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EDINBURGH PRINTING COMPANY,
12, South St David Street.

P R E F A C E.



THE following "SKETCH" pretends not even to enter into, much less to exhaust, the varied and deeply interesting subjects, to which, in prosecution of its more limited object, it has directed the attention of the Christian philanthropist. In addition to a brief historical narrative of the rise and progress of the School and Mission of the General Assembly of the Church of Scotland, it has aimed at exhibiting a collection of general features, that must enter into the question of Native Education in India, before any thing like a complete and perfect feature can be presented. Each of these would obviously furnish materials, of itself,

for profound and elaborate investigation: And as the Christian Government of British India prosecutes the honourable course of policy, in ruling over that country, on which it has now entered; and regards, as it is bound to do, the Christian Education of its subjects; each may be expected to obtain the grave and ample consideration which it deserves. The object of this "SKETCH" will be answered, if it serve, in any manner, to keep the great subject of NATIVE EDUCATION before the Christian world, not in any one insulated and detached point of view, in which it may present itself, when seen by the Moralist or the Missionary; but as identified with a vast diversity of interests, and affected by the complex operation of no less vast a variety of elements, many of which are too apt to be overlooked on a superficial view. To some it may appear desultory and wandering, as it ranges over a field, which it would invite others to cultivate with profounder research, and more elaborate inquiry into its various

parts ; but, with the explanation now offered of the object contemplated by the writer, the charge may be divested of any thing involving hasty or inconsiderate attention to the great interests bound up in the question of **NATIVE EDUCATION in India.**

EDINBURGH,
10th May 1839.

APPENDIX.

APPENDIX.

NOTE A.

ECCLESIASTICAL CHARTER *of the Branch of the Church of Scotland Established in British India.*

Edinburgh, 30th May 1814, Sess. ult.

THE General Assembly called for the report of the committee upon the petition of the Reverend James Bryce, late minister of Strachan, in the Presbytery of Kincardine-O'Neal, which was produced and read, the tenor whereof follows:—"We, the ministers and elders of the Church of Scotland, met in the General Assembly of our national church, having read and considered a petition for the Reverend James Bryce, late minister of Strachan, in the Presbytery of Kincardine-O'Neal, together with a copy of an extract of the public letter of the Directors of the India Company to Bengal, dated *November 12, 1813*, the tenor whereof follows:—"In order to show our desire to encourage, by every prudent means in our power, the extension of the principles of the Christian religion in India, we have unanimously resolved that an addition be made to the present clerical establishment, maintained by the Company, at each of our Presidencies of Bengal, Madras, and Bombay, of one minister of the Church of Scotland, with the same salary as is granted to the junior chaplain at each of the Presidencies; and we direct that a suitable place of worship be provided or erected at each of our principal settlements of Bengal, Madras, and Bombay, for those ministers of the Church of Scotland whom we may permit to proceed to India to act as chaplains at either of these places.—*East India House, the*

24th May 1814. (A true copy.) (Signed) JAMES COBB, Sec.'
 And copy of an extract from the minute of the Board of Directors, held 11th April 1814, as follows:—'Resolved by the ballot, that the Reverend James Bryce be appointed a chaplain on the Bengal establishment, upon his producing the necessary recommendation as to his character and qualifications from the ministers of the Church of Scotland. (A true copy.) (Signed) J. BANNERMAN. 26th April 1814.'—Learn with much satisfaction that the object of the petition of last General Assembly to Parliament has been attained, by an addition being made to the present clerical establishment, maintained by the Company, of each of their Presidencies of Bengal, Madras, and Bombay, of one minister of the Church of Scotland, and by the erection of a suitable place of worship at each of these Presidencies, for those ministers of the Church of Scotland who may be permitted to proceed to India to act as chaplains at those places. Resolve to continue in full union and connection with the Church of Scotland the Reverend James Bryce, and the two ministers of the Church of Scotland who may be permitted to proceed to act as chaplains at the two other Presidencies. Enjoin the said three chaplains, and the ministers of the Church of Scotland, who may be permitted to proceed to India as their successors in performing Divine service, and administering the ordinances of religion within the churches provided for their several congregations, to conform to the worship now practised in the Church of Scotland. Empower and direct them, without delay, to select from their several congregations persons whom they judge qualified for the office of the eldership, and to admit them to that office, in the manner prescribed by the acts of Assembly, with whom each of the said three ministers, at the Presidency where he acts as chaplain, may hold session, for the exercise of discipline in his congregation according to the rules of the church, and for the management of the ecclesiastical affairs of his

congregation. Recommend to the several ministers and their kirk-sessions to hold brotherly correspondence with one another according to circumstances, and as they may judge best for edification. Declare that the several ministers and their kirk-sessions are subject to the ecclesiastical jurisdiction of the Presbytery of Edinburgh, to whom they are directed to refer any difficulties which they may find themselves unable to solve, or any disputes which may unfortunately arise amongst them. Empower the three chaplains and their kirk-sessions to unite, in any manner that they may find expedient, in sending one minister and one elder as their representatives to the General Assembly of the Church of Scotland; which representatives, upon their producing satisfactory documents of their election, we will admit to sit, vote, and determine with us, from whom we may have the satisfaction of learning the prosperity of this distant branch of the Church of Scotland, and through whom we may communicate such advice and directions as its circumstances may require."

(Signed) "DAVID BITCHIE, Moderator."

NOTE B.

Unto the Very Venerable the GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND, to meet at Edinburgh in May 1824, The MEMORIAL and PETITION of the Reverend JAMES BRYCE, Senior Clergyman of the Church of Scotland at Fort-William in the East Indies;

Humbly Sheweth,

THAT your memorialist has held the situation of Clergyman of the Church of Scotland, at the Presidency of Fort-William in the East Indies, for the space of nine years: That

during this period, he has employed himself, in conjunction with the Members of his Kirk-Session, in assiduously inquiring, by what—if by any—means the establishment of a branch of our National Church in this part of the world, may be rendered conducive towards the moral and religious instruction of the native population of India.

During this period, your memorialist has spared no pains to make himself acquainted with the obstacles, which, in such a benevolent undertaking, are to be surmounted—as well as with the facilities, which circumstances afford, towards an attempt at its accomplishment; and your memorialist is fully persuaded, that there is at length opened a wide and inviting field for the exertions of the Church of Scotland, as a body, towards effecting an end so truly desirable, as the enlightening the minds of so many of our fellow-creatures.

Your memorialist will not dwell on the incalculable advantages which the native population of our Eastern dominions would derive, from the knowledge of a purer faith, and a more refined morality, than those under which they have so long lived, and whose pernicious effects on the happiness of the human race are, in them, too clearly demonstrated to admit of being either doubted or denied. Neither will your memorialist presume to point out the duty, incumbent upon the Christian world in general, and the ministers of a Christian Protestant Church in particular, to contribute all in their power to disseminate the blessings which they themselves enjoy. But your memorialist will venture to remind your Venerable Court, that while other churches have, in their corporate capacity, afforded their aid and countenance towards the accomplishment of this object, the Church of Scotland has not yet stepped forward with her assistance. Your memorialist is a daily witness of what the Church of England is striving, through her establishment in this country, to effect for the moral and religious instruction of its natives, and the dis-

cret and prudent means which she is employing, while they promise a most gratifying degree of ultimate success, afford an example to her sister establishment of Scotland; in every respect worthy of her imitation. Your memorialist need not inform your Venerable Court, that ample indeed is the field, which India affords, for such truly Christian and benevolent exertions; and it is with peculiar pleasure that your memorialist is enabled to say, that when your Venerable Court puts its hand to the good work, you will find in the bishop and the clergy of the Episcopal Church of India, brothers and fellow-labourers, who will regard your co-operation and success with the most sincere satisfaction.

Your memorialist is aware, that from many of the ministers and members of the Church of Scotland, the numerous Missionary societies already existing, have received the most active and zealous support; but your memorialist apprehends, that this circumstance releases not the Church from the duty of co-operating as a body in the promotion of this benevolent object; and your memorialist is the more urgent in pressing this subject upon your Venerable Court, as he is satisfied that the Church of Scotland may prove as instrumental in promoting Christian knowledge in the East, as any other ecclesiastical body in the empire promises to be.

Your memorialist, in adverting to the success which has hitherto attended the attempts of Christian Missionaries to spread the knowledge of a purer faith and a better morality among the natives of India, is bound to speak of the zeal, the disinterestedness, and the sincerity of these attempts with the greatest respect; but with these feelings he is compelled to mingle those of regret, that the reward of these pious labours should hitherto have been so scanty. Your memorialist is, at the same time, every day more and more satisfied, that the alleged prejudices of the natives of India, and their generally supposed stubborn adherence to

the faith and customs of their forefathers, constitute a less formidable obstacle to this success, at least to an extent highly desirable, than is generally supposed; and your memorialist, from what he has observed of the native character, from what he has learned from Europeans intimately acquainted with this character, and from natives of intelligence, rank, and respectability, cannot help being persuaded, that the scanty fruits of the harvest hitherto reaped are, in a great measure, to be attributed to the erroneous mode, in which the attempt to earn them has hitherto been conducted; a mode whose inconveniences every day is more and more developing, and of which every one is becoming more and more sensible.

It has, in the humble opinion of your memorialist, been heretofore too much the exclusive practice of the Christian Missionary to address himself to the lower and illiterate classes of the Hindus, and to trust his success to the desultory harangues, to which he can bring them casually to listen; and the consequence has been, that although he has occasionally succeeded in converting a few of his out-cast heathen brethren, the impression made by him on the great body of the natives has been so small, as to be candidly acknowledged by the Missionaries themselves as far from encouraging. Their labours have, accordingly, been of late more confined to the instruction of native youth, through the medium of Schools, than to preaching the doctrines of Christianity to adults,—and the readiness with which the natives permit their children to attend these schools, furnishes, in the humble opinion of your memorialist, a very strong ground of hope, that although the Hindu be more the child of custom, even to a proverbial extent, than other nations are, yet would this feature in his character bend as much to the adoption of a new practice, as it adheres to the observance of an old, were the example of reformation set before him by a few of the better and more respectable classes of his countrymen.

The intercourse, which has taken place between Europeans and the better informed natives of India—particularly in the metropolis—since the establishment of our power in the country, has, in the opinion of your memorialist, generated a readiness, and even a desire, to set this example in the instance of many important points of reformation, from which the most beneficial results may be anticipated.

Your memorialist, satisfied of the reality of the change which has been effected, and is daily effecting, in the native mind, deems it a duty, which he owes to his situation, to point out to your Venerable Court the means by which, in his humble opinion, the establishment of a branch of your Church at this Presidency, may be rendered available to the taking advantage of this change. Your memorialist, leaving the education of the native youth, through the medium of schools, in the zealous and able hands in which it is now placed, would urge upon the Church of Scotland to tempt the effect of addressing the better informed natives at this capital in their own language, and from under the roof of an established Christian temple, and under the sanction and countenance of an established ecclesiastical authority; and your memorialist ventures to assure your Venerable Court, that there exists, at this moment, that desire of instruction, on the part of many intelligent natives of this metropolis, which promises even at the outset an intelligent and respectable audience to your instruments. Your memorialist would not presume to hazard this assertion solely on his own authority, and from his own observation of what is passing around him, but enabled to adduce the concurring testimony of others, he feels the more satisfied, that his suggestions will meet, from the General Assembly, with the most attentive consideration. Your memorialist need only remark, that the feelings and prejudices of the better informed and more respectable classes of the native population of India, lead

them to regard, with high respect, every thing connected with the established institutions of the country, in order to persuade you of the manifold advantages that might result from the measure, which your memorialist would urge on your adoption.

Your Venerable Court must be aware of the policy, hitherto very properly pursued by the government of British India, of withholding any such direct countenance and support from the schemes of religious improvement, as would alarm the native population of the country; but one of the most eminent advantages held out by the ecclesiastical establishments now in India, in connection with the Churches of England and Scotland, appears to your memorialist to be, that the sanction and support of constituted ecclesiastical authority may at length be afforded to these schemes, without that direct interference on the part of government which might create suspicion, yet with all that effect which, from the peculiar feelings and prejudices of the natives, would secure to these attempts *respect and attention*.

Your memorialist must leave it to your Venerable Court to adopt the measures by which the Church of Scotland at home may best avail herself of the footing which she has obtained in India, towards the religious and moral improvement of its natives. But your memorialist would respectfully suggest, that many of the anticipated advantages might be obtained, by the maintenance of two or more probationers or clergymen of our church, at this Presidency, to be placed by your Venerable Court under the ecclesiastical superintendence of the kirk-session of St Andrew's Church, to be educated under their eye in the native languages of the country, and employed under their authority, when duly qualified, to preach, from the pulpit of St Andrew's Church, to such native congregation as might attend their ministry.

When your memorialist regards the liberality which distinguishes the present age, whenever a call is made upon it for pecuniary support to the schemes of benevolence, he cannot doubt that the ministers and members of the Church of Scotland will cheerfully come forward to contribute the funds necessary to maintain her Indian Missionaries; and he is persuaded, that a recommendation from your Venerable Court, of a GENERAL PAROCHIAL COLLECTION with this view, would enable the General Assembly speedily to give effect to the measure. Your memorialist cannot venture to say what might be the extent of pecuniary support which might be found in this country in aid of the SCOTTISH COLLEGE; but he may safely take it upon him to state, that the exertions of our national church at home, to commence an establishment, so obviously expedient, and promising so many important advantages to the interests of religion and morality, would be met with by a corresponding zeal, on the part of her members in this country, to extend and perpetuate its blessing. In the judgment and discretion of your Venerable Court, we should possess a pledge, that none but men, eminently qualified for the task, would be employed; and the funds, that would be raised from the church at home, and managed by a Committee of your body, in the same manner as the Royal Bounty now is, would, your memorialist is persuaded, be fully adequate to the decent and respectable support of the young men sent out to this country, until, in the progress of events, more extensive sources of support opened on them here, and enabled your Committee to increase the number of labourers.

May it therefore please your Venerable Court to take the subject of this memorial and petition into your most serious consideration, and to adopt such measures as, in your wisdom, may appear best adapted, to promote the great object of rendering the establishment

of the Church of Scotland in India conducive to the religious and moral improvement of its native population.

And your memorialist and petitioner will ever pray.

JAMES BRYCE,

*Senior Minister of St Andrew's Church,
Calcutta.*

Calcutta, 8th Dec. 1823.

REPORT TO THE GENERAL ASSEMBLY.

The Committee of last Assembly, appointed to devise a plan for the accomplishment of the Assembly's object in reference to the propagation of the Gospel abroad, beg leave to report as follows:—

1. That, after due consideration and inquiry, they are of opinion that, in the first instance at least, it would be desirable to make one or other of the British provinces in India the field of labour.

2. That, with this view, the General Assembly ought to apply to the Court of Directors of the Honourable India Company, for leave to the persons whom the Assembly may employ, to proceed to India, and reside there, for the purposes to be hereafter specified.

3. That, in the event of such leave being obtained, a subscription ought to be immediately opened, (including both special donations and annual contributions,) not only throughout Scotland, but among our Countrymen abroad, and particularly in India, for defraying the expense of the undertaking, and that, for the same pious purpose, there ought to be an extraordinary collection, without delay, in all the Parishes of Scotland, under the care of the Ministers and Elders of the respective Parishes.

4. That the expense of the measures to be employed ought to be so regulated, that not more than one half of

the funds obtained, in the first instance, or before the operations are commenced, shall be expended during the first five years from the date of such extraordinary collection,— at the end of which period, or as soon thereafter as shall be found expedient, the General Assembly ought to appoint another collection to be made and applied in the same manner.

5. That the continued management of the funds, and the measures employed for recruiting them, ought to be so conducted, as, in the first place, to acquire, and afterwards maintain, a capital sufficient to afford security to all concerned, against any necessity, arising from want of funds, for dissolving or breaking up the Establishment, so prematurely or suddenly as to do injustice to the persons employed.

6. That, under all these conditions, with reference to the necessary funds, it would be desirable to establish, in the first instance, one Central Seminary of Education, with Branch-Schools in the surrounding country, for behoof of the children of the Native population, under the charge of a Head Master, who ought to be an ordained Minister of our National Church, and not less than two assistant Teachers from this country, together with a certain number of additional Teachers to be selected by the Head Master from those Natives who have previously received the requisite Education.

7. That the Head Master (being, as already said, a Clergyman) ought to embrace opportunities, as they occur, to recommend the Gospel of Christ to the faith and acceptance of those to whom he finds access.

8. That, with this view, he ought to court the society of those Natives more especially who have already received a liberal education, and, if encouraged by them, ought to put into their hands such tracts, illustrative of the Import, the Evidences, and the History of our Christian Faith, as may be sent to him for that purpose, under the authority

of the General Assembly, and ought also to preach, from time to time, in the hearing of such persons, or others who may be induced to attend him, either in the Hall of the Seminary over which he presides, or in such other convenient place as may be afforded him.

9. That the General Assembly ought to appoint a Committee, selected from all the Presbyteries of the Church, but to hold its Meetings in Edinburgh, for the direction and management of all the concerns of the proposed Establishment, and of the funds to be provided for its maintenance, so far as such direction and management cannot be overtaken by the Assembly itself.

10. That the course of education to be followed out in the Institution proposed shall be ordered and regulated by the said Committee, and that the Masters to be sent out shall be selected and appointed by them, with such adequate salaries as may not exceed what the funds will afford, and what the General Assembly may be pleased, at any time, to fix and determine.

11. That the more particular means to be employed for the accomplishment of the object in view, and especially the extension of the sphere of operation, as the funds will admit, may with propriety be reserved for the consideration of the proposed Committee,—it being understood that they shall, from time to time, report their opinion upon these points to the General Assembly, before taking any steps relative thereto, beyond what the necessity of the case may in the meanwhile seem to require.

Signed in name and by appointment of
the Committee,

JOHN INGLIS, *Convener*.

Edinburgh, 30th May 1825, Sess. ult.

The General Assembly highly approve of the Report of the Committee upon the propagation of the Gospel abroad,

and of the zeal of the Committee in the prosecution of an object so important; and re-appoint the Committee, with power to them to raise funds, and otherwise to prosecute the object of their appointment. And the Assembly recommend to all Ministers of Churches and Chapels within their bounds to make an extraordinary collection for the promotion of the said object.

Extracted from the Records of the General
Assembly of the Church of Scotland, by

ANDW. DUNCAN, *Cl. Eccl. Scot.*

NOTE C.

TO THE PEOPLE OF SCOTLAND, *The Letter of a Committee of the General Assembly of the Church, relative to the Propagation of the Gospel.*

IN communicating with you, brethren, on this interesting subject, we do not think it necessary to say a word for convincing you of the obligation, which Christians are under, to employ such means, as may promise to be successful, for imparting to others a knowledge of the way of salvation through Christ;—for that obligation, so far as we know, has not been denied or called in question.

Perhaps the utmost exertions of our forefathers were not more than sufficient for the work of their own emancipation from the errors and bondage of the Church of Rome, and for establishing themselves and their posterity in the possession and exercise of that “liberty wherewith Christ hath made us free.” But, from the time when we came into the world, we have enjoyed full security for our own rights and liberties in the kingdom of Christ upon earth;

and we have also become so intimately acquainted with the deplorable condition of more than one-half of the human race, to whom the glad tidings of salvation have never been made known, that we should be altogether inexcusable for any thing like indifference to their case.

Measures have, in consequence, been adopted by religious communities of various denominations around us, and particularly by associations of good men in our own land, for imparting the light of the Gospel to those of our benighted brethren, to whom they can best and most effectually find access. And the General Assembly of our National Church, having felt that it became them, as a public and representative body, to take a part in this pious and benevolent work, have authorised us to apply to you for such contributions as may enable them to prosecute their object, in a way which, through Divine grace, may prove effectual.

In performing the duty which is thus assigned to us, we desire to speak to you with all plainness,—for we have nothing to conceal,—but with all earnestness,—for our whole hearts are engaged in the cause which we undertake to advocate. And whether they, whom we address, be of the class who are wise and learned, or of the more numerous body who, in this respect, make less pretension, we trust that, if they do but listen to us without prejudice, we shall not fail to satisfy their minds that we have the strongest claim to their aid and co-operation.

To the measure in question there is but one objection which we can readily anticipate. It has been said, and, by some whom we address, it may still be thought,—that what is proposed is *impracticable*. Respecting the natives of India in particular, to whom, as our fellow-subjects, our labour of love may be regarded as peculiarly due, it has been asserted that their religious prejudices are so strong as to render any attempt to make them Christians altogether hopeless.

To this objection we may certainly reply—That their hearts are in the hand of God, who can change or turn them, even as he turneth the rivers of water, and that it is, therefore, presumptuous to deny the possibility of their becoming a willing people in the day of his power.—But, while we know that nothing is impossible with God, we, at the same time, admit that He does not ordinarily execute his purposes without the intervention of natural means accommodated to the object in view; and, consequently, the degree of hope which we are, in this case, warranted to entertain, must be more or less regulated by a consideration of existing circumstances, and of all the difficulties which we have to surmount. It is, therefore, with a distinct reference to such difficulties, that we desire to meet the question—Whether an attempt to propagate the Gospel in India be a hopeless task, or be, on the contrary, a measure which has a fair promise of ultimate success.

It has been asserted that, in this case, experience, in a great measure, forbids us to hope,—for that great labour has been bestowed, both by Popish and Protestant Missionaries, without much fruit being reaped from it.

Popish Missionaries may have failed of success, because they were not at liberty to employ that instrument for the propagation of the Gospel, which seems to be the most natural. A late Papal Bull against Bible Societies leaves us in no doubt that they are prohibited from putting the Scriptures of truth into the hands of those whom they would convert to the faith of Christ. Even to the education of the young they do not appear to have been very well disposed; for they have, hitherto, had few schools of any description in India. Yet it is to these means, as collateral aids to the preaching of the Gospel, that we, in a great measure, trust for the accomplishment of our object.

In the case of Protestant Missions, schools for the education of the young have become a regular accompaniment of all the other means employed; and, though it will re-

quire more time, than has been hitherto afforded, to develop fully, to the public eye, the practical advantage of this improved system, there are circumstances which will entitle us to expect from it the happiest results.

The Gospel of Christ and its evidences are, no doubt, adapted to the capacities of all men. But, though its leading truths may be both comprehended and received by any mind which makes a fair use of its powers, it is not the less certain that they address themselves to the understanding, and that, in this case, a just exercise of the understanding is greatly facilitated by the removal of those prejudices against pure and undefiled religion, which are encouraged by idolatry in all its bearings;—nor can it be doubted that an education, calculated to enlighten and invigorate the mind, is an important mean of promoting this blessed effect.

It will, accordingly, be seen, from the General Assembly's plan of procedure, (of which a copy is hereto annexed,) that schools for the education of the young form a great part of their more immediate object; and it becomes, in consequence, an interesting, though subordinate, question—Whether in this department we may hope for success?

To this question we cannot hesitate to answer in the affirmative. But, in proceeding to state the grounds of our opinion, we feel that there is a strong call for caution and delicacy in weighing both the import and the warrant of every word which we shall employ. Our opinion must be founded on facts and circumstances, with which very few, either of our own number, or of those whom we address, have the advantage of being *personally* acquainted. We therefore desire to keep in mind the possibility that such things may be misrepresented,—and, for that reason, will make no material averment, which is not verified, either in its minute or its more general import, by evidence of such a kind, as cannot be rejected upon any principle, that would not go far to put an end to belief founded upon

testimony. We shall even be scrupulous of resting upon the evidence of Missionaries themselves, where it is not corroborated by other testimony,—not because we doubt their title to credit,—but because it is possible that some of those whom we address may regard their testimony as partial, in respect of their being deeply committed in the cause to which it relates.

Under this pledge we desire to assure you, that the natives of India show themselves *willing* to have their children educated by teachers from our land, in all that can tend to the cultivation of their minds.

That many schools, under European tuition, are already established in India,—that the children attending them are proportionally numerous,—that they receive, in these schools, an education very nearly similar to what is imparted to people of the same rank or condition in our own land,—and that they appear to profit in a corresponding degree by the education which they receive,—are facts attested by such a variety of consistent evidence as seems to us to forbid their being called in question. And, though nothing more particular could be stated, we should conceive it to be out of doubt that the youth of India may be educated to that important effect which alone we have in view.

But we will not withhold from you the satisfaction of reading a passage upon this subject, from the Fifth Report of the Calcutta School-Book Society, (established in 1817,) because it seems very nearly impossible that what is there asserted,—if it had at all admitted of contradiction,—should have been published under the immediate eye of those who knew the whole truth. “ Among the advantages now possessed, (says the Report,) this will strike the friends of general education with the sincerest pleasure, that (ample time having been allowed for the experiment) European teaching is found to be highly acceptable to the natives. What was before speculation is now matter of

fact. It is no longer doubtful whether the natives will receive help from us; it is ascertained that they gladly avail themselves of our aid; they flock to the schools; they advance in their learning; they prove, to a demonstration, that, if the European will condescend to labour for their good, the native will gladly receive the aid offered."

So far as regards the hearty concurrence of the natives, this evidence may even be regarded as stronger than it appears at first view,—when it is considered that, among the members and directors of that school-book society, (the language of which we have quoted,) no inconsiderable number are themselves natives, labouring along with their European brethren, for the good of the ignorant and uneducated. For this fact we are indebted to a History of Calcutta Institutions, lately published by Charles Lushington, Esq., one of the secretaries of Government at Calcutta: *—And, with two more facts derived from the same source, we would seal the evidence of the spirit which thus prevails among the natives.—Mr Lushington informs us, (p. 45,) that a rich native of Benares had himself established a school, and engaged to allow 200 rupees per month for its support, but had died without executing the necessary deeds of trust to the Committee of the Church Missionary Society, and that his son had spontaneously confirmed his father's endowment, by making over, to the Committee, landed property sufficient to cover the disbursement. He also acquaints us, (p. 165,) that even the native princes of India begin to be favourably disposed towards this great work. Two of them (he informs us) have effectually manifested their approbation of it, by liberal donations to the Calcutta School-Book Society.

It was stoutly maintained, that in India the education of the female sex, in particular, was altogether a visionary

* History of Calcutta Institutions, p. 158.—From this most respectable publication we shall make no scruple of continuing to quote; because we cannot imagine to ourselves any higher authority in such a case.

project. Yet experience has made it evident, that in that country, just as much as elsewhere, this portion of the human race may receive all the education which it is our wish to impart to them. The success of those who laboured in this department has even led to the establishment of a society, under the patronage of the lady of the Governor-General, for the special purpose of female education ;* and our confidence in all the details which have reached us on this subject, is much enhanced by the peculiar circumstance which we formerly noted,—That these details have been published—not in our own country, or in Europe, where an imposition might, for a time, have been practised,—but in the very midst of the people who have witnessed the procedure, and upon whose minds, therefore, a gross imposition would not be attempted.

But, while the native youth of both sexes appear more than willing to receive the elements of general education, it is peculiarly gratifying to know that the object of their most eager desire is the acquisition of the English language.† Of all the auxiliary means that we can imagine, of preparing their minds for the faith of the Gospel, and of permanently establishing the Redeemer's kingdom in the Eastern world, this appears to us the most likely to prove efficient. Not only will our language prove a key by which they may find admission to those treasures of knowledge, by which they can be so advanced in the scale of intellectual improvement, as to be ashamed of their idolatrous rites,—they will find, more particularly in the English version of the sacred Scriptures, a standard to which they can at all times resort,—to which even future generations may resort,—for correcting such errors as may have been unavoidably committed in any of the recent translations of the Bible into Eastern languages.

It may perhaps be thought that, after all, the advantage

* History of Calcutta Institutions, p. 199.

† Ibid. p. 38.

gained by such education, affords, at the best, but a very distant promise of accomplishing our great object, because, in all that has been said, we have made no reference to direct and immediate instruction in those things which are spiritual and divine.

Upon this point, we are not willing to leave entirely out of view that, if our labour serve to promote even the temporal and worldly prosperity of our fellow-men, it must not be regarded as altogether vain. But let it not be supposed that the promise of more precious fruit is either very doubtful, or very distant, in its present aspect.

We have no desire to conceal that, to a certain extent, there appeared a disinclination, on the part of the natives, to the instruction of their children in the principles of our religion; nor can it be matter of wonder that parents, who are themselves votaries of idolatrous worship, should be so disinclined. As little have we a desire to conceal that they, who have in their hands the Government of India, have most wisely and discreetly prohibited all offensive interference with the religious opinions of the natives. Indeed, every motive forbids it;—the slightest apprehension of an authoritative religious interference would tend, more than any thing else, to counteract our labour for their good. But that, which authority could never have accomplished, has been in a great measure effected by more honourable means. The extraordinary exertions, which have been lately made, to educate the children of native parents, in a way calculated to promote their temporal prosperity, have so engaged the confidence of those concerned, as to remove the scruples of many about the Christian Scriptures being employed as a school-book; and the indiscriminate avidity of the youth themselves to learn our language effectually reconciles them to the use of every extract from the Bible, and every religious tract, that are presented to them in English. The consequence is, that the Scriptures and other religious books are now introduced in a great majority of these

schools; portions of Scripture are committed to memory;* and some of the children, when examined, have evinced a familiar knowledge of the Gospel History. Is it possible that these exercises and these acquisitions should have no effect in preparing their minds to listen, with more advantage, to those who shall preach to them the faith of the Gospel?

If what is asserted be true, (and we know no reason for doubting its truth,) that, already, there are at least 40,000 native children receiving instruction in the various schools established by Protestants in India,—what an earnest is this of the good which may result from continued and persevering labour in the same pious and benevolent work! The benefit already in the course of being imparted to such a number of our fellow-creatures, who, in common with ourselves, have souls to be saved, will not, we are convinced, be lightly thought of by those whom we address. Yet what are 40,000, compared to the whole number of native children in the British provinces of India! Millions instead of thousands are waiting for the boon, which you, along with others, have it in your power to bestow.

The field for cultivation seems, in this view, inexhaustible;—and yet there are circumstances tending to encourage a hope that, within a shorter period than our minds could otherwise imagine, it may be, in all its borders, brought to yield precious fruit. For the system of education adopted, embraces one object which tends to enlarge and multiply its powers in a degree that is incalculable. Besides the schools which are intended for the instruction of the great mass of society, there are seminaries of education for a more select number, who may there be qualified to become the future teachers of their countrymen, not only in the arts and sciences of the civilized world, but in the things which belong to their everlasting welfare. With-

* History of Calcutta Institutions, pp. 40-1-4, 62.

out such institutions, it is obvious that not only the propagation, but the maintenance, of the Gospel in India would be for ever dependent on such foreign aid, as could be very little adequate to the extent of the work. But, by the institution, and progressive multiplication of such seminaries of learning as those to which we now refer, it is impossible to say with what rapidity the great work of education may ere long proceed,—or how soon a great spiritual harvest may, under the blessing of God, be reaped, by the establishment of the Redeemer's kingdom over the extensive regions of Asia.

Yet let it not be inferred, from our having said so much about schools and other seminaries of education, that we, for a moment, lose sight of the more direct means of accomplishing our object, by the preaching of the Gospel to the Heathen world. We have been anxious to develope the importance of the auxiliary instrument which we mean to employ, that the prospect of benefit resulting from it might be more clearly discerned;—but it is, in subserviency to the success of preaching, that we would, in this case, devote our labour to the education of the young. By reference to the plan of procedure, which has already received the sanction of the General Assembly, it will be seen that the head master of the very first seminary of learning, which it is proposed to establish, is to be an ordained minister of our National Church, with a view to his both preaching to the natives, and circulating, among them, religious tracts, illustrative of the import and the evidences of our Christian faith. Nor is this to be regarded as anything more than the *commencement* of a plan for religious instruction, which is to be gradually enlarged, in proportion as the requisite funds are supplied, and opportunities of usefulness are multiplied.

While we thus submit to you the system upon which it is proposed to act, and our grounds of hope that much may

be done for the propagation of the Gospel in India, we have no wish to forget anything, that has been alleged, of a discouraging nature.

It has been asserted, with seeming confidence, that the character of the Hindoos is unchangeable,—that they are now what they have always been, and will never cease to be the same. But the time seems to be gone by when this presumptuous language could be much listened to; for it is beyond question that the character of that part of the Hindoo population, with which our countrymen are most conversant, so far from being unchangeable, has very lately undergone, and is in the course of undergoing, a very material change. Is it a small change that many of the most wealthy individuals have lately profited by a liberal education in all the literature and science of the civilized world,*—and that a considerable number of this class have, in consequence, renounced idolatry, and seem to be comparing and weighing the claims of other systems of faith and worship? Or can it be regarded as a small change that even the lower classes are now eager to obtain all the knowledge we can impart to them, of a temporal and worldly kind,—while many of them are also reconciled to a perusal of our religious books?

No, brethren,—while we contemplate these things, we will not suffer our minds to be discouraged. Though we must regret that those natives in the higher ranks of society, who abandon the rights of idolatrous worship, do yet hesitate to embrace the Christian faith,—we are far from thinking that the change, which their mind and opinions do undergo, is a matter of small importance, either in itself, or with a view to its probable and ultimate result. When men are brought to believe in one God, we have good hope of their being also brought to believe in Jesus

* History of Calcutta Institutions, p. 222-3. Hough's Reply to Dubois, p. 201. Townley's Answer to Dubois, pp. 100-1.

Christ whom he hath sent. In addressing ourselves to the understanding of such men, we feel that we are placed on 'vantage-ground; the faith, which they already profess, supplies us with such arguments for that which we desire them to embrace, as it should be difficult for a consistent mind to resist, and such as we may, on that account, hope will be, through divine grace, rendered effectual. Nor is it a matter of small importance that we acquire, in the meanwhile, the full co-operation of such men in the great work of imparting, to their native brethren of every rank and condition, an education which may enable them also to rise superior to those idolatrous prejudices which so effectually oppose themselves to divine truth.

But, in addition to the aid of enlightened natives,—Is there no assistance to be hoped for from our own countrymen in India? The answer to this question,—whatever it be,—must prove an interesting part of the case.

We have been told that the character of many among our countrymen in India is not the least among the many obstacles which oppose the progress of our religion,* and that it has been matter of doubt among the natives of India whether the Europeans acknowledge and worship a God.

In reference to this charge, we regard it as much to be lamented, that, for too long a period, our countrymen went to India, without having there the natural accompaniment of such outward signs or symbols of their religious worship, as the natives may have reasonably expected to behold. Nor can it be doubted that a miserable lack of the outward means of grace, in respect of the administration of religious ordinances, must have left them, during that period, more naked and defenceless, than they ought to have been, against the power of temptation. But, blessed be God! there has been a happy change. The ordinances of our holy religion are now regularly administered among them;

* Dubois' Letters, pp. 834.

and we rejoice to say that the salutary effect is manifest. If there were no other evidence of it,—the most scrupulous mind might be convinced of the pious and benevolent spirit, which prevails among no inconsiderable number of our countrymen in India, by perusing the account which has been recently published, and to which we have repeatedly referred, of the numerous societies which have been lately instituted by British residents in that country,* for almost every pious and charitable purpose, and especially for the intellectual and moral and religious improvement of the people by whom they are surrounded. That co-operation, therefore, within the immediate sphere of our labour, which these circumstances entitle us to expect, would render us doubly inexcusable, if we did not exert every power that we possess for the accomplishment of our benevolent object.

It is scarcely possible, indeed, to deny, that the British dominion in India, and that intimate converse with the natives, to which it admits us, afford us very peculiar advantages for communicating to them both the benefits of general education, and a just acquaintance with divine truth. Perhaps we may venture to say, without hazard of contradiction, that, from the dissolution of the Roman Empire, downward to the present day, no other people or nation have enjoyed similar and equal advantages for imparting the light of the Gospel to those who sat in darkness.—But, among other arguments employed to discourage us, we have been told that an attempt to propagate the Gospel in India is likely to end in the subversion of our Empire in that country.

We would not, *unnecessarily*, debate the question—Whether any such danger can, with reason, be apprehended from imparting the knowledge of divine truth to men who are willing to receive it?—And we are truly

* History of Calcutta Institutions.

happy to think, that we may hold ourselves relieved from the obligation to offer any argument upon this point,—in consequence of others, who are better entitled, having practically pronounced an opinion and judgment, which ought to put the question at rest.

The men in whom the government of India is more immediately vested, both at home and abroad, *concur* in the measures which are employed for the accomplishment of our object. The Local Government (or that which is established abroad) has made, from time to time, liberal contributions in aid of the Native Schools,* or the societies by which they are maintained; and has at length taken a more decided part in the great work of education, by the appointment of a *General Committee of Public Instruction*—a measure, (says Mr Lushington,) “by the operation of which, the advantages hitherto anticipated by the establishment of institutions and associations for the encouragement of literary pursuits among the natives, are likely to be realized and consolidated.” For though this Committee, adds he, “cannot of course exert any authority over private schools, they are at liberty to communicate with and encourage all persons, natives and Europeans, who may be engaged in the management of such institutions.”

Nor is there any thing in these proceedings, on the part of the Local Government, beyond what was to be expected, after the sanction which had been given, by the Legislature of the United Kingdom, to the employment of prudent means for “the introduction of useful knowledge, and of religious and moral improvement, among the native inhabitants of the British dominions in India.” It is well known that the Act of Parliament, by which the charter of the India Company was renewed in 1813, declared it to be *the duty of this country* to adopt measures that should tend to the accomplishment of that important

* History of Calcutta Institutions, pp. 45, 148, 165.

object, and accordingly made provision for permission being granted "to persons desirous of going to and remaining in India for the above purpose."

Every authority, indeed, which the constitution of our Government recognises, has been successively interposed in favour of this pious and benevolent undertaking. In 1819, our gracious Sovereign was pleased, by his Royal Letter, to appoint collections to be made in all the churches of England and Ireland, in aid of the Society, in England, for propagating the Gospel in foreign parts, and for the special purpose of enabling that Society to use "their utmost endeavours to diffuse the light of the Gospel, and permanently to establish the Christian faith, in such parts of the continent and islands of Asia as are under British protection and authority."—The result of which is understood to have been that, before the end of 1819, about L.48,000 had been collected, and that this sum is now in the course of being applied to the purposes of the Society in India.

The duty, which was thus wisely and graciously discharged by our beloved Sovereign, in reference to England and Ireland, naturally devolved, in our country, on the General Assembly of the Church:—And, in the successive Assemblies of 1824 and 1825, a plan of procedure, (to which we have already referred,) for giving efficient aid to the great cause of the education of youth and the propagation of the Gospel, more immediately in the British provinces of India, was deliberately considered and unanimously approved,—in the hope that the pious and benevolent spirit, by which the people of Scotland have been long distinguished, will prompt them to make such contributions, towards the requisite pecuniary fund, as shall enable the representative body of our National Church to proceed with effect in this interesting work.

Our expectations of such pecuniary aid must, no doubt,

be limited by the population and wealth of our country. But we have strong hope that, upon the grounds which have been stated, you will not regard this as an ordinary case of contribution, for such a charitable purpose as those to which your aid is often solicited. The magnitude of the object, and the corresponding expense which must be incurred, call for a proportionate sacrifice towards its accomplishment. It is essential that there be a fund which shall not be at once expended, but shall be sufficient to meet future and even unforeseen exigencies. For the purpose of constituting such a fund, liberal donations, not to be again repeated, are in the first instance expected. Yet these cannot supersede the necessity of such moderate annual contributions, as may go far to discharge the annual expense. The subscription papers, to be circulated, will be, accordingly, accommodated to both objects. And the collections to be made at all the parish Churches and Chapels of Ease throughout Scotland, will afford an additional opportunity for men of every rank and condition manifesting their good-will to the pious purpose, by a contribution proportioned to what their circumstances admit.

It would not become us, as a Committee of the General Assembly, to say much about *their* claims to your confidence, in the conduct and management of what they have, in this case, undertaken. You know that the annual and representative Assemblies of our Church are composed, not of clergymen only, but also of respectable laymen, connected with every branch of the State, and almost every department of society. If their discretion and fidelity, in such a case, may not be relied on, it is to be feared that our country cannot readily afford better security, to those who may distrust the pledge which is offered. But whatever might be farther said upon this point we leave, as it becomes us, to others,—to the wisdom of those whom we address. The Assemblies of the Church have full confidence in you ;—and it is by their conduct, rather than their

words, that they will endeavour to justify their claim to the confidence which they expect you to repose in them.

We have said nearly all that we can believe to be necessary. For, in taking leave of the subject, and of you,—we feel that there are motives and encouragements, arising out of the work itself to which we exhort you, that will have a more powerful effect on your minds, than any words or arguments which can be employed. It seems impossible that, in this case, we should not have one common feeling; for it is a feeling which has its origin in the Law of our Nature. Having our own hope in Christ and his salvation, it would be altogether unnatural that we should not have a desire to communicate this blessed hope to those who, with ourselves, have one common Father,—whom one God hath created. Is it possible that we can rely on the merits of Christ as a Saviour, for the exercise of that mercy and grace, by which alone we can be delivered from everlasting misery, and made partakers of everlasting happiness, without an earnest desire to make known the way of salvation through him to others who partake of our common nature? Or is it possible that this benevolent desire should not be promoted and strengthened by the precious hope of advancing, at the same time, the honour of Him who redeemed us? Is it possible that the promise of the Spirit of all grace to strengthen and prosper us in every righteous undertaking, and the more special promise imparted to us by our Heavenly Master,—in reference to this most blessed work,—that He will be with us always even unto the end of the world,—should not effectually encourage us in such labour of love? Or is it possible that the assurance, which is given us, of the ultimate and universal prevalence of the Redeemer's kingdom, should not establish our minds in the use of all wise and righteous means for hastening that happy time, when the knowledge of the Lord shall cover the earth?

In the full confidence, Brethren, that, in this case, the

expression of your hearts is in unison with ours, we commend you to Him that is able to do for you exceeding abundantly above all that you ask or think.

Signed in name and by appointment of
the Committee,

JOHN INGLIS, *Convener.*

Edinburgh, April 1826.

NOTE D.

IN the contests referred to in the text, it fell to the lot of the writer of these remarks to take, of necessity, a prominent place, filling, as he then did, the situation of Minister of the Church of Scotland at Calcutta; and it has since that period been his destiny to have this part very unfairly misrepresented, by no less distinguished a writer, than MR LE BAS, now at the head of Haileybury College. In his Life of the late Bishop Middleton, Mr Le Bas has spoken of the Reverend Dr Bryce, as displaying anything but a courteous spirit and demeanour towards the first Prelate of Calcutta. But he has forgotten to state, that from the Right Reverend Bishop himself came the opposition to privileges, claimed by the Presbyterian body in India, which, it had been, in Dr Bryce, the most manifest dereliction of duty to have surrendered on the part of the Church which he represented. When Mr Le Bas dwells on what he paints as the impertinence of the Presbyterian Clergyman, in soliciting the use of the pulpit of St John's Church, until a building could be erected for the Presbyterians at the Presidency of Fort-William, he overlooks—perhaps he was not made acquainted with—the fact, that the request was preferred to the Bishop, at the suggestion of the then

acting Head of the Government ; and was only adopted—and that reluctantly—by Dr Bryce, that he might have no room to allege, that he had neglected any means, however unlikely, that offered for the religious accommodation of his flock. When Mr Le Bas farther expatiates on the impropriety, if not insult, of Dr Bryce's soliciting the Bishop's presence at the ceremony of laying the foundation of the Scottish Church at Calcutta, he does him equal, if not still greater injustice, for the request was preferred, not by Dr Bryce, but by the Countess of Loudon and Moira, who had agreed to honour the ceremony with her presence. The impolicy, the illegality, if Mr Le Bas will so have it, of the home authorities of India erecting two Ecclesiastical Establishments in our Asiatic dominions, is a question on which a High Churchman may be permitted to expatiate ; but which it is altogether needless now to take up. From 1814 to 1834, the Scottish Church in India could scarcely be called "Established" in the proper sense of the word, resting solely, as it did, on the will and pleasure of the Court of Directors. The writer of these remarks may be allowed, to take some credit to himself, that at the last renewal of the East India Company's Charter in 1834, the Church of Scotland in India found a place by the side of the Church of England in that country, in the Act of Parliament. Although by this time the spirit of exclusiveness, which Mr Le Bas would foster, had greatly softened down, the measure alluded to was not carried without opposition ; but, at least within the doors of Parliament, this opposition was offered on a ground, that would strip the Church of England herself of her established *status* in India—namely, that it is unjust in principle, to tax the revenues of India with the support of a Church, to which the natives do not belong. It may also excite a smile, to find Mr Le Bas lamenting, and complaining that St Andrew's Church at Madras, should be the most elegant of Christian

temples in India ; and taking some offence, that the title-page of a sermon, published by Dr Bryce, should bear, that it had been preached at the opening of " the Church of Calcutta." These are trifles, that have had their day, and are passed ; it is far more pleasing to dwell, as is done in the text, on the harmony and good-will, with which both the Established Churches of England and Scotland in the East, have long prosecuted the great objects, to which both have been appointed. No one is more ready, than the author of these remarks, to do justice to the eminent talents and distinguished erudition of the late Bishop Middleton ; and the Right Reverend Prelate stood the higher in his estimation, that he proved himself, on all occasions, a warm and zealous supporter of the rights, which he conscientiously believed belonged to his Church. His position, however, in opposing the wishes of the Presbyterian body in India, to have their newly erected temples decorated by spires and steeples, and distinguished by marks that pointed them out as places devoted to religious purposes, was not judiciously selected ; and was soon, of necessity, relinquished ;—the Earl of Moira, then at the head of the Indian Government, declining to enter into the Bishop's views, and to curtail the Scottish Church of its due proportions. The resistance offered to the Scottish Clergy performing the solemnity of marriage to their flocks, although upon its face sufficiently narrow and bigoted, had yet a doubtful state of the law, as it affected British India, to stand upon ; and although the contest resulted at the time, in the Presbyterian clergyman exercising this right, notwithstanding instructions from the Presbytery of Edinburgh, and the Court of Directors, to the contrary, the General Assembly approved of his conduct ; and an Act of Parliament, brought in by the late Mr Canning, to legalize Scotch marriages in India, ultimately settled the question. It is not unworthy of notice, that since these affairs agitated the churches in the East, dissenting

clergymen, of every persuasion in India, have come to perform the marriage ceremony to the members of their congregations unchallenged in any quarter.

The writer of these remarks feels, that he owes the explanation he has now given, in justice to his own character and conduct; and he takes the present opportunity of offering it, when he has occasion to allude, in the text, to the transactions, out of which arose the misrepresentations of which he complains. He readily acquits Mr Le Bas of any desire to misrepresent him, in what he has said; and he willingly imputes the errors into which he has fallen, to the interested, and less scrupulous sources, from which he derived his information.

NOTE E.

THE General Assembly called for the Report of the Committee on Scottish Churches in India, which was given in by Dr Grant, the Convener, and read. The Assembly approve of the Report, and empower the two clergymen at Calcutta, with the ordained missionaries, and two elders elected by the Kirk-session of Calcutta, acting as a body under authority of this Church, to employ, as religious instructors, such of the native converts, as have gone through the course of study prescribed, and whose conduct is exemplary, it being provided, that it shall be competent to the said body to remove at once from the number of teachers those who conduct themselves improperly; that they report the result of this to the Presbytery of Edinburgh, after they have been enabled to do so, that it may then be taken under the consideration of the General Assembly what farther steps may be adopted for accomplishing the

momentous object of communicating to the natives of India the knowledge of the Gospel.

Acts of Assembly, 1834.

NOTE F.

STATEMENT of the General Assembly's Views in constituting a Presbyterian Body at Calcutta, laid before the Kirk-Session of St Andrew's Church, by DR BRYCE.

IT is believed that a very few words will be required to establish the great and paramount importance of the object contemplated by the Church of Scotland, in conferring the powers she has extended to the body about to be constituted at Calcutta under her authority.

In the opinion of the last General Assembly, the expediency of adopting a measure, then resolved upon, appeared to arise out of the progress already made by the mission of the Assembly, which has been for some years in active operation, under the zealous superintendence of the Reverend Mr Duff, and his colleague Mr Mackay. By the statements laid, from time to time, before the Church and the people of Scotland, the great and interesting fact had been established, that it is possible to convey, to a very great extent, the blessings of an education, avowedly founded on *Christian principles*, to the natives of India, without giving offence to the feelings and prejudices, in which they have been born and brought up. The labours of other bodies, employed in the same good cause with the Church of Scotland, and in possession of the field before the Church moved towards its occupation, had gone far to demonstrate a truth, which many well-disposed Christians at home were once

backward in believing, and the remarkable success attending the institution established, at length, by the General Assembly, has now placed it beyond all doubt. Had the natives of India been as untractable in this respect, as was once very generally apprehended, it may well be doubted, whether this country could have held out a field, for the labours of a Christian church, even to the extent which, in this case, would alone have been within its power—that of communicating a knowledge of profane literature and science to its heathen population. It was obvious, that instruction in the learning and arts of the enlightened countries of Europe, if it did not strike at the very foundation of that religious creed, in which the Hindoo had been born and educated, must destroy the superstructure of religious fear and reverence, that had been built upon it—a superstructure which, however deplorably dark and disfigured, still lent its aid, feeble indeed and unanimating, to those duties and obligations, which are required of mankind in a state of social intercourse and subordination. If against an effect, so clearly to be apprehended, there had been no provision in the system of education adopted, the boon of instruction in the arts and sciences would have come to the ignorant native of India, recommended neither by the sound views of a narrower human policy, nor sanctified by the spirit of Christianity. An institution, emanating from so distinguished a body of Christian ministers and elders, as the General Assembly of the Church of Scotland, carried with it all, that could be demanded as a guard against these evils. It was, in its very essence and origin, an institution founded on Christian principles; and in all its practical operations, it need scarcely be remarked in this place, this foundation has been uniformly and steadily recognised, and, as circumstances have admitted, more and more enlarged. This the Church of Scotland had witnessed with peculiar satisfaction; and, with the deepest

gratitude to an overruling Providence, she fondly hoped that the period had arrived, when the instructed and enlightened among the educated Hindoos may themselves be made the means of spreading the knowledge of Christian truth among their countrymen. The Church felt what indeed must be obvious to every one, that, until native instruments can be employed in the great work of education, comparatively little, indeed, can be done in a field so prodigiously extensive; while, on the contrary, with auxiliaries raised upon this field itself, she saw a prospect of future usefulness opened up to her missionaries, which, a short time ago, the Christian world scarcely ventured to anticipate.

But aware that the constituting of a body of native preachers, and teachers of the truths of Christianity to their countrymen, directly under the authority of the Church of Scotland, was a measure demanding a zeal, tempered by the greatest prudence and caution, alike with regard to the momentous interests of the Gospel of Peace, to her own character as a Christian church, enjoying the protection and support of the State, and to the peculiar circumstances, in which the power that upholds her is placed, the Church of Scotland was naturally anxious to adopt every means within her reach, to arrive at the advantages expected from the position which she now occupies in India; while, at the same time, she avoided, as far as possible, the difficulties to be encountered and overcome in the employment of native instruments, to propagate the knowledge of Christianity. In the clergy of our Church, now established by law at the Indian Presidencies,—in the ministers of the Mission, selected as they are by the Church at home with the utmost care, and ordained and appointed to their offices after the most rigid inquiries into their qualifications,—and in the laymen of her communion, filling the important office of the Eldership in India,

the General Assembly apprehended that there might be found a body of individuals able and willing to afford the aids and the checks, which the Church sees to be so necessary in carrying on the work of Christian education.

The Assembly also adopted the resolution of calling this aid into exertion the more readily, that the body which she was erecting with this view, would be analogous to the bodies already known to her constitution. Under the circumstances in which the branch of our National Church in India is placed, a very close similarity in powers and duties cannot indeed be expected between the Presbytery of Calcutta, and the Presbyteries within our native land. But in extending the ecclesiastical foundation already laid in India, through kirk-sessions, the Church was anxious to adhere, as closely as possible, to the form and practice which obtain within herself. This object, it was believed, would be attained by the measure which was then adopted. The body, constituted under the authority of the General Assembly, is recognised as a Presbytery, so far as some of the most important functions of these bodies at home are concerned,—to the extent, indeed, of embracing all that, as a Presbytery, it seems at present competent for the Church of Scotland to bestow upon her Indian establishment.

Into the presbyterial body then erected, the General Assembly, for the most obvious and important reasons, introduced the ordained ministers of the Mission. The presence of clergymen, who have received ordination from our National Church, and are directly subject to her authority, must add to the respectability of the presbyterial body in public estimation; their assistance must most materially promote the efficiency of the presbytery; while it cannot be doubted that their own labours, as members of the presbytery, will react upon the institution under their charge as teachers; and thus the union of the Church

and the Mission, at length so happily accomplished by the act of Assembly, will, it is hoped, under the Divine blessing, be rendered eminently successful in spreading the knowledge of Christian truth among our native fellow-subjects.

In giving seats in the Presbyterial Body to lay representatives of the kirk-session of St Andrew's Church, the Assembly have only so far followed out the forms and practice known at home. The members of the kirk-session felt deeply interested in the success of the Assembly's Mission, as a seminary for Christian preachers, and teachers of the native population of the higher order, now contemplated by the Church of Scotland; and the right to elect two of their number, from time to time, to watch over the accomplishment of this great object, was thankfully received by them. In the steps that are now meditated by the church in the arrangements adopted, those native converts who may afterwards come to the presbyterial body for licence to teach or preach the doctrines of Christianity under the authority of the Church of Scotland, may, in the first instance, be members of the Christian congregation placed under the ecclesiastical superintendence of the kirk-session; and hence not a little of the future usefulness and efficiency of the presbytery may depend on the vigilance and zeal of the Session, in watching over their spiritual conduct. The labours of the kirk-session of St Andrew's Church have hitherto been confined to the regulation and superintendence of the ecclesiastical and spiritual concerns of our own countrymen settled in this part of the world, and continuing in communion with our National Church. To these labours a wider field will now be opened; and many of the strongest motives concur, in urging us to occupy it with zeal and diligence.

Independently of the general obligation resting on all Christians to extend the boundaries of the Messiah's Kingdom, and to bring into it the heathen, who yet "sit in

darkness and in the shadow of death," it was not forgotten by the Church of Scotland, that the burden of our ecclesiastical establishment in these parts is laid upon the industry of the native population; and hence arise an obligation of a nature peculiar to herself, in common with the Church of England, to labour for the spiritual advantage of this population, to promote to the utmost of her power their eternal interests as immortal and accountable beings, involving as these interests do their temporal and worldly welfare wisely understood. From hitherto striving to lend their aid, by means of the ministrations of our Church, that the Christian ruler and magistrate, whom Providence has placed over the people of India, may go forth in the justice, integrity, and mercy of the Gospel, it is now within the power of this establishment to act more directly upon the governed themselves; to teach them right apprehensions of that Being, who created and preserves the universe,—of that atoning sacrifice which, once for all, has been offered up for the sins of the world, and through which alone man is reconciled to his Maker, and peace restored to the human breast. It belongs to her to place upon this—the Christian foundation—the duties that our native fellow-subjects owe to the authorities, which Providence has placed over them, and to one another, as children of the same Almighty Father, redeemed by the same blood, and heirs of the same immortality. The General Assembly look forward to becoming the happy instrument, under Heaven, of more explicitly teaching our native subjects that submission and obedience to "*the powers that be ordained of God,*" which Christianity demands from its disciples, and that charity and love, and brotherly-kindness towards each other, so essentially characteristic of the Christian life.

The General Assembly were also not without a regard to the fact, that until such a body was duly organized and

established, the Church of Scotland in India did not stand on an equal footing with the sister Episcopal Establishment, as an instrument for diffusing the knowledge of Christianity. In the person of the Bishop of the diocese are vested the high powers of conferring sacred orders, whether of deacon or of priest. No such powers are given to the kirk-session of the Scotch Church by the ecclesiastical charter of 1814, under which it has hitherto been placed; and they are equally unknown to the General Assembly's Mission; and hence hitherto the inability of the Church of Scotland in India to give to such native converts, as may be found worthy of it, the more important *status* of Preachers of the Gospel to their countrymen, under the authority of the General Assembly. Hence, also, it has happened, in the case of several native converts to Christianity through the instrumentality of the Assembly's mission, that their labours as future teachers have been transferred to the service of the Episcopal Church.

The General Assembly further entertain the hope, that the existence of a body so respectably constituted, and vested with powers to render success in the great work of native education and conversion so immediately available as is proposed, to the still wider extension of the Messiah's kingdom, will give to our Church in India a higher estimation in the eyes of both her own members and the native population; and procure for the Mission a still more extensive patronage and support from European and native benevolence. In the progress of that liberal and enlightened countenance which the government of the country must now feel itself warranted, and called upon, to extend to every scheme having in view the extension of Christian knowledge, the General Assembly naturally looks for such a share of patronage and support from the State, as the labours of her mission and her ecclesiastical establishment may deserve; and she believes, that, by the

measure which she has adopted, she is placing both in a position to prefer still stronger and stronger claims to the countenance of public authority.

It may be proper to state, in order to guard against all misapprehension, that the powers conferred on the Presbyterial body at Calcutta, do not extend to the bestowing of holy orders:—these were not sought from the Church; nor does it appear expedient, that the right of dispensing the holy sacraments of Christianity, under the authority of the Church of Scotland, should be conferred, until experience has confirmed the sincerity of their conversion, the solidity of their intellectual and theological attainments and qualifications, the steadfastness of their piety, as teachers and preachers of the Gospel. Such powers the Church will doubtless grant with high satisfaction, so soon as the Presbytery feels itself warranted to call for them. In the meantime, it is obvious, that, without their possession, a most desirable degree of good may, under Providence, be obtained, through the aid of native instruments, in spreading the knowledge of Christian truth among their countrymen.

The propriety and wisdom of the provision, which places it within the power of the Presbyterial body, to withdraw the licence granted to native converts to teach and preach under the authority of the Church of Scotland, upon being satisfied, that the same has been abused, and this without any right of appeal or complaint to the superior judicature at home, will at once be obvious to every one acquainted with the instruments, that must necessarily be employed. It is hoped, that in the care and caution with which these instruments are, in the first place, selected, the necessity of exercising this power will be superseded. Without its possession, anxious as we must all be to extend the sphere of our Church's utility in India, we should have hesitated to seek, or to accept of the powers now granted us.

It is scarcely necessary to observe, in conclusion, that the Presbyterian body is vested with no right or power to interfere, in any manner, with the management or details of the General Assembly's Mission, nor has it any control whatever over the acts of the Corresponding Board of that mission. The line of duty exclusively belonging to the Presbytery will be clearly defined in the rules and regulations to be laid down when the presbyterial body is duly formed. Generally, it may be here remarked, that the object of the Presbytery is to confer licence to teach and to preach the truths of Christianity, under the direct authority of the Church of Scotland, to such native converts as may apply for the same, and may be found qualified for the office, in the opinion of the body constituting the Presbytery. The constitution of this body, in giving a place to the ordained ministers of the mission, provides, that when piety and knowledge are found in native converts, conjoined with a desire, to instruct their benighted countrymen, they shall not fail to be brought under the notice of the Church: it no less effectually secures against a zeal that might prematurely urge forward the native convert, to this honourable and highly important position, in subjecting his claims to the ordeal of a trial by clergymen, who have no such personal interest in the proceedings as has the Missionary; while the zeal of churchmen, which might possibly overlook obstacles, that ought to be respected, is restrained by the counsels of the lay members, —gentlemen chosen from a body whose secular avocations and intercourse with the natives, peculiarly qualify them for judging on what may with propriety and safety be attempted, in our endeavours to enlighten any portion of them in the knowledge of Christian truth.

It will, therefore, belong to the Presbyterial Body, and necessarily results from their appointment, to lay down the rules and regulations as to the line and terms of study, which the Church will require to be pursued, before she

invest any native convert with the honourable character, which she has now placed it within the power of the Presbytery of Calcutta to bestow. These rules and regulations the General Assembly has necessarily left to the wisdom and discretion of the Presbytery. It is obvious, that, at such a distance from the field of action, and so greatly ignorant as the Church at home must be of the native character and qualifications, of the facilities afforded on the one hand, the obstacles to be encountered and overcome on the other, much must be left to the Church in India. The Presbytery, when constituted, will lose no time in drawing up its regulations, and submitting them, as instructed, to the General Assembly, through the Presbytery of Edinburgh. They will, therefore, be open to such modifications as the Church at home may in its wisdom deem expedient.

(Signed)

JAMES BRYCE.

Calcutta, 7th November 1834.

NOTE G.

THE truly munificent conduct of two native gentlemen of wealth and rank, whose Zemindary lies about seventy miles from Calcutta, ought not to be overlooked, when speaking of the probable extension of the Assembly's Mission, through the means of indigenous liberality. Some years ago, these gentlemen requested the establishment of a branch of the Assembly's School at Taki, the principal village in their possession. Their occasional residence in Calcutta brought them acquainted with what was going on there, through the instrumentality of this School; and

the interest they took in Education introduced them as a matter of course to Dr Duff. Satisfied of the inestimable advantages, which the youth at the capital were receiving, the Chowdry Baboos of Taki became anxious that the children in their own Zemindary should participate in these benefits. They accordingly set about vigorously doing their part. They erected a spacious School-room and School-house for the teacher ; the latter of which they furnished after the European fashion, in a very neat and substantial manner ; and they added the liberal allowance of 250 rupees per month, to the salary allowed to the master from the funds of the Mission. Thus encouraged, a gentleman, who had been employed as an Usher in the Parent Institution at Calcutta, undertook the charge of the Taki School, which soon consisted of upwards of 150 scholars ; and, in 1835, when visited by the writer of these remarks, the progress of the pupils in the English Language, Geography, General and Bible History, Mathematics and Geometry, was every thing gratifying and creditable. Such, moreover, was the zeal, with which the youth entered into this scheme for their instruction, that, at the Annual Examination at Calcutta of the Parent School, a number of them were brought all the way from their native village, to contend for the prizes there given, and were not unsuccessful. The progress of the Bengali, and other native classes of the Taki School, gave very great satisfaction to the Reverend Mr La Croix, a German Missionary, who kindly accompanied the visitants in 1835, to examine into a department, in which they were not competent to judge. The knowledge of the native languages and manners, possessed by this zealous and talented Missionary, are altogether wonderful ; and the writer of these remarks will not soon forget the eagerness, with which the natives of the villages gathered around Mr La Croix, wondering if he was not one of themselves in the disguise of a *Sahib*, so completely did he assimilate himself to them

in speech, gestures, and manners. The readiness and good humour, with which they listened to him, when he touched on the folly of their superstitious practices, gave proof how easily a prudent, yet zealous preacher of Christianity may recommend himself and his errand to the Hindus; and certainly went far to recommend the labours of the itinerant apostle of Christianity, as an instrument, under Providence, fitted to overtake their instruction and conversion. The "perils of waters,—perils of robbers,—perils in the wilderness," through which this excellent man and his fellow-labourers have followed their holy pious avocation, formed, indeed, an interesting narrative, as the travellers threaded the gloomy and sequestered Sunderbunds; leaving an impression on the mind, not easily to be erased, and carrying it back to the days, when the apostles of other times laboured amidst similar dangers, to plant the banner of the Cross in the midst of a heathen world. The only disadvantage, under which this School at Taki labours, is the unhealthiness of the climate, as it is situated on the very verge of the Sunderbund marshes. In consequence of this several teachers have already suffered severely in their health.

Another proof of the value set upon the EDUCATION, which we are now bestowing, and of the readiness of the natives to obtain it for their children, is found in the fact of the native superintendents, employed at the Gloucester Cotton Works in the neighbourhood of Calcutta, having applied, in 1836, to obtain a schoolmaster from the Assembly's Institution, who should be under the immediate control of the Missionaries themselves. This was the more easily attainable, as the Cotton Works are within twenty miles of Calcutta; and the public-spirited superintendent at that time, Mr William Patrick, entering at once and heartily into the views of his native workmen, the School was established; and a young native, who had for several years been a Monitor at the Parent Institution, was placed

in charge of it. It is not the least remarkable circumstance attending this School, that several Christian children who had been brought out from Glasgow and Paisley, before their education had been completed, were placed under this Native Schoolmaster. It may be added, that one-third of the expense was defrayed by the natives themselves.

NOTE H.

“ A GENERAL COMMITTEE OF PUBLIC INSTRUCTION was nominated on the 31st of July last, for the purpose of ascertaining the state of public education under the Presidency of Fort-William, and of considering, and from time to time suggesting to Government, such measures as might appear expedient for the better instruction of the people, and the improvement of their moral character.

“ The first attention of the Committee was accordingly directed to the acquisition of information, with regard to the existing sources of popular education, the wants of the country, and the means of supplying them. With this view, a circular letter was addressed to the local agents at the different stations, containing a series of questions calculated to elicit the desired information. The replies have been yet but partially received; but enough have been collected to show, that native education is in a very defective condition; that in none of the towns or villages the means of obtaining more than merely elementary tuition exist; and that in many even this limited advantage is wanting; that individuals are in general unable or unwilling to incur any expense for the education of their children; and that few public endowments of real utility have survived the political changes of Hindoostan. The inference irresistibly drawn from the inquiries of the Committee is, that

the provinces under the Presidency of Fort-William are dependant upon the liberality of the Government for instruction, to an extent that was not anticipated.

“ The incompleteness of this branch of the Committee’s labours has prevented their yet recommending any general plan for the improvement of education throughout the provinces. A college has, however, been established at Agra, for the instruction of both Mohammedan and Hindu youths in Persia and Hindi, chiefly, with provision for more advanced studies in Arabic and Sanscrit. This institution, the funds for which are derived from two public endowments in land, granted by the former Government in the districts of Agra and Allighur, has been placed in the charge of a local committee, under whose superintendence the actual operations of the college have commenced. The full development of the plan must necessarily be the work of time.

“ Considerations sufficiently obvious rendered Calcutta the immediate scene of the most important proceedings of the Committee of Public Instruction, and here, accordingly, they have been actively employed. In the prosecution of measures previously sanctioned, but which remained to be carried into effect, they have established one new institution, the Government Sanscrit College, and improved and extended another, the Mohammedan College, or Mu-drassa.

“ The introduction of improved methods and objects of tuition has not been neglected by the Committee of General Instruction; but it cannot be expected that much will be thus effected, until the natives of India shall be sensible of their importance, and concur in their promotion. Improved modes of teaching, however, are, to a great extent, introduced into both the Hindu Colleges, as well as into the Mohammedan College already noticed, and are in action in the schools in the vicinity of Chinsurah, which continue to maintain their popular and use-

ful character. The impulse given to mathematical investigation in the Mudrussa was before adverted to; and it may here be added, that a scientific Professor has been attached, at the charge of Government, to the Vidyalay, or Calcutta Hindu College, established in 1816, with a view to impart to the students, who are conversant with the English language, an acquaintance with the physical and experimental sciences of Europe.”—*Address of the Acting Governor-General, 1824.*

NOTE I.

Autobiography of a Learned Native.

“HOWEVER unworthy of attention the events of my unimportant life may be considered, yet, in compliance with the desire expressed by high and eminent talents, I proceed to give the following account:—

“I was born at Gorakpur, about the year of the Hijra 1200. My father was a weaver, and designed me for the same business, but had me nevertheless instructed, whilst a child, in the elements of the Persian language. He was disappointed by an accident, which befell me when about ten years of age: by a fall from a horse, I dislocated my left arm, and lost for ever the free use of it. Being thus disqualified for mechanical occupation, and confined for a time by indisposition, I was induced to addict myself wholly to study; and between the ages of ten and fifteen, I read with avidity a great number of Persian works, such as the *Bostan* and *Gulistan*.

“Towards the close of my residence at Dehli, I began to meditate upon the religious dissensions of mankind, and the attempts of the different sects, to vilify the tenets of

their opponents, and veil the defects of their own systems of belief. By this train of thinking, my own bigoted persuasions were entirely destroyed, and my attention was attracted by the histories of the bounty and equity of the ancient princes of Iran, and the contempt displayed for superstition of every kind, by the eloquent writers who rehearsed their praises. Oppressed with doubt, and unwilling to communicate my feelings to any of my friends, my chief pleasure was in solitary rambles amongst the tombs of the illustrious and eminent, with which the ruined suburbs of Dehli are abundantly strewed. Whilst thus agitated between the reliques of those forms of faith, in which I had been reared, but now abandoned, and those new and crude conceptions, which I had scarcely yet embraced, I was little better than one beside himself. In this state of mind, these lines in the *Tohfet-ul-Irakein* often recurred to me:—‘I am struck with wonder at all that exists, until the revolution of time, and the end of all things, shall establish the chapter of the Koran, or the volumes of the Zend.’

“ At last, in the year 1223, I accompanied Mr Fraser, one of the gentlemen attending upon Mr Elphinstone on his embassy to Caubul. I wrote a journal of the route to Peshawer; but it was afterwards lost. On the road also I perused many books, both Persian and Arabic, which belonged to Mr Fraser, such as the *Haiet al Haiwan*, *Tarikh Hukma*, *Khamseh Nizami*, and the *Dewans of Anwari and Masaoud*. At Multan and Peshawer, I met with many works, which I was delighted to find, as the *Tebaiat* chapter of the *Shefa*, and the *Mabahir Mashrekiya Imam*, which contains the substance of the *Shefa*, as well as other curious matters. I returned to Dehli in about a year; and shortly afterwards taking leave of Mr Fraser, I repaired to Calcutta. I took up my abode at Rasapagla, and was well pleased to be established in a place, where lawful authority prevailed, and every man was at liberty

to enjoy his own opinions without molestation. I fell, however, into evil company, and lost much of what I had laboured to acquire by study in idleness and dissipation. The slight reliques of superstition, which yet lurked in my heart, were now completely eradicated; for in all situations of life, I had preserved the same anxiety to ascertain the true nature of God and of futurity, and was far from being able to meet with any solution of my doubts, either from men or books. Some of the former, of great repute, replied to my queries, that it was the language of birds, which Suliman alone could interpret; and others advised me to wait till I was dead, when I might perhaps know. The works of Sheab-ad-din Soherwerdi and the Mabaheze Meshrakia were equally unprofitable. At length I satisfied myself with these conclusions:—The soul is subject to increase and diminution, and to various modifications of condition, from one period to another. The notion of its separate existence is altogether irrational; and man differs in no respect from other animals. I held the doctrines of the Sherakian, or fire worshippers, for true, as I discovered what Light they meant, and what Fire they adored.

“ I have since been settled at Rasapagla, and have made several attempts to master the English language, with frequent interruption, and indifferent success. I have, however, read some astronomical and mathematical works, which have confirmed my conviction of the justice of the Pythagorean philosophy; and I derive daily progressive pleasure from my acquaintance with the writers of Europe.

“ I passed a year at Dacca, about five years ago—before and since which period, I have continued to amuse myself with composition in Persian and Arabic. Anterior to that date, my writings were confined to ordinary subjects; but subsequently, I have addressed them to the praise of Light, and the glorification of the Sun.”

NOTE-K.

THE Native Literary Society referred to in the text was organized in 1823, and after the address there alluded to, the following resolutions as its basis were adopted:—

1. That a Society shall be formed, of the respectable and learned natives of this country.
2. That the objects of it are to be considered the encouragement and diffusion of knowledge.
3. That with this view, translations of works from other languages into Bengali shall be prepared and published at the Society's expense.
4. That the Society shall endeavour to check and suppress all deviations from law and morality amongst their countrymen.
5. That with this intent, small pamphlets in Bengali and English shall be composed and published at the Society's charge.
6. That a library shall be formed of all useful and celebrated books.
7. That a collection of philosophical apparatus shall be procured.
8. That when the funds of the Society will admit, they shall be applied to the purchase of a house, to be appropriated to the Society's use; till then the meetings shall be held at the College.

Upon the motion of Baboo Dulal Sarcar, seconded by Baboo Radha Kant Deb, it was resolved, that the proceedings of the meeting should be made generally known; and agreeably to this determination, a subsequent meeting resolved to publish the pamphlet, from which the preceding account has been extracted.

On the 11th of Chaitra another meeting was held, and

very respectably attended. On this occasion a subscription was entered into, to give effect to the previous resolutions, the particulars of which were reported in the *Sama-char Chandrika* of the 12th of Chaitra, (24th of March;) the amount of the immediate donations was Rupees 2157, and 264 that of the quarterly subscriptions—a provisional committee was nominated, to conduct the interests of the Society; and Baboos Prasanna Kumar Thakur and Ram Komol Sen were appointed Secretaries. It was also very wisely determined to confine the attention of the Society, for some time at least, to objects of a purely literary and scientific nature.—(*Oriental Magazine, Vol. I. No. 4.*)

NOTE L.

“IN the fourth number of the *Oriental Review*, the public were first made acquainted with the proceedings of the Hindu Literary Society; and the kindness of a friend enabled us to lay before our readers the Society’s own *Exposé* of its objects. In this *Exposé*, the Society alluded with some asperity of remark, to ‘the manner in which, for some twenty years, the English Missionaries have treated the natives of Bengal.’ They dwelt at some length on the injurious operation of missionary exertions on the existing laws; and adverted strongly to the lamentable condition of those who, deserting their own faith, have become native Christians.’

“It was scarcely to be expected that the Missionaries would permit those observations by the Society to pass unnoticed; and in the *Friend of India*, they have exerted themselves to meet and answer them. As we gave publicity to the objections started by the Hindu Society against *missionary exertions*, we are bound in justice to allow the Mission-

aries to be heard through our pages. But it is not merely to do an act of justice to them, that we devote a part of our room to their defence : it is to express our approbation of the tone and temper of this reply, and our perfect conviction, that our native friends will be satisfied from it, that such antagonists are worthy of respect, in the discussion of the argument, in which they are engaged together. Although we fancied, that we perceived in the Society's Exposé a little asperity of remark, in regard to the Missionaries, which might have been avoided, it did not much surprise us, giving credit, as we did, and do, to their belief, that the labours of the Missionaries had been really attended with the evils which they have laid at their door. We are not sure, whether, in the reply of the Christians, there may not be some expressions, in regard to their heathen brethren, which they would wish to retract ;—but *humanum est errare* : and where zeal to promote the eternal interests of so many millions of our fellow-creatures is called forth to defend the humanity, the justice, and the religion of the attempt, need we wonder that the warmth of expression should sometimes overstep the modesty of the subject?"—(*Oriental Magazine, Vol. II.*)

NOTE M.

REFERENCE is made in the text to a critical examination of a chapter in the Marhatta Translation of the Scriptures, which appeared in the *Quarterly Oriental Review*, from the pen of a most distinguished Oriental scholar, and member of the Bombay Literary Society. It was replied to by a writer in England, connected with the Baptist Missionary Society; and ascribed by mistake to a gentleman connected with Bishop's College of Calcutta. In this article

the Serampore Missionaries were accused of having made a translation into a language which did *not exist*, namely, the *Konkun*—a charge of which they were acquitted by the editor of the *Review*, in the following Note appended to the accuser's letter; and which it is due to the memory of the Serampore Missionaries to publish:—

“In justice to the Serampore translation we must observe, that we have an intimate knowledge of the individual, who was chiefly employed in the translation of the *Konkun Testament*; his name is Madhava Rao, a native of Malabar, born at Tellichery, but a Konkani Brahman. Those of his own tribe, he asserts, always speaks the Konkani dialect, as do all orders of the people in the Konkani, especially about Goa. The dialect presents many affinities to Marhatta, but is not the same in its construction or inflections. Madhava Rao, in our estimation, is incapable of fabricating a language, both from his simplicity of character and limited acquirements, as, although he has an unusually extensive knowledge of the spoken dialects, both in Gangetic Hindustan and the peninsula, he is not a man of learning.”

The first thirty-six verses of the Marhatta translation of St John's Gospel, by the late Dr CAREY, were selected for criticism by the writer in the *Oriental Review*, and we select his remarks on the translation of the expression, “Behold the Lamb of God,” into “Behold the young of the sheep of God.”

“But this last instance,” says he, “requires particular remark, because the greatest difficulty of translation consists in rendering with accuracy and propriety figurative modes of speech, and such as amongst one people may possess aptness and dignity, and yet amongst another people would be insignificant and undignified. To Christians the expression, “the Lamb of God, which taketh away the sin of the world,” conveys the highest ideas of the innocence, purity, and redeeming power of the Saviour. But this figure loses all

its beauty in such a periphrasis as the above; and, as the Hindus attach no such notions to a lamb, which is not even one of the animals, formerly employed in their propitiatory sacrifices, they cannot comprehend the similitude intended. In such a case, in what manner ought a translator to proceed? This is a question of the utmost consequence, and yet it is evident, that the Missionaries at Serampore have never proposed it to themselves. But previous to commencing their versions, ought they not to have deeply considered the principles, by which these versions ought to be regulated, and by which alone they could have been rendered intelligible to the natives? One rule alone appears to have been prescribed, or adopted for all such versions, which is, that they shall be literally exact, neither adding to, nor omitting a single word that is contained in the Bible. But if this be the case, it shows a deplorable ignorance of the very first principles of philology, particularly as applicable to the languages of Asia. To confine myself, however, to Marat'ha, which may, at the same time, be considered as a sufficient example of the other vernacular dialects of India, there is not in this language a subjunctive, or potential mood, or a passive voice, and scarcely a word denoting the operations of the mind. In translating, therefore, from the copious language of the Greeks, or the rural language of the Hebrews, innumerable words and phrases must occur, which have no corresponding terms in Marat'ha, but without which the peculiar tenets and doctrines of the Christian religion cannot be explained. But amplification and comments are forbidden, and, consequently, the only resource that remains is, to use the words that actually exist in the Marat'ha language, in a sense which is not given to them by the Marat'has themselves. To this mode, which must in some cases be unavoidable, there would not perhaps be any great objection, did oral instruction always accompany the translation. But when such a translation is circulated without explanation or commentary of any

kind, it must be obvious, that words so changed from their original and current meaning, must either be unintelligible, or understood in a sense not intended."—*Oriental Review*.

NOTE N.

A PRETTY good notion may be formed of the general School system of the Hindus, from the description of that which is found in any one province of our Indian empire—the general features differing so little in different localities. Every village can boast of its schoolmaster, who makes as regularly a constituent part of the community, as the priest or the barber. In the shape of an endowment he has a house with a small piece of ground attached to it, allotted to his office; and he is permitted to exact certain fees from the scholars, the amount of which custom has established. This school is open, of right, to all the boys of the four tribes or castes known to the Hindus; and where others are admitted, which is sometimes the case, it is by the sufferance of the community, on payment of a small monthly stipend, or performance of some particular service by the parents of the boys so admitted. The hours of attendance are from sunrise to sunset, with a short interval at mid-day for refreshment or repose. The earliest period, or, strictly speaking, the stated period, for admitting a boy to the school is at five years of age. He may leave it when he is inclined, or when his parents choose to withdraw him; but not to be enrolled, when he reaches five years old, is regarded as a very great dereliction of duty on the part of his parents. When entered on his studies, the boy is first taught the sound of the letters, and then he is instructed to write on a plantain leaf, or draw in a bed of

sand, the letters representing these sounds ; and by this means, both the sight and sound of the letter are impressed on his memory. From this elementary employment he is conducted to the class, in which short treatises on moral subjects, touching on the general duties of man to God and his fellow-creature are given to him, not so much to read, as to remember ; for they require an explanation by the master or monitor ; and as they are in metre, the frequent repetition of them to the scholar imprints them the more easily on his memory.

Arithmetic in the simplest forms follows this ethical branch of instruction, and a knowledge of this is obtained, as was that of letters, by help of the sand bed, to which is now superadded the use of the pen on the palm-leaf. Lessons on morality, of a more general character, and more connected with religious doctrines, are now given ; and along with them instruction in the higher branches of arithmetic ; by which time the boy has generally attained his tenth year. The circumstances of the parents' poverty prevent the children remaining any longer at school ; but in the case of Brahmanee boys, whose parents are rich enough to permit their remaining, they are now taken and placed under a Pundit to acquire the Sanscrit language, and to prosecute the studies held to be essential to their tribe. This privilege, however, such as it is, many do not enjoy, as, although Brahman, their parents are very often so poor as to require the assistance of the manual labour of their children ; and, consequently, the extent of their attainments in Sanscrit proceeds no further, than being able to repeat a few phrases necessary in the performance of their religious ceremony.

When boys can be kept at school beyond the period when they generally acquire a knowledge of arithmetic, they are instructed in the Puranas, and in the works dedicated to the praises of their gods ; and grammar, prosody, and

metrical composition, close the course of School Education.

The monthly amount of fees paid by a Hindū boy to his village schoolmaster has been estimated at eightpence, and this, in many cases, is compounded for certain services rendered by his parents to the teacher. Altogether in fees and presents, which are also customary, the annual expense of educating a Hindū boy has been calculated at from fifteen to sixteen shillings.

"It will be observed," says Captain HARKNESS, the Secretary to the Royal Asiatic Society, to whom we are chiefly indebted for these details, "that throughout this system, memory is, except in a few cases, the only power of the mind that is brought into action; and the whole superstructure is, in a scientific point of view, a sort of airy fabric; that grammar, the basis from which it ought to rise, is left to be learned at a period, when few have the opportunity of acquiring it; that the principle of analysis is pursued almost to the entire exclusion of that of synthesis; and that the whole being in metre or song, its general tendency is to give the mind a light and imaginative turn, and to leave its better energies unexercised and dormant.

"The first parts, or as far as the moral lessons, are most esteemed by the natives generally; but of late years, the incompetency of the schoolmaster has been such, that few are able to instruct their scholars in the meaning of these phrases, and the only object almost of their acquirement is therefore defeated. Of this the Hindus are fully sensible; and they would gladly have availed themselves of a system, which a former Governor of Madras was about to establish for the better education of their children. But the much lamented Governor died; and EDUCATION, among the Hindus of the southern peninsula of India, was destined to know that it had lost a friend."

NOTE O.

PROFESSOR STEWART has found in Professor Dunbar a zealous ally in support of his theory, that the Sanscrit language is built upon the Greek. That the Professor of Greek in the University of Edinburgh should buckle on his armour in defence of the side he has espoused in this question, is all very natural and becoming, but our profoundest Oriental scholars tell us, that he leaves the Sanscrit as fairly master of the field of *originality*, if not *antiquity*, as did the Professor of Moral Philosophy. Mr Dunbar, however, descends to even greater minutiae than Mr Stewart; and discovers that Sanscrit is not only superstructured upon Greek, but upon the Doric dialect of that language, which he says was *probably* that spoken by ALEXANDER'S troops. It is unfortunate for this hypothesis, that the researches of Orientalists have clearly shown that the Sanscrit inflexion of both nouns and verbs, corresponding to the Greek, are chiefly identical with the Attic, and not the Doric dialect. Nay, more, that the older and more Ionic the dialect, the greater the affinity the Sanscrit bears to it. Homer lived some few hundred years before ALEXANDER, and quite in the teeth of what Mr Dunbar tells us, the labours of Professor WILSON and others have shown a singular similarity between the Greek which he employed and the Sanscrit—a similarity which we trust will soon be more fully demonstrated in the literary world than it has yet been. Mr Dunbar also falls into the same error as Mr Stewart, in considering the Brahmins of India as a cunning priesthood, held together by a common object and discipline, and likely, therefore, to combine for a common purpose, having in view to gratify their ambition: and he altogether overlooks the consequences of his theory, that the LEARNED and SACRED language of India arose after the Greek irruption. He must admit that the Greeks

found the Hindus, in the days of ALEXANDER, in many respects the same as at the present day; and it would be strange if a people, so little given to change in other matters, and we may infer having had this character imprinted on them long before the Greeks paid them their short and transient visit, should have so easily introduced even a new language! He will scarcely venture to deny, that long before the irruption of ALEXANDER, the Hindus must have had a religion; and it may be believed, had committed its legends and doctrines to writing; and he must be credulous indeed who can imagine, that within 250 years the jargon, which he and Mr Stewart contend that the Sanscrit originally was, could have been made to suit the purposes of such a learning and science, as the Hindus unquestionably were possessed of a century before the Christian era, and which Mr WARD, the most laborious of inquirers into Hindu subjects, has designated as exhibiting a most imposing spectacle.

NOTE P.

“THE most widely diffused class of languages, in modern Europe, after the Gothic, is the Slavonic—the parent of the Russian, Polish, Bohemian, Servian, &c. Now, the opinion of the Russian literati is decidedly in favour of a connexion between the Slavonic and the Sanscrit; and the following proofs of it are adduced, by Count Golownin, in the first number of ‘Mines in the East.’

<i>Sanscrit.</i>	<i>Slavonic.</i>	<i>English.</i>
Mata	Mat	Mother
Brata	Brat	Brother
Swasri	Soestra	Sister

<i>Sanscrit.</i>	<i>Slavonic.</i>	<i>English.</i>
Yavana or Yuna	Younosch	A Youth
Vidhava	Vdova	A Widow
Bhruwa	Bruori	Eye-brows
Nakha	Nokti	Nail
Nasa	Noss	Nose
Asthi	Kosti	Bone
Agni	Agon	Fire
Rasa	Rossa	Juice or Dew
Tamah	Tomno	Darkness
Masa	Mesits	The Moon
Dinam	Den	A Day
Swana	Svon	Sound
Dana	Dan	Gift
Dwara	Dveri	A Door
Yugam	Igo	A Yoke
Madhu	Med	Honey
Yati-ete	Idet-itti	Goes
Asmi-asi-asti	Yesm-yessi-yesti	Am, art, is
Dadami-asi-ati	Dayou, dayoust, dayet	Give, givest, gives
Vetsi-vetti	Vedaish, vedat	Knowest, knows
Pivati	Piyet	Drinks
Sevyati	Svetit	Honours
Vertate	Vertit	Turns
Trasyate	Dragat	Trembles
Tanoti	Tanut	Stretches
Tish't'hati	Stoit	Stands
Manyate (from Mna)	Mnit	Minds or reflects
Marayate	Mertvit	Kills
Swa	Svoe	Own [and neut.]
Esha, esha, etat	Eto, Eta, Etot	That (mas. fem.)
Ka, Ká, Kim	Kakae	Who (ditto)
Chatur	Chetire	Four
Dwitiya	Vtoroye	Second
Triteya	Tretoyey	Third
Saptama	Sedmoye	Seventh, &c.

“ We have here, therefore, many more coincidences, than are required, by the calculation of probabilities. Some of

the resemblances, indeed, may owe their origin to the copious admixture of Latin, that occurs in the modern Slavonic; but others can scarcely be referred to that medium: and we must, therefore, conclude, that Sanscrit pervades this branch of the modern European dialects, as well as those of the Gothic stem.

“With regard to one class of European languages, which preceded, in the North West, at least, those of the Gothic and Slavonic origin, the Celtic, it has been long a question, whether it and the Gothic were not originally the same. This notion is now generally abandoned; but it does not follow, that they were originally, and entirely distinct. It is observed by a late writer, (Supplement to the Encyclopædia Britannica, article *Language*,) that, whilst we admit the propriety of considering the Celtic and Germanic as families, clearly distinct with respect to any period, with which we are historically acquainted, we must not forget, that they exhibit undeniable traces of having been more intimately connected with each other, and with their neighbours, in an earlier stage of their existence. If, therefore, the affinity be unquestionable, it follows that we should also be able to detect a corresponding resemblance between the Celtic and Sanscrit, to that already noticed, between the latter and the Germanic language.

“The labours of Colonel Vallancey are well known; but we have nothing to do at present with his historical and mythological conjectures: we shall, therefore, confine ourselves to the Vocabulary, which he has given us, of the old Irish—one of the great divisions of the Celtic family.

<i>Sanscrit.</i>	<i>Irish.</i>	<i>English.</i>
Acas	Acas	Sky, Ether
Ayu	Aoi	Age
Agha	Aghai	Before [a fire
Agni	Aghna	(S.) Fire (I.) to make
Arca	Earc	The Sun
Bak	Bagh	Speech

<i>Sanscrit.</i>	<i>Irish.</i>	<i>English.</i>
Bhasha	Beashcna	Speech, Language
Balaka	Ballach	A Child
Bhumi	Uime	Earth
Bari	Bar, or Tobar	Water
Bal	Bal	Force
Budh	Bud	Wise
Bridah	Buidhne	Old
Chandra	Chann	The Moon
Canya	Caini	A Virgin
Chacra	Ciore	A Wheel, a Circle
Crayami	Ciuram	I buy.
Cartum	Cuiram	To do
Cala	Cal, caile	Black
Cula	Gavil	Race
Chala	Shool	Going
Dukh	Docar	Pain
Dahana	Daighna	Burning, to burn
Dina	Dia	A Day
Desa	Desies	Country, Region
Dersana	Dearcam	Seeing, to see
Durga, vulg. Droog	Drug	A stronghold
Germ	Germ	Warm
Ghotaka, vulg. Ghora	Gour	A Horse
Gao	Gea	A Cow
Isa	Aos	} God
Iswara	Aosar	
Jnyan	Eagan	Holy knowledge, medi-
Maha	Maik	Great, eminent [tation
Mritya	Mirt	Death
Modhya	Meadhon	Middle
Nicha	Neach	Low, mean
Nava, Nao, vulg.—	Naoi	A Ship
Nama	Ainm	Name
Natha	Nath, Nathan	Lord, Noble
Putra	Poth	A Son
Pura	Puria	A Town, a Village
Rani	Rian	A Queen

<i>Sanscrit.</i>	<i>Irish.</i>	<i>English.</i>
Rutha	Roth	A Chariot
Ritu	Rath	A Season

“These are quite enough for our purpose, and afford some very striking analogies : at the same time, it may be observed, that those between the Irish of Col. Vallancey, and the Shemitic tongue, or Hebrew, and Arabic, are as remarkable, and more numerous ; the verbs and grammatical formation, especially. The partial origin of the nation from a Milesian, or Phœnician colony, derives great support from etymology, and would account for this more striking coincidence. It may be observed, that Col. Vallancey was not aware of all his strength, in this branch of his argument ;—although he professedly excludes Arabic words from the Hindustani terms, which he has compared with the Irish, three-fourths of those he has retained, as Hindustani, are either Arabic, or of Arabic origin. He has, it is true, committed many errors in his application of Oriental terms ; but in the main his comparisons are much less forced and improbable, than they appear to have been considered in England. The conclusions especially, which he and other ingenious scholars drew from the important discoveries made by their countrymen in the East, were hastily and inconsiderately made at the period at which they wrote. Without the aid of a grammar, or dictionary of the Sanscrit language, their estimate of the structure and import of its vocables was necessarily incorrect, and led them into many absurdities, which reflected ridicule on all their speculations. Even in the present day, writers in Europe, of high name and note, are not exempt from similar errors ; and grounding their deductions on much too imperfect a knowledge of Sanscrit, fall into serious mistakes. That language must be more generally and attentively cultivated, than it has hitherto been, at

home, to justify modern philologists in the use they are inclined to make of it: otherwise a mass of blunders will be accumulated by one generation, merely to keep the next occupied in their rectification. The study is highly deserving of attention, if the language is to maintain, with credit, that place already assigned to it, as the head of the Indo-European languages, a class including all the languages of Western Asia, and of Europe, and all the literature in the world, that is of any value."—(*Indo-European Selections. Oriental Review.*)

NOTE Q.

It is but yesterday that we read in Blackwood's Magazine a learned Dissertation on the Philosophy of Consciousness, in which the talismanic power of the little monosyllable "I" is well and prettily illustrated, and its importance as the starting point in man's *existence for himself*, ingeniously set forth. Perhaps the writer may not be aware, that the Sankya philosopher trod the same path in illustrating the phenomena of the human mind many centuries ago. Among the twenty-five modifications, under which *spirit* and *matter* are distinguishable, he enumerates *Consciousness*, termed *Achancara*, or *egotism* in its literal sense. The peculiar and appropriate function of this faculty, according to him, as explained by the late Mr Colebrook, is *selfish conviction*, *abhimane*—a belief that in perception and meditation "I" am concerned—that the objects of sense concern "Me;" in short, that "I Am." The Hindu metaphysicians, no doubt, go on to mystify this *simple* subject; and tell us that Consciousness proceeds from the intellectual principle, and is productive of five subtle particles, rudiments, or atoms, denominated *tanmatra*, perceptible to beings of a superior order, but

unapprehended by the proper senses of mankind, derived from the conscious principle, and themselves productive of the five proper elements, *earth, water, fire, air, and space*. The same principle of *consciousness* produces the eleven organs of sense and action; ten of them are external, and the eleventh is internal, an organ both of sense and of action, termed *manas* or *mind*. These eleven organs, with the two principles of *intelligence* and *consciousness*, are thirteen instruments of knowledge, three internal and ten external, likened to three warders and ten gates. The manner in which they combine and co-operate, to carry on the work assigned to them, is this: "An external sense perceives—the internal one examines—*Consciousness* reaches the selfish application, and intellect resolves; an external organ executes." The part assigned to consciousness in this economy may be regarded, as bearing some distant similarity to that given to it by the writer in *Blackwood*.

NOTE R.

Love, holy Love! the great primeval cause
 Of all celestial universal power!
 'Twas he, who first the jarring atoms charm'd
 And sooth'd them into rest: he spoke, and lo!
 The utmost regions of disordered Chaos
 Re-echoed, and the soothing strain obeyed;
 Discord and horror listen'd to his voice;
 The uproar ceased; peace spread her dovelike wings;
 And all the warring elements were join'd
 In bands of unison and sweet concord:
 His fragrant breath breath'd thro' the sterile waste,
 And every rock with animation teemed:
 Luxurious and green the sands burst forth
 With herbage; and the barren waters swarmed
 With living myriads, and with countless forms:
 Between his palms he moulded this fair orb,

APPENDIX.

And gave to Nature all her beauty, all
Her varied graces, all her nameless charms :
Lovely from his creative hand she rose,
In smiles and virgin modesty adorned ;
No low'ring frown deformed her placid brow,
But every feature beam'd with harmony,
And all her looks were looks of innocence :
Array'd in native majesty she walked,
Nor needed ornamental help from art :
Long had she reigned o'er the thrice happy world,
In this first state of innocence and joy,
And ev'ry age had been an age of truth,
But fell desire, the foe professed of love,
Of order bland, of peace and harmony
The virgin violated and defiled.—*Ellis' Ramayanam.*

NOTE S.

“ THERE are in Sanscrit many Poems on the acts of Rama, called *Ramayanam* ; the principal of which are the *Ramayanam* of *Valmiki* ; an abbreviation of this, called the *Adhyatma Ramayanam*, said to have been related by *Isvarah* himself to *Iswari* ; and the *Ramayanam* of *Bodhayanah*, of which the following extract constitutes a part of what now exists :

“ After the *Rishi Valmiki* had finished the *Ramayanam*, he paid great attention to the polishing and perfecting of it, and never ate until his disciples had repeated the whole to him, that he might observe whether any alteration was required. His work consists of as many thousand stanzas as there are letters in the *Gayatri*, the most holy text of the *Vedam*. One day he visited the residence of another *Rishi*, named *Bodhayanah*, who courteously solicited him to take food ; he refused to do so, alleging that he had not that day heard the *Ramayanam* read, and that he could not forego his established usage. To obviate his objection,

Bodhayanah offered to repeat the Ramayanam; he had sixty thousand disciples, whom he directed to recite the work he had composed, each reading one stanza, so that it consisted of sixty thousand stanzas, and was, therefore, three-fifths larger than Valmiki's. Valmiki still declined taking food; he asserted that the poem he had heard was filled with falsehoods, which Bodhayanah denied, and re- criminated on Valmiki. To end the controversy, the former poet proposed, that they should each throw their poems into the Ganges, and the one that swam be considered as true; the one that sank as false. The trial was made; the whole of Valmiki's floated on the stream, and, with the exception of a few scattered leaves, the whole of Bodhayanah's sank. Of those that floated, some few were washed to the shore, and some were carried away by the current; the former constitute all that remains of the poem.

“The story of the Ramayanam is brief and simple. *Sita* is stolen from *Rama* by *Lanka*, and conveyed through the air to *Lanka*. Becoming enamoured of her charms, *Ravanah* offers violence to *Rama*; and is arrested in his criminal purpose by the appearance of an holy Anchorite, who first remonstrates against the deed he meditates—*Ravanah* enraged threatens immediate destruction to his monitor—who still persists in his remonstrances.

“Low to the Earth the virtuous Muni bent,
 As yields the passive reed before the storm
 When raging tempests swell by adverse winds,
 And sweep impetuous thro' the racking sky,
 Yet still opposes; still its ground maintains;
 And straighter lifts its head from every blast;
 So did the Sire the Monarch's rage avoid,
 Shun every gust, 'fore ev'ry blast recline,
 But still forsook not *Sita* to her fate,
 Resolved from lawless power to save the Queen.
 “O Lord of Men! attend an old man's speech!”
 (Persuasive thus he formed the mild response,)
 “Nor spurn the warning voice, and sacred truths,
 Of sage experience, though celestial might

Or strength Demoniac every sinew firm,
 And steel with more than mortal force thy nerves,
 Yet still to wisdom's voice, puissant power,
 Should bend a thankful and attentive ear.
 Ah then attend ! if e'er thy bosom glowed
 At tale of other deeds, and names renowned,
 Raised envy in thee to excel their acts !
 If ever virtue in seraphic notes,
 To thee her syren captivating song
 Of glory, deathless and immortal sang ;
 Ah then attend ! let not the sudden blasts
 Of passion, or the breath of base desire,
 The goodly fabric of an age o'erturn ;
 Nor honour's structure, raised with toil and care,
 Inglorious pleasure's soft and idle hand,
 To instant ruin and destruction hurl !
 Fine is the veil that parts from lust impure
 The noble holy feelings of the heart ;
 From those base passions that defile the breast,
 The just affections that enlarge the soul,
 And give his chief best energy to man.
 Not, with contention, rude and brutal force,
 Love, virtuous, heavenly, such as man may own,
 Nor blush to cherish fervent in his breast.
 Doth teach his chosen votary to woo ;
 But by the breath of eloquence to raise
 And mild persuasive speech, within the bosom
 Of tender maid adored, a flame congenial,
 Ardent and pure, as that his own avows,
 Chaste, as the purest Seraph's song, and mild
 As orisons of meek-eyed piety.
 Silver and sweet the voice of love resounds.
 Rough, hoarse, and turbulent, as the madden'd sea,
 By tempest vexed, and force of adverse winds,
 Insults the passive sands, and threat'ning roars,
 Tremendous dreadful o'er the frighten'd beach,
 His bold demands, Desire still rudely urges :
 From Heaven the one proceeds, confessed a God ;
 An emanation from the great Supreme,
 Who rules the perfect whole ; from blackest Hell
 And Stygian caves, fiendlike and foul, Desire,
 With all the demons in his train, ascends."

" The philosophy of Bodhayanah may be considered as
 the Epicurean System of India ; it differs both from the Ve-

danta and Siddhanta, or Theological and Rational Systems, in many respects; and appears to be that which first spread from India into Asia Proper and Greece, which produced, at an early period, the Theogony, and latterly the Poem of Lucretius. I shall give the Greek of Aristophanes to enable a more correct comparison being made.

Bôdhayanah.

“ Before the spirit, which primevally *moved on the troubled waters*, felt an inclination to exert his creative energies by calling the universe into existence, he possessed only the Satwa Gunam, (*the quality of unimpassioned Virtue*;) previously to the commencement of this inclination the Raja Gunam (*the quality of Passion*) acceded to the former, and the conjunction produced Sakhyam, (*Love*;) the fervour of the Sakhyam increased by degrees, until at length the sacred fire burned so strongly in the divine mind, that the smoke and fume arising therefrom produced the Tama Gunam, (*the quality of Depravity*;) and the universe was created. Hence the origin of evil at the first period of creation; the Tama Gunam subsiding, Love again prevailed, hence the origin of good at the second period of creation.

Sanchoniathon.

“ The principle of the universe was a dark and windy air, or a wind formed of dark air, and a *turbulent evening Chaos*. When this wind fell in love with its own principles, and a mixture was made, that mixture was called *Desire or Cupid*; from whence came all the seed of this building, and the generation of the universe.

Aristophanes.

Χαός ἦν καὶ Νύξ, Ἐρεβός τε μέλων πρώτων, καὶ Τάρταρος ἐνυρίς
Γῆ δ', εὐδ' ἀηρ, εὐδ' ἄρανός ἦν. Ἐπί βυς δ' ἐν ἀπείροσι κάλπαις
Τίκτειν πρώτισον ὑπηνέμιον Νύξ ἢ μελανόπτερος ὄων
Ἐξ ἣ περιτελλομένης πρῆις ἔβλασεν Ἐρως ὁ ποσεινός,

Στιλβωσ ἄτων πτερόγυισ χροσαίν, ἕκως ἀνεμάκσει δίνας
 Ο΄ντος δέ Χαίει πτεροῦντι μιλεις νυχια, κατὰ Τάρταρος εὐρεσ,
 Ε΄νός τευσεσ γένος ἡμέτερος, καὶ πρώτου ἀνήγγεν ἐς Φῶς
 Προτερον δ΄ ἕκ ἦν γένος ἀθανάτων, πρὶν Ἐρεσ σὺνεμίξεν ἅπαντα.

“ In these three passages the leading thoughts are the same; they alike indicate the existence of a primeval Chaos, and the production of the universe from it by *Love*; besides the Chaos, Bódhayanah and Sanchoniathon, mention only an actuating principle; but Aristophanes has, besides, three distinct beings, Night, Hell, and Tartarus, respecting whose functions he is very indistinct. But how clear, how simple, how beautiful is the exposition of the Indian in comparison with the unintelligible mysticism of the Phœnician, or the extravagant rant of the Grecian. God, says he, existed a pure and placid Spirit, involved in himself, and acted on by no extraneous objects; this I understand to be indicated by the Satwa Gunam; besides himself there was nothing but a broad expanse of troubled waters—the Chaos, or perhaps the *εὐρεσ ταρταρος* of the Greeks, on this the *Spirit of God moved*, ‘The earth was without form and void, and darkness was on the face of the deep; and the Spirit of God moved upon the face of the waters;’ at length it was his divine will to assume to himself feeling and passion, by the conjunction of which with Virtue, was produced Love or affection, which, by the social principles of its nature, cannot exist alone, and by the energies of which, therefore, the world was created; evil from the excess of the social principles; good from its being restrained within proper bounds. The whole of this is clear; the deductions logical; and the reasoning, if not founded on intimate knowledge of divine, is at least compatible with human nature. Sanchoniathon, hearing but not understanding, the foregoing or some similar passage of Indian philosophy, says the Spirit of God was a ‘dark

and windy air,' which preposterously falls *in love* with its own principles, and makes a mixture, but of what does not appear, except it be of itself, and the Chaos, (for nothing else exists of which to make one;) by this mixture Cupid, or *Love*, is produced. Love, then, is both the cause and effect, actuating the dark wind in the first instance, and then originating from that very actuation. The last sentences in which, by a jumble of metaphors, the *building* of the universe is said to spring from the *seed* of Love, is a suitable climax to the whole. The Greek is not so absurd; he is indeed much more reasonable and connected: but black pinioned Night laying an egg in the bosom of Hell, from which Love with golden wings is hatched, gives one the idea of a black hen hatching a little, callow, yellow winged chicken, and by no means suits the sublimity of the subject, nor the magnificence of the corresponding thoughts. He makes Chaos, also, though for what reason I know not, take an active part in the creation, and like Sanchoniathon involves the whole in a mist of obscurity. The last part of the last verse is almost in the very words of Bódbhayanah, "Ἐξως συνέμειξεν ἄπυρτα. "He (Love) moulded in his hands, and gave a form to the ball of the Earth," only that the Greek sets before the mind the image of an apothecary *mixing up, συνέμειξεν*, drugs in a mortar.

"On the whole, it is evident, that the conceptions in the three passages are the same; that the first is conspicuous for the propriety of its deductions, and the clearness of its expressions; that the second and third are obscured by that veil of mystery in which ignorance always delights to envelope herself; that the former, from the terms in which it is conveyed, degenerates almost to nonsense, and that the latter is disgraced by low and trivial conceits. The inference is, that the Indian is the source whence the others have proceeded, but that, by the imperfection of the channels by which the philosophy of India reached Greece and

Asia, it has degenerated from its original perfection, and shines dimly through the mystery and quaintness of Sanchoniathon and Aristophanes."—(*Ellis' Translation of the Ramayanam. Oriental Review.*)

NOTE T.

SCENE FROM THE MRICHCHAKATI, OR TOY CART—
A HINDU DRAMA.

Samsthana. Master, if you have any relish for a mantle, with a broad border, and a hundred tassels, or have any curiosity to taste a bit of delicate flesh, now is your time.

Vita. What mean you ?

Sams. Will you oblige me ?

Vit. In any thing not unreasonable.

Sams. There is no more flavour of unreasonableness than of she-devils in it.

Vit. Well, speak on.

Sams. Put *Vasantasénâ* to death.

Vit. (*Stopping his ears.*)

Murder a young and unoffending female,
Of courteous manners and unrivalled beauty,
The pride of all *Ujayin*. Where shall I find,
Believe you, a fit raft to waft my soul,
Safe o'er the river of futurity ?

Sams. I will have one made for you.—Come, come, what have you to fear ; in this lowly place, who shall see you ?

Vit. All nature ; the surrounding realms of space ;
The genii of these groves, the moon, the sun,
The winds, the vault of heaven, the firm set earth,
Hell's awful ruler, and the conscious soul ;
These all bear witness to the good or ill
That men perform, and these will see the deed.

Sams. Throw a cloth over her then, and hide her.

Vit. Fool, you are crazed.

- Sams.* And you are an old good-for-nothing dastardly jackall.
 —Very well, I shall find some one else. *Sthávaraka* shall do it.
 —Here, *Sthávaraka*, my lad, I will give you gold.
Stha. Thank your honour, I will take it.
Sams. You shall have a gold seat.
Stha. I will sit upon it.
Sams. You shall have every dainty dish from my table.
Stha. I will eat it ; never fear me.
Sams. You shall be head over all my slaves.
Stha. I shall be a very great man.
Sams. But attend to what I order.
Stha. Depend upon me, in every thing that may be done.
Sams. It may be done well enough.
Stha. Say on, sir.
Sams. Kill this *Vasantaséná*.
Stha. Excuse me, sir, I brought her here.
Sams. Why, you villain, am I not your master?
Stha. You are, sir ; my body is yours, but not my innocence : I dare not obey you.
Sams. Of whom are you, my servant, to be afraid ?
Stha. Futurity.
Sams. And who is Mr Futurity, pray ?
Stha. The requiter of our good and evil deeds.
Sams. And what is the return for good ?
Stha. Wealth and power like your honour's.
Sams. And what for evil ?
Stha. Eating as I do the bread of slavery, I will not do therefore what ought not to be done.
Sams. You will not obey me? (*beats him.*)
Stha. Beat me if you will, kill me if you will, I cannot do what ought not to be done. Fate has already punished me with servitude for the misdeeds of a former life, and I will not incur the penalty of being born again a slave.
Vas. Oh, sir, protect me. (*to the Vita.*)
Vit. Come, come, be pacified. (*to the Prince.*)
Sthávaraka is right ; revolving fate
 Has doomed him to a low and servile station,
 From which, he wisely hopes, a life of virtue
 Hereafter sets him free. Do you too think

Though degradation wait not close on crime,
 And many, obstinately foes to virtue,
 Suffer not here the punishment they merit,
 Yet destiny not blindly works—Though now
 Her will gives servitude to him, to you
 A master's sway—yet in a future being,
 Your affluence may his portion be assigned,
 And yours to do submissively his bidding.

Sams. (Apart.) The old dastard, and this fool of a slave, are both afraid of futurity, but what shall I fear? I, who am the brother of a prince, and a man of courage, as well as rank. (*To Sthávaraha.*) Begone, slave, retire into the garden, and wait apart.

NOTE U.

Story of Hara Swámi.

Translated from the Sanscrit.

“ON the banks of the Ganges, in the city of Kusumapur, resided a holy man, named Hara Swámi, the simplicity of whose manners, and whose uninterrupted course of devotion, had won the regard and esteem of all the citizens. There was one man, however, on whom they produced an opposite effect, and who, unable to bear the sight of so much piety, resolved to attempt the ruin of the Ascetic. With this intent, he contrived to disseminate a report, that Hara Swámi, was very far from being the character he appeared, that his sanctity was assumed, and that in secret he was the worshipper of some of the terrific divinities, to whom he made a practice of sacrificing children. The rumour soon gained ground, and it was asserted and generally believed, that a great number of children had recently been lost to their parents, whose disappearance was thus accounted for.

“The people of the city, now flocking together, would have proceeded to the hermitage of Hara Swámi, to put him to death; but the chief Brahmans, standing in some awe of his character, prevailed upon them to be satisfied with his exile. Messengers were sent to him, therefore, to desire him to leave the neighbourhood without delay. Highly surprised by this command, Hara Swámi begged to know how he had incurred such a sentence, and on being informed, determined, with the courage of conscious innocence, to face his accusers. He therefore repaired to the city, and addressing the people collected on the walls, begged them to listen but for a moment, before they condemned him for ever. ‘Has any one amongst you,’ continued he, ‘lost his child?’ The question startled them. Each looked at his fellow, and saw himself reproached for precipitation. Many had their children by their sides—others went off to their different homes, to ascertain if their children were safe, and in a short time all were obliged to confess that the accusation was wholly unfounded, and that they had unjustly banished the pious man! So easy is it, said the Prince, to affix a stigma on the most spotless characters. You must not expect, my child, added *Paropakari*, to escape, and should this happen, should calumny blight your youth, you will be the means of plunging a shaft in your father’s heart.

“When Kanakarekha observed her father thus earnest, she forbore to press the subject, contenting herself with repeating her readiness to marry any one of the priestly or martial tribe, who should behold the Golden City, and with this the King was compelled to be satisfied.

“In the meantime, Saktideva, ashamed of the exposure he had suffered, and deeply enamoured of the Princess, determined to discover this unknown city, or perish in the undertaking. If he succeeded, he should win the only object, for which he now felt life desirable, and if he failed existence was well sacrificed in such a cause. Resolved,

therefore, to return successful, or return no more, Saktideva quitted Verddhamana, and directed his course to the South.

“ After winding his way for some time through the intricacies of the Vindhya forest, he came to a hermitage by the side of a pellucid pool, the residence of a pious Ascetic, and his disciples. Having been received with kindness, and hospitably entertained by the venerable sage, who had counted a hundred years, Saktideva informed him of the object of his journey, and inquired of him, if he knew where the Golden City was to be found? The sage replied, he had never heard of the name, but recommended Saktideva to seek the hermitage of his elder brother, who might possibly give him some information, and directed him to the place, three hundred Yojanas remote in the country of Kampilya. With this direction Saktideva cheerfully resumed his route.

“ Upon his arrival at the habitation of the elder Ascetic, he speedily announced the purport of his visit, with no better success, however, than before. The sage had never heard of the Golden City. He recommended Saktideva to visit an island in the ocean, named Utsthula, the Nishada Prince of which would probably know something of the city, if any such place existed; and he directed his visitor how to shape his course for that island. In conformity to the instructions of the sage, Saktideva, after a wearisome journey, arrived at Vitankapura, a flourishing city on the sea shore. Here he found a vessel bound for Utsthula, and took his passage on board.

“ After they had been at sea a few days they encountered a furious storm. The lightning shot along the heavens like the forked tongue of fate, and the thunder growled as if a demon roared. The wrathful breeze bowing the light, and uprooting the resisting objects, lashed the ocean, and mighty waves, as vast as mountains, angrily heaved upon the deep. The vessel, now tossed to the clouds, and now

precipitated into the abyss, was unable to resist the fury of the elements, and was rent asunder. Some of the crew, clinging to the broken spars, were taken up by other vessels, which were scattered by the gale, but Saktideva, who had clung to a plank, was cast ashore upon a distant island. It happened that this was the island he was bound to, and one of the first persons he encountered on the head was Satyavrata the King. Satyavrata having heard his story, expressed great interest in Saktideva's adventure, and, although unable to direct him to the Golden City, undertook to assist him in his search.

“ After a short time, Satyavrata proposed to Saktideva, to go to an island at some short distance, where, at a particular season of the year, now at hand, a solemn festival, in honour of an image of Hari, was observed. On this occasion, people from all quarters resorted to the place, and some of them might probably afford information of the Golden City. Saktideva readily consented, and they embarked on board a sloop, and set off for the island named Retnakuta. On their way, Saktideva observed an object in the middle of the sea, the nature of which he was at a loss to comprehend. It looked like a *Ber* tree, but in size equalled a mountain. He called Satyavrata to look at it, who immediately exclaimed, they were lost! The object they beheld was a vast tree of miraculous growth, rising from the centre of a whirlpool. Every thing caught within the gulf inevitably perished, and they had been carried by the current so near it, that there was now no chance of escape. As he spoke this, the ship was whirled within the circling tide; and in an instant was submerged. Saktideva, however, exerting all his activity, sprang from the deck as they were sinking, and clung to one of the pendulous branches of the tree, from which he ascended, and perched himself securely on a more substantial bough. The rest of the day was spent in this position, and Saktideva, despairing of any chance of being extricated from it,

was about to precipitate himself into the gulf below, when a sudden noise interrupted his design. This was occasioned by the approach of a flight of birds of enormous size; the progeny of Garura; the wind of whose wings fanned the ocean into foam. They perched for the night upon the tree, and their presence inspired Saktideva with the hope of deliverance. As morning was about to dawn, he gently approached the stoutest of the flock, and threw himself upon the back of the bird. The bird, startled from his repose, immediately took to his wings, and carried his load rapidly through the air. At last, he made for an island, and, nearing the ground, allowed Saktideva to cast himself on the grass. Thus, the hand of destiny rescued him from death, and, being exerted still more wonderfully in his behalf, Fate brought him to the very place he was in search of, the site of the Golden City."—(*Oriental Review*.)

NOTE V.

THE reader may be curious to see one of the grants or deeds of endowment referred to in the text, and the following is furnished by the late Lieutenant-Colonel Tod in a Dissertation on the Religious Establishments of Mewar.

“SRI MAHRANA BHIMA, SUIG-JI commanding.

“To the towns of SRI-JI or to the [*personal*] lands of the *Gosaen-ji*,* no molestation shall be offered. No warrants or exactions shall be issued or levied upon them. All complaints, suits, or matters in which justice is required, originating in *Nath'duara*, shall be settled there: none shall interfere therein; and the decisions of the *Gosaen-*

* The High-Priest.

ji I shall invariably confirm. The town and transit duties, [of Nath'duara and villages pertaining thereto,] the assay, [*purkhaye*,] fees from public markets, duties on precious metals, [*kasoti*,] all brokerage [*dulali*] and dues collected at the four gates; all contributions and taxes of whatever kind are presented as an offering to SRI-JI. Let the income thereof be placed in SRI-JI's coffers.

“All the products of foreign countries, imported by the *Vaishnavas*,* whether domestic or foreign, and intended for consumption at Nath'duara,† shall be exempt from duties. The right of sanctuary (*sirna*) of SRI-JI, both in the town and in all his other villages,‡ will be maintained. The Almighty will take cognizance of any innovation. Wherefore let all chiefs, farmers of duties, beware of molesting the goods of NATH-JI, (*the God*,) and wherever such may halt, let guards be provided for their security, and let each chief convey them through his bounds in safety. If of my blood, or of my servants, this warrant will be obeyed for ever and for ever. Whoever resumes this grant will be a caterpillar in hell during 60,000 years.”
—(*Transactions of the Royal Asiatic Society*, Vol. II. p. 324.)

NOTE W.

“THE bias, which Akber felt in favour of innovation, is

* All these are royalties; and the Rana was much blamed, even by his *Vishnuva*, ministers, for sacrificing them even to KANIYA.

† Followers of VISHNA, CRISHNA, or KANIYA, chiefly mercantile.

‡ Many merchants, by the concurrence of the conductors of the caravans of Apollos' goods, continued to smuggle their goods to Nath'duara; and, to the disgrace of the High-Priest or his underlings, this traffic was sold for their personal advantage. It was a delicate thing to search these caravans, or to prevent the loss to the State from the evasion of the duties. The Rana durst not interfere, lest he might incur the penalty of his own anathemas.

said to have commenced in the twenty-fourth year of his reign ; and is, with great probability, ascribed to the discredit brought upon religion altogether by the acrimony of the polemical disputes, which took place amongst the expounders of the Law and the Prophets. In the year mentioned Akber resided at this new palace at Futtehpur Skiri, and in the spirit of orthodox Mohammedanism he appropriated the Friday evenings to religious conversations, assembling all the most celebrated Mullas and Sheikhs. The discussions that occurred, and in which the king, who was undoubtedly a prince of liberal feeling and enlightened curiosity, evinced a warm interest, were often protracted till day-break. The disputes, from being earnest and serious, became violent and angry, and the pious controversialists, when they had in vain interchanged argument, had recourse to abuse, and liberally bestowed upon each other the epithets of infidels and schismatics.

“ In this manner much scandal was occasioned, and the controversies between the *Shiah* and the *Sunni*, the *Hanifah* and the *Shafiah*, the advocate of authority and the assertor of independent reason, inflicted serious injuries on the first principles of the Mohammedan faith. Concurrent circumstances conspired to extend the mischief, and amongst other effects to unsettle the orthodoxy of the Emperor.

“ One of the first effects of this secession, was the assemblage of the professors of various religions from all countries, who were not only admitted to the royal presence, but there allowed openly to assert and advocate their peculiar tenets. From the confliction of notions, with which the Emperor thus became familiar, all his ideas were confounded, and he proceeded to select and compose a religion for himself, out of such dogmas as struck his fancy, amidst the multitude of those new opinions amongst which he fluctuated. As his chief principles for his rule of action, he adopted these conclusions :—That every system of reli-

gious belief could adduce learned advocates; that saints, revelations, and miracles, were recorded by every people; that the principle of doing no wrong was recognised by every sect; that truth was equally common to all; that there was consequently no sufficient reason to accept one creed, and reject another; and that still less was it necessary to set aside all ancient ideas, in favour of the new-fangled opinions, which could boast no higher date than a thousand years.

“Amongst the religious characters who appeared at court, were certain learned men of the Franks, named *Padres*, the head of whom is styled *Papa*, and exercises authority over all their princes and kings. They introduced the *Injil*, the doctrine of the Trinity, (*Sales* as *Silaseh*,) and the religion of Christ. The emperor ordered the prince *Murad* to read the Gospel with them, and *Abulfazl* was commanded to translate it. In place of the inceptive *bismillah*, he adopted the formula; ‘*Ai nami we Jezu Kristo.*’ And, ‘Oh that, which as thy name, is beneficent and bountiful,’ *Sheikh Feizi* added to this, ‘Praise to thee, who art without thy like, O God.’

“In all these innovations, *Abulfazl* conformed to the emperor’s fancies, and was affected with a similar malady. He used to revile the faith of Mohammed, and hold disputations with the head *Kazi* and other eminent professors, with the success his great powers ensured, much to *Akber*’s amusement and satisfaction. The consequence was, that almost all the chief men of the court were tempted or awed into conformity with the doctrines of *Akber* and his minister, except *Hakim Abul Fateh*, and *Mulla Mohammed Yezdi*. *Abul Kader* states, of himself, that he withdrew as much as possible from these iniquities, and thereby lost the favour of the monarch.

“A covenant was now proposed, and signed by many persons of rank, to this effect:—‘I such a one, the son of such a one, with entire consent and cheerfulness of mind, declare

myself liberated from the lying traditions of Islam, which I had heard and witnessed from my forefathers, and I hereby profess my adhesion to the Ilahi religion of Akber, the king; in testimony of which, I am willing to abandon wealth, life, fame, and faith.'

"The Brahmans now pretended to consider the emperor as an Avatar, like Rama or Krishna. They cited texts from their old books, prophesying the birth of a king in India, who should be of foreign extraction, but who should protect cows, patronize Brahmans, and govern the world with justice. They showed these prophecies to Akber, and he gave credit to them.

"The patronage of Akber was not confined to the Brahmans, nor even to the Hindus, as he erected two extensive edifices without the city, one appropriated to Mohammedan, and one to Hindu Ascetics: these were called Kheirpur and Dhermapur. He also gave a habitation to the Jogis, and associated with them on the most familiar footing, visiting the *mat* by night almost unattended, and holding scientific and religious conversations with them. They initiated him into all their knowledge and practices, so that he sometimes showed gold, which he pretended was of his own making. On the Siva Ratri, a great festival of the Jogis, he eat and drank with them, expecting to prolong his life fourfold thereby. He wore his hair after their fashion, and anticipated the liberation of his soul by the fontanelle, as they teach.

"In all this a decided hostility to the Mohammedan religion is apparent. It would not probably have been safe to have attempted its direct suppression; and it would have been also inconsistent with the universal toleration, intimated in the above rules, and, as is expressly stated, frequently enjoined by Akber himself. The Mohammedan creed was therefore undermined, rather than assaulted, and its subversion aimed at by throwing it into contempt and disrepute. And whilst all its leading dogmas

were denied, its observances contemned, and its laws counteracted by opposing regulations, many enactments, apparently of an insignificant nature, are not, with advertence to the general object, without importance.

“Akber was probably aware of the necessity of a popular system for the maintenance of religious impressions; and with this view, he may have endeavoured to give currency to the adoration of the planets, and especially of the sun. How far he concurred in this worship, except as symbolical, since he professed to inculcate the unity of the Deity, and called his faith, according to our author, the *Taubid Ilahi*, is doubtful. That he did incline to the moral and metaphysical notions of the Hindus, is very probable; and he may have been tempted to attach more importance to their mysticism than became an intelligent mind. At the same time, the following anecdote, related by Abd ul Kader, shows he was not so readily the dupe of credulity, as might be inferred from the interest he is said to have taken in the acquirement of the *Yoga*.

“In the thirty-fifth year of Akber's reign, it was said of Sheikh Kamal Biahani, that he was endowed with the miraculous power of transporting himself instantly to a distance, so that a person who had taken leave of him on one side of the river would, upon crossing to the other, be again saluted by his voice. Akber went to see him, and begged him to communicate his skill, offering in exchange for it his whole kingdom. The Sheikh refused to instruct him. On this Akber ordered him to be bound hand and foot, and threatened to have him tossed into the river, where, if he possessed the faculty to which he pretended, he would suffer no injury; and if he was an imposter he would be punished deservedly for his fraud. This menace alarmed the Sheikh: he confessed the whole to be a trick, practised in confederacy with his son, who was covertly stationed on the opposite side of the stream, and counterfeited his father's voice.

“ Whatever we may think of the proposed result, we can scarcely question the judiciousness of the means ; and the enactments above enumerated were well calculated to abrogate the Mohammedan creed, and erect on its ruin a modification of Hinduism, less gross than the prevailing polytheism. There is one part of the plan, however, which is less entitled to approbation ; and we can scarcely reconcile Akber’s assumption of a more than human character, with the good sense displayed in the general prosecution of his reform. At the same time, it is not improbable that the personage was only politically enacted, in order to give greater weight to his innovations. In fact, this seems to be intimated by our author, who alludes to a discussion between Akber and Bhagavan Das, in which he says, they concurred in the opinion, that many would be ready to acknowledge the existence of defects and errors in both the Mohammedan and Hindu creed, but that few or none would submit the correction of them to any existing authority. It was therefore to obtain the influence so necessary, and yet so difficult to be acquired, that Akber made himself be recognised as the vicegerent of God.

“ But the religious system of Akber, although it might have been an improvement upon any one then established, was too little in harmony with the feelings of any class of his subjects to be generally or permanently diffused. The author of the *Muntekheb* mentions one insurrection occasioned by the attempt ; and as we find these years of Akber’s reign continually agitated by domestic disturbances, it is probable that they were not unconnected with religious resentments. At all events, the new code enjoyed a very short existence, and quickly expired under the indifference of Jehangir to any mode of faith.”—(*Oriental Review*.)

NOTE X.

“AND be it enacted, That of the Establishment of Chaplains, maintained by the said Company at each of the Presidencies of the said territories, two chaplains shall always be ministers of the Church of Scotland, and shall have and enjoy from the said Company such salary as shall from time to time be allotted to the military chaplains at the several Presidencies: Provided always, that the ministers of the Church of Scotland, to be appointed chaplains at the said Presidencies as aforesaid, shall be ordained and inducted by the Presbytery of Edinburgh, according to the forms and solemnities used in the Church of Scotland, and shall be subject to the spiritual and ecclesiastical jurisdiction in all things of the Presbytery of Edinburgh, whose judgments shall be subject to dissent, protest, and appeal to the provincial Synod of Lothian and Tweeddale, and to the General Assembly of the Church of Scotland: Provided always, that nothing herein contained shall be so construed, as to prevent the Governor-General in Council from granting from time to time, with the sanction of the Court of Directors, and of the Commissioners for the Affairs of India, to any sect, persuasion, or community of Christians, not being of the united Church of England and Ireland, or of the Church of Scotland, such sums of money as may be expedient for the purpose of instruction, or for the maintenance of places of worship.”

NOTE Y.

“THE source and root of the mythology now popular in Hindostan, is a principle of pure and simple Deism; the

sect of the Jainas contains stronger traces of this original character, both in their worship and their creed, than the Brahmanas.—The Jainas were once a powerful people, and are now humbled and dispersed; and it is contrary to the evidence of things in other continents, that ruin and dispersion should be taken as signs of recent origin, and present prosperity as a proof of greater antiquity.—The Jainas have been persecuted, subjected, and finally only amalgamated amongst the unhonoured classes of their oppressors; and it is contrary to the analogy of general history, that the reforming sect should be allowed to reach a degree of grandeur, and finally be swallowed up in the multitudes of the bigoted idolaters, of whom they were a rebellious and dissenting portion.

“These circumstances and reflections appear to warrant the hypothesis that the Jainas faintly represent that original stock from which all the religious sects of India have issued; that while the multitude, charmed with the wisdom and the fancies of their Menus adopted a multiplicity of gods, they refused to receive records which they knew to be imaginative, and like the Jews of Egypt, preferred slavery to an idolatrous apostacy. But how does this theory, it may be asked, agree with the similarity between the Jaina and Brahmana Shastras? I reply, that because they appear to be the most ancient people, it does not necessarily follow that their books must be the most ancient also. I am supposing that the compilation of the Vedanta gave the signal for religious controversy, and that the Jainas were some of those who refused to receive these wonderful publications. To the Vedas succeeded commentaries, having been thought necessary perhaps on account of the obstinate prevalence of infidelity. About this period it would appear natural that the infidel Pundits should imitate this mode of recording the principles of their sects, and Vrishabba Natha (the first Tirthankar) compiled for his disciples an Institute of Laws, similar to that

which Menu had presented to the followers of Mahadeo and Brahma. Though determined to avoid the principles which formed the basis of dispute, it is not extraordinary that the Jaina writers, amalgamated as they were with the other tribe of Hindoos, in country and character, should have taken as the model of their compositions the only literature which their language contained. They were not forbidden to indulge their fancies in matters relating to the earth, and, as Mr Colebrooke says, though with a different intent—‘ In this rivalry of absurd fiction, it would not be unreasonable to pronounce that to be most modern which has outgone all the rest.’ The style of their intellectual works was imitated from that which was most popular at the time, in the same manner that the architecture of their temples is copied from the buildings of the most opposite people that occupy the continent on which they are erected.

“ From these latter considerations I have banished the name of the Buddhas ; but in regard to that sect I have retained one reflection, which seems to forbid all doubt on the subject of their relative antiquity—indeed, it is so forcible, and the conclusion it warrants so obvious, that I attribute to my own ignorance alone my inability to remember any previous writer to whom the same remark has occurred.

“ It is a singular fact, that among the incarnations of Vishnu, (detailed in the Vedas,) that divinity, in his ninth metempsychosis, is described as assuming the form of Buddha, and giving origin to all the infidelities against the religion of Brahma, which existed on the face of the earth. Now, if the Vedanta were penned by the hand of man, and not communicated by revelation, no presumptive proof can be stronger than this, that the infidel chief here personified must have existed, and existed amongst the Hindoos, before this passage of Hindoo Literature was imagined and written. For, to suppose the contrary involves the hypothesis

that the Buddhists arose into a sect upon the foundation of this chapter in the Vedanta; or, in other words, that a dissenting people took, and adopted as their God, a Being or a name which had been branded by the most powerful religionists of the age as the most despicable and hateful of appellations. The title might be applied to them from some work previously popular, but it is repugnant to probability that they should themselves assume the despised name as their religious badge. This remarkable passage occurs not in the commentaries or later works, but in the Vedas, the original subject of dispute, the earliest of Hindoo books, and what ingenuity of argument can make it seem probable that Buddha existed after the history that describes him?

“Associate with this singular circumstance the facts that the same language contains the literature of each people, the same continent contains the marks of their origin and dominion, and who can doubt that the Buddhas, the Jainas, and the Brahmanas, have sprung from the same stem; and that Hindostan was once the seat of the same simple religion which was the real faith of Jerusalem—Persepolis, and Memphis? All the superior antiquity which my observations advocate for the two latter sects, and especially for the last, is, that they afford us the best procurable representation of the religious belief of the Hindoos before the compilation of those books which seem to have established the present idolatrous system.”—(*Visit to Mount Parasanath.—Oriental Review.*)

NOTE A A.

HAPPILY the *Suttee* has at length been proclaimed a crime punishable by the severest penalties within the territories of the East India Company; and humanity and Chris-

tianity have ceased to be outraged by a rite the most sanguinary and cruel, that ever disgraced the code of superstition. The reader may not be displeased to peruse an account of one of the last of these harrowing immolations, that took place in the neighbourhood of Calcutta, before the passing of the law of Lord WILLIAM BENTINCK, which has, we trust, forever abolished the practice:—

“The widow was a young and interesting looking woman, and, by the death of her husband, at his bequest, had become possessed of a fortune of three lacs of rupees. She was a native of Balasore, of the Tamooli caste. Her husband was a respectable man, in the employ of government, and possessed of considerable landed and other property. From the moment of his death, the widow declared her determination to attend him on the funeral pile, a resolution which she has kept in a manner which seems incredible.

“During the day, she distributed to the poor and to her servants, money to the amount of 3000 Rs., besides dispersing all her jewels among her relations; and just before mounting the pile, she made her will with perfect composure. She was visited by many people on Friday, all of whom endeavoured, more or less sincerely, to divert her from her object; but she had ‘eaten the oath,’ which cannot be recalled, had twined the holy toolsee branch in her hair, and the world and all its concerns were to her as nought.

“At an early hour on Saturday, a very large crowd had collected; the greatest order and decorum prevailed throughout the immense multitude, who, though certainly brought there by curiosity, exhibited wondrous little of that propensity in their faces. ‘A stupid moment motionless they stood,’ and might have stood for hours, or until the important matter of cooking, &c. should be dispatched, while the poor miserable object of all this portentous preparation was to be seen seated on a wicker frame,

placed on the ground by the side of her dead husband, whom she continued still, as she had done all day and night, to fan with a bunch of flowers.

“As the sun rose, the poor infatuated creature became most impatient for the Magistrate’s *dessuty*, who, on these occasions, always attends to prevent the employment of any constraint, and see justice done. Seven o’clock came and eight, but no word of the necessary order. With very different feelings, yet with no less intensity of anxious expectation, did the widow inquire from time to time for this important person, than does the Newgate criminal for the arrival of the Sheriff.

“He came, a fine looking man, with an immense black beard, and bushy eye-brows, which hid from observation the penetrating glance of a pair of very intelligent grey eyes, carrying in his hand the document, which, under legal authority, permits such things to take their course; and, in a manner the most forcible and touching, he now pointed out to the woman the sin and folly of the course she was about to follow—explained to her, by reference to their own shasters, the absurdity (or at least the non-necessity) of such a proceeding, assured her of protection, if she should still incline to change, and appealed to the imploring faces, and the tears of her people around, for a testimony of the truth of his arguments.

“The woman listened attentively, and replied fully, calmly, and steadily. She treated such motives, as wealth, rank, and kindred, with disdain, and with much apparent reason appealed to her total indifference to all sublunary things, by the disposal she was about to make of them.

“She argued for half an hour, apparently with much earnestness, and, but for the ‘Recollections,’ to which she very fluently gave utterance of previous existences, and previous immolations, the conviction would have fastened upon me, that she actually believed her own future destiny as being perfectly fixed, since, in most glowing language, and with a smiling countenance, she talked of the glories,

and the happiness which awaited her, in the Heaven of Heavens, which she was now going to enter trebly purified, as gold three times tried.

“When told that no compulsion should be employed to enforce the observance of her vows, her answer was in disdain:—‘Upon compulsion!—No! I shall leap into his arms.’—Accordingly, the body was now moved, and laid upon the pile, the widow carrying the feet, which she frequently kissed, and placed on her head. She then went down to the river to bathe, and returned, dressed in a gay and expensive scarlet satin tunic, and wearing a crown of beads. I thought some momentary pangs heaved her bosom, as she saw the frightful reality of her condition before her; her lips for a moment quivered, but she speedily rallied, and with the most perfect composure, and a hand already blistered to the bone to show her courage, and of which not one sinew quivered, she prepared a cake of rice and plantains, which she placed on the mouth of the corpse. She then poured some holy water over his face, walked several times round the pile, throwing around from a vessel which she carried under one arm, parched rice, and exhibiting in her countenance the most perfect satisfaction with herself, she, without assistance from any one, composedly climbed up, placed herself by the side of her husband, clasped his putrid body with her limbs, and placed his head on her arm.

“A Brahmin threw a sheet over them, whispered a few words to the devotee, and retired. Several attendants now began hastily to pile up the altar and its sacrifice with logs of wood.

“Some English gentlemen, who were present, indignantly interfered to prevent this, and a few minutes elapsed, during which the right arm of the devotee was raised, and continued steadily beckoning to the crowd, as if in the exercise of devotion.

“Oh! how my blood curdled at this renewed testimony of her resolution, having till now greatly doubted of the possible completion of the mortal sin.

'Tis fired—
 All that of living or of dead remain,
 In one wild roar expired.

Yet that came not from the flaming altar: Unshackled by one cord, one straw, the victim's hand was seen amid the flames waving as before, and her voice (had it been possible amidst the yell of a worshipping multitude) might still have been heard as before, calling upon the name of her God."—(*Calcutta John Bull.*)

An instance of *Suttee* has lately occurred in one of the native independent States of Rajpootana, where it is said no fewer than four human victims were immolated on the same funeral pile. In pursuance of the truly humane and Christian policy, adopted by the British Government of India, the strongest remonstrances are understood to have been made on this occasion to the Rajpoot Chiefs, against the repetition of such revolting practices; and a hope is held out, that the influence, which we have obtained in Upper India, may prove equally effectual, as our direct authority has done in our own provinces, in putting an end to them over the whole country. In alluding so far to the melancholy scenes, that marked the funeral obsequies of the late Rana of Oudypore, the writer of this Sketch may be permitted to mention, that having received from this Prince, when travelling through his and the neighbouring countries, the most valuable assistance, in the shape of both ample conveyance and convenient escort, he requested permission, when he reached the Rana's capital, to thank him personally for this assistance. This occurred in the midst of the religious festival of the *Hooly*, when a licence is given to all manner of revelry and debauchery, alike within the precincts of the palace, and among the poorest villagers. The reason assigned by the Rana for declining the request of an audience, made through the Resident at his Court, was remarkable. He could not, he said, think of allowing the gentlemen to see him "*play-*

ing the fool," as he was then obliged to do with the inmates of his palace! The inference seems legitimate, that the Prince, who could not submit that his *religious follies* should be witnessed by the eyes of enlightened strangers, might by proper means and appliances be brought to relinquish them.

In this excursion the writer visited the court of *Dungerpore*; and was introduced, by orders of the Rajah, to a Devotee of extraordinary sanctity, and who was attended and served by a regular priesthood, offering up to him the prayers of those who came to worship in his temple. This temple was situated in a wild and secluded spot, and concealed from sight by a lofty peepul tree, which overshadowed it. The access to it was through a long and narrow lane, from which the light of day was almost excluded by the rich and thick foliage that was trained over it; terminating in a small, and rather neatly kept temple, with apartments or cloisters for the priests attached to it. The object of worship himself was a huge, heavy-looking fat man, seemingly about sixty years of age, who sat cross-legged, and utterly motionless at the foot of the peepul tree. Before him, and only at the distance of a few feet, there blazed a huge log of wood with great fierceness; to the heat of which he seemed utterly insensible, and near to which, kept constantly in the same state of ignition, this wretched being had sat for upwards of forty years! without moving, or uttering any other sound than an indistinct guttural utterance, which indicated his granting the prayers of those who came to perform their *pooja* to him. The spectacle afforded altogether the most pitiable exhibition of superstitious ignorance and degradation; filling the mind with more melancholy and sickening sensations, than even the worship of the rudest, and most misshapen idols could arouse.

7, Leadenhall Street, April 1839.

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