity will force it to direct its views to those political considerations which the zeal of the missionaries might overlook.

“ If, indeed, you had foreseen that the missionaries would have shown that entire and ready submissiveness to Government which their conduct has manifested, we think you would have doubted of the expediency of holding, under the circumstances you have described, a public proceeding upon their transactions, and we would only suggest that if on any future occasion any fresh precautionary measures should become indispensable, and the interference of Government be again required, it would be desirable, in the first instance at least, to see whether a private communication from the Governor-General might not effect all that is desired, without bringing into view the instrumentality of Government; its authority cannot be seen actively to control any of their proceedings without exposing it to the inference of specially sanctioning and countenancing such publications, and such conduct as it does not prevent, and thereby making the Government in some degree a party to the acts of the missionaries, and making the missionaries appear in the character of the agents of Government.

“ In adverting to your prohibition of the public preaching in Calcutta to the Hindoos and Mahomedans, at the time when we approve of this measure of precaution, we do not understand you to object to the missionaries decently performing at their usual places of residence the duties of their religion in chapels or rooms at which admittance may be given to their converts, or to other Christians. We presume that the number of chaplains which we have appropriated for the performance of religious duties at Calcutta is sufficient for all the British, or other inhabitants of that place who comprehend the English language; but we do not collect it to have been your intention to preclude other Christians there from hearing Divine service performed in a language which they understand.

“ Having thus explained to you as briefly as possible the principles on which we wish you to act with regard to the missionaries, it remains for us only to advert to your suggestion that we should ‘discourage any accession to the number of missionaries actually employed under the protection of the British Government in India in the work of conversion. You

are, of course, aware that many of the meritorious individuals who have devoted themselves to those labours were not British subjects, or living under our authority, and that none of the missionaries have proceeded to Bengal with our licence.

“ Entertaining the sentiments which we have expressed in the preceding parts of this despatch, we are very far from disapproving of your having refrained from resorting to the authority vested in you by law, and enforcing its provisions in all their strictness against the missionaries, and we rely on your discretion that you will abstain from all unnecessary or ostentatious interference with their proceedings. On the other hand, it will be your bounden duty vigilantly to guard the public tranquillity from interruption, and to impress upon the minds of all the inhabitants of India, that the British faith on which they rely for the free exercise of their religion will be inviolably maintained.

“ Although the subject treated on in your letter to the Secret Committee, dated the 2nd November, 1807, does not fall strictly within the description of those to which you have informed us, in your political letter of the 16th February, 1807, you should thenceforward confine your correspondence with the Secret Committee, we nevertheless think it of a nature sufficiently important to justify a departure from the general rule, and therefore approve of your having transmitted that despatch to the Secret Committee; and we direct that this letter now written in reply to it be also kept in the Secret Department.

“ Since the preceding paragraphs were written, your letter of the 7th December, 1807, to the Secret Committee has been received, with copies of the letter and memorial addressed to the Governor-General by the Rev. Dr. Claudius Buchanan.

“ We desire to express our entire satisfaction at the explanation which you have thought it necessary to give of your proceedings, and as most of the observations which would naturally have occurred to us on the perusal of those documents have already been stated in this letter, we deem it unnecessary to enlarge further on the subject.

“ With every disposition to make due allowance in favour of ardent zeal in the cause of religion, it would have been impossible for us to avoid noticing the improper style of Dr. Buchanan's address to the supreme authority in India, if his subsequent departure from thence had not in some degree relieved us from that necessity. We shall content ourselves at present with remarking that Dr. Buchanan, as well as other ecclesiastics who promulgate the doctrines of Christianity in

India, and who bestow such just and merited encomiums on the conduct of the missionary Schwartz, would do well to adopt it as the model of their own, and would always recollect that discretion and moderation in their language and actions are more consistent with the mild spirit of our religion, and are indispensably requisite for those who are employed in prosecuting the laborious work of conversion.

“ We are,

Your affectionate friends,

R. C. PLOWDEN,	CHAS. GRANT,
JOHN ROBERTS,	JACOB BOSANQUET,
C. MARJORIBANKS,	GEORGE SMITH,
T. REID,	JOHN INGLIS,
JOHN TRAVERS,	JOSEPH COTTON,
JAS. PATTERSON,	W. BENTLEY,
JOHN BEBB,	G. A. ROBINSON.
EDW. PARRY,	

“*East India House, London,
September 7th, 1808.*”

APPENDIX V.

[Chapter VIII—Pages 258–259.]

THE RESOLUTIONS OF 1793.

“ And whereas such measures ought to be adopted for the interest and happiness of the native inhabitants of the British dominions in India, as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement:

“ Be it therefore further enacted, that the said Court of Directors shall be and are hereby empowered and required to appoint and send out, from time to time, a sufficient number of fit and proper persons for carrying into effect the purposes aforesaid, by acting as schoolmasters, missionaries, or otherwise: every such person, before he is so appointed or sent out, having produced to the said Court of Directors a satisfactory testimonial or certificate from the Archbishop of Canterbury, or the Bishop of London for the time being, or from the Society in London for the promotion of Christian Knowledge, or from the Society in Scotland for propagating Christian Knowledge, of his sufficiency for these purposes.

“ And be it further enacted, that the said Court of Directors are hereby empowered and required to give directions to the governments of the respective presidencies in India, to settle the destination and to provide for the necessary and decent maintenance of the persons so to be sent out as aforesaid; and also to direct the said governments to consider of and adopt such other measures according to their discretion, as may appear to them most conducive to the ends aforesaid.

“ Provided always, and be it further enacted, that if any person so sent out as aforesaid shall at any time prove to be of immoral life and conversation, or shall be grossly negligent or remiss in the discharge of the duties of the station to which he shall have been so appointed, or shall engage, directly or indirectly, in any trade whatsoever, or shall accept of and hold any office or employment, public or private, other than that to which he shall have been so appointed, the governments of the respective presidencies shall be and they are hereby required to remove him from his employment, and send him back to Great Britain; and the act of government in so doing shall be final and conclusive, and shall not be examinable in any court of law whatsoever.

“ And that due means of religious worship and instruction may also be provided for all persons of the Protestant communion in the service or under the protection of the said company, be it enacted that the said Court of Directors shall be and are hereby empowered and required, from time to time, to send out and maintain in their several principal garrisons and factories, a sufficient number and supply of fit and proper ministers: and also to take and maintain a chaplain on board every ship in the service or employment of the said Company, being of the burden of 700 tons or upwards: and that every charter-party to be entered into by the said Company for any ship of the burden aforesaid, or any greater burden, shall contain an express stipulation for the said Company to nominate and send on board such ship a chaplain for the purposes aforesaid, at their nomination and expense. Provided always, that no such minister or chaplain shall be so appointed or sent out until he shall first have been approved of by the Archbishop of Canterbury or the Bishop of London for the time being.”

APPENDIX VI.

[Chapter XI.—Page 426.]

BISHOP WILSON ON BISHOP CORRIE.

[From a Funeral Sermon preached on the 17th March, 1837.]

“He had been thirty years in India, a period which very few Europeans reach. Still fewer have had so long and honourable a course of service. As chaplain at Chunar, Cawnpore, Agra, Benares, and the cathedral at Calcutta, he was long a blessing to his various flocks. As Archdeacon for nine years, he fulfilled the duties of that difficult office; and thrice was he called to the episcopal residence to supply, as far as he was able, for considerable intervals, the functions of the vacant See.*

“We are to remember, also, with gratitude, that during this long period he exhibited that peculiar cast of character which India most wanted. With all the sweetness of Bishop Heber, he had all the enlightened hold of Christianity and fixed simplicity of heart of Brainerd and Schwartz and Henry Martyn. His cast of mind was humility, meekness, gentleness. To this he added such generosity as kept him continually poor, from the unlimited munificence of his benefactions. There was nothing he was not ready to attempt and to execute, if possible, from his own funds. Wherever I passed during the visitation in the places where he had resided, Corrie’s was the name constantly repeated. Corrie built the church and founded the mission at Chunar. Corrie built the chapel and school-house at Agra. Corrie built the two churches at Benares, and founded, or caused to be founded, the schools. At Buxar also it was the same. What he did in founding the High School at Calcutta,—what as respected the Free Church,—what in Mrs. Wilson’s female schools,—what at Mirzapore,—what in the Church Missionary and Bible Society Committees,—you all know.

“His accessibility, also, his kindness to the young, his gentleness in reproof, his charitable judgment of others, his forgiveness of injuries, shed a soft brightness on this generosity of heart, which attached both natives and Europeans to him with an indescribable attachment. Every one feels that he has lost a father, a brother, a friend. I am not drawing a poetical picture of imagined perfection. No doubt he

* After the deaths of Bishops Heber, James, and Turner.

had his infirmities; but they arose so entirely on the side of softness of nature as to deduct little from the general weight of his character. He might often be imposed upon—he might be wanting in habits of despatch in business—he might be irresolute and forgetful—he might be susceptible sometimes of prejudices which sunk the deeper into his feelings, because he said little. But all this is nothing. Had his particular errors of judgment been a thousand times more numerous than they were, they would have been lost in the just admiration and love which a constant, simple, benevolent, gentle spirit had excited during a life of thirty years in India. Such a character is more precious than gold. The bold, the vigorous, the unbending, if adorned with piety, are deserving of admiration, and are at certain periods of essential service; but the meek, the amiable, the silent, are more rare and more blessed.

“ We are again to remember with gratitude that he *united in an eminent degree the missionary and the chaplain*. He was the last of that fine series of men with whom India was blessed in the last age. He stands on the same list with Brown, Buchanan, Martyn, Thomason, who were the ornaments of the Anglican Episcopal Church in India before the creation of the See. He gave himself so early and so assiduously to the cultivation of the native languages, that in Hindostanee he was a very superior scholar—wrote it with elegance, and spoke it with ease. He had a missionary’s heart. Wherever he resided as a chaplain, he founded and sustained missions. The first eminent Bishop of Calcutta mentions his labours at Agra, where Abdool Messeeh was his distinguished convert, with commendation. He was the parent of the Church Missionary Society in India, the centre of union, the soul of all its operations. And when he went home for his health in 1814, I well remember the affection with which he was everywhere welcomed. There is no one who filled at the period of his death so large a space in the public mind, both here and at home, as Corrie, from the juncture when he lived, the length of his services, the cast of his character, and his union of the missionary’s and chaplain’s spirit. Confidence had gathered round him gradually, and from all quarters and all classes of persons, and was rapidly increasing.

“ Nor must we forget the great goodness of God in *raising him to the See of the newly-founded Diocese of Madras*. Never did India feel a warmer joy than when she knew that her beloved Corrie was distinguished with this just mark of

favour by the Home Government. He was sent out by the *first* Charles Grant; he was nominated Bishop by the *second*.^{*} He would indeed have been appointed Bishop of Calcutta in 1832, had not his distance from England and the uncertainty of life prevented. When at length he ascended the episcopal chair of Madras, it was with the warm approbation of all classes. Nor did he disappoint the high expectation formed of him. Never was a ruler in the house of God so beloved. Never did any one more successfully unite firmness in principle with suavity of spirit. The burst of grief throughout the diocese at his early death is indescribable. His sermons, his addresses at confirmation, his activity in founding a grammar-school, and a society for building churches, his correspondence with his clergy, his settlement of doubtful cases, his zeal in missionary and benevolent institutions—his simplicity in all he did, had won every heart.”

* When President of the India Board—now Lord Glenelg.

THE END.

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