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THE HISTORY

OF

CHRISTIANITY IN INDIA.

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OF

CHRISTIANITY IN INDIA

FROM THE COMMENCEMENT OF THE
CHRISTIAN ERA.

BY THE LATE

REV. JAMES HOUGH, M.A., F.C.P.S.

INCUMBENT OF HAM:

LATE CHAPLAIN TO THE HONOURABLE EAST INDIA COMPANY AT MADRAS

EDITED BY HIS SON,

REV. T. G. P. HOUGH, M.A.

INCUMBENT OF HAM.

VOL. V.

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BIOGRAPHICAL SKETCH

OF THE

AUTHOR.

As many years have been suffered to elapse since the death of my late revered father in 1847, it is in some measure necessary to explain the cause of the delay which has occurred in the publication of this fifth and concluding volume of his history, which was left by him in MS. ready for the press. In the year 1843 he presented to the Church Missionary Society the copyright of the entire Work, as well of those portions of it which had already appeared, as of those which were then in progress. Consequently, upon his death, the MS. of this fifth volume, the only part unpublished, was sent to the Society's house. It was judged advisable to publish it by subscription, but the Committee very properly felt that they would not be justified in incurring any risk, and that they could not proceed in the matter until the number of subscribers should be sufficient to cover the expense. Many names were received, but not enough to justify the Society in going forward with the publication. Upon inquiry, it was found that there were many who would have

given in their names, had they been aware of the above arrangement ; and that there were also several other friends of missions, who were continually asking for the Work, and expressing themselves anxious for its appearance. The author's family have therefore resolved to take the responsibility upon themselves, feeling it to be a solemn trust devolved upon them. But although the publication is thus undertaken by them, I am anxious, speaking in their name, to repeat that the Work is the sole property of the Church Missionary Society, and that the entire profits arising from its sale, as well as those accruing from the former four volumes, will be added, according to the author's expressed wish, to the Disabled Missionaries' Fund.

After so long an interval since the appearance of the former four volumes, it may be well to give here a very brief summary of their contents :—

Vols. I. and II. contain an account of the introduction of Christianity into India, from the commencement of the Christian era ; together with the history of the Syrian and Roman Churches there.

Vols. III. and IV. detail the history of all Protestant churches in the East, from their commencement :—viz., of the Dutch Mission in Ceylon, in the seventeenth century ; of the first Protestant Mission on the continent of India, by the Danes, 1706 ; of the co-operation of England, and of its first Missions there, by the "Christian Knowledge Society," and by the "Church Missionary Society ;" and of the Moravian and other Protestant Missions, to the commencement of the episcopate of the first Bishop of Calcutta, in 1816.

This Fifth Volume, in detailing later events, will be

found, perhaps, more interesting to the general reader, and is a valuable compendium of the histories of all the various Missionary Societies, which began the work of evangelisation in India during this century. It describes the period during which India was included in one diocese, giving the labours of its first four bishops, and closing with the appointment of the late lamented Bishop WILSON to Calcutta, when Madras and Bombay were constituted separate sees. It contains a minute and faithful account of the progress of the several Missions of the Christian Knowledge, Church Missionary, and Propagation Societies; also of those of the American, the Baptist, the London Missionary, and the Wesleyan Societies, and of the establishment of the Scottish Missions. Of all these the Author wrote, "it will be seen that for piety, enlightened zeal, and devotion to the work of imparting the Gospel of the grace of God to the heathen, they have never been surpassed since the Apostles' days; while their measure of success was greater than could reasonably have been anticipated, considering the paucity of their numbers, and the limited extent of the means at their disposal."

Although the present volume is strictly a continuation of the former history, it is sufficiently independent of the foregoing portions of the Work, to enable the general reader to peruse it without any diminution of interest, or sense of incompleteness.

The Author's original intention was, that his history should close with the death of Bishop Heber; but, owing to the urgent request of the late lamented Bishop of Calcutta, he extended the period so as to include the episcopates of Bishops James and Turner.

Of the last esteemed Prelate, who died at Calcutta in July 1831, no memoir has been published ; so that additional interest will be felt to attach to the present sketch, though necessarily brief, of his laborious episcopate. The account of the first four Bishops of India, is confined to the discharge of their public episcopal duties ; but it is impossible to read the record without deep thankfulness to the great Head of the Church, for having raised up such men, at so critical a period, to preside over the church in India. Nor can any fail to admire the genuine missionary spirit which animated these Christian Prelates. The narrative of their labours is suggestive of that given by the inspired penman, of the work of the first Apostolic Missionaries of the Christian Church,—journeying “from city to city,” preaching Christ “among the heathen,” “confirming the souls of the disciples,” “exhorting them to continue in the Faith,” and “ordaining them elders in every church.”

This history is also of special value as indicating the honour which God has always put upon the preaching of the pure gospel of Jesus Christ, as His divinely appointed instrument for the conversion of sinners of every latitude, to Himself. Romanists, and chiefly Jesuits, taking advantage of a general want of information on the subject, have described Protestant Missions in contemptuous terms. English readers will now have an opportunity, by means of the present Work, compiled chiefly from the original reports and correspondence of the Dutch, Danish, German, and English missionaries, to judge for themselves, of the comparative merits of the Romish and Protestant Missions in India. And while the former Volumes will

serve to disabuse the public mind, which has too long been imposed upon by these misrepresentations, this last Volume will present, for future Missionaries, an example of faith and patience, zeal and discretion, in their various labours and difficulties, worthy of all imitation ; whether we regard the spirit that sustained them, or the blessing that rested on their work, it will be seen that "the Lord was with them of a truth."

The present Volume includes the period spent in India by its revered author, who was one of that holy and honoured band, who, constrained by the love of Christ, united to the official duties of a chaplain, the loving labours of a Missionary. The principal portion of his Indian life was passed in the Province of Tinnevely, in South India, where, during his residence at Palamcottah, he was enabled, by "the good hand of his God upon him," both to revive the work of "the Christian Knowledge Society," and to introduce the "Church Missionary Society," by laying the foundations of that Mission, which has since become the brightest spot in the whole Mission-field, so that it now presents the most perfect picture, in all its parts, of a native Church, and has, at length, most convincingly solved the problem of the expediency and possibility of a native pastorate. In publishing this posthumous Volume, a brief sketch of his personal labours, during his residence in India, may be here appropriately introduced,—for in the following pages, the tale has been told with such singular humility, and in the form of quotations from Reports made by himself, to the two Societies, in those years during which their Missions were placed under his sole charge, that it is scarcely possible to form a just estimate of the diffi-

culties with which he had to contend, and the prominent position he was called to occupy.

On the 14th of August 1814, the Rev. James Hough was ordained by the Bishop of Carlisle to the curacy of Grinsdale in Cumberland. His attention appears to have been first directed to the cause of missions by hearing, a long time before his ordination, one of the anniversary sermons of the Church Missionary Society, and so ardent was the desire then kindled in his heart to devote himself to the work of the evangelization of the heathen, that, as he said, his "heart panted to proclaim the Gospel of redeeming love to the inhabitants of India." Soon after his entrance into the ministry, the way was unexpectedly opened for the accomplishment of his desire. In 1815, he met at Scaleby Castle the late Rev. Charles Simeon, of Cambridge, through whom he received the offer of a chaplaincy to India. This event is recorded in two letters,¹ written at the time by that devoted man to the Rev. J. Thomason.

In July 1815, he wrote :—"Four pious ministers are just sent out to you in India, as I before told you ; and I am in expectation of sending you immediately three more, besides a teacher for schoolmasters. The three I have all ready, and the last I hope to secure." In these three Mr Hough is included.

Again, in March 1816 :—"Within this year and a half I shall have sent you about a dozen : to Bengal, poor Mr Crosthwaite ; to Bombay, Mr Carr, and, I hope, Mr Robinson ; to Madras, Messrs Harper, Jackson, Malkin, Hough, Church, Traill ; to Bencoolen, Mr Winter ; to St Helena, Mr Vernon." Most of these

¹ *Memoirs of the Rev. Charles Simeon, 1st Ed., pp. 415, 427.*

names will be recognised in the following pages of this history.

In August 1816, Mr and Mrs Hough landed at Madras, where they were welcomed by the Rev. Marmaduke Thompson, and other tried friends of missionary work. Among these, Mr and Mrs Strachan, who hospitably entertained them till the following October, when Mr Hough received his appointment as the first military chaplain to Palamcottah, in the Tinnevely district, to which station he at once set out, and reached Nov. 2. "Upon our arrival," he wrote, "we met with a hearty reception from the commandant, Lieutenant-Colonel Trotter, who is a man of God, a Cornelius indeed, and gives every encouragement and support in his power to the native Christians in Tinnevely." Mr Hough's official duties resembled those of all other military cantonments. But these were not sufficient to occupy his whole time; nor could the activity of his energetic spirit rest satisfied with the performance of only such routine work as his present position required. Whilst assiduously devoted to the spiritual oversight of those who were placed under his ministerial charge, he was unceasing in his efforts to do good to all others who happened to be brought within the sphere of his influence. He frequently applied for and received grants of books from the Corresponding Committees, in Madras, of the Society for Promoting Christian Knowledge, the Church Missionary Society, and the British and Foreign Bible Society, by which means he was enabled to distribute many Bibles, Testaments, Prayer-Books, and religious publications. But even these were insufficient for his purpose. For his letters to England at this period

abound in most earnest entreaties to his friends to send supplies of such books. In one he writes :—

“ My own congregation are soon supplied, but parties of soldiers are frequently passing here, and I endeavour to lead the poor fellows to ‘ drink of the brook by the way.’ There are two detachments here at present, of near fifty men. They have taken eighteen books of me—Testaments, Prayer-Books, Catechisms, &c., &c., and are quite clamorous for more, but my stock is nearly exhausted. I had not a Bible to give them, and was really tempted to take one I had put in the church in order to comply with the earnest solicitations of a hungry serjeant. This is eloquence enough for all that know the value of an immortal soul, and of the precious blood shed to redeem it. Since I have been here, I have distributed the word of God in English, Portuguese, Persic, Arabic, Hindostanee, Gentoo, and Tamul, and many, many encouraging and interesting circumstances have occurred.” The benefit of these distributions among the natives is recorded on p. 362 of this vol. ; but in his journal there are several similar instances among English soldiers. He writes again :—“ A party of Europeans is halting here to-day. Poor fellows ! some expressed themselves very thankful for what was said to them, and begged hard for Testaments and Prayer-Books, which all who desired have received. When we drove out this evening we saw them scattered about with the books in their hands.” And again :—“ A soldier and his wife came to beg a Prayer-Book. He is a Roman Catholic, and unable to read ; but his wife, he said, was a Protestant, and would read it to him. He added, there was so much confusion in the camp as to who should

have the books I sent the night before, that he thought he would come quietly and ask for one. My dear wife wrote his name in a Prayer-Book, and gave it to him. It is quite delightful to witness these poor men's anxiety to possess a Testament, or any religious book, for the European soldiers in India are generally a disgrace to the Christian religion." Mr Hough was also constantly visited by Roman Catholics, who had been reading the Scriptures or books he had given them. The following entry occurs:—"I have heard to-day that a young Roman Catholic of Tinnevely, who has often been to me with a string of questions, went to his priest and said, 'These Protestants say many things, and they prove all they say from Scripture. How do you answer them?' 'That is a dangerous way,' said the priest, 'take care how you walk therein.' The young man was abashed by this reply, and left his spiritual guide. O may he never rest until he meet with one more able and willing to lead him in the way to heaven marked down in the word of God!"

A flourishing branch of the British and Foreign Bible Society was at this time founded by him at Palamcottah, which was liberally supported by the English residents, so that in one year 609 rupees were paid in as their contribution to the Rev. C. Church, the Secretary of the Society in Madras.

Simultaneously with these exertions, no sooner had he entered upon his duties as chaplain, than he began to devise plans for the temporal and spiritual benefit of the surrounding heathen, as well as those connected in any way with the Company's service, as those who were at a distance from the station. The district in which he was now located, had formerly been visited by the

venerable Swartz, and he found there the remains of what had been commenced by that devoted servant of God. His attention was, in the first place, directed to the reorganisation of such schools as had been established in former years, but which, from want of proper oversight, had fallen into an inefficient state, and to the establishment of such others as the necessities of the case seemed to require. Feeling that it would be impossible to secure permanence for the work which he was now commencing, unless he could secure some land upon which suitable premises might be erected, and the whole vested in the hands of some missionary body, he set himself to obtain, and after very great difficulties, raised by the prejudices of the natives, succeeded in purchasing a piece of land adjoining his own house and compound, upon which he at once built two school-houses,—one English, and one Tamul. The house, land, and schools, afterwards became the property of the Church Missionary Society, and have to the present day continued to be the principal station of that Society's Tinnevelly Mission. Early in 1817, at the request of the Madras Committee of the Society for Promoting Christian Knowledge, under whose auspices the Mission work of Swartz had been prosecuted, he visited all the neighbouring villages of native Christians throughout Tinnevelly, the particulars of which visit are detailed in a former volume. Upon the condition of the schools in general, his Report states, "They are in a very indifferent state, as there are no schoolmasters on the establishment. They are entrusted to the care of catechists, who, from some cause or other, are seldom found attentive to their charge. The system of education adopted, does

not appear to differ from the common country mode of teaching. Very few of the schools possess a single book. They are consequently obliged to use such cadjan writings and stories as they can get, and I need not remark to the Committee of what sad materials, in a moral point of view, these are mainly composed." Mr Hough's first care was to train and place over each school a suitable master, and to keep each supplied with Christian books, which he received in answer to his application from the Christian Knowledge Society. His journal makes mention of later visits made by him to all these schools, together with the examination of them, which he then conducted ; it gives also the quarterly record of the state of each school, the names of the masters, the number of the scholars, with the caste of each boy, as children of different castes were all mixed together, the names of the books, all Christian, which were used with the Bible, and many valuable directions for the management of all. In this volume will be found the commencement of the important work of female education, although the establishment by him of the first Girls' School in Tinnevelly, provoked considerable opposition.

In testimony to the good effected by the English school established by him, expressly for the education of the Company's native servants, the following extract is of great value, taken from his examination before a Select Committee of the House of Commons, in 1832, appointed to inquire into the state of Christianity in India, preparatory to the renewal of the Hon. East India Company's Charter, which is published and added as an appendix to his "Vindication of Protestant Missions :"—

“Several of the officers in the courts at Tinnevely were educated in our English school ; and the officers, so educated, were found to be much more efficient than those who had been left to pick up their education at such native schools as they could find. I made a point of introducing the Scriptures, and Christian catechism, and formularies into these schools ; and required all the pupils, whether Brahmins or Mussulmans, or whatever were their caste, to write me daily an exercise on some part of the Scriptures ; which they did, and made great progress in this way. Now, from the favourable result of my own experiment, I take on myself to recommend to the Government the establishment of a similar school at all their stations ; and I should particularly urge the importance of placing these schools under the care of the resident chaplain, or of a missionary, who has more time to devote to the education of youth than any other of the Company’s servants can be supposed to have. I should beg to suggest that the Christians who are found competent to fill the offices of government, should be placed on a level with the Mahomedans and the Hindoos, and admitted to all offices for which they may be qualified.”

Mr Hough found the native churches and congregations sympathising with the schools, and giving similar indications of a want of adequate supervision. No missionary had resided in the district since the death of Jœnické in 1800, and no missionary had been there for ten years, the last visit having been that of Geriké in 1806. Mr Hough describes a chapel in the Fort of Palamcottah, built by the widow of a Brahmin, and a substantial church at Mothelloor ; the other

places of worship were composed of mud-walls, thatched with palmyra leaves. Here and there a Tamul Testament was preserved in a chapel, but very rarely was such a treasure found in the possession of an individual. He found a catechist, Visuvarsearnarden, officiating as the native priest, at a village called Nazareth, and Abraham, who had been a pupil of Swartz, and admitted to Lutheran orders at Mothelloor. In the whole Tinnevely district, 3100 native Christians are reported, scattered in no less than 63 different places. In this, and his after itinerating journeys, Mr Hough placed Bibles and Prayer-Books in all the churches, and instructed the catechists in the use of the Book of Common Prayer, so as to qualify them for conducting the public worship of the congregation according to the ritual of our Church. In the account of one of these tours, the following notice appears : —“ Six catechists were next seated round me, each with his new liturgy, and went through the directions I have drawn up for their instruction in the use of the Book of Common Prayer.”

Only a brief sketch is given in the following pages of the scenes which were witnessed wherever he went, visiting the villages and preaching the gospel. The people flocked to meet him when they heard of his approach, and gathered round to listen to his words. A passage of Scripture was read by a catechist, and then Mr Hough expounded it, catechised the people upon it, united with them in prayer, and closed with the benediction. In his private journey, a record is preserved of the passage of Scripture read in each village, together with some of the questions put, and the answers given upon these occasions. The account

thus given in this revival of Christianity in Tinnevelly, closely resembles the descriptions, which we are now receiving, of the itinerating labours of some of the missionaries of the Church Missionary Society in South India ; and the knowledge of the way in which it has pleased God so wonderfully to own and prosper the work begun in 1816, should stir every friend of missions to increased prayerfulness, and should fill him with a confident faith that prayer will not be suffered to go unanswered, but that God will grant yet further revivals of His own work—of which, indeed, in the present day we have cheering intimations in the remote villages of Northern Tinnevelly—and will “open the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it.”

As the result of these extended labours, school after school was established in new localities, the number of inquirers after truth rapidly multiplied, and the wants of the people increased far beyond the supply which he was able to procure from the grants of the Christian Knowledge Society and his own limited resources. As therefore the Committee of the Christian Knowledge Society informed him, that it was not in their power to increase their grant, he was compelled to apply for assistance to the Corresponding Committee of the Church Missionary Society at Madras. The introduction by him of the Church Missionary Society into the district of Tinnevelly, is described by himself in this volume.¹ How, in this act, he was guided by a single eye to God's glory and the salvation of souls,

¹ Chap. vii. page 355.

is apparent from a sentence in his journal, recorded a few months later, when tidings reached him that some at home were displeased, and regarded with dislike and jealousy the introduction of what they regarded as a rival society. "It is distressing to read the unkind and jealous opposition that is raised at home, to the Church Missionary Society, by professed friends of the Society for Promoting Christian Knowledge. But I shall not suffer my mind to be affected, nor shall I relax my exertions in favour of that Society, in consequence of the hostility of its members to a kindred association. I came to India to promote the glory of the Lord, and the saving knowledge of Christ in the earth ; and, in pursuit of this object, it falls in my way to further the designs of both these societies, and ' Whatsoever my hand findeth to do,' I purpose to attempt ' with all my might.' The District Committee of the Christian Knowledge Society at Madras invited me to become a corresponding member, and I accepted the invitation."

His truly catholic spirit could co-operate with all who were ready to proclaim "the grace of God" in its purity ; "the love of Christ constraining" him, he could not stand by and see souls perish, while men might be disputing by what particular machinery the work should be attempted ; but his heart was so full of pity for the perishing heathen, that his chief anxiety was not for the elevation of one society above another, but for the exaltation of Christ, in which glorious work he regarded the two societies as handmaidens ; and so long as nothing but "the truth as it is in Jesus" was proclaimed, he could say, with the great apostolic missionary to the Gentiles,

“Christ is preached, and I therein do rejoice; yea, and will rejoice.”

The two societies worked harmoniously together; and not only did Mr Hough take charge of the missions of both, but, after his departure, the Church Missionary Society Missionaries continued to superintend the whole work, until the Christian Knowledge Society's Missions were delivered over to the Society for the Propagation of the Gospel, and the first missionary of the latter society was sent there in 1829.

Mention has already been made of Mr Hough's desire to provide a properly trained master for each school; and, in connection with this, it must here be added, that in consequence of the revival and extension of religious inquiry, applications for catechists were constantly made to him from distant villages. These cries for help were responded to as far as circumstances would allow; but, in order to provide a supply of efficient men for both of these important posts, he established the first “Seminaries of the Church Missionary Society, in Tinnevely, for educating schoolmasters and candidates for the priesthood.” One of these was at Palamcottah, in 1818, and another at Nazareth in 1819. These wise plans laid the foundation of those institutions which have since prepared so many native labourers, and have materially assisted, with God's blessing, in training that indigenous native pastorate, which is now one striking feature in the South Indian Church in advance of all other Christian missions.

We have lived to see the successful results of these labours. In the “Church Missionary Record” for last

March, will be found an account of an ordination held in the previous December by the Bishop of Madras, at which no less than thirteen Tamul candidates were ordained—five as presbyters and eight as deacons—in the rising Tinnevelly Church. Of these, all but one, of the Gospel Propagation Society, belonged to the Church Missionary Society. Almost all of these were educated and trained in these seminaries founded by Mr Hough, and some were known to him as boys, from amongst whom one especially may be singled out—Rev. Seenivasagam—as being the author of an affecting letter which follows, written by him upon hearing of the death of his friend and benefactor. This blessed effect of these seminaries is the accomplishment of the high expectations formed of them by their founder, for the following entry appears in his journal for 1820 :—“ Held an interesting discourse with the elder seminarists this morning after prayers. How the heart glows with love for these boys, who, as we hope, will one day become the burning lights of this benighted land. Europeans can never do so much by their personal labours ; for, with the exception of mental ability and energy, the climate and everything else is against them. We ought to be thankful for such a machine for evangelising India, and at once to set it in motion.”

The general work of regulating and superintending these schools and missions increased so rapidly upon him, that he was at length compelled to apply to the Church Missionary Society Committee for the appointment of one or more missionaries ; and accordingly, in 1820, the Rev. Messrs Rhenius and Schmid were sent from Madras to Palamcottah.

In December 1820, he travelled to the south of India, on an exploratory visit to the Church Missionary Society's mission in Travancore, where he met the Rev. Messrs Fenn, Bailey, and Baker, and was greatly cheered by their brotherly and Christian spirit. Two other visits were subsequently paid by him in 1825 and 1826. Of this mission he speaks in the following pages from personal knowledge. During these tours he also visited the Syrian churches, whose liturgies are given in a former volume, and had many and interesting interviews with the Metropolitan Mar Dionysius.

In his examination before a select committee of the House of Commons in 1832, referred to above, he bears his testimony to the progress of the College at Cotym, under Mr Fenn, as also to the state of the Syrian churches. The following extract in allusion to his last visit records the extent of his travel along the south-western coast, and the additional good which he was in that direction instrumental in effecting.

“Between Cape Comorin and Cannanore are there, to your knowledge, any British settlement possessing churches, but possessing no chaplain or minister?—Yes; at Tellicherry there was a spacious church: formerly a chaplain was appointed to that station, but he was withdrawn some time ago—eight or ten years ago; and while I was there in 1826, the British inhabitants and native Christians of Tellicherry were accustomed to assemble in the church on Sunday for divine worship. When it was in a dilapidated state, they requested the Government to repair it, but finding that there was then no chaplain at the station, they sent orders to pull it down: being on the spot

at the time, I ventured to interpose, and represented to the Government at Madras the advantages of the church to the present inhabitants, and requested them to allow it to be repaired. Upon this representation, Sir Thomas Munro acceded to the request; and it was put into a state of repair, and continues there to this day."

But though thus abundant in labours, he found time also for other work. Feeling how great was the need of suitable books in Tamul for distribution amongst the natives, and for use in the schools, he set himself diligently to the difficult task of translation. He translated into Tamul several little books and tracts, and composed others in the same language. He wrote also, in English and Tamul, a valuable tract explanatory of the second chapter of Daniel, which was greatly prized by the natives, and is mentioned in the following letter from Rev. John Devasagayam; also a dialogue between a Protestant and a Roman Catholic; and a course of school lectures on Genesis, from Sellon's Abridgement. During this period he also prepared the substance of another work, which was not published until 1832. It is entitled, "The Missionary Vade Mecum; containing information and suggestions for the use of Missionaries, Missionary Candidates, and Committees." There breathes throughout it a spirit of deep piety, and it is so distinguished for sound judgment and practical wisdom, as to make it an invaluable guide and companion in Missionary work.

The time had now arrived when he was to be withdrawn from the scenes of such ardent and self-denying labours. In March 1821 he received his appointment

as garrison chaplain to the larger European station of Poonamallee, a military cantonment about fifteen miles from Madras. So deep and mutual were the feelings of attachment between himself and his charge at Palamcottah and its neighbourhood, that the separation could not take place without sincere and painful regrets. His description of the effect produced upon his own mind by this sorrowful occasion closes with these affecting words: "I must leave you to imagine the parting scene between us and the country priest, catechists, schoolmasters, seminarists, and others, for I cannot describe it. O may the Lord strengthen the hands of his servants who succeed to my post; water the seed they sow, and produce therefrom an abundant increase of souls to the Redeemer, and of glory to his own most holy name! For ever will I bless and praise him for enabling me to make a small beginning; and my prayers shall never cease to ascend for blessings on the work. To Him be the glory. Amen."

To the very last he cherished the remembrance of the mission at Tinnevely with the tenderest and most prayerful solicitude, and thankfully marked its rapid progress. They who were present with him cannot forget the earnest petitions he offered up in its behalf only two days before his death. There were also individual native priests and catechists well known to him, some of whom he had left there as boys in the schools which he was enabled to establish, and with some of whom he continued occasionally to correspond, as they wrote to ask for his fatherly counsel and guidance. The two following letters, which were in answer to one written to their authors by his family,

conveying to them his last prayer for them, will serve to shew the grateful affection with which his name is cherished amongst them.

The first is from the Rev. John Devasagayam, formerly a pupil of Dr John of Tranquebar, who was personally known to Mr Hough. He was ordained deacon by Bishop Turner, as recorded in page 406, and priest by Bishop Corrie in Trinity Church, built by the Rev. C. Bhenius, in 1826, on the Church Missionary Society's premises, which were originally purchased by Mr Hough, at Palamcottah. At the present time, both the son and son-in-law of this excellent man are ordained, and are labouring with him in his ministerial work.

September 6. 1849.

RESPECTED AND DEAR MA'M,—I just read your Christian affectionate letter. I feel myself inexpressibly happy to hear from the dear children of our ever valued and now sainted Hough Ayyer. I just gave your letter to my son-in-law to be translated into Tamul, to be read to the catechists, readers, and schoolmasters. We know how deeply the welfare of our nation in particular was at the heart of your dear father. He has surely met many souls in heaven, and will still meet those to whom his prayers and labours have been blessed. We shall soon see them ourselves, and enjoy inexpressible happiness. I was employed at Tranquebar inspecting the Free Schools of our Society, when your father landed there on his way to visit Tanjore and Trichinopoly. When I came to Tinnevely in 1832, I found in several churches a table in Tamul, prepared by your father for the catechists, to teach them how to use the common prayer-book on Sundays and other days. I think I saw the first copy written by your father's own hand in Mothelloor church.

I do not know if you are informed of the village called Houghayyerpuram. Out of gratitude to Mr Hough, the Christians about thirty years ago gave his name to it. You will thus easily see how well his dear name is preserved by our people. It is the custom of this place. So we have villages called Tuckerpuram,

Pholayyerpuram, &c., &c. My elderly catechist, Moses, tells me that he knew Mr Hough very well when he was twelve years old. Mr Hough used to visit their congregation, preach, and administer holy ordinances to the people. Your late dear father prepared a number of books for the native Christians, more especially the heathen youths instructed in English. One, a very interesting pamphlet, called "Prophecy of Daniel the Prophet." It is published in English and Tamul, and is very useful to those who study the same, and English. My boarding boys and girls, in particular, use this book—children supported in my school by friends in England.

I feel myself very thankful that you have been so kind to communicate to me the very interesting particulars of your dear father. I beg you to accept the cordial respect of Mrs John and all my children, and myself, and present the same to your dear brothers and sisters. Commending me, my family, and work, to your affectionate prayer.

I remain, respected Ma'm, your obedient Servant,

JOHN DEVASAGAYAM.

The second is from the Rev. Seenivasagayam who, as referred to above, was admitted to priest's orders in December 1859 by the Bishop of Madras.

SOVEESHAPURM, Sept. 15. 1849.

RESPECTED MADAM,—The Rev. John Devasagayam, missionary at Kadatchepuram, has been so kind as to send me a Tamul translation of your kind letter, which you wrote to him. We, indeed, deeply regret to hear of the death of the Rev. Mr Hough. But we are especially comforted, when we read the words he pronounced at the time of his death, and we firmly hope, if we are the followers of Christ, and firmly believe God like him, we shall have the happiness of meeting our amiable pastor in the heavenly Canaan.

I, Seenivasagam Pillay, though I have been born of Christian parents, while I was at the age of eleven, I was instructed first by your father about Christianity. Moreover, your father established many schools in different places, in order that the Word of God may be propagated throughout Southern India, and evidently made

known the light of the gospel to those places which are covered by ignorance and folly. In those times, Mansillamunia Pillay (my eldest brother), was appointed as head master, and I was monitor under him. The seed which your dear father had sown grew, and now produces fruit abundantly in this region, and the Lord made his words effectual in us, and granted his grace that we may proclaim the word of salvation to our fellow-countrymen. We, and others who had received the privilege of instruction from your father, remembered him very often. At last we (the three brothers) wrote a letter to him, in order to know the health of your dear father, and sent it through the Rev. G. Pettitt, who intended at that time to proceed to England. But we waited for a long time to receive an answer from him, and now we are thankful that our dear pastor has departed this life with peace and joy.

Respected Madam,—We pray to God always to bless you, and your brothers and sisters, and all other benefactors and superiors. We beg you also to pray for us, that we might serve God until the time of our death, and keep us from the pollution of the world, that we may also enter into the heavenly Canaan.

We are, respected Madam, Yours very obediently,

SEENIVASAGUM PILLAY.

* * * * *

On his way to Madras, Mr Hough visited the Missions of Tranquebar, Tanjore, and Trichinopoly, "Almost consecrated ground to the Missionary," he writes, after describing the spots where laboured, and now rest, the mortal remains of the earliest Missions to South India. He also mentions his intercourse with John Devasagayam at Tranquebar, and adds, "The Tinnevely Mission of the Church Missionary Society may be considered as a germ of this, for it was hither I sent our first Tamul master, to be instructed in Dr John's system of education; and we have always conducted our schools on the same plan."

Whilst he was thus energetically pursuing his labours, and was abundantly prospered in his exer-

tions, it is very beautiful and instructive to observe his genuine humility. The following letter, though strictly of a private nature, I cannot forbear to publish as being illustrative of his character. It is written to a relative in England, November 22, 1819, and records his feelings upon reading the life of Henry Martyn, which he had just received :—

“I have just been reading the account of dear Martyn’s leaving England ; and it revived, for the time, all the painful feelings that disturbed my own mind on the like occasion. But his trials were the greater, for he had no tender partner of his grief, no fond companion, such as *I* had, to compensate for the sacrifice of all his much loved friends. He left them with the resolution of quitting them for ever, whereas I indulged the hope of seeing you all again. But, oh, what a heavenly, what a devoted spirit did he breathe ! To possess his humility, his absorption in the love and majesty of God, his ardent thirst for the salvation of the heathen, were surely enough to support the soul under the heaviest trials ; and hence he rose triumphant. In zeal for the honour of God and the salvation of men, at what a distance do I stand from this apostolic brother ; no wonder, therefore, that my internal grace and support are so eclipsed by his. The more I read of him, the more am I abashed and ashamed at having written, even to you, my beloved sister, anything of what I have done. Were I to record, as I ought, whatever I have left undone, you also would be ashamed of me, and think I had been little more than a cumberer of the ground. O for grace to gird up the loins of my mind, to RUN the race that is set before me, to make full proof of my ministry, so

that, notwithstanding my past inactivity, I may yet prove a labourer that need not be ashamed!"

In 1831, Mr Hough settled at Poonamallee, having left Palamcottah, the central point of the Tinnevely Mission, which contained at the time of his withdrawal, thirteen schools,—two English, and eleven Tamul. He entered with his characteristic devotion upon the duties of his new station. The capacious barracks were capable of containing one thousand men, and attached to them was a large military hospital, in which, especially amongst the invalid soldiers, his labours were most assiduous, and, in many cases, were greatly blessed. He soon opened an English school for the children of British prisoners. To this he also added a Tamul school, and finding that there were some native Christians scattered about in the neighbourhood, he employed a catechist to seek them out, "wandering," in his own words, "in the midst of idolatry and wickedness, as sheep having no shepherd." These were speedily gathered together, and, with others brought through his instrumentality to the faith of the Gospel, were formed into a congregation, for whom, before the end of the year, by means of subscriptions which he had raised, he erected a small church.

At this time, he also performed a Missionary excursion round the environs of Madras, in company with two Missionaries—the Rev. Messrs Barenbruck and Ridsdale,—his object being to exdeavour to extend the limits of the Madras Mission.

As he had already done at Palamcottah, so also now at Poonamallee, he founded an Auxiliary of the British and Foreign Bible Society.

During the whole of this period he was also devoting his time and energies to literary studies. Before he left Palamcottah, he had received an application from the Bible Society, to undertake a fresh translation of the New Testament into Tamul, and had just commenced it, when his new appointment was received. As soon, therefore, as he was settled at Poonamallee, he entered upon this sacred task. In conjunction with this, he was also engaged in the arrangement of a Tamul Dictionary, which, he remarked, "is more interesting to my moonshee, than the translation of Scripture." The delight which he experienced in this branch of labour, as well as the indefatigable zeal with which he pursued it, is best expressed by himself: "The translation of the Scriptures is a work, the pleasure of which, I could never have anticipated, as it leads me to examine every word, and even point, of the sacred text, and consult different authorities and criticisms on the sacred volume ; and, in proportion to the research, am repaid for the labour. This, together with the Dictionary, employs me from 9 A.M. to 6 P.M., with the exception of the dinner hour." This constant strain upon mind and body, was more than any constitution, native or European, could long endure. His moonshee, after a few months of such application, was unable to proceed, and a second was appointed to divide his labour ; and at last, in January 1822, frequent giddiness, and a severe liver-attack, told how sorely Mr Hough's powers had been overtaxed. Thus, "to his power, yea, and beyond his power, he was willing of himself," to "spend and be spent" in his blessed Master's cause ; until, at length obliged to seek rest,

by returning for a time to Europe. He had now been at Poonamallee only nine months, and it is cause for great thankfulness to observe how much God was pleased to enable him to accomplish in so brief a space of time,—his garrison and hospital duties, constant preaching, two schools, English and Tamul, opened, a small native church erected, his Tamul Dictionary in a forward state, and the translation of the following portions of Scripture completed, viz., the whole of St Luke's gospel, six and a half chapters of the Acts, and three and a half of the epistle to the Romans. What a bright example of love, zeal, and self-denial, did God thus make his servant to those who should come after him ; and how graciously did He own and honour such labours undertaken for His sake !

After an absence of two years, Mr Hough returned to India in 1824. Upon his arrival, he was appointed to St George's Church, in Madras, in which charge he continued during the brief remainder of his stay in India. In this year he wrote and published his elaborate and masterly "Reply to the Letters of the Abbé Dubois on the state of Christianity in India."

But it soon became apparent that the powers of his constitution had been already too seriously impaired, to allow of his continuing much longer his residence in India. Failing health soon obliged him to retire to the Neilgherry Mountains, with the hope that their peculiar salubrity of climate might effect his restoration. But such was not the will of God. His work in India was done ; and after a residence of a little more than a year in the hills, in 1826 he finally left the land he so dearly loved, and returned to Europe.

From this time he devoted himself to pastoral work

at home, in the different ministerial spheres to which he was successively appointed. But, even then, India had a large share of both his labours and his prayers. He was a regular and valued member of both the general and corresponding Committees of the Church Missionary Society, whose weekly and monthly meetings he regularly attended, as also those of the Translation Committee of the Christian Knowledge Society, of which also he was a member.

In 1829, he published in one volume a series of letters which originally appeared in the *Bengal Hurkaru*, entitled "Letters on the Climate, Inhabitants, Productions, &c., of the Neilgherries, or Blue Mountains of Coimbatore, South India." Having derived great benefit from his brief sojourn there, he was anxious to draw the attention of Europeans, and of the Government especially in India, to the singular healthiness of that hill-residence, which was then but little known, and therefore imperfectly appreciated.

In 1837 appeared a course of lectures, delivered in Moorfields Chapel, London, by that well known Romish advocate, Dr Wiseman. Statements were therein made so contrary to truth, and so defamatory of Protestant Missions, that the Committee of the Church Missionary Society applied to Mr Hough to reply to these misstatements, rightly judging that the task could not be consigned to better hands than of him, who had already so successfully refuted the errors and exposed the misrepresentations of another Jesuit emissary from Rome, the Abbé Dubois. Mr Hough accordingly published his work,—*"The Protestant Missions vindicated against the aspersions of the Rev. N. Wiseman, D.D., involving the Protestant Religion."*

Many of those best qualified to judge have long ago testified their approval and admiration of the spirit and ability with which the duty thus assigned him has been discharged.

The last ten years of his life were devoted with persevering diligence, laborious research, and unwearied study, to the preparation of his last great work, "The History of Christianity in India,"—four volumes of which he lived to publish, and the fifth and last, now offered to the Christian Church, was left by him in manuscript. Of its importance and value, every reader to whom the Mission cause is dear, will easily judge for himself. The entire work, as has been already stated, was presented by its author to the Church Missionary Society. No words can describe better than his own the disinterestedness of his motives and views, both in undertaking the work, and in wishing that the Church Missionary Society should enjoy the profits of it :—"It has long been my wish to contribute something to our Disabled Missionaries' Fund, and I have been pleasing myself with the thought of appropriating to this object the proceeds of my History. My primary object in composing this work, which has cost me ten years of hard labour and anxiety, was to put the Church in possession of authentic information to meet the Papists' vauntings of their own Missions, and their attempt to depreciate those of the Protestants. I hope the public will think that this has been done, however imperfectly : and it will make me happy indeed, to find that some pecuniary advantage has accrued from the publication for our Society's Disabled Missionaries. May the Lord vouchsafe to accept this humble offering, and to Him be the praise !"

His last parochial charge was the incumbency of Ham, Surrey, to which he was appointed in 1832, and in which he spent the closing sixteen years of his life. Of the manner of his discharge of his duties, both as an evangelist and a pastor, his former life is the best guarantee ; and it is as unnecessary, as it would be improper, for me to attempt a description. The best records are to be found in the respect and affection with which his memory is still cherished, in the deep sorrow which gathered such a crowd round his grave, and made the time of his burial a day of mourning in his parish ; and above all, in those seals to his ministry, who, united with his spiritual children from India, will be his "joy and crown of rejoicing" "in the presence of our Lord Jesus Christ at his coming."

Owing to the precarious state of his health, he had been sent to winter at Hastings, and there, on 2d of November 1847, full of calm peace and joy, he entered into rest, realising in his own happy experience the truth of the last words which he quoted,—“Kept by the power of God through faith unto salvation.”

More I fear to add, lest filial devotion should seem to exaggerate, and I should appear to transgress the bounds of soberness and truth ; though I am also conscious that this very scruple has deterred me from writing so freely as the subject would have warranted, and even required, and thus full justice has not been done to the character and services of one whom God condescended, by his grace, signally to honour and bless. I have deeply felt, that a son's is not the hand to rear a monument to a father's memory. But I present this tribute to the Christian Church as furnishing a bright example to others, not for the purpose of

lauding and exalting a beloved and sainted parent. And in so doing I act under the sanction of, and in accordance with, his own sentiments. For shortly before his death, upon a wish being expressed to him that he had drawn up for his family a separate account of what God had done by him, he said, "Oh! how mean and worthless will the best we have done for the Saviour appear, when we have joined that bright company around the throne. It is not *our* doing, it is all Christ, and his Spirit working in us." And then, after a pause, he added, "Yet it is well to record what they who have finished their earthly course have been enabled to do for Christ, that their example may stir others up, and cheer others on in the heavenly race, who are still left to labour here below."

With our praises to God for having given grace to this "wise master builder" thus to lay "the foundation," let us mingle our prayers to the great Head of the Church, that he will raise up and equip many others to "build thereon," filling them "with the Spirit of God, in wisdom, and in understanding, and in knowledge," (Exod. xxxi. 3), that so they may rear with "lively stones"—the hearts of the faithful in every land—such a temple as shall prove the "habitation of God through the Spirit" (Eph. ii. 2).

THOMAS G. P. HOUGH.

HAM PARSONAGE, *July 1860.*

CONTENTS OF VOL. V.

BOOK XIII.

CHAPTER I.

EPISCOPATE OF DR THOMAS FANSHAW MIDDLETON, FIRST BISHOP OF CALCUTTA.

	PAGE
1. The Bishop's arrival at Calcutta	1
2. His first appearance in the pulpit	2
3. His anomalous relation to his Clergy	3
4. Arrangement of the Archdeaconries	6
5. Attention to the Calcutta Schools	6
6. Christian Knowledge Society—Calcutta Committee	7
7. Madras Committee	8
8. Bishop's views on the conversion of the natives	8
9. First confirmation and visitation	11
10. Bishop proceeds to Madras	12
11. Proceedings of the District Committee	12
12. Consecration of St George's Church	13
13. Confirmation and Visitation	13
14. Vepery Mission	13
15. Bishop proceeds southward	14
16. Cuddalore—Chillumbrum—Tranquebar—Tanjore—Trichinopoly	15
17. Bishop's comparative view of Romanists and Protestants	19
18. Palamcottah—Arambooly Pass	20
19. Government treatment of Native Christians	21
20. Quilon—Cochin—Bombay	22
21. Christian Knowledge Society's Committee	23
22. Proceedings at Bombay	24
23. Character of Romanists	25
24. Goa—Cannanore—Cochin	26

	PAGE
25. Interview with the Syrian Metran	28
26. Visit to the Syrian Churches	28
27. Allepie—Columbo	30
28. Progress of Christianity in Ceylon	32
29. Bishop preaches at Columbo	33
30. Bishop returns to Calcutta	34
31. Measures for the improvement of the church establishment	36
32. Difficulty with reference to the missionary clergy	36
33. Impediments in the Bishop's path	39
34. Indications of a favourable movement	40
35. Measures for native education	41
36. Project of a collegiate establishment	42
37. Royal Letter for the object	44
38. Review of the Gospel Propagation Society	44
39. Grant from the Christian Knowledge Society	46
40. Grant from the Church Missionary Society	46
41. Bishop's second visitation	46
42. Second visit to Madras	49
43. The Christian Knowledge Society's Missions	60
44. Bishop's visit to Penang	62
45. Relief of the Tranquebar Mission	63
46. Foundation of St James' Church and Schools, Calcutta	64
47. Death of the Archdeacon of Madras and the Governor of Penang	65
48. Bishop's standard of Missionary character	66
49. Evils of a superficial knowledge among the natives	67
50. English Liturgy in Cingalese and Tamul	68
51. Converted soldier at Meerut	69
52. Improvement in the free school	61
53. Grant of land for the college	62
54. Plan and estimate of the building	63
55. Bishop's preparatory discourse	64
56. Lays the foundation-stone	64
57. Second visitation at Bombay	67
58. Bishop suffers from his exertions	68
59. Visit to Cochin	69
60. Conversion of a Romish Vicar Apostolic	70
61. Bishop's interview with the Syrian Metran	71
62. Columbo now under the Bishop's jurisdiction	75
63. Ordination of Mr Armour	77
64. Not authorised to ordain a native	78
65. European prejudices against East Indians	80
66. School of Industry at Point de Galle	81
67. Arrival of a principal and a professor	82
68. Account of Ram Mohun Roy	83
69. Grant from the Bible Society to the College	87
70. Third visitation at Calcutta	89

CONTENTS.

XXXV

	PAGE
71. Bishop's incessant occupation	88
72. Encouraging aspect of the missionary field	89
73. Bishop urgent for missionary aid	90
74. English missionaries required	91
75. Church Missionary Society's annual grant of £1000 to the College	93
76. Bishop's sickness and death	94
77. His funeral	98
78. Review of his character and proceedings	98
79. Good result from his exertion	102
80. Public testimony to his worth	105

CHAPTER II.

CHRISTIANITY IN BOMBAY, 1816-1820.

1. Success of Archdeacon Barnes's exertions	107
2. Increase of chaplains	108
3. First supply of books from the S. P. C. K.	108
4. The effects of war	109
5. First schools for natives by the Education Society	110
6. Extension of territory, and increase of military force	111
7. First Scotch church built	113
8. Churches erected at various stations	114
9. Visitation of Bishop Middleton—Chaplains increased	114
10. Visitation of Bishop Heber—Gospel Propagation and Church Mis- sionary Societies established	115
11. New schools of the Education Society built at Bycullah	116
12. The Native Education Society formed	117
13. Government support of regimental schools—Military Asylum esta- blished	118
14. Retirement of Arch. Barnes	118
Conclusion	119

CHAPTER III.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE—SOUTH INDIA MISSIONS,
1817-1826.

1. Revival of the Vepery Mission	121
2. Printing the Tamul Liturgy	123

	PAGE
3. Account of the mission property	123
4. Arrival of three missionaries	124
5. Improvement in the schools and congregation	125
6. A new church erected	127
7. View of the mission in 1826	128
8. Revival at Cuddalore under the Rev. C. Church	129
9. Declines again on his removal	130
10. Arrival of a missionary at Tanjore	131
11. State of the Mission	131
12. Death of M. Pohle at Trichinopoly	133
13. Arrival of a successor	134
14. Christians at Coimbatoor	135
15. State of the Palamcottah mission in 1819	136
16. Measures for its improvement	140
17. Its progress in 1821	141
18. State of the Negapatam mission	143
19. Native education in Bengal	144
20. Native education at Bombay and Columbo	146
21. Transfer of the missions to Society for the Propagation of the Gospel in Foreign Parts	147

CHAPTER IV.

BAPTIST MISSION IN BENGAL AND THE EAST, FROM 1817 TO 1826.

1. Separation of the Serampore Mission from the Baptist Society	150
2. Arrival of missionaries at Calcutta	152
3. Operations extended in the schools	153
4. Generosity of a convert	154
5. Piety of a convert	154
6. New chapel at Calcutta and Dum-Dum	155
7. Apostasy of a missionary	155
8. Brahmins begin to oppose the Gospel	156
9. Accession and loss of several labourers	157
10. Effect of a devoted missionary's death	159
11. Success at Howrah	160
12. Fallacy of a Jesuit's assertions respecting the progress of Christianity in India	161
13. New missionaries arrive; their occupations	162
14. Summary of the progress at Calcutta	163
15. Success at Cutwa and Beerbhoom	164

	PAGE
16. Description of the converts	166
17. Operations at Moorshedabad	166
18. Mr Chamberlain at Monghyr	168
19. Conversion and death of a Brahmin	169
20. Also of a Hindoo devotee	169
21. Death of Mr Chamberlain	171
22. Mrs Chamberlain in charge of the station	172
23. Arrival of a missionary—promising commencement of his labours	172
24. Remarkable conversions at Digah	173
25. The missionary's death—exertions of his widow	175
26. Arrival of another missionary	176
27. Labours in the province of Oriasa	176
28. Schools at Agimere	177
29. Mission in Ceylon	179
30. Establishment of a college at Serampore	181
31. Commencement of the studies	184
32. Chartered by the King of Denmark	186
33. Progress of general education	186
34. Establishment of useful institutions	187
35. A Pastoral Letter to the congregations	187
36. Instances of conversion	188
37. Satisfactory deaths of converts	188
38. Death of several members of the mission	189
39. Mr Ward's preparation for death	190
40. Summary of his varied labours	191
41. Accession to the mission—means of usefulness	192
42. State of the congregation—a Christian village	193
43. Progress at Jessore	194
44. Progress among the Romanists and others at Dacca	195
45. Conversion of a Jewish family	196
46. Progress of general education	196
47. Instruction given to Bengalee teachers	198
48. General thirst for knowledge	198
49. Chittagong—murder of the missionary	200
50. Death of his successor	201
51. Varied progress and trials at the station	202
52. Station formed in Arracan	204
53. Malda relinquished	205
54. Dinagore—assiduity and generosity of Mr Fernandez	206
55. Awakening at Benares	207
56. Commencement at Futtighur and Muttra	208
57. Excesses of superstition at Allahabad	209
58. The missionary's perseverance	212
59. Visits to Cawpore	212
60. Promising commencement at Delhi	213
61. Native professions to be received with caution	215

	PAGE
62. Total of converts unknown	216
63. Number of labourers hitherto employed	217
64. Progress of translations of the Scriptures	218
65. Vindication of their character	220

CHAPTER V.

AMERICAN BAPTIST MISSION TO BURMAH, 1817-1826.

1. Some account of the character and customs of the Burmese	223
2. Encouraging commencement of the mission	227
3. Beginning of the missionaries' troubles	227
4. Missionaries dispersed	230
5. They are reassembled	231
6. Two missionaries from America	232
7. Commencement of public worship	232
8. Favourable impression on the natives	233
9. The first Burmese convert	234
10. The next two converts	235
11. Death of the king of Ava	235
12. Unfavourable change in the mission	236
13. Missionaries' reception at the court of Ava	237
14. Their return to Rangoon	239
15. Fidelity of the converts	240
16. Mr Judson remains at Rangoon	240
17. Progress of the Gospel	241
18. Satisfactory character of the converts	242
19. Arrival of a missionary physician	243
20. He is summoned to the court of Ava	243
21. Favourably received by the king	244
22. Mr Judson returns to Rangoon	245
23. Translation of the Scriptures	245
24. Arrival of another missionary	247
25. State of the female converts	248
26. Mr and Mrs Judson proceed to Ava	249
27. Burmans' designs against the East India Company's territories	249
28. Arrival of a British fleet at Rangoon	250
29. Imprisonment and sufferings of the Europeans	250
30. Sufferings of the missionaries and others at Ava	252
31. Their deliverance, and return to Rangoon	262
32. A new station formed at Amherst	262
33. Mrs Judson's death	263

CONTENTS.

xxxix

	PAGE
34. Admiration of the English at the court of Ava	264
35. Dr Price's proceedings at Ava	264
36. Conclusion	265

CHAPTER VI.

CHURCH MISSIONARY SOCIETY IN NORTH INDIA, 1817-1826.

1. Rev. D. Corrie's return	267
2. Baptizes a native convert	268
3. Appointed Archdeacon of Calcutta	269
4. A missionary appointed to the Female Asylum	270
5. Extension of education	271
6. Establishment at Mirzapore	272
7. A central school opened	273
8. Female education	274
9. Opening of the first schools	276
10. Their rapid increase	279
11. Need of teachers	281
12. Ladies' Society for Female Education	281
13. Public examination of the schools	282
14. A central school established	284
15. The missionaries' preaching	285
16. Several converts	286
17. The mission press	287
18. Church Missionary Association and Auxiliary Society	289
19. Schools and church at Agra	290
20. Abdool Messeeh ordained	293
21. His death	293
22. Chunar	295
23. A missionary joins the station	296
24. Mr Bowley's intercourse with the natives	297
25. His ordination; increase of his flock	298
26. Schools—Translations	299
27. Church at Buxar	300
28. Opening at Titilya	301
29. Station suspended	303
30. Establishment at Burdwan	304
31. Arrival of three missionaries	307
32. Improvement in the schools	307
33. Female schools	309
34. Opening of a church and three chapels	309
35. Schools at Culna	310

	PAGE
36. Native flock at Meerut	311
37. Community of Saadhs at Delhi	314
38. Success amongst them	316
39. Jay Narain's school at Benares	317
40. Jay Narain's death	321
41. His son fulfils his intentions	322
42. Progress of the school	323
43. Schools in the neighbourhood	324
44. Congregation of natives	325
45. Exertions in the neighbourhood	325
46. Gorruckpore station	326
47. Cawnpore and other stations	327
48. Summary of the mission	327

CHAPTER VII.

CHURCH MISSIONARY SOCIETY IN SOUTH INDIA, 1817-1826.

1. Arrival of missionaries at Madras	329
2. Mr Rhenius makes a tour—visits the Jains	329
3. Progress of schools	331
4. Erection of the mission church, Black Town	334
5. Arrival of more missionaries	337
6. Baptism of a Brahmin and other converts	338
7. Increase of schools—Seminary established	341
8. C. M. S. associations formed	345
9. Printing press	345
10. Poonamallee—Trippasoor	346
11. Tranquebar	347
12. Chillianbarum	349
13. Mr Schnarré's death	350
14. John Devasagayam takes temporary charge of the station	351
15. Head-quarters of the mission removed to Mayaveram	352
16. Tinnevely—Schools established—Aid from the Church Missionary Society	354
17. Rev. J. Hough's report, as given by the Society—A seminary opened	355
18. Arrival of its first missionaries at Palamcottah	361
19. Progress of the seminary	362
20. Progress of the mission—Female education	364
21. Baptism of converts	367
22. Aspersions answered	371
23. Testimony of the S. P. C. K.	373

CONTENTS.

xli

	PAGE
24. Travancore—Revs. Bailey and Fenn at Cotym	373
25. Mr Fenn's tour through Travancore and Cochin	375
26. Mission work at Cotym	379
27. Scriptures translated into Malayalam—Arrival of printing press, &c.	382
28. Progress of translations	384
29. Account of the Syrian Church	385
30. College and schools at Cotym	387
31. Arrival of Rev. J. W. Doran	389
32. Schools for the Syrians	390
33. Female school	391
34. Visits of Bishop Middleton and Rev. W. H. Mill to the Syrians	393
35. Death of Mar Dionysius	395
36. Allepie	399
37. Success of the mission	400
38. Cochin—Labours among the Jews	404
39. Success of Mr Ridsdale's exertions	405
40. Nellore	406
41. Masulipatam	406
42. Tellicherry	407
43. Cannanore	408
44. Coimbatoor	410
45. Chittoor—Rev. H. Harper commences a mission work	411
46. Mr Dacre's exertions for the natives	411

CHAPTER VIII.

CHURCH MISSIONARY SOCIETY IN WESTERN INDIA, 1818-1826.

1. Arrival of the first missionary	417
2. Schools opened	418
3. Translation of the Liturgy	418
4. Extension of mission work northwards—Female education	419
5. Church Missionary Association formed	420

CHAPTER IX.

CHURCH MISSIONARY SOCIETY IN CEYLON, 1817-1826.

1. Arrival of four missionaries	421
2. Kandy	422

	PAGE
3. Government grant of land—mission buildings erected	424
4. Protestant burial-ground opened	425
5. Missionary encouragements	426
6. Cotta—Grant of ground—schools built	427
7. Printing department	429
8. Baddagme—Character of the inhabitants	430
9. Schools built	431
10. Boarding-school established	431
11. Missionaries' course of ministry	432
12. Grant of land—Church, mission-houses, and schools built	435
13. Missionaries' healths fail—Arrival of Mr Trimnell	437
14. Nellore—Schools opened	438
15. Effects of the ravages of cholera	439
16. A seminary commenced	440
17. Church and mission buildings erected on ground granted by Govern- ment	441

CHAPTER X.

WESLEYAN MISSION IN CEYLON, 1817-1826.

1. Missionaries obtain native assistants	444
2. A seminary opened	445
3. New Testament and Liturgy printed	447
4. Negombo—Schools established	448
5. Kornegalle—Land from Government for mission premises	449
6. Caltura—Point de Galle—Matura	450
7. Schools—Ministry	451
8. Batticaloa—Trincomalee	453
9. Jaffna—Service held by a Portuguese lady	454
10. Point Pedro	455

CHAPTER XI.

WESLEYAN MISSION IN SOUTH INDIA, 1817-1822.

2. Progress of mission work in Madras and the neighbourhood	457
2. Negapatam	458
3. Bangalore	458
4. Bombay—A mission commenced	460

CHAPTER XII.

AMERICAN MISSION IN BOMBAY, 1817-1826.

	PAGE
1. Progress of the mission—Cordiality of the Jews	462
2. A chapel built	463
3. Conversion of a Mahomedan	465
4. Schools prosper—continued on Sunday	466
5. Female and boarding schools begun	468
6. The press employed by the Christian Knowledge and other Societies	469
7. Mahratta translation of the Scriptures	470
8. Death of Gordon Hall, founder of the mission	471

CHAPTER XIII.

AMERICAN MISSION IN CEYLON, 1816-1826.

1. The mission commenced at Tillipally and Batticotta—Assisted by Government with lands and buildings	473
2. The stations increased to six around Jaffnapatam	475
3. A revival	475
4. Male, female, and boarding schools	477

CHAPTER XIV.

LONDON MISSIONARY SOCIETY IN NORTH INDIA, 1817-1826.

1. A mission formed at Calcutta	483
2. Tally Gunge given up to the S. P. C. K.	484
3. Chapels built at Dhurramtollah and other stations	485
4. Schools for the young and adults	486
5. Printing press	487
6. Schools at Chinsurah—School Book and Calcutta School Societies	487
7. Chinsurah restored to the Dutch, but schools continue to be supported by the British Government	489
8. Mission schools opened	489
9. Mission commenced at Benares	491
10. Report of the mission	493

CHAPTER XV.

LONDON MISSIONARY SOCIETY IN SOUTH INDIA, 1817-1826.

	PAGE
1. Madras—Account of the first native convert	496
2. Missionaries engaged in English services	501
3. A central school established	502
4. Vizagapatam—Teloogoo translation of the Scriptures	503
5. South Travancore—Nagracoil	506
6. Mission at Combaconum	510
7. Schools—A seminary	512
8. Union with the Church missionaries in forming a tract association	514
9. Quilon	515
10. Belhary—Baptism of the first converts	516
11. Translation of the Scriptures into Canarese	518
12. Bible, missionary, and tract association—Schools	518
13. Bangalore—Exertions of Major Mackworth	520
14. Converts from among Romanists and natives	521
15. Belgaum—The missionary employed as chaplain by Government	523
16. Baptism of Brahmins	524
17. Benefits of the missionary's tour and labours	525
18. Cuddapah—Mission station commenced—Various translations into Teloogoo	526

CHAPTER XVI.

LONDON MISSIONARY SOCIETY IN WESTERN INDIA, 1817-1826.

1. The missionaries preach to English as well as natives	529
2. At length succeed in establishing schools	530
3. Translation of the Scriptures and other books into Guzerattee	531

CHAPTER XVII.

SCOTCH MISSIONARY SOCIETY IN WESTERN INDIA, 1823-1826.

1. Commenced by Mr Mitchell—Success of schools in neighbouring villages	533
2. Arrival of four more missionaries	534
3. Scriptures in Mahratta supplied by the Bible and Christian Knowledge Societies' associations	536

CHAPTER XVIII.

EPISCOPATE OF DR REGINALD HEBER, SECOND BISHOP OF CALCUTTA.

	PAGE
1. Appointment of Rev. R. Heber to the See of Calcutta	537
2. Arrival in India	538
3. Examines the state of education	539
4. Bishop's College	540
5. Licenses Church missionaries	540
6. The first ordination of a native	542
7. Confirmation—Visitation of the clergy	544
8. Embarks for the Upper Provinces	545
9. Death of his chaplain	546
10. Destitute state of religion	548
11. Church and school at Benares	551
12. Mission at Chunar	553
13. Allahabad—Proceeds by land—Cawnpore	555
14. Kingdom of Oude	556
15. Enters the Upper Provinces	557
16. Himalaya mountains	558
17. Meerut—Delhi—Agra	560
18. Central India	563
19. Baroda—Kairah—Broach—Surat	564
20. Arrival and exertions at Bombay	565
21. Visitation of Ceylon	569
22. Return to Calcutta	576
23. Embarks for Madras	578
24. Proceeds to South India	580
25. Mayaveram—Combaconum	582
26. Tanjore—Trichinopoly	582
27. The Bishop's death	585
28. Public demonstrations of sorrow	587
29. Expediency of dividing the diocese	589
30. Comparison of Middleton and Heber	589
31. Estimate of Heber's character	590

CHAPTER XIX.

EPISCOPATE OF DR JOHN THOMAS JAMES, THIRD BISHOP OF CALCUTTA.

1. Appointment of Rev. J. T. James—His consecration—Lands at the Cape of Good Hope	593
2. Confirmation—Proposes the erection of a church	595

	PAGE
3. Arrives at Calcutta	595
4. Visits Bishop's College—Consecrates the Chapel and settles business connected with the College	598
5. Divides Calcutta into church districts	598
6. Chaplains appointed surrogates	598
7. Consecrates the church in Fort William—Confirmations—Advocates female education	599
8. Deplores the exclusion of the Bible from the colleges in Calcutta	599
9. Missionary views	599
10. Visitation—Addresses the missionaries in his charge	600
11. Ordination	602
12. Supports the Bible Society	602
13. His health begins to suffer	603
14. Commences his visitation north, but obliged to return	604
15. Resigns his bishopric—Sails for Penang—Dies on the voyage	606
16. Testimonies borne to his life and character	607

CHAPTER XX.

EPISCOPATE OF DR JOHN MATTHIAS TURNER, FOURTH BISHOP OF CALCUTTA.

1. Circumstances which induced Dr Turner to accept the bishopric	609
2. Interviews with Missionary Societies	610
3. Holds a confirmation at the Cape, and establishes a Sunday school	612
4. Conveys the proposal from Government to arrange an ecclesiastical establishment there	612
5. Proceeds to Calcutta—Meeting of the S. P. C. K.—Visitation	614
6. Archdeacon and Mrs Corrie become residents at the palace	615
7. The Bishop's estimation of his character—Various societies established in Calcutta	616
8. Three churches built—Bishop promotes the observance of the Lord's day	617
9. Proposes measures for the benefit of India	620
10. Zealous for an efficient ecclesiastical establishment	622
11. Proposes the extension of the benefits of Bishop's College	623
12. Ordination—A central school established at Howrah	624
13. Support of the Church Missionary Society	625
14. Calcutta High School established	625
15. Infant School established and maintained by the Bishop—Erection of a new chapel at the Free School	629
16. Visits the Hindoo college—The Archdeacon shows the evil effects of education without religion	630

CONTENTS.

xlvii

	PAGE
17. District charitable society formed	633
18. Visitation south—Madras confirmations	634
19. Visits the S. P. C. K. establishment	634
20. Also the C. M. S. establishment—Ordains two of its catechists	635
21. Bishop visits Tripassoor, Bangalore, Seringapatam—The Neil-gherries	636
22. Bombay—Ceylon—Cotta—Kandy—Baddagame	637
23. Testimony to the work of the C. M. S.	641
24. Report of the S. P. C. K. versions	641
25. Bishop's declining health—His view of the state of religion generally	642
26. His illness—Death	643
27. His character drawn by Archdeacon Corrie	645
28. Effect in England of the news of his death	647
27. Concluding remarks	649

APPENDIX	653
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A HISTORY

OF

CHRISTIANITY IN INDIA.

BOOK XIII.

CHAPTER I.

EPISCOPATE OF DR THOMAS FANSHAW MIDDLETON, FIRST
BISHOP OF CALCUTTA

1. THE appointment of Dr Thomas Fanshaw Middleton to the Bishopric of Calcutta was mentioned above.¹ On the first mention of an Episcopal Establishment for India, a strong prejudice against it had been excited in the country ; and at the time of the Bishop's arrival, a great jealousy of this new dignity, no doubt, prevailed among the higher powers. It was not, then, much to be wondered at, that his public reception, as appears from his first letters from Calcutta, somewhat disappointed his expectations. The apparent inattention, however, which he remarked, may be accounted for, in some degree, by the absence of the Governor-Gen-

The
Bishop's
arrival at
Calcutta.

¹ Book x., chap. 1, sect. 34. See Appendix A of this Vol. This chapter is drawn up chiefly from Le Bas's Life of Bishop Middleton.

CHAP.
I.

ral, the Earl of Moira, who was in the upper provinces, engaged in carrying on the Nepaulese war. There was an uncertainty also, on the part of the acting authorities in Council, of the Bishop's exact position in the order of precedency, and, consequently, of the honours with which he should be saluted. "But whatever might be his public reception, his private welcome," his biographer well observes, "was all that he could desire." He found even in those who did not see the necessity of sending out a Bishop, a disposition, now that he had actually arrived, to do him honour; a ready consent that he should have a house and a suitable income appointed him: and representations to this effect were promptly sent home.

His first
appear-
ance in the
pulpit.

2. But gratifying to the Bishop above all, was the manifestation of public feeling towards him, through the whole society, on occasion of his first sermon in Calcutta. He had landed on the 28th of November, but deferred preaching till Christmas day following; and next day he thus described the service and its effect to a friend in England:—
"Yesterday (Christmas day) I made my first appearance in the pulpit; the church was filled long before the service began; 1300 persons were present: I preached to them from Luke xi. 10, 11, on the need of a Saviour, and the *true notion* of Him whom God hath sent us; concluding with some reflections arising out of the new relation in which I stand towards the people of India. I was heard with mute attention for fifty-five minutes. I told them that I came to India, as Titus went to Crete, 'to set in order the things that are wanting;' and that in the primitive ages, 'Episcopacy was at once the bond of unity and the safeguard of truth.' From the sermon we proceeded," (as was usual in Calcutta on Christmas day), "to make a collection for the poor, and raised £750, and afterwards to

the Sacrament, which I administered to upwards of 160 persons, including the judges, the council, general officers," &c., &c. All parties were, as he expressed it, "abundantly well satisfied"—the friends of religion, especially, rejoicing in the noble confession he had made of his principles and of his motives, in undertaking the responsible situation which he was called to fill.¹

3. Sitting down to contemplate his situation, and to make arrangements for the adjustment and superintendence of the English Church in India, the Bishop soon found himself environed with unexpected and complicated difficulties. One source of perplexity arose from the imperfection which he now discovered in his Letters Patent. These Letters, it appears from his own account,² were submitted to him in England in the rough draft, with a view, doubtless, to any corrections or additions that he might wish to suggest ; and he did not fail, he says, to inquire into the object and true construction of every part of them, before he returned them to His Majesty's Government. One thing, however, of primary importance, he now found that he had not sufficiently adverted to,—the peculiar institution of the clergy over whom he was to preside. This might easily have been ascertained, through the Board of Control or the East India House, and it is not a little remarkable, that it appears wholly to have escaped his attention. From this inadvertence, the Letters Patent, formed simply on a view of the ecclesiastical system at home, were found to be, in some important particulars, inapplicable and invalid in India. They authorised him to exercise full ecclesiastical power over all chaplains and ministers of the Church of England within

His anomalous relation to his Clergy.

¹ Memoirs of Rev. T. Thomason, p. 239.

² Le Bas's Life, vol. i. p. 437.

CHAP.
I.

his diocese, to whom he was directed to grant licences to officiate. In India, however, there was no occasion for the exercise of either branch of the Episcopal function—institution or licensing. The only clergy he found there were the Company's chaplains, who had come out, not on the mere nomination of the Court of Directors, but under the express sanction of the heads of the Church of England, the Archbishop of Canterbury or the Bishop of London, on the presentation of the same testimonials as are required for institution to a benefice ;¹ and in India, they received their appointments to particular stations on the uncontrolled authority of the respective local governments. Their "licence to officiate" then rested on an authority antecedent and paramount to his own, and their stations, or cures, on the sole will of the chief secular powers. This anomalous state of things, anomalous with relation to the constitution of the Church at home, which, it would seem, might easily have been provided for in England, while the Letters Patent were yet in the rough draft, was found to be impractica-

¹ The following is the form of approval :—

These are to certify, to all whom it doth or may concern; that the Court of Directors of the East India Company have appointed The Reverend _____ to be an Assistant Chaplain on the _____ Establishment. In witness whereof, I have hereunto set my hand, at the East India House in London, this _____ day of _____, in the year of our Lord, one thousand eight hundred and forty _____.

(Signed) _____ Secretary.

Extract of the Charter granted to the East India Company, dated 5th Sept. 1698.

"And, moreover, that no Minister shall be sent by the Company to the East Indies, or other parts within the limits aforesaid, until he shall have been first approved of by the Archbishop of Canterbury, or Bishop of London, for the time being."

I approve the above appointment.

(Signed)

ble in India, and it caused the Bishop much embarrassment. He promptly addressed the Supreme Government on the subject, forcibly representing the unpleasantness of his position under such a limitation of his authority as a continuance of the present system of patronage must involve. The question was reserved for the Governor-General, who, on his return to Calcutta some months after, coinciding entirely with the Bishop's views, passed an order in Council, "that the nomination of chaplains of the United Church of England and Ireland to particular stations should hereafter originate with his Lordship ; and he was requested to communicate accordingly to the local governments of the respective presidencies, all such arrangements as he might think proper to make." The acquiescence of the other governments, however, did not follow so readily. They appealed against the resolution of the Supreme Government ; and the Court of Directors, finally, having decreed, "that the privilege of originating the appointment of each chaplain to a particular station, would be an encroachment on the patronage of Government, sent out a peremptory despatch, calling on the Supreme Government to rescind its resolution, and deciding that the appointment of the chaplains to particular stations proceed in all cases as heretofore." It was natural for the Bishop to feel disappointed at this decision. He was not only denied thereby the power of distinguishing by preferment those of his clergy who might appear to deserve it, but he was not permitted even to select those whom he might deem the most suitable for the pulpit of his own cathedral. Nevertheless, it must be acknowledged, that his authority over the chaplains does not appear to have been more circumscribed than that of Bishops in England over the beneficed clergy.

CHAP.
I.

Arrangement
of the Arch-
deacon-
ries.

4. But the Bishop did not wait for this despatch from home before he commenced the duties assigned him by the Supreme Government. The arduous nature of those duties may be imagined, from the state of European society, from the character of the natives and their superstitions, disclosed in the foregoing pages, and also from the immense extent of his diocese. Nothing could well be more bewildering than the prospect presented to him by the whole state of religion in all its divisions and varieties. He saw spread out before him a field of labour, which he afterwards aptly compared to a vast extent of seemingly impenetrable jungle, of which he was to commence the clearing almost without human aid : but in reliance on Divine help he lost no time in entering on the work.

His attention was first given to the regulation of the three archdeaconries. Having nominated fit persons in each to act as registrars, and sent to them the necessary official documents, he next gave institution to the archdeacons, those of Madras and Bombay by commission, in consequence of their distance from Calcutta. He assigned to each his place and duties in the principal church of his presidency. He also framed such regulations as he thought calculated to facilitate the transactions of business at Madras and Bombay, and directed that all official correspondence between the clergy and their respective governments should pass through the hands of the archdeacons.

Attention
to the
Calcutta
Schools.

5. Another of the earliest objects of his care was the state of the schools—and first of the free school at Calcutta, an institution of noble capacities, but at that time in lamentable need of reform. He assumed the office of patron, established monthly meetings of its governors, placed it under the superintendence of a master from the National Society in England, and projected annual examinations of the

scholars, at which he presided in person, and distributed the prizes with his own hand. Many of the public functionaries attended on those occasions at the Bishop's request, and encouraged both teachers and scholars by their presence. Under these regulations the establishment was speedily brought to such a state of credit and efficiency, that a native was induced to express his approbation of it in the form of a donation of five hundred rupees. The orphan school, also, for seven hundred East Indian children; was another institution which experienced the benefit of the Bishop's early protection, and he undertook, at the Governor-General's request, to superintend it in the character of visitor.

6. Seeing the great want of religious books of all descriptions for the European and Anglo-Indian communities, as well as of elementary books for the various schools, the Bishop proposed the formation of a Diocesan Committee of the Christian Knowledge Society, with a view to supply these necessities. His design had some impediments to encounter at the outset, from those chiefly who with little or no knowledge of the Society, were disinclined to any new religious movement. To meet this, the old difficulty, he printed and circulated a short account of the Society, which with some other cautious preliminaries, proved so successful, that he had the satisfaction of seeing a Committee in May 1815, which, under his prudent management, went on so prosperously, that toward the end of the following month, June 26th, he wrote, "We are remitting to London about £650, two-thirds of which will be returned in books, one-third being the property of the parent Society. Our immediate object when we receive our books, will be to supply barracks, cantonments, schools, and hospitals, with bibles, prayer-books, and useful tracts. We have a prodigious field before us, and may accomplish

Christian
Knowledge
Society—
Calcutta
Commit-
tee.

CHAP.
I

Madras
Commit-
tee.

incalculable good without looking beyond the Europeans."¹

7. A copy of the resolutions of this committee having been forwarded to the Archdeacons of Madras and Bombay, with a request to them to take such measures as they might deem expedient to form a district committee in their respective archdeaconries, the archdeacon of Bombay advised, from some special local causes, a deferring of any proceedings, till the Bishop's arrival on his visitation, which was then contemplated with much desire. But in Madras he had the satisfaction of finding his call promptly responded to. A meeting called by the archdeacon at his own house, was attended by the chief judge, and others of the most distinguished members of the Presidency, and though some address was here found necessary to meet similar objections as in Calcutta, a somewhat numerous and most respectable committee was instantly formed.

Bishop's
views on
the con-
version
of the
natives.

8. The immediate object of these committees, with that subsequently formed at Bombay, was the supply of the spiritual wants of the European and East Indian population, by a free cheap circulation of the Bible, Prayer-books, and Tracts of the Christian Knowledge Society. But the Bishop was by no means insensible to the claims of the natives also on his Episcopal care. According to his own statement to one of the chaplains from whom the author received it, he had come out under such special, earnest recommendation from the highest civil authorities, in consequence of certain alarms, which had been vented, even in Parliament, not to implicate himself with missionaries, or meddle at all with direct missionary work; that it was incumbent upon him to use the utmost caution in

¹ Life of Bishop Middleton, vol. i. p. 150.

whatever he did bearing on the natives. He soon, however, saw sufficient cause to be fully satisfied of the futility of pretensions of danger from any endeavour of ordinary prudence to enlighten them on the subject of religion. "As to alarm among the natives," he remarked at this period, "I am not aware that there can be any ground for it, unless the natives objected to reform or improvement among our own people. All whom I converse with hold a different language. They seem almost as much shocked with the little attention paid by us to such subjects as we do."² While, therefore, he deemed it right for the present, so far to defer to the wishes of persons in authority in India and at home, as to abstain from all ostensible co-operation in the missionary work, he could not sympathise in fears that he knew to be so groundless. With regard to the conversion of the natives, he declared that he differed exceedingly from those who asserted that the case was desperate, while he pronounced it to be, on the other hand, full of blessed hope. "India," he remarked, "is not the scene of British glory : we have, indeed, been successful in war and skilful in finance ; we have made and are making the most of it ; but all these things will make a sad figure in the page of the Christian historian ; we have done nothing for Christianity, and have acted as if we were ashamed of it ; and with some, I believe, that this is really the case. This feeling I am labouring to subvert, and whoever subverts it effectually will have laid the foundation on which alone missionaries can build. If every Englishman in India really wished to disseminate Christianity, recommending it both by his example and his influence, or even not checking it, it would find its way ; the people are in a state of great indifference about

² Life of Bishop Middleton, Vol. i. p. 152.

CHAP.
I.

their own religion, and they would gradually adopt any other which was visibly and uniformly better ; but such is not before them." In a sermon preached about this time, on a thanksgiving-day for peace, the Bishop took occasion to press the subject on the attention of his auditors. After laying down that God has not conferred empires upon nations merely to gratify their avarice or ambition, and remarking on the field which was open before them to Christian benevolence, he exclaimed, " Who of us has not been struck with horror at the exhibition of the last few days? ¹ What Christian has not praised the Disposer of events that he is blessed with a knowledge of the gospel? How deeply has he felt the truth of that declaration of his Saviour, ' My yoke is easy and my burden is light !' With what gratitude does he reflect that a full, perfect, and sufficient satisfaction hath been once made for the sins of the whole world ! and how ardently does he wish that to all the world this saving truth were known ! Then would pilgrimages, and penances, and self-inflicted tortures, and all the modes of individual expiation cease, and men would repent and be baptised in the name of Jesus Christ, for the remission of sins, and would worship their Maker in spirit and in truth !" He then went on to recommend a much stricter system among Christians ; the renunciation of immoral habits, the observance of the Lord's day, &c. &c. This sermon, to the surprise of some people, he was requested to print at the charge of Government, and it was dispersed through India with good effect.

¹ The Bishop alludes here to " the most abominable of the Hindoo processions," which he had witnessed two days before, " wretches bleeding from self-inflicted wounds, and dancing like maniacs to the sound of savage music, some with swords through their arms, and others with bamboos through their tongues," &c.—Ibid., vol. i. pp. 159-162.

9. In July 1815, the Bishop held his first confirmation at Calcutta, which, being the first ever performed by an English Bishop in India, was numerously attended, and conducted with a solemnity, for which Bishop Middleton was distinguished on all occasions in the Church, that was deeply felt. In December following, he held a visitation of his clergy, which, for the same reason, being the first ever held in India, attracted a considerable concourse of British and other inhabitants. Of the clergy, only ten could be assembled, owing to the great distance of many of the clerical stations. The sermon was preached by the senior chaplain ; after which, the Bishop delivered his charge, as is usual in England, within the communion rails—a charge which has been justly characterised as filled with sentiments of wisdom, learning, and piety, worthy to be remembered.² It was delivered with all his peculiar, earnest impressiveness, and concluding, in a manner worthy of the occasion, with the fervent prayer for his clergy, that the succours of the Holy Spirit might be vouchsafed both to them and him ; that they might be actuated by a patient zeal for the glory of God and the salvation of human souls ; that each of them might habitually remember the solemn account which they must one day render at the judgment-seat of Christ ; and that, in that awful day, they might be severally invited to enter into the joy of their Lord.³

First confirmation and visitation.

² A copious abstract of it is given in the Bishop's Life, vol. i. pp. 164–173.

³ The Bishop also, conformably to the ancient practice of the Church, prepared *Articles of Inquiry*, to be circulated among his clergy, in order to ascertain the condition of his diocese. They amounted to twenty-three, and may be seen in his Life, vol. i. pp. 174–176 ; but they do not materially differ from those usually circulated previous to an Episcopal visitation in England.

CHAP.
I.

A few days after, on the 18th of December, he set out by sea on his primary visitation of the southern and western divisions of his immense diocese, Madras and Bombay, accompanied by Mrs Middleton and Archdeacon Loring. On this occasion, the Governor-General directed a vessel to be engaged to take him to Madras, and instructions were despatched to the Governments of Madras and Bombay to prepare a suitable house for him during his residence in each of those settlements; and, in general, to provide for his conveyance and accommodation throughout the course of his visitation.

Bishop
proceeds
to Madras.

10. The Bishop reached Madras on the evening of Christmas-day, and landed on the following morning, under a salute of fifteen guns from the fort. Though he had abundant reason to be satisfied with his kind and hospitable reception, he, nevertheless, discerned various indications which led him to apprehend that he should experience here less cordial support than he had received from the supreme authority at Calcutta. Indeed, the Madras Government never concurred in Lord Moira's views of the Episcopal appointment and claims.

Proceed-
ings of the
District
Commit-
tee.

11. Among the early objects of his attention at Madras was the district committee of the Society for Promoting Christian Knowledge, the formation of which we have recorded. He had the satisfaction of finding it in a very flourishing state, having been able to commence operations with books of the Society derived from surplus stores in the Society's depots at Vepery, and elsewhere, which also were reported to have been highly appreciated, particularly by military officers, for the use of European barracks and hospitals. The members of the Committee amounted to about sixty, and they had already remitted £240 to the parent Society in England.

12. On the 4th of January 1816, he consecrated St George's Church, Choultry Plain, whose foundation in September 1812, and its opening in April 1815, were noticed in a former chapter. The Bishop was much struck with the elegance of the building, and pronounced it a handsomer church than any which he recollected to have seen in London. He was assisted in its consecration by the Archdeacon and seven of the clergy, a large number in those days to bring together to Madras.

Consecration of St George's Church.

13. On the day following he held in it a confirmation of nearly three hundred candidates ; and on January 11th, his visitation of the clergy. Each of these services was attended, as in Calcutta, by a crowded congregation, and was marked by the same character of a dignified deportment and impressive solemnity on the part of the Bishop, and of a deep reverence and earnest attention on that of the whole assembled people. His charge was the same we have before remarked upon at Calcutta.

Confirmation and Visitation.

While at Madras he preached once at least every Sunday, always with very marked general effect. He also visited all the public institutions, especially the Military Male Asylum, the birth-place of the Madras system of education, so successfully introduced into England about twenty years before by the late Rev. Dr. Bell, formerly superintendent of the Asylum.

14. While at Madras the Bishop availed himself of the opportunity of performing a great service for the Society for Promoting Christian Knowledge. Himself an attached member of the Society, he had, on taking leave of them, been particularly requested to inquire into the state of all their missions in South India, two of which had become to them objects of great anxiety. Of these, Vepery, of which much has been said in a former chapter, was at hand. Visiting it, then, in this character, which

Vepery Mission.

CHAP.

I.

he considered himself warranted to do without infringing the missionary interdict under which he came out, he found the mission in a state of great declension and disorder. The missionary and people were still at variance with each other. The schools and the church were without order or discipline. The press, formerly so valuable and effective, had not been worked for a long time ; and the Society's books were found accumulated as mere-lumber in the store-room. Of these the Bishop ordered the English books to be delivered over to the District Committee of the Society, for general use ; directed an estimate to be made of the cost of setting the press to work again ; and, having strongly admonished both missionary and people, he commended the Mission to the friendly care and supervision of some friends of the committee. The missionary, M. Pœzold, did not long survive. Some time before there had happily been an entire reconciliation with his former much-injured colleague, Dr Rottler ; and at his death the mission was placed in charge of this excellent man, under whom it immediately began to revive, and went on successfully in an uninterrupted course of improvement to the end of his days.

Bishop
proceeds
south-
ward.

15. The Bishop's visit at Madras on this occasion was necessarily short, from the extent of journey before him, and the monsoon on the opposite coast, which might impede his voyage to Bombay. On the 31st of January he set out for the south, with his family, escorted by a numerous retinue, well provided with everything calculated for his personal comfort and to do him honour in his progress through the native provinces and European stations which lay in his way.

This primary visitation of an English Bishop in Madras was unquestionably highly favourable to the cause of true religion. Looked up to with uni-

versal respect, Episcopacy, bringing with it a fulness of the privileges of a revered national church at home, was hailed as a boon to be received with gratitude ; and future visitations of their diocesan were contemplated by the community with desire.

16. Cuddalore, the other missionary station which had occasioned the Society great anxiety, the Bishop found too much in the state of Vepery, but without any equal advantages for its recovery. Here, too, the missionary, M. Holzberg, did not long survive, and this Mission remained some years without the benefit of European superintendence.

Cuddalore.

His next stage, from Cuddalore to Chillumbrum, was one of much importance, for the very decisive proof which it afforded of the vanity of the pretences of danger, from alarming the religious fears of the natives.¹ Chillumbrum is the place of one of the chief Hindoo temples in the south, containing a numerous establishment of Brahmins, and being a great resort annually of pilgrims. "The Bishop," it is said, "afterwards learned that certain Mahomedans at Madras had contrived to send before him a rumour, that his excursion was preparatory to a scheme for the suppression of the Hindoo faith, and for the compulsory conversion of the natives. No apparent symptoms of jealousy or distrust, however, were excited. A large assemblage of Brahmins and others were in attendance to meet him. They pressed forward with eager curiosity to look upon the high priest of the Europeans, and were quite willing to exhibit to him the external courts and houses of their gods. They conducted him without reserve

Chillumbrum.

¹ At Calcutta, Madras, and wherever the Bishop went, he was visited by Rajahs, Nabobs, and other natives of distinction—a sufficient proof of their respect for his office, and of the little apprehension they entertained from his faithful discharge of its duties. The English politicians seem to have been the only alarmists.

CHAP.

I

over their sacred premises, without seeming to imagine that he had any hostile or insidious designs ; nor did they scruple to beg his money for the repairs of their temple."

Tranque-
bar.

His progress lying next through the Danish settlement of Tranquebar, he was there received by the governor, attended by all the principal inhabitants, with the most distinguished honours.

He naturally felt more interest than ordinary in this place—the seat of the first Protestant Mission in all India—where lay the bones of Ziegenbalg and Grundler, with many others who had spent their lives so nobly and successfully for the evangelisation of the people. His arrival here was most opportune ; and we have seen the pecuniary aid which he rendered to that mission on account of the Society for Promoting Christian Knowledge. The Bishop would view the dilapidated state of these missions with far different feelings from those with which he surveyed the ruins of ancient buildings in his way. We explore with interest the fragments of edifices which time, the universal consumer of material things, has brought again to the ground, together with the generations of men that erected and inhabited them ; but we look with painful emotion on the decay of works of piety, which we would fain have as permanent as the necessities of man ; and a gloom is cast over their ruins that can find no relief but in the retrospect of the blessedness which they have been the means of extending to generations now joined to the living Temple above.

At Combaconum, about twenty-three miles from Tanjore, the Bishop was met by Mr Kohloff, who still stood almost alone in the Tanjore Mission ; but he hailed the Bishop's arrival as an omen of relief at hand, for his own Mission and for the long-neglected Churches of the south. On the 21st of

February the Bishop, after surveying the buildings and other objects of note in the place, gladly turned to join the congregation assembled at the little school, consisting principally of natives, Christians and Hindoos, under Mr Kohloff's care. He witnessed with satisfaction the performances of these children, and made each of them happy by the gift of a small present. He likewise left a gratuity with the catechist and schoolmaster.

The Bishop now hastened on, with his new and venerable companion, to the city of Tanjore, where he and his family were hospitably entertained by the Resident, Colonel Blackburn. Soon after his arrival, the prime minister of the Rajah waited upon him with the congratulations of his Highness, and the expression of his wish to be favoured with an early visit by the Bishop at the palace. The Bishop returned a courteous reply, and an early day was fixed for the purpose, when, accompanied by the Resident and his whole staff, he repaired to the palace, and was received with distinguished honours. Descending from his musnud, the Rajah received him at the steps of the durbar (court of audience), embraced him with the warmest cordiality, and, after the customary inquiries respecting his health, expressed the gratification with which he saw the Chief of the English religious establishment in his country and at his court. In the course of conversation, his Highness dwelt with evident delight on the blessings which the heavenly lessons and the virtues of Swartz had showered on him and his people. He spake of that venerable man still under the honoured appellation of "Father," and concluded by professing the warmest respect for those excellent men, Kohloff and his fellow-workers, who had succeeded to the labours of their inestimable predecessor. He shewed much solicitude to make the visit agreeable to the Bishop and his party,

Tanjore.

CHAP.
1.

and speedily returned it in a style of the highest eastern magnificence.

The Mission institutions principally occupied the Bishop's attention at Tanjore. The Church, with its goodly assemblage of Christians ; the cemetery where the ashes of Swartz repose ; the schools and library ; the buildings for the employment of the converts ; the mission-house and adjacent village ; and whatever else had been devised and executed by that apostolic man, he surveyed with emotions of delight ; and he afterwards spake of the whole Mission as having pleased him exceedingly.

Trichinopoly.

But here, too, the Bishop was pressed for time : another important Mission of the Society called for a portion of his time and attention. This was the Mission of the venerable Pohle, Trichinopoly, where he arrived on the 28th of February ; and, after inspecting the Mission, was equally satisfied with the fruits of Mr Pohle's labours, though on a smaller scale than those of Kohloff.

Besides the schools both for Tamul and English, the Bishop recommended the establishment of a few Tamul free schools in the adjacent villages for Romanist and heathen children ; the whole to be placed under a resident missionary, who might relieve Mr Pohle, now far advanced in years.

This being an English cantonment, the Bishop remained here five days, during which time he consecrated a Church erected outside the fort for the use of the troops, licensed the chaplain, and preached twice on the Sunday. He also confirmed and delivered an address to one hundred and five persons, mostly adults, officers of the rank of major and downwards. The Bishop, anxious to promote among the English everywhere a taste for serious and useful reading, proposed to establish a library of religious books for the use of the station, which was cordially assented to by the residents.

17. After leaving Trichinopoly, the Bishop gave the following general account of what he had seen thus far :—"The Mission of the Society for Promoting Christian Knowledge does us honour as Christians. I have inspected the state of the Mission minutely, and I have conversed with several of its native members, not themselves converts, but the sons of converts ; they are in knowledge and manners as much superior to their pagan neighbours as an Englishman well educated is to a peasant."¹

Bishop's comparative view of Romanists and Protestants.

The character of Christianity in the Romish Missions, if indeed it deserves the name, presented to him a perfect contrast to this picture. "It is little more," he remarked, "than exchanging one idol for another." "I have seen the letter of the missionary Dubois ;² and I think it very interesting, so far as relates to the present state of the Romish Church in India. But as to such converts as are made by the Church of Rome, I question whether they might not as well retain the name with the ignorance of pagans. I have seen, in small buildings, which I supposed, at fifty yards' distance, to be swamy-houses,³ the cross blackened and oiled like a swamy, and placed at the far end of a deep niche, with lamps on each side of it. The natives call it the *Christian's swamy* ; and they are right, provided the persons who set up such things can be called Christians. In the country through which I have travelled, these things abound."⁴

¹ Life of Bishop Middleton, vol. i. p. 225.

² The Abbe's letter was written this year, 1816, and circulated in India in MS. This is one of the "Letters" published in England in 1823, and frequently noticed in this History.

³ Small idol temples.

⁴ Life of Bishop Middleton, vol. i. pp. 222, 223.

CHAP.

I.

This statement is abundantly corroborated in the former volumes of this history ; and the farther the Bishop went to the south, the more was his impression in favour of the native Protestants confirmed.

Palam-
cottah.

18. On approaching Palamcottah, the British head-quarters in the district of Tinnevelly, being encamped a few miles from the place, after describing several parties of natives who came to pay their respects to him, he adds—" But the delightful part was yet to come. I have with me a writer, David, who joined me at Tanjore (the son of Sattianaden, whose sermon you have at the Society), and he informed me that the party who stood aloof were Christians who came from Palamcottah, to welcome me, and to receive my blessing. I went forward to meet them. They were headed by their native priest and my man David. They were about thirty; and they formed the most remote congregation under Mr Kohloff's care. The priest, a very interesting man, who has almost the darkest complexion I have seen, addressed me on behalf of his people; and, in reply, I gave them a suitable exhortation, which David interpreted with great energy, and they received it with every mark of thankfulness. They then opened their Tamul prayer-books, and sung a psalm of thanksgiving, quite correctly, and in good time and melody. The Brahmins witnessed the scene, and both deputations quitted the camp together."¹ This party represented the body of Tinnevelly Christians whom the Bishop had not time to visit in their villages. He reached Palamcottah on the 22d of March, where he officiated and preached in the house of the collector; and soon after pursued his journey.

¹ Life of Bishop Middleton, vol. i. p. 228.

On the 27th he reached the Arambooly Pass, at the southern extremity of the Ghauts, and found his huts pitched on the bottom of what had once been a tank, but it was then dry, and surrounded by mountains of stupendous and rugged grandeur. On this spot he received a deputation of Christians, lately under the charge of Mr Ringeltaube, of the London Missionary Society, in number about eight hundred. They came from a body of Christians quite distinct from those of Tinnevely, though bordering upon that district. After receiving a numerous deputation from twelve neighbouring villages, and surveying the military works, for which the place is remarkable, the Bishop passed on to Travancore, but not without much painful reflection on the neglect of the native Christians by the government.

Arambooly Pass.

19. With all his deference to the feelings of the public authorities, as to direct missionary interference with the natives, he could not forbear to express himself very strongly upon this subject. "As to the conversion of the natives," he wrote, "it is, I am convinced, quite out of the reach of our Society, or any other existing, while the present system continues. A sensible native told me, some time since, *that the English did not wish it*; and certainly there are many facts which countenance the opinion."

Government treatment of Native Christians.

And again, after describing the unexceptionable character of some native Protestants, he remarks : — "And yet I cannot hear of more than three native Christians, of any sort, who are employed under Government : it would not be popular among the heathen ! At Madras, they actually petitioned me to recommend them as door-keepers in the churches, instead of Mussulmans and Hindoos."²

² Ibid, pp. 222 and 225.

CHAP.
I.

Although, under these circumstances, it was out of the Bishop's power to do much for the native Christians, yet his present visit proved everywhere of great importance. It gave a new impulse, both to the missionaries and their flocks, who found themselves no longer in the isolated condition in which they had hitherto seemed to be left. They now felt assured that they had a protector, to whom, under God, they might confidently appeal. A visitatorial power was brought to bear upon them, which they regarded with great reverence; and immediately they were encouraged to move among their neighbours with unwonted confidence and activity, while the very heathen began to look upon them with more respect. The various congregations under the Madras Presidency contained not much less than twenty thousand souls, and from this time their numbers began to increase.

Quilon.

20. On the 6th of April, the Bishop reached Quilon, the military station of the British in the kingdom of Travancore, where he found a European regiment quartered. It was here he had occasion to observe the melancholy and humiliating fact, that the poor fishermen of the Syrian community of the place had the zeal to provide themselves with a church, while the English were without a consecrated edifice, and were compelled to convert their public apartments into a place of worship. They had a chaplain, and the commanding officer promised the Bishop that the soldiers should attend divine service on the Lord's day.

Cochin.

At Cochin, he found things in a most neglected state. Some of the principal edifices were falling into decay. The Dutch church was shut up for want of a minister; the school in the fort was destroyed; the children were left unbaptized; the sick were without relief for the body, or the instructions and the consolations of the gospel for the soul;

and, in a word, a total apathy pervaded the European inhabitants, who were chiefly Dutch, respecting education or religion. Such had been the condition of this place for nearly fifteen years, during which period it had been in possession of the French. The Jews' town, about a mile from Cochin, presented a better appearance, and the Bishop was gratified with what he had an opportunity of witnessing of their religious services, and also with their Hebrew books.

While at Cochin, divine service was performed in the old Dutch church, and the Supper administered to forty persons by Archdeacon Loring. It appeared that this holy rite had not been administered for twenty years before. Such instances of spiritual destitution, we have already seen, were perpetually occurring among the European inhabitants of India; and severely must it have pained the prelate's feelings to have discovered them. But he was come to India, as he had declared, to set things in order, and he went forward confiding in the Lord for aid and success.

On the 22d of April he reached Cannanore by sea, where he landed for the purpose of licensing the Church, and then pursued his voyage northward. He reached Bombay on the 14th of May, and, on his landing, was received with the honours due to his rank. At the Government House, the Governor, Sir Evan Nepean, the Commander-in-Chief, and all the members of Council, were assembled to give him an honourable reception.

21. The establishment of a District Committee of the Society for Promoting Christian Knowledge had been postponed until the Bishop's arrival, and, for this purpose, such persons as were favourable to the object were assembled on the 8th of June at his house. After a brief statement of the operations of the Society, and of his general views with reference

Bombay.

Christian
Know-
ledge
Society's
Commit-
tee.

CHAP.
I.

to the diffusion of Christianity in India, the parties present unanimously agreed to form a Committee for the same objects as those at Calcutta and Madras. The Governor, the members of Council, and many other persons of rank and influence, enrolled their names among the subscribers. In a short time, a sum exceeding £200 in benefactions, and £150 in annual subscriptions, was contributed; and a large portion of the benefactions was soon remitted home for the purchase of the Society's publications. Nor were the Committee remiss in early attention to the wants of the European soldiers, regimental schools, and the British seamen frequenting the port, or in giving effect to the Bishop's suggestions for advancing the honour, and extending the consolations of the gospel among the numerous Europeans who are often exposed in India to a state of such dangerous abandonment.

Proceed-
ings at
Bombay.

22. Another object of interest to him was the Bombay Education Society, which we have already described.¹ He had before accepted the office of patron to this Society, and now readily attended the meetings of the managing committee, and gave them the aid of his suggestions and influence.

On the 7th of July he consecrated St Thomas's Church, which was built, as we have seen, nearly a century ago. A few days after, he consecrated the cemetery also, a large spot of ground about a mile and a half from the town; at the same time, he recommended the discontinuance of the practice of interment within the church, the inconvenience of which, especially in a tropical climate, is too obvious to need explanation. He next held a visitation of the clergy; and also confirmed several young persons, delivering, on each occasion, an appropriate charge, in his usually impressive manner.

¹ B. xii., c. 1, s. 29, established Jan. 29. 1815.

Another object requiring his attention was the arrangement, with the concurrence of the Government, of the several distinct duties of the clergy. By the Governor's desire, he also framed a table for the regulation of the surplus fees ; and he urged on the proper authorities an increase in the number of chaplains, suggesting, at the same time, where he thought they should be stationed, and where decent places for divine service should be provided. On this subject he wrote, at the same time, to the Madras Government also, expressing his dissatisfaction with the churches which he had seen, mentioning the stations where others were required, and requesting that in future every plan of an intended building might be first submitted to him, in order that he might correct any architectural incongruities, and suggest such improvements as would give it the appearance of what it professed to be, a Christian temple for the worship of the one true God. He thought it must scandalise the Hindoo and Mahomedan to see those who possessed the resources of the country, and professed to have a better faith than they, worshipping their Maker in buildings not to be compared with their own mosques and pagodas, and hardly discernible from barracks, or, as the Bishop expressed it on another occasion, in "barn-like edifices."

23. While at Bombay, the Bishop and his family visited the celebrated caves of Elephanta,² and the island of Salsette, where he had another opportunity to hear of the amalgamation of Papal with Pagan abominations ; out of a population of about 45,000

Character
of Roman-
ists.

* A description of these astonishing works is given by several visitors, especially by Elphinstone, Moor, Grose, Maria Graham, and others. One of the best accounts is by Wm. Erskine, Esq., in the first volume of the Transactions of the Bombay Literary Society.

CHAP.

I

in the island, there were about 8000 Romanists, who, though enrolled as Christians, and attending divine worship at the Portuguese churches, were yet wedded to all the absurd ceremonies of the Hindoo mythology, of which they were particularly observant on births, deaths, and marriages. At the very time that they were in the habit of attending a Christian sanctuary, and professedly acknowledging Christianity, they retained in their houses various implements of Hindoo idolatry, and entered indiscriminately into all the pernicious usages of that deplorable superstition.

The Bishop passed his time at Bombay in the constant discharge of his high functions. He was frequently in the pulpit, and his discourses appeared to make a salutary impression on the congregations. During his residence here of about four months, he preached a series of lectures on the Liturgy, which were very useful to many who had almost forgotten the services of their Church.

The Bishop had much enjoyment in the society of his clergy and other friends, and had the gratification of finding his wishes and designs for the promotion of religion, effectually supported by the personal example and the powerful influence of the Governor, of whom he writes in language of the warmest esteem and admiration.

Having finished his business here, and the state of the monsoon being now more favourable, he embarked on the 17th of September, in the midst of the customary honours, accompanied by Archdeacon Barnes, whom he invited to join him in a visit to Calcutta. The Government provided an armed cruiser to convey him to Calcutta, and instructed the commander to land him on any part of the Malabar coast he chose, and at Ceylon.

Goa.

24. On the 20th of September he landed at Goa, where he was honourably welcomed by the Portu-

guese viceroy ; but he saw nothing of the Archbishop, which he regretted, as that prelate had the reputation of a man of great worth and respectability. He occupied a house which the viceroy had provided for him, at the request of an officer at Bombay, who formerly resided as British envoy at Goa. Through the same friendly intervention, the Bishop and his party had every possible facility afforded them for visiting old Goa, with its numerous and splendid churches, and other religious buildings. He deemed it prudent not to desire to see the remains of the Inquisition, but found, when too late to visit them, that his scruples were unnecessary. But he saw enough to fill him with mournful musings. It is scarcely possible to imagine a spectacle more oppressive to the spirits than the old city presented. The magnificence of its sacred structures appeared to be an object, as it were, of perpetual and bitter mockery to the surrounding solitude. Deserted streets ; altars coldly served by an ignorant and indolent priesthood, a crowd of monks and ecclesiastics ; the lanes which led from one church to another choked up with weeds and rubbish ;—such was the picture of a city which might once have been called “ the lady of kingdoms,” the mistress of the east. This desecration is attributed to several causes, but chiefly to the terrors of the Inquisition, which had driven its principal traders, the Arabs and the Jews, from the port.

On the 1st of October the Bishop landed once more at Cannanore, where he confirmed thirty-nine persons, and then proceeded from the church to visit and inspect the barracks, the hospital, and the school. On the 3d, he re-embarked and reached Cochin on the following day. The whole party, as on the former occasion, were hospitably received by Captain Blacker, the British Resident at Balghatty, an island at a short distance. Soon after his

Canna-
nore.

Cochin.

CHAP.
I.

arrival, he crossed over to Mattancherry, the white Jews' town, with a view to further inquiry respecting both white and black Jews,¹ with whose account of themselves he was much interested. The Dutch inhabitants, who had for some time been without a European pastor, presented a memorial to the Bishop, soliciting the appointment of an English chaplain, and offered their principal church for his use. This suit he was enabled ere long to grant.

Interview
with the
Syrian
Metran.

25. The chief object which the Bishop contemplated in his second visit to the Malabar coast, was a more minute and careful investigation of the condition of the Syrian church, than he had time to undertake when here before. He then had an interview with the Syrian Metran, whose name was Mar Dionysius, and it was saddening to hear him speak of the desolate condition of his churches, and to solicit on their behalf the friendly offices of the English prelate. The Metran was attended by several of his clergy, bringing with them a small number of Syrian books, and among them a copy of Schaaf's Syriac Testament, which was in use in all his congregations. Of the Philoxenian version, he seemed to know nothing. Bishop Middleton presented him with a copy,² which he had brought for this express purpose, together with an inscription in Syriac, importing that it was presented to Mar Dionysius by Mar Thomas, the first Bishop of Calcutta, on his primary visitation at Cochin.

Visit to
the Syrian
Churches.

26. In order to obtain the particular information that he desired of the actual state of these churches, the Bishop determined to visit as many as his time would allow. For this purpose he so arranged his visit, as to form one northern, one eastern, and one

¹ For a particular description of these people, see vol. ii. of this History, book viii. chap. vi.

² White's edition.

southern expedition of two days each.³ He was accompanied by Archdeacon Barnes, and was everywhere received with entire confidence ; the cattanars and people answered all his questions freely, and during the ten days that he passed among them, he took ample notes of all the information which he could procure. His principal meeting was with twelve cattanars and four laymen, who, by direction of their bishops, met him at a place in his route, and after a conversation which lasted for two hours and a half, he felt more disposed to admire their knowledge than to complain of their ignorance, considering their utter want of books and education. He obtained transcripts of the liturgy and formularies⁴ of their church, under the immediate inspection of the diocesan : and he hoped to ascertain, more fully than had yet been done, what was the purity in which they maintained the principles of the Christian faith, and in what degree they symbolised with the Church of England. He had prepared himself for this undertaking in a manner worthy of the importance of the subject, having devoted a considerable portion of his time to studies connected with it, and more especially to the assiduous cultivation of the Syriac language.⁵

³ The principal churches visited by the Bishop were, Tripontorah, Curringacherry, Moolentonty, Candenaad, Udiam-poor, Diamper, Verapoli, Agaperumboo, Angamale, Tekkah Peroor, Kotym, Allepie.

⁴ These were made use of in the compilation of the Syrian liturgy and formularies, given in the Appendix to Vol. iv.

⁵ The Bishop gathered much information respecting the actual state of the Syrians, which he intended to publish, when he could find leisure for the purpose. But not having time to arrange these materials before his death, and regarding them in their undigested state, as unworthy of the public eye, he directed them by his will to be destroyed, together with all his unpublished compositions. The historical information which

CHAP.

I

The best return that he could make the Syrian prelate and his clergy for their communications, was a present of some printed copies of Syriac gospels ; and great was the joy with which they received them, and their impatience for a similar supply, comprehending the whole Scriptures of the Old and New Testament. These presents he accompanied with a few words of appropriate counsel. At one place he expressed an earnest hope that they would patiently study the Scriptures, and carefully teach the children of their poor ; and he generally addressed them in the language of exhortation and encouragement. They uniformly promised to remember his injunctions, declared their readiness to hold fast their faith without wavering, expressed their extreme anxiety for further guidance and instruction, and solicited his paternal protection and kind offices. The impression he left behind him wherever he went was very favourable ; and there can be no doubt, that his intercourse with this interesting people prepared the way for that friendly association which was now in progress, and continued for a few years, between them and missionaries of the Church of England.

Allepie.

27. At Allepie the Bishop met with the first of these missionaries, the Rev. Thomas Morton, of the Church Missionary Society, whose arrival in 1814 has been recorded above. He appeared already to have acquired considerable influence over the Syrian laity in the neighbourhood ; for he had succeeded in procuring from them, for their cattanars, a more punctual payment of fees and other dues than they themselves were able to obtain. The

he collected, adds nothing to the history of the Syrian Church in Malabar, given in the former two volumes of this History. See the Bishop's Life, chapters ix., x., xi.

Metran¹ also had granted him his licence to preach in the Syrian churches, as soon as he should have made sufficient progress in the Malayalim language ; a privilege of which Bishop Middleton, however, recommended a very cautious use. Experience had already shewn that it was not impossible to scatter discord among the Syrians ; and the ministrations of a stranger not intimately familiar with their peculiar idiom or modes of thinking, might very seriously aggravate the evil. While, therefore, the Bishop was thankful to observe that they were prepared to look up to the Church of England for instruction, and to receive favourably anything that her ministers might do for them, he saw that there was "danger," as he expressed it, "lest while we endeavour to instruct them, we should divide them, and thus drive one half of them into the arms of the Church of Rome."

On the 16th of October the Bishop and his companions embarked for Columbo,² the capital of Ceylon ; for though that island was not then under his jurisdiction—being a colony of the Crown, and not included in the Letters Patent of the Bishop of Calcutta—yet the Governor, Sir Robert Brownrigg, had invited him to pay him a visit. The vessel reached Columbo on the 21st, and the Bishop was received with due honours by the governor and his staff. Nothing could exceed the courtesy of Sir R. Brownrigg, who studied to gratify his distin-

¹ A title usually given to Syrian prelates in Malabar.

² The extent to which his bounty was made available for the relief of the poor Syrians will serve to explain the cheapness of provision in India. On coming away, he gave directions to have rice distributed among the inhabitants of the parishes which he had visited, amounting to about four or five thousand people ; and for £25 they were all to be maintained for a fortnight.

CHAP.
I.

guished guest by the exhibition of whatever was most likely to interest him. Among the native converts introduced to him were two remarkable persons—one, who was formerly a priest of Boodhu, whose appearance and conversation indicated a high degree of intelligence ; the other was a Mahomedan convert, who appeared to derive great satisfaction from a remark of the Bishop, that although Mahomet professed to come with a *revelation* from God, he had in truth made no *revelation* at all ; for that, with the exception of what relates to Mahomet himself, the Koran contains absolutely nothing which deserves to be called new. The Bishop was highly pleased with these specimens of the native Christians of Ceylon.

Progress
of Christian-
ity in
Ceylon.

28. He was gratified also to find the circumstances of the island more favourable to the diffusion of Christianity than on the continent. The whole was under the immediate and absolute dominion of the British Crown, ruled by a governor who had no other desire but to promote the temporal and eternal welfare of the people ; and, through his paternal care, they were advancing in civilisation and religion. The observance of the Lord's day was enforced at Columbo even on the heathen. The establishment of schools, the building of churches, the circulation of books, the conversion of the natives—all designs, in short, for the moral and intellectual improvement of the inhabitants—were going forward with a free course. None of the apprehensions and prejudices that prevailed elsewhere were found here to intercept the prosecution of noble and benevolent enterprises. The natives manifested no suspicion of their benefactor's designs, and appeared to be open, cheerful, and confiding. Whatever other cause may be assigned for this confidence, it was doubtless to be attributed, in great measure, to the ingenuous and liberal conduct of

the governor. The Bishop visited the Tamul schools established and supported by Lady Brownrigg ; the seminary for the education of the Cingalese ; the Christian village of Galkrese, where the governor was at that time building a church ; and the military and orphan schools.

Besides the two chaplains at Columbo, the missionaries of various denominations—Wesleyans, Baptists, Independents, and Romanists—all called to pay their respects to the Bishop. He visited the Wesleyan Mission, and found that they were printing the discourses and miracles of our Lord in Cingalese. They and the Papists attended the service of the church. All the Protestants acted together with cordiality ; the governor and the clergy countenanced them in their peaceful labours ; and the Bishop was glad to observe, that with this encouragement, the missionary work was advancing.

29. On Sunday, October 27th, the Bishop preached in the Fort Church from Isaiah lxii. 1.¹ The missionaries of all denominations were present ; and at the conclusion of his discourse, alluding to their difference of opinion in matters not essential to salvation, and to the toleration which they enjoyed in the island, he added—“ My counsel, therefore, is that of the Apostle, *‘ Take heed lest this liberty of yours become a stumbling-block to them that are weak. Speak the same thing ; be joined together in the same mind, and the same judgment.’* And I offer it, not from any conviction that it is already needed, but in the way of prevention, and in the spirit of conciliation and love.” Finally, he reminded them

Bishop
preaches at
Columbo.

¹ “ For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.”

CHAP.

I.

that the most fatal discrepancy which a native could detect would be a disagreement between the doctrines and the practice of our religion ; that the righteousness of our faith must not resemble the flashing of a meteor, which is gazed upon for a moment, and then is lost in darkness ; that it must be a pure and placid light, issuing from the sanctuary of a heart devoted to God, and enlightened by His Holy Spirit.

This friendly "counsel" seems to have been received by them all in the spirit in which it was offered.

Sir R. Brownrigg expressed himself anxious that the island of Ceylon should be placed under the Bishop's jurisdiction, which was subsequently effected. In the mean time he wished to establish a committee of the Society for Promoting Christian Knowledge. The attempt had been made some time before, at the suggestion of the Bishop of London ; but, from some cause or other, it failed. Now, however, the governor and clergy gave reason to hope that the measure would be carried.

In this manner the Bishop spent ten days at Columbo, which glided pleasantly away amidst his exertions for the progress of Christianity in the island, the interesting objects presented to the notice of himself and his party, and the attentions they received. The governor and his lady parted from them with reluctance, Sir Robert and all his staff accompanying them to the place of embarkation, when they once more put to sea.

Bishop re-
turns to
Calcutta.

30. The Bishop arrived safe at Calcutta, having completed a visitation which occupied him a year, and out and home together, extending to five thousand miles, the most extensive visitation perhaps at that time ever made by an English Bishop. He looked back upon the events of the journey with hope that God had blessed it with some fruits.

Everywhere he had laboured to fulfil his commission, *to set in order the things that were wanting*. He had confirmed and delivered suitable exhortations to about one thousand persons ; he had preached almost every Sunday where he found churches ; and had acquired a knowledge of the religious wants of his vast diocese which he could not have obtained at Calcutta in a whole life. "The history of such a visitation," he remarked, "would fill a volume. I have seen perhaps everything in India which is at all important with reference to Christianity."

With this accession of knowledge, he sat down with increased confidence to the resumption of his duties. His first object was to bring to the notice of government the insufficiency of the ecclesiastical establishment. The Europeans, civil and military, were scattered over a vast extent of country, stretching from the 8th to the 28th degree of north latitude. The number of chaplains was wholly insufficient to satisfy the religious necessities of the country. No one clergyman was within many days' journey of another. In several places, even where a considerable Christian congregation might be collected, no clerical persons were seen for many years. Many of the civil servants in India might be said to be almost in a state of excommunication from Christian ordinances, for twenty years together, with the exception of the opportunities afforded by an occasional visit to the seat of Government. Not only the offices for marriage and burial, but that of baptism also, were continually ministered by lay persons ; generally, though not always, by the magistrate or commanding officer of the station. Numbers of young men, who had received their appointments to India at a very early age, were left wholly without public religious instruction ; and, consequently, were in danger of sinking,

CHAP.
L

Measures
for the im-
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of the
clerical
establissh-
ment.

gradually and silently, into a state of virtual apostasy.

31. He also exerted himself to relieve his clergy, as far as possible, of their military character, and to protect them from the indignities to which they were sometimes exposed. So little was the clergyman's office respected or understood, and to such indignities was he frequently exposed, that the Bishop expressed his astonishment that respectable men, as he testified most of them to be, should be found to accept the appointment. But he was resolved to throw his shield over them, and he considered that he had a right strongly to protest against any such interference with the discharge of their sacred functions as was incompatible with the Episcopal authority.

His interposition did not immediately produce all that he desired, for he had yet much to contend with at home as well as abroad. Happily, however, there was one at that time presiding over the counsels at the East India House, Charles Grant, Esq., the old and faithful friend of Christianity in India, who was always desirous to counteract this hostile influence, and the good effects of his interest and exertions were soon apparent in the increase of chaplains ; but for several years the number was very inadequate to the demand.

Difficulty
with refer-
ence to the
missionary
clergy.

32. This state of the Church in India was sufficient to fill him with anxiety ; and his embarrassment was rather enhanced than relieved by the arrival of the missionaries in orders, of the Church Missionary Society, who were continually coming out. He anticipated their becoming in a few years what he called "the parochial clergy." "In one place," he stated, "the Society have lately built a neat church,"¹

¹ This was no doubt the church at Chunar, which was built in 1819.

and appointed their minister ; and what," he remarked, "can be said against it? Upwards of two hundred Christians were without a pastor. If the State will not provide for such cases, it will never do to say that such persons shall not receive instruction from ordained clergymen of our own Church, by whomsoever sent. Other cases of the same sort may be expected every day ; and if the Church Missionary Society will supply ordained clergymen wherever they are wanted, the company may be relieved, indeed, from a heavy expense, but then what becomes of the Bishop's jurisdiction?"

This was a reasonable question, in the present state of the Church in India. By the terms of the last charter, these missionaries had as much right in the country as those of any other Christian Society, they were therefore no intruders. Still it must be acknowledged, that ecclesiastically they occupied an anomalous position. A body of clergy was located and labouring within the diocese of a Bishop of their own Church, without being at all amenable to his authority. He saw that the necessities of India justified their being sent, and often acknowledged the value of their services ; nevertheless, he felt apprehensive lest, in a few years, there should be a Bishop in India with hardly any clergy, and a number of clergy not acknowledging Episcopal jurisdiction. As, however, he had no authority to license them, he knew not how to obviate this inconvenience.

His difficulties how to receive these missionaries were not a little augmented by communications from home, where a jealousy of the Church Missionary Society existed in the minds of some persons whom he had long esteemed ; and he appears to have been recommended to act towards its missionaries in a way which he felt, from the circum-

CHAP.
I.

stances of the country, and his own convictions of duty, would not be right. "If I should forbid them to preach in English," he remarked, "while so many European congregations are without any pastor, it would excite horror and hatred both of my person and my office. In fact, it could not be done *salvâ conscientiâ*." . . . "They preach where there are no chaplains, and without their ministrations considerable bodies of Christians would be without the ordinances of religion. They are, in fact, doing what our Propagation of the Gospel Society's missionaries were sent to do in America. And what would be the effect, if the Bishop were to interfere to deprive any Christian congregation of the means of attending the services of the Church? Explanation would be impossible. It would be generally believed that I was adverse to the progress of Christianity, whatever might be my professions."¹

The Bishop had another motive in refusing directly to sanction their ministrations, for he considered that this would be at once to acknowledge them as performing authoritatively the duties of parochial clergy, and that it might hence be inferred that the Company need not send chaplains to India. Nevertheless, being year after year disappointed in his hopes of an adequate supply of chaplains, he became at length convinced that the time was at hand when it would be impossible longer to withhold his public sanction from services which came so powerfully in aid of the exigencies of the Church. Licences, however, with the limitation of their services locally to the English, which the Bishop seems to have contemplated, the missionaries could not have accepted. Though always ready to administer to their countrymen when occa-

¹ Vol. i. p. 401-403.

sion served, yet their proper duty was to the heathen and Mahomedans, for whose conversion they were expressly sent to India. The nature of their office, therefore, required that they should be left at liberty to preach from village to village, in the highways, and at places of public resort. To have consented to be confined to any locality, and especially to English services, would have defeated the object of the Society from which they received their commission. It should be remembered, however, that Bishop Middleton was called to the onerous task of clearing the ground, and laying the foundation of the Church of England in India; and who can be surprised that he sought to avail himself of every person and every opportunity to accomplish this single design?

33. The Bishop met with great discouragements in the pursuit of several objects which he deemed of much importance to the respectability and efficiency of the new ecclesiastical establishment. He had made an ineffectual application for official residencies for the archdeacons, for a marriage act for India, for authority to ordain East Indians, and others born in the country, with some other points of minor importance. But of all the propositions which his experience and observation prompted him to submit to the authorities at home, not one had met with their approbation and support. These disappointments were enough to shake the firmest determination, and cool the most ardent spirit. To a sanguine, anxious, and discerning mind, like that of Bishop Middleton, they were peculiarly painful. "The difficulties and mortifications which I have to encounter," he complained, "are sometimes almost too much for me." He then dwells upon the affliction of seeing clearly how every thing *might* prosper in the cause of the gospel, and of witnessing, at the same time, the multitude of adverse

Impediments
in the
Bishop's
path.

CHAP.
I.

circumstances, which though, perhaps, in some measure accidental and undesigned, yet *seemed* to be united, as in a sort of conspiracy, to crush in its infancy the church over which he watched, and laboured to cherish.

Indica-
tions of a
favourable
move-
ment.

34. The resistance he met with, however, seems only to have stimulated him to greater exertion in the cause of religion. On the 8th of August he laid the first stone of a church to be erected at Dum-Dum, near Calcutta, the principal station of the European artillery. He was encouraged also with the assurance that other churches were likely to be built in the more important stations of the Bengal presidency, where they were so much required. The revival of religion commenced under Marquis Wellesley's administration, received a fresh impulse; the churches at Calcutta were better attended; men's recollections of the ordinances of religion in their fatherland, which with many had too long been dormant, began to revive; at the weekly services during Lent, the Bishop brought together the children of eleven schools in the neighbourhood, amounting to three hundred and fifty-four, to be catechised in the cathedral, and the assemblage of so many young persons for such a purpose, gave an additional interest to the usual solemnities of the season.

About this time, the Bishop's mind was powerfully drawn toward the native population. Hitherto, for reasons already stated, he had refrained from all ostensible co-operation in measures for their conversion. But he now began to feel his obligations as a Christian Bishop press too heavily upon him, to be held back from this sacred duty by the opinions or prejudices of others. Amid his various anxieties and labours, he derived great encouragement from the change which time and circumstances appeared to be working in the native mind,

and also, from the reflection that, on the whole, a mighty, though in some respects irregular, movement was perceptible, whose ultimate tendency was towards the establishment of Christianity, and the overthrow of the foul and gigantic idolatries of Hindostan.

35. One of the Bishop's first plans for giving a right direction to this movement, was the establishment of schools for native children throughout the presidency of Bengal. To this object the Bishop proposed to apply a portion of the money placed at his disposal by the Society for Promoting Christian Knowledge. Accordingly he convened a meeting of the Diocesan Committee, when it was agreed provisionally to establish native schools, and to invite the liberal contributions of the public to carry the design into effect to the widest extent.¹ Benefactions immediately began to flow in, and soon amounted to twelve thousand seven hundred and five sicca rupees, and the annual subscriptions to four thousand one hundred and twenty-seven. The Governor-General ordered the payment of one thousand out of the charitable fund at his disposal. A school-room was soon erected, on ground presented by a native, in a populous situation, and eighty scholars were received. A second school-room was begun in another populous neighbourhood, on land granted by Government; and a school having been recently established by the Church Missionary Society within the district which the Diocesan Committee had proposed as the scene of their first labours, they thankfully accepted from the Corresponding Committee of that Society, the offer of a transfer of their school at

Measures
for native
education.

¹ For further details see the Report of the Diocesan Committee for 1819; the S. P. C. K. Report, 1820; the Missionary Register 1819, pp. 83, 84, 525; 1820, pp. 36, 530, 531.

CHAP.
I

the expense incurred in its erection : the number of children under daily instruction in this school, was about one hundred and thirty.

With a view to the further extension of this system, a select class of the Bengalee scholars at the Calcutta Free School were, on the recommendation of the Bishop, put in training as teachers. It was also determined to establish a school for the children of poor native Christians, of whom many were brought up in a state of utter ignorance.¹

Project of
a colle-
giate esta-
blishment.

36. The Bishop was greatly encouraged in these proceedings by a despatch from the Society for Propagating the Gospel in Foreign Parts, received in September 1818, informing him, that on the recommendation of the President, the Archbishop of Canterbury, the Society had unanimously agreed, that the time was at length arrived for its exertions to be extended to India, and had resolved to place five thousand pounds at his disposal, as the most ready means of entering on its operations in the east.

For some time past, at the proposal of Mr Kohloff of Tanjore, the Bishop had contemplated the establishment of a superior seminary for the education of missionaries' sons for the ministry. There were at that time several children of the Christian Knowledge Society's missionaries ready for such an establishment, and under their ministrations, the whole body of native Christians in South India might, in a very few years, be transferred into the bosom of the church. In his recent visitation, the Bishop had seen that the Portuguese, by means of their colleges at Goa and Verapoli, had diffused their religion into every corner of the country ; and he would fain have followed their ex-

¹ Life of Bishop Middleton, vol. ii. chap. xvii.

ample, but the institution of a missionary college was so far beyond the means at his disposal, that he dismissed it as an impracticable notion. The Propagation Society's liberality, however, instantly led him to reconsider the project, and in acknowledging their grant, he proposed to apply it to the founding of a missionary college, explained its necessity, and drew up a plan of such an establishment as he considered the exigencies of the country required.²

He deemed it very important that this college should be maintained on a liberal scale, be placed in connection with the Church, and fixed at the seat of the supreme government ; and that students should be sent to it from the other presidencies, so that it might become a seminary from which missionaries could be prepared for all parts of India ; for it should be remembered, that at that time, the whole of India constituted one diocese. Such is an outline of the Bishop's plan,³ and from this period it seems to have been the central object of all his designs for the advancement of Christianity in India. "In the event of its success," he remarked, "the Church would be placed on a pre-eminence in the work of conversion, and would have a noble

* The objects which he proposed to accomplish were :—

1. The instruction of native and other Christian youth in the doctrines and discipline of the Church, in order to their becoming preachers, catechists, and schoolmasters.

2. Teaching the elements of useful knowledge and the English language to Mussulmans or Hindoos, having no object in such attainments beyond secular advantage.

3. For translating the Scriptures, the Liturgy, and moral and religious tracts.

4. For the reception of English missionaries to be sent out by the Society, on their first arrival in India.

³ The Bishop's letter, together with the details of his plan, is given entire in his *Life*, vol. ii. chap. xvii.

CHAP.
I.

establishment for the propagation of the gospel, such as no other Protestant Church had yet possessed."

This communication reached England in May 1819, and it awakened in the members of the Board of the Society for Propagating the Gospel in Foreign Parts the most lively interest; and they gave it their unanimous and cordial support. Three thousand copies of the letter were printed and distributed among the members of the Society, and measures were taken for carrying into effect the proposed design.

Royal
Letter for
the object.

37. A King's Letter, authorising collections throughout the country in furtherance of the Society's objects, was granted, February 10th 1819; but not issued until after the receipt and adoption of the Bishop's proposal, and the publication of his letter. The Board had previously circulated an address to the clergy, and to the members of the Church generally, stating the origin and previous operations of the Society, and explaining their reasons for entering upon this new sphere of labour, in terms according with the Primate's recommendation of the subject to their consideration. In conclusion, they made a strong appeal to the sympathies of the Christian public in behalf of India, the present revenue of the Society being pledged for other purposes, to which they had been so long, and so usefully appropriated.

Review of
the Gospel
Propaga-
tion
Society.

38. About the same time, the Rev. Josiah Pratt, Secretary to the Church Missionary Society, published a work, entitled "PROPAGANDA," which exhibited a lucid view of the past labours of the Propagation Society. To this publication the Bishop of Calcutta bore honourable testimony. "I really think the Society," he remarked, "and therefore the Church, owes a great deal to this publication, though I dislike the title of it. I have put it into

circulation as much as possible : and people are perfectly amazed that they never heard of a Society which has done so much. It is one of the most interesting exposés I ever read ; and Mr Pratt has done us essential service. Mr Hawtayne,¹ by my desire, drew up a short account of the Society for Propagating the Gospel in Foreign Parts, taken from the *Propaganda*, and sent it to the Government Gazette, to prepare the way for fuller details hereafter."²

The Society's Address, and the *Propaganda* of Mr Pratt, prepared the way for the King's and the Bishop's Letters,³ and the appeal to the public was responded to in a manner that surpassed the expectations of the most sanguine. The contributions amounted to about fifty thousand pounds, a much larger sum than the Society had ever before realised from a Royal Letter. This was no doubtful indication of the general interest now awakened in the Church in favour of missionary objects, and it gave hope of brighter prospects for the colonies of Great Britain. The whole sum now collected was applied to the Propagation of the Gospel in India.⁴

¹ The Bishop's chaplain. The *Propaganda* was published anonymously, but the Bishop was right in the author.

² Life of Bishop Middleton, vol. ii. p. 121.

³ The Royal Letter was in the usual form, with the insertion of this special clause :—"That, induced by a variety of favourable circumstances, the Society are desirous of extending the range of their labours, and of using 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 our protection and authority ; but that, owing to the state of their funds, which are altogether unequal to the expenses of such an undertaking, they are unable; without further assistance from our good subjects, to proceed in the execution of their designs."

⁴ Gospel Propagation Society's Reports, 1819, 1820, 1821.

CHAP.

I

Grant
from the
Christian
Know-
ledge
Society.

39. A copy of the Bishop's Letter being communicated, by the Propagation Society, to the Society for Promoting Knowledge, at a general meeting of this Society, it was resolved, on the recommendation of their East India Committee, to grant the sum of five thousand pounds in aid of the Bishop's design.¹

Grant
from the
Church
Mission-
ary
Society.

40. The Church Missionary Society also, at its monthly Committee in July 1819, after expressing its gratification at the zeal and promptitude with which the above Societies had adopted the Bishop of Calcutta's plan for establishing a mission college near Calcutta, and declaring its desire to co-operate in the same great and common cause, resolved to make a like grant of five thousand pounds for the same purpose

"The Committee had the advantage, on this occasion, of acting under the counsel of a chairman, Charles Grant, Esq., who was, perhaps, of all men the most competent, from long experience and practical knowledge, united to comprehension of mind and elevation of principle, to advise concerning the true interests of India. They had also the benefit of hearing from Lieut.-Col. John Munro, late Resident at the Court of Travancore, and from John Herbert Harrington, Esq., late Chief Judge in Bengal, both just returned from India, the most decided expression of the probability of good likely to result from the Bishop of Calcutta's plan, if adequately supported."²

Bishop's
second
visitation.

41. While the Church at home was thus preparing to enable the Bishop to accomplish this great design for India, he was performing a second visitation of his diocese. Early in February 1819, he

¹ S. P. C. K. Reports, 1819, 1820.

² Society's Report 1819; Missionary Register 1819, p. 317.

again assembled his clergy at Calcutta, and delivered to them a charge, in which, laying aside all reserve, he fully and distinctly exhibited his deliberate sentiments respecting missionary labours, and shewed how admirably he was qualified to illustrate that important subject by his knowledge of ecclesiastical antiquity. He told them that they would but ill understand the extent of their sacred obligations if they contemplated, without any emotions of zeal, the prospect of moral and spiritual good to the people who surrounded them ; that it became every day more difficult to detach the subject of missionary labours from discussions relating to the duties of the clergy in India. The concern that was so deeply felt for the condition of the heathen was, he said, highly honourable to their country, and, at the same time, peculiar to the Christian religion ; for that Paganism but rarely sought for proselytes, and by Islamism conversion seemed to be valued chiefly as an instrument of conquest. Then, after expressing regret that the missionary zeal, which was prompted by the benign spirit of the gospel, was not always so happily regulated as to produce the highest degree of good, he shewed that this failure was to be attributed to a departure from the spirit and unity of the primitive ages. By the first preachers of the gospel, the diffusion of their religion was evidently identified with the expansion of the Catholic Church. To begin with the apostles: missionaries they were, indeed, in the most illustrious acceptation of the word, going forth in the power and spirit of Christ, and establishing churches whose members should know of no separation but that of place. And then there were evangelists, who were likewise missionaries in the strictest sense. Their office was to preach Christ to those who had never heard of His Name, and to deliver to them the divine

CHAP.
I.

gospels. Another ancient provision for the extension of the gospel was the appointment of *catechists*. As the evangelists were sent among distant nations, to whom the name of Christ was possibly unknown, the catechists were to bring into the fold of Christ the heathen who resided in the neighbourhood of any Christian Church. The conversion of these was an object contemplated in every Christian establishment. All who expressed a desire to become acquainted with the Christian doctrines, were considered as standing in a certain avowed and public relation to the Church. Catechisms were compiled expressly for their use ; and the catechumens were allowed to be present in the church during the sermon, and while certain prayers were offered for their illumination. Whatever the estimate, he remarked, which modern laxity may fix on regulations like these, they still shew what was the spirit of that system under which our faith was disseminated, and on which manifestly rested the approbation and the blessing of God.

Then, after enlarging on the advantage of union among Christians, especially when labouring in the midst of the heathen, and also noticing the recent proceedings in England, in behalf of Christianity in India, he encouraged his clergy to endeavour to rise to the level of duty which their Church at home now manifestly expected of them. He solemnly exhorted them to personal holiness, and to pastoral fidelity, setting before them an awful representation of the guilt incurred by a forgetfulness of these sacred responsibilities. That the effect of these admonitions might not be lost in their generality, he proceeded to insist on various details of clerical duty ; and concluded by earnestly charging them to take heed to the ministry which they had received of the Lord, that they might fulfil it. Even a small body of clergy, animated by the views

and principles which he had displayed, could never be without influence in any region of the civilized world. They would possess an efficiency not, indeed, properly their own, but rather to be regarded as the operation of the Holy Spirit, acting in and through them.

He then concluded this admirable address in these impressive words :—“ Commending you, therefore, to his guidance in all things, I pray that we may be able to render true and faithful service to the great Head of the Church ; and that, having contributed in our stations to promote His glory on earth, we may, in life’s last retrospect, give praise unto Him, and, with no reliance but on His merits, hope to be received to mercy.”

42. A few days after this visitation, on the 12th of February, the Bishop embarked with his family on his second visitation to Madras,¹ which he reached on the 27th. He arrived at a time of mournful interest, Mrs Elliott, the Governor’s lady, dying on the evening of the day on which he landed. The Bishop buried her the following evening ; and, on the next Sunday, after preaching and administering the Lord’s Supper at St George’s in the morning, he preached a funeral sermon for her in the evening, at the church in the Fort, where she was interred. While at Madras, he preached to a numerous congregation every Sunday, and sometimes twice. On the 23d of March, he confirmed three hundred and seventeen persons,

Second
visit to
Madras.

¹ It will be remembered that, on his primary visitation, the Governor-General had directed the governments of Madras and Bombay to defray his expenses. But orders had since arrived from the Court of Directors, fixing the sum to be allowed him at 10,000 rupees, about £1000 sterling, on his visiting those presidencies. A vessel also was to be provided, at the public expense, for his conveyance, and a suitable house at each presidency furnished for his reception.

CHAP.
I.

being about forty-five more than on the former occasion. After describing the solemnity of the service, and the manifest improvement in the demeanour of the congregation, the Bishop remarked —“ Scenes like these, especially in this country, have a benign effect even upon those who are not immediately concerned in them ; and certainly the increasing attention among our own people to the ordinances and duties of religion, has a tendency to recommend Christianity, and is not unobserved by the natives.”

Two days after he held his visitation of the clergy, to whom he delivered the same charge as at Calcutta, of which an abstract has just been given. He also consecrated a church and burial-grounds ; and inspected the Male asylum, and its mode of instruction, but found that Dr Bell's system, which originated here, was nearly lost. He, therefore, recommended that an English master should be sent for, to restore it to its former state of efficiency.

The Christian
Know-
ledge So-
ciety's mis-
sions.

43. Since his former visitation, the Bishop had maintained a constant and unreserved communication with the Madras District Committee on the affairs of the southern missions, and had given a sanction to their measures which his authority alone could impart. This gave life and spirit to their exertions, and enabled them to suggest measures for the improvement and welfare of the missions, which, when' approved by the Bishop, came recommended to the Society at home by the weight of his deliberate judgment. During his present visit, he directed and invigorated the Committee's operations ; he exerted himself, with good hope of success, to bring the Vepery press to more than its former activity. He likewise visited the Vepery mission, where he held a conference with the native Christians of considerable length, upon some improprieties of conduct which yet remained to be

corrected ; and not long after, through the exertions of the missionary, Dr Rottler, the objectionable practices were abandoned, and harmony was restored to the congregation.

While memorializing the Madras government on the subject of an augmentation in the number of chaplains, he also urged the necessity of a church at Vepery.¹ He likewise despatched the Christian Knowledge Society an account of the present state of this mission, accompanied with an urgent representation of the necessity for an increase of missionaries. In 1818 the Society had sent out a Lutheran clergyman, the Rev. John George Philip Sperschneider, to supply the place of the lamented Jacobi at Tanjore ; and this year two more missionaries of the same church arrived, the Rev. Daniel Rosen, to occupy the station at Trichinopoly, recently vacated by the death of Mr Pohle, and the Rev. L. P. Haubroe,² to assist the venerable Dr Rottler at Vepery. But the Society had still only five missionaries for all their stations, two of whom, Rottler and Kohlhoff, were feeling the infirmities of age ; whereas, the Bishop stated, that not fewer than seven effective European missionaries were required in order to the due discharge of the duties of the several stations ; and that the Society should therefore have not less than eight missionaries in its service, that the supernumerary might be ready to render occasional assistance whenever wanted. He adverted also to the inadequacy of the missionaries' salaries ; and, on his

¹ It is gratifying to know that this application for a church was not in vain : one was built at Vepery not long after, partly by a donation of £2000 from the Society for Promoting Christian Knowledge, and partly by a grant from the East India Company.

² S. P. C. K. Reports, 1818, 1819, 1820.

CHAP.
I.

recommendation, the Society increased to one hundred and eighty pounds per annum, and to two hundred pounds for Mr Kohlhoff and the Vepery missionaries.

Bishop's
visit to
Penang.

44. The Bishop had several invitations up the country, but denied himself the pleasure of accepting them, as he wished to visit Penang, Prince of Wales's Island, in the Straits of Malacca. He embarked at Madras about the middle of April, and after a somewhat perilous passage across the Bay of Bengal, reached Penang in safety. Here he was heartily welcomed by the Governor, Colonel Bannerman, and other members of the East India Company's establishment, which was small, and the whole European population consisted of no more than seventeen or eighteen families. They had recently built a church, which he consecrated. He preached, also, and confirmed twenty-six persons, a considerable proportion of so small a society. He had likewise the satisfaction of establishing a District Committee of the Society for Promoting Christian Knowledge, for though he expected that the field of action at this post would for the present be very limited, yet he considered that it might eventually be a matter of some importance to have gained a footing for the Society so far to the eastward. There were many Romanists scattered among the neighbouring islands, which might favour the Committee's operations in that direction.¹ At Penang, the Bishop met with Sir Thomas Stamford Raffles, Lieutenant-Governor of Bencoolen, a man of great activity and influence in those parts; and as he promised his cordial co-operation with the

¹ During the Bishop's visit to Penang, the Roman Bishop of Siam came on visitation to the island, where he had a numerous flock: but it does not appear that the two prelates ever met.

Committee, it was formed to unite Bencoolen with Penang.

On the last Sunday of his visit, which he prolonged to eighteen days, he preached an impressive sermon,² encouraging his audience to persevere in the good work which they had so well begun. Then after expressing the great improbability of his ever again being able to visit them, and so be an eye-witness of their progress, he concluded with an affectionate admonition to continue stedfast in faith and love, and a special invitation to the table of the Lord.

Nearly the whole congregation, thirty persons, then received the communion at his hands—an appropriate pastoral farewell to a Christian flock in the midst of these remote isles of the ocean, whom he could never expect to see again. After thus endeavouring to build up this little church in righteousness and peace, he bade them farewell, and they saw his face no more.

45. He had originally intended to proceed hence on his visitation to Bombay and Ceylon, but the season favourable for such a voyage was now passing away ; he was anxious also, for various reasons, to return home. After another passage attended with fatigue and imminent danger, he arrived at Calcutta towards the end of May, and found, as he expected, a great accumulation of business requiring immediate attention.

Relief of
the Tran-
quebar
Mission.

One of the first objects to which he attended was a design of great usefulness and importance. We

² His text was, *Philippians i. 27*, "Only let your conversation be as becometh the gospel of Christ : that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."

This sermon the Bishop printed, at the Governor's request, for distribution among the residents at Penang.

CHAP.
I.

have seen the relief that he afforded to the Tranquebar missionaries out of the sum placed at his disposal by the Society for Promoting Christian Knowledge. He also circulated in Calcutta an account of the distressed state of their mission, and subscriptions were soon raised for its relief to the amount of four thousand and fifty sicca rupees. Out of this sum he continued to make remittances to Tranquebar, as occasion required, for about thirteen months; after which, upon the missionaries reporting an amendment in their circumstances, he suspended his remittances until they should again be applied for. In the mean time, at his suggestion, the Society for Promoting Christian Knowledge obtained information from the Bishop of Zealand, that the Government of Denmark had at length resolved to re-establish the ancient resources of the mission, and to place it in future beyond the need of casual support in India.

Founda-
tion of St
James'
Church
and
Schools,
Calcutta.

46. When the Bishop received this intelligence, he had in hand a balance of the contributions which he received for the mission, amounting to nearly three hundred pounds, which he proposed to refund to the contributors; but they declined receiving it, and left it at the Bishop's disposal for charitable purposes. Not long before, an officer, a Captain Henry Oake, had left a legacy of five hundred pounds, for the use and benefit of the Christian poor of Calcutta, in any way the Bishop might deem most eligible and proper. With these sums he proposed to build a school in the midst of the poorest Christian population of Calcutta, consisting chiefly of East Indians, a class of inhabitants who were rapidly increasing in numbers and importance. A friend, hearing of the Bishop's intention, promised him one or two hundred pounds more, if wanted for his building. Encouraged by this liberality, the prelate extended his design to the erection

of a church also for the same class of inhabitants, who, by their distance from the existing churches, and by the appropriation of the sittings there, were unhappily shut out from the exercise of public worship ; while the want of regular schools for their instruction, either left them in total ignorance, or else exposed them to the danger of imbibing principles of hostility to the Government, and of alienation from the Church of their fathers. The Bishop was strongly impressed with the conviction, that the progress of Christianity in India, especially among this class of persons, in connection with order and submission to lawful authority, as taught in the Church of England, would be among the firmest safeguards of the British power. He, consequently, felt it incumbent upon him to make a forcible appeal to the Marquis of Hastings in behalf of these people ; and he suggested to his lordship a plan for erecting, in the suburbs, a free church expressly for their accommodation, the sittings of which should be entirely free, and also a charity school for their education, upon the principles of the National Society in England. To both these proposals the Governor-General immediately gave his cordial and effective support. By an order of Government, a sufficient portion of land was granted for the site of a church and churchyard in the eastern suburbs of Calcutta ; and another spot adjoining was conveyed to the Bishop and his successors for ever, by a formal deed of gift, for the purpose of erecting thereon a charity school, for the benefit of the same class of persons. The building of the school was soon commenced, and in the following year, the Bishop had the satisfaction of laying the foundation-stone of the church. Such was the origin of St James' Church and School.

47. While interesting himself in these important works, two melancholy events occurred which gave

Death of
the Arch-
deacon of
Madras
and the
Governor
of Penang.

CHAP.
I.

a severe shock to his spirits, struggling as they were against the oppression of accumulating responsibilities. Three months had scarcely elapsed since he returned from his visitation to Madras and Penang, when tidings reached him of the death of the two persons with whom he had most intercourse at those places, Archdeacon Mousley of Madras, and Governor Bannerman of Penang. He felt these blows severely, having a great regard for both those gentlemen, and looking chiefly to them to carry out his plans for the promoting of Christianity at their respective stations. In a country where good and useful undertakings had not yet acquired the permanency of system, but were wholly dependent on the activity and influence of individuals, such losses are calculated to discourage the survivors; and it requires strong faith in the promises and power of God to counteract their tendency to produce a feeling of despondency. In India such interruptions to religious and benevolent works are perpetually occurring, in consequence of the fluctuating state of society, as well from frequent and sudden deaths, as from various other causes; and there the divine admonition specially applies with accumulated force, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest?"¹

Bishop's
standard
of mission-
ary cha-
racter.

48. The Bishop's standard of missionary qualifications and character was high, and may serve to guide those who have the appointment of missionaries to the heathen. "We must have able instruments," he remarked, "*with heads full of sense, and hearts full of zeal.* Weak men will be absolutely good for nothing: of course, I mean not merely those whose weakness is very obvious, but

¹ Ecclesiastes ix. 10.

men who cannot deliberate, and observe, and adapt measures to circumstances. They should also have some literary talent : they will be required to learn languages, to compose elementary treatises, and to translate the Scriptures. But still all the good sense in the world, and talents the most powerful, will do nothing without an inextinguishable ardour in this holy cause. *They must account it gain, though at any cost, to be the means of bringing over men to Christ.* All their talents, and all their understanding, must converge, as it were, to that one point ; it must be the focus of all their deliberations, and endeavours, and desires ; and I would venture to suggest, that a little excess on the side of zeal should be no disqualification. *We must all of us, more or less, be animated by a missionary spirit.*"² Such were the men that he especially desired to have for the masters and professors of his projected college ; and though an equal measure of abilities and acquirements might not be required in less commanding stations, yet the same zeal and devotedness to the cause of Christ is indispensable in every department of missionary work.

49. The Bishop's view of the insufficiency, and dangerous tendency indeed, of mere secular knowledge for the natives, is drawn with equal wisdom. He remarks—"A great deal, in truth, is going on here in the minds of the people ; but knowledge, or at least a smattering of every thing, is, I suspect, making a much more rapid progress than religion. I expect that, in a few years, we shall be overrun with small philosophers and politicians ; and then, if the country is in danger of being lost, the blame will be laid upon Christianity, which will be wholly unconcerned in the mischief, and is the only thing

Evils of a superficial knowledge among the natives.

² The italics in this paragraph are the Bishop's own, vol. ii. pp. 97, 98.

CHAP.
I.

which could have averted it. People here argue as if mere secular knowledge will lead to Christianity, as a matter of course. I do not collect any such result either from Scripture or experience,—it leads much more naturally to something else. A Hindoo deist was asked the other day, if he did not wish the English out of the country? His answer was, ‘I wished you out of it twenty years ago—you did nothing for us; but as you are going on now, I wish you to stay twenty years longer, and then the sooner you are gone the better.’ However, I hope that Christianity will yet be diffused in time to prevent the evils which superficial knowledge must ever produce unaccompanied with religious restraint.”¹

English
Liturgy in
Cingalese
and
Tamul.

50. When the Bishop left Ceylon, in 1816, he carried away a Tamul translation of the Liturgy in manuscript, made by Christian David, to be printed at Calcutta. It was now finished, and soon ready for distribution, at the expense of the Governor, Sir R. Brownrigg, as a parting boon on leaving Ceylon.² The Bishop also engaged W. Tolfrey, Esq., to translate the Liturgy into Cingalese. Upon the lamented death of that gentleman, the work was continued by Mr Armour, and it was now in the press. To these was afterwards added the Indo-Portuguese translation; and then the Book of Common Prayer was intelligible to all the inhabitants of Ceylon,³ with the exception of a few

¹ Life of Bishop Middleton, vol. ii. pp. 108, 109.

² This work was noticed in the Christian Knowledge Society's Report for 1816. It was neatly bound, and cost Sir R. Brownrigg £300.

³ The following testimony to the value of these three versions, and also to the use of the Liturgy in Ceylon, was given by a Wesleyan missionary, Rev. R. Newstead, at the anniversary of the Prayer-Book and Homily Society in 1825:—

“The Book of Common Prayer in the Indo-Portuguese,

of the wild tribes in the interior, who were in a state of barbarism.

which this Society has engaged to print, will be the third edition of the entire volume, which has been given to the people, in the different languages of Ceylon, through the efforts of Christian beneficence.

“For the first of these, which is in Tamul, we are indebted to the munificence of Sir Robert Brownrigg, who patronised a translation made by the Rev. Christian David (formerly a pupil of the venerable Swartz, and now a minister of the Established Church), printed it at his own expense, and presented it to the various congregations of native Christians to whom that language is vernacular.

“The second, which is in Cingalese, and done by the Rev. Andrew Armour, also a minister of the Established Church, we owe to the bounty of the Society for Promoting Christian Knowledge. But long before the execution of this work, we [the Wesleyan missionaries in Ceylon] had been obliged to print, for the use of our own native congregations, a selection from the Liturgy, translated into Cingalese by one of our missionaries; containing the Morning and Evening Services, and the leading Offices of the Church: without this selection I know not how we should have succeeded in our public worship.

“This selection, it is right to say, has been of most efficient service in producing, under the blessing of God, order, regularity, and decorum in our formerly heathen, and consequently undisciplined, assemblies. The use of this selection is still essential; as the entire volume, being in the quarto size, is unfit for general circulation. Four large editions of the selection have been called for, and have been printed at the expense of the Wesleyan Society, for the use of our native schools and congregations. In these schools, our admirable Liturgy takes a very prominent part; every one of our school-rooms being, in fact, a place of worship, where, every Sabbath-day, our Liturgy is read, and where every child is taught to repeat the various responses. Our schoolmasters are never suffered to open or to close a school, without first invoking the blessing of God, in a form of prayer, with which we furnish them, if they be incapable of it without one: they then uniformly read a portion of God's holy word, and recite with the children in regular response that sublime hymn the *Te Deum*. In this way thousands of Cingalese children are every day taught at once to revere the institutions of Christianity, and to trample on the follies of idolatry.”—*Missionary Register*, 1825, p. 257.

CHAP.

L

The Tamul of Ceylon is so much degenerated from that of the peninsula, as to constitute almost another language. The numerous Christian congregations in South India required therefore a version of the Liturgy in their own purer dialect, and a translation for their use had recently been finished by Dr Rottler, and published at Madras. This important work derived great benefit from the frequent corrections of the Tamul translator to Government, Richard Clark, Esq., the able and indefatigable secretary to the district committee, to whose learning and liberality throughout its progress the translator acknowledged his great obligations. The Government of Madras contributed two hundred pounds towards its publication; the Bishop forty; and the Christian Knowledge Society provided the paper, and defrayed nearly all the remaining expense. The book was a handsome quarto volume, neatly printed and bound.

Converted
soldier at
Meerut.

51. A circumstance occurred in the autumn of this year, which may serve to shew the prejudices which the clergy had to encounter in their endeavours to convert the natives, and the protection they enjoyed under Episcopal jurisdiction against military interference in the discharge of their sacred functions. The Rev. Henry Fisher, chaplain at Meerut, a large military cantonment, near Delhi, besides the zealous discharge of his immediate duties, attended to the religious instruction of the native inhabitants. Among his converts there was a Naik, or corporal, in a native regiment, whose conversion seems to have excited the jealousy of the commanding officer of his corps, who complained of it to the commander-in-chief at Calcutta. The affair was represented in such exaggerated terms, that it seemed to be calculated to produce apprehension for the consequences among the native troops. The Governor-General,

therefore, instead of submitting the matter to the military authorities, as heretofore, referred it officially to the Bishop, who called upon Mr Fisher for an explanation of the case. This gentleman, after adverting to his exertions for the religious instruction of the natives around him, and to the spirit of inquiry awakened among them, and the conversion of several, proceeded to describe the case in question. The man had for some time, and under various circumstances, shewn a decided predilection for Christianity, availed himself of every opportunity to improve his knowledge of the gospel, and at last earnestly requested Mr Fisher to baptize him. As soon as his intention became known, the Brahmins of the corps took the alarm, and tried every means they could devise to turn him from his purpose. Some of the slanderous reports raised against him caused the officers to institute a court of inquiry into his conduct, when he was not only acquitted of blame, but proved to have conducted himself as a good soldier, and to have behaved in all other respects in an exemplary manner. All seem to have been satisfied but the commanding officer, whose report of the case to government had led to this reference to the chaplain. His ingenuous explanation the Bishop highly approved ; and from this time both Mr Fisher and the man ceased to be molested : while here again it was seen that the clergy and the native Christians had now an official protector ; and the Bishop gained another step in advance against the resistance still offered to his jurisdiction by some of the military authorities.¹

52. We have seen the neglected state in which the Bishop found the Free school at Calcutta, and the measures he introduced for its amelioration ;

Improvement in the Free school.

¹ Life, vol. ii. pp. 113-118.

CHAP.

I

and now, in September 1819, he began to reap the fruit of his labours. The improvement in its funds enabled the Committee to increase the number of children from three to four hundred, who were wholly maintained, and the Bishop now pronounced it "one of the finest institutions out of England." He looked forward with hope, that some of the boys, several of whom were wholly European, would prove excellent schoolmasters, to be educated in his college. Then, after describing the education they would receive, he adds, that they would be such schoolmasters as India did not then possess.

Grant of
land for
the col-
lege.

53. In this prospect he was encouraged by a communication from the Gospel Propagation Society in 1820, stating their approval of his plan for the college; informing him that they had applied to the Vice-Chancellors of Oxford and Cambridge for persons properly qualified for the professorships; requesting him to lose no time in laying the foundation; assuring him of their entire confidence in his judgment; and encouraging him with the promise of funds to any reasonable amount which might be required. On the receipt of this despatch, he proceeded with the execution of his design. Government made him a grant of¹ twenty acres of land for the site on the western bank of the river, within three miles of the capital, and adjoining the Botanic Garden. It was described as resembling an English park, and directly opposite the magnificent villas of Garden Reach. The ground was firm and dry, the spot well chosen, and the deed of grant was "executed to the Society for Propagating the Gospel in Foreign Parts, and their successors for ever." "If it please God to preserve me," the Bishop wrote, "amidst so many dangers, till the

¹ Society for the Propagation of the Gospel Report 1820, pp. 94, 95.

college is well established, I hardly know what more I shall have to desire on this side the grave. The other morning I walked over the ground without any companion, and while I heard at a distance the woodman's axe at the root of the trees, I could not help musing on what, if God bless the design, will be the future studies and glories of the place, when the founder, perhaps within its walls, is mingling with the dust."

54. The Bishop was now deeply engaged in designs and estimates, and in all the endless variety of details unavoidably incident to such an undertaking. The whole plan and arrangement of the intended edifice were designed by himself, his chaplain, Mr Hawtayne, assisting in the selection of the ornaments. The style of architecture which he adopted was the collegiate Gothic. The building, when completed, occupied three sides of a quadrangle, each one hundred and fifty feet in length, but not joined at the angles. The southern side was open towards the river, thus exhibiting the entire building as the most conspicuous object from the opposite bank. The northern side was composed of a central tower sixty-five feet high, thirty feet deep, from east to west, and twenty-four feet deep from north to south. The western side of this tower was occupied by a building of equal depth, but whose height was only forty feet, and its length sixty feet. The ground floor of this building was the hall, and the upper floor the library of the college. The eastern side of the central tower was occupied by the chapel, of the same dimensions with the preceding, but in every other respect altogether dissimilar ; being, of course, a single compartment with an arched roof. The ground floor of the central tower formed an entrance both to the chapel and the hall ; the first floor was the vestibule of the library, which com-

Plan and
estimate of
the build-
ing.

CHAP.
I.

municated also with the organ-loft of the chapel ; the second floor was the council-room, or visitor's chamber, and it opened upon the terraced roof of the library. The eastern and western sides of the quadrangle, extending from north to south, were allotted to the residence of professors, pupils, and domiciliaries.¹ The building was estimated at ten thousand pounds, but it was not completed for less than thirteen thousand.

Bishop's
prepara-
tory dis-
course.

55. When the preparatory arrangements for the college were completed, on the 3d of December 1820, being Advent Sunday, the Bishop preached an appropriate discourse, from Ephesians iii. 10 : "To the intent that now, unto principalities and powers in heavenly places, might be (made) known by the church the manifold wisdom of God." After shewing that the divine wisdom herein contemplated, is that which is displayed in the scheme of man's redemption ; explaining why it should be proclaimed to the heathen ; and stating that the church is the channel for the diffusion of this wisdom through the world ; he concluded with an energetic appeal, calling the attention of the public to the nature of the proposed institution.

Lays the
founda-
tion-stone.

56. On the 15th of the same month, at an early hour in the morning, the Bishop proceeded to the college ground for the purpose of laying the foundation-stone. He was accompanied by three members of council, the Archdeacon and clergy, and a numerous assemblage of ladies and gentlemen, civilians and military. The Bishop opened the service with a prayer, for a blessing on the work, and for divine guidance and support to all connected with the institution. He then offered up a thanksgiving

¹ Gospel Propagation Society's Report 1821, pp. 140-151. C. Lushington's History of Calcutta Institutions, pp. 111, 112. Bp. Middleton's Life, vol. ii. pp. 162, 163.

for the work thus begun, and closed with a prayer for all in authority ; for the Church of England, its members and ministers, and “ for all who might be called and sent to preach to the heathen ; ” concluding with the Lord’s Prayer.

A Latin inscription,² engraved upon a brass

² The following is a copy of the inscription :—

“ INDIVIDUÆ . ET . BENEDICTÆ . TRINITATI . GLORIA
COLLEGIÏ . MISSIONARIÏ
SOCIETATIS . DE . PROPAGANDO . APUD . EXTEROS
EVANGELIO
EPISCOPALIS . AUTEM . NUNCUPANDI . PRIMUM . LAPIDEM
POSUIT
THOMAS . FANSHAW . EPISCOPUS . CALCUTTENSIS
PRECIBUS . ADJUVANTE . ARCHIDIACONO
CÆTEROQUE . CLERO
RESPONDENTE . ET . FAVENTE . CORONA . DIE . XV . DECÆM .
ANNO . SALUTIS . MDCCXX
BRITANNIARUM . REGIS . GEORGIÏ . IV . PRIMO
PRINCEPS . ILLE . AUGUSTISSIMUS
QUUM . REGENTIS . MUNERE . FUNGERETUR . LITERAS
SOCIETATI . BENIGNÈ . CONCESSIT
QUIBUS . PIORUM . ELREMOSYNAS
PER . ANGLIAM . UNIVERSAM ; PETERE . LICERET
HOS . IN . USUS . EROGANDAS
IN . EOSDEM . VIR . NOBILISSIMUS
FRANCISCUS . MARCHIO . DE . HASTINGS
REBUS . INDICIS . FELICITER . PRÆPOSITUS
AGRI . SEXAGINTA . BIGAS . BENGALENSES
AD . RIPAM . GANGETIS . PROPE . CALCUTTAM
NOMINE . CŒETAS . HONORABILIS . MERCATORUM
ANGLICORUM
CHARTULIS . ASSIGNAVIT
SOCIETAS . VERO . DE . PROMOVENDA
DOCTRINA . CHRISTIANA . PARTICEPS . CONSILII . FACTA
GRANDEM . EST . LARGITA . PECUNIAM
ILLA . ITIDEM . MISSIONARIA
CUI . NOMEN . AB . ECCLESIA . DUCTUM
NE . TALI . TANTOQUE . DEESSET . INCEPTO
PAR . MUNUS . ULTRO . DETULIT
CHRISTI . NON . SINE . NUMINE
LÆTA . HÆC . NUISSE . PRIMORDIA
CREDANT . AGNOSCANT . POSTERI . AMEN . ”

Life of Bp. Middleton, vol. ii., Appendix, pp. 400, et seq.
VOL. V. E

CHAP.
I.

plate, was then read by the Bishop's chaplain ; after which the plate was deposited, and the stone laid by the Bishop, assisted by the architect, Mr Jones, the Bishop pronouncing—" In the name of the Father, the Son, and the Holy Ghost, one God, blessed for ever, I lay this, the foundation-stone of the Episcopal Mission College of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, to be commonly called and known as Bishop's College near Calcutta."

The Bishop then proceeded—" O Father Almighty, through whose aid we have now commenced this work of charity, we bless Thee that we have lived to this day. O prosper the work to its conclusion ; and grant, that so many of us, as Thy providence may preserve to witness its solemn dedication, may join together in heart and in spirit in praising Thy name, and in adoring Thy mercy, and in supplicating Thy favour to this house evermore, through Jesus Christ our Lord ! Amen !"

He then dismissed the assembly with his blessing.

Thus concluded this imposing service. Every one present seemed to be animated by the scene ; but the prelate's feelings, as may be easily imagined, surpassed them all. It has been remarked, that, to persons not present on the occasion, language can convey but a faint conception of the delight portrayed in his features when he had completed this impressive ceremony—when he had accomplished the object in which his heart had so long been interested. As he received the congratulations of his surrounding friends, his eye beamed with joy and grateful exultation, while in his whole countenance shone forth the natural benignity of his disposition.¹

¹ History of Calcutta Institutions, pp. 109, 110. Mr Lushington, the author, was Secretary to Government at the time.

57. The Bishop now began to prepare for his second visitation to Bombay ; and on the 15th of January 1821 embarked for that presidency, where he arrived February 27th, and was received with the usual honours, and with kind attentions from the public authorities and most distinguished individuals at the place.

Second
visitation
at Bom-
bay.

Here the Bishop remained six weeks ; four of which occurring in Lent, he preached a course of lectures on Fridays appropriate to the season ; and on Sundays he preached on the Lord's Prayer. He was generally in the pulpit on Sunday evening also. He held likewise a visitation and confirmation, delivering, as usual, a charge on the former, and an address on the latter occasion. The district committee he found in a prosperous and efficient state. An order had recently been received from the local government for an annual supply of religious books, to the amount of one hundred pounds, for the use of the army and marine. It was proposed to translate some of the Society's tracts into the native languages, both for general circulation and the use of the schools.

The Bishop was greatly pleased with the Bombay Education Society, to which he was a liberal benefactor. The central schools had been placed under an able master and mistress from the National Society in London ; and at this time there were maintained nearly one hundred boys and fifty girls, besides receiving a great number in the daily schools. Such was the general interest excited in favour of the establishment, that the annual contributions from individuals exceeded eighteen thousand rupees.*

* About £2000 sterling. The variation in the value of the rupee at different periods will appear, in several parts of this work, from the difference in the amount in English money. During the last twenty-eight years the value of the rupee has fluctuated from 1s. 9d. to 2s. 6d.

CHAP. I. The Bishop publicly examined the children, in presence of the commander-in-chief, the members of council, and a numerous assemblage of the principal persons at the presidency ; and after expressing himself highly gratified at the manner in which they had acquitted themselves, he distributed with his own hand the usual books and medals awarded to those who had made the greatest proficiency. On the Sunday following he preached for the Society at St Thomas's Church, when the collection amounted to thirteen hundred rupees.

Bishop
suffers
from his
exertions.

58. But these incessant occupations seriously told upon his physical powers. Of his frequent preaching here, he remarked—"The exertion is considerable in such a climate, especially in the evening, when the heat is increased by the blaze of two or three hundred candles." His own account of his last few days at Bombay will serve as a specimen of his labours. On the 31st of March, he wrote—"I am now within two or three days of my departure, and am fairly tired out. Yesterday I consecrated a burying-ground at some distance, and amidst intense heat. Immediately on my return, I was engaged for some hours on business with the archdeacons and the registrar ; and in the evening, Friday, I preached. I have more business this morning ; and in the afternoon, must go to consecrate another burying-ground. To-morrow is Sunday ; on Monday another burying-ground, with preparations for departure."

He now began to feel the pressure of business, together with the influence of the climate, making inroads upon his physical powers ; for though he shewed no inclination to spare himself, yet he found that he could not go through fatigue as heretofore. Indeed, his correspondence about this time was tinged with a melancholy arising from the anxious solicitude of his office, which became deeper

as the weight of years and difficulties increased upon him. Rarely, indeed, were such extensive responsibilities and onerous duties ever before laid upon one man.

59. On the 10th of April he put to sea again, the commander-in-chief, with his staff and numerous friends, accompanying him to the pier.¹ On the 19th he landed at Cochin. Shortly after his last visit to this place, in consequence of a petition which he forwarded to the Madras government from the principal Dutch inhabitants, accompanied by his own recommendation of its prayer to their favourable consideration, a chaplain, the Rev. Walter Williams, was appointed to the station. He was welcomed by all the Protestant inhabitants, who fitted up the large Dutch church, that had long been neglected, for divine worship, and encouraged his proposal to establish a free school. The Rajah of Cochin liberally subscribed towards this institution, and even placed under the chaplain's superintendence a native poor-house which his highness had established, assigning him for such a service a salary of one hundred rupees a month. But Mr Williams was much interrupted in his work by severe sickness. The government soon transferred him to a station where the demand for his services was more urgent; and he died not long after his removal. No one had since been appointed to supply his place;² but the Church Missionary Society had

Visit to
Cochin.

¹ While at Bombay, the Bishop took great interest in the history, character, and customs of the Parsees, disciples of Zoroaster, and worshippers of fire. They amounted to about thirteen thousand, and were much respected in the place. A particular account of their sacred books and religion may be seen in the second volume of the "Transactions of the Literary Society of Bombay," written by William Erskine, Esq.

² No chaplain has since been appointed to Cochin.

CHAP.
I.

stationed a missionary there, the Rev. Thomas Dawson, who also, in 1818, was compelled by sickness to leave India and return to Europe. After his departure, missionaries at Allepie and Cotym, of the same Society, paid such attention to the wants of the place as their own immediate duties would permit, visiting it weekly in succession. In a short time they succeeded in opening a school at Jew Town for the children of that little community, and a Malayalim school in the Fort for the heathen children; they had also taken measures to increase the number of such schools. Such was the state in which Bishop Middleton now found this station.

Conversion of a
Romish
Bishop
Apostolic.

60. When last here he visited the Romish Vicar Apostolic of Verapoli, in the neighbourhood, who not long after abjured the errors of his Church, and studied the principles of the Church of England.¹ This man's conversion and subsequent marriage made a great stir, and it was expected that others would follow his example. Verapoli is a station of great importance to the Roman Church, being the residence of a Bishop and Vicar Apostolic, and having a college for the education of priests for the Roman and Roma-Syrian Churches in Malabar. No wonder then that the conversion of this dignitary created some consternation at Rome; and the activity of Protestant missionaries in the country, from Allepie to Nagracoil, at the southern extremity of the mountains, where the London Missionary Society had a flourishing station, could not but increase the Pope's alarm. Accordingly, a new Bishop, with a reinforcement of priests, was sent out, and, in 1819, the Bishop thus notices the circumstance:—"I see in the *Christian Observer*, that the Pope is sending out an Irishman, the Rev.

¹ Life of Bishop Middleton, vol. i. p. 422.

Miles Prendergast, to be Bishop of Malabar, *with twenty missionary priests!* This is a master stroke of policy. An Irishman and an Englishman are, in this point of view, the same thing. We are the dominant power; and an English Popish Bishop will do more for the Church of Rome than a dozen Portuguese."

61. Bishop Middleton's principal object in calling at Cochin at this time was to learn what truth there might be in a report which had reached him of an attempt, on the part of some English clergymen, to interfere with the Syrian Church. Since his last visit, three ordained missionaries of the Church Missionary Society, Rev. Benjamin Bailey, Rev. Joseph Fenn, and Rev. Henry Baker, had been stationed at Cotym, in order to carry out the comprehensive and benevolent designs of Colonel Munro, Resident of Travancore, for the benefit of the Syrian community; but these gentlemen, it was asserted, purposed to introduce the English Liturgy, and sought an approximation of the Syrian Church to the doctrine and discipline of the Church of England.* In order to ascertain whether there were any grounds for this allegation, the Bishop desired an interview with Mar

Bishop's
interview
with the
Syrian
Metran.

* This report was, perhaps, raised in consequence of the Rev. B. Bailey having translated the English Liturgy into Malayalam, and using it in the performance of divine service in that language. This was the best method he could have used of enabling them to understand the character of the Church of England, and of putting in their hands the means of correcting what the most scrupulous Protestant must allow needed correction in their own public services. (*Vide Translation of Syriac Liturgy, Appendix, vol. iv.*) The author attended on one of these occasions, in December 1820, when about 10 Cattanars and 150 Syrians were present. The head Malpan of the college officiated as clerk, expressed his admiration of the prayers, and would allow no one else to read the responses. All this was done with the Metran's entire concurrence.

CHAP.
I

Dionysius, one of the Syrian Metrans, who resided in the college at Cotym, which was under the missionaries' superintendence. Accordingly, he sent a special messenger to the Metran, with a boat to convey him, requesting that he would meet him at Cochin. The Metran, however, expressed great reluctance to go, being unwilling to leave his diocese, and having no place in the immediate vicinity of Cochin where he and his retinue could take up their abode. There had been, indeed, a Syrian church there, but it was now in ruins; and for the Metran to have occupied any part of it, would not have accorded with the views entertained by the church of the dignity of his office. It must be confessed, also, that he thought it beneath his dignity for him, a prelate of "an elder church," as he remarked, to wait upon "the English Bishop." These feelings he expressed to the missionaries, who had great difficulty in overcoming his objections. At last, upon their urgently entreating it, he consented to go, provided one of them would accompany him as interpreter. It was accordingly agreed that Mr Fenn should go with him. On their reaching Cochin, Mr Fenn waited upon Bishop Middleton, to inform him of the Metran's arrival. The Bishop appointed the next day to see the Metran, but said that he must request Mr Fenn not to attend, as he had an interpreter of his own, and that he wished for a private interview. Dionysius assented, not without hesitation, and he afterwards gratuitously communicated what had passed. The Bishop's questions bore chiefly on the missionaries' policy towards the Syrian Church—whether they interfered with its internal affairs—whether they introduced any changes—whether they made proselytes—whether they baptized any heathen, and received them into their own church. To all this the Metran replied

in the negative. The confereñcé lasted two hours, and the Bishop expressed himself perfectly satisfied with the explanations which he had received.

Dionysius then told the Bishop that he had some matters which he wished to communicate to him, but that he could not consent to do this through any other medium than the English clergyman who had accompanied him. Accordingly, Mr Fenn was called in, and the Bishop shewed that his apprehensions were removed, by receiving him more cordially than before. The Metran then laid open the difficult position of his church at that juncture, in consequence of the collision which had occurred between himself and the Romish authorities, and the hostility of the local government. The Bishop listened to him with much interest and kindness, but, of course, he could not interfere to redress these grievances ; and when the Metran had done, the two prelates parted with expressions of friendship. After the Metran was gone, the Bishop frankly acknowledged to Mr Fenn, that he had heard many injurious reports of the missionaries' proceedings—of their interference and proselytism, and endeavours to plant their own church in Travancore ; but that, after the most careful investigation, he was rejoiced to find them wholly unfounded. He then took him warmly by the hand, clasping it between both his own, and saying, " I commend this interesting church to your care."¹

The Bishop, in his own report of his interview with the Metran, stated, " He told me that they," the missionaries, " had not begun to print at the Syrian college. I told him that we would have a

¹ This account is given on the authority of Mr Fenn ; and the result of the interview, as here stated, is confirmed by the brief report of it in the Bishop's Life, vol. ii. pp. 205, 206.

CHAP.
I

Syrian press at the college at Calcutta, if he would send me one of his clergy to assist me. He smiled, and said he did not think any of them could be prevailed upon to go to such a distance: they were very unwilling to quit their parishes for more than a day at a time. However, I think I shall get one of them over."¹

We cannot pass on without bidding the reader mark the difference between the conduct of Menezes, Archbishop of Goa, in 1598 and 1599, and that of Bishop Middleton, towards this ancient church. The former came to it with the wiles of a deceiver and the rod of an oppressor; the latter came with the words of truth in his mouth, and the olive-branch of peace in his hand. Archbishop Menezes destroyed all the copies of the Syriac Scriptures that he could find, together with her formularies, history, and every ancient record he could find, for the purpose of obliterating every vestige of her identity with the Church of Antioch, and forcing her into communion with Rome. Bishop Middleton, on the contrary, deprecated any alteration in the Syrian Church brought about by foreign interference, or any conformity of it even with the Church of England, to the loss or injury of its own distinctive peculiarity. He admired its wonderful preservation, though he deplored its grievous errors and sad degradation. He wished it to be *the Church of Travancore*; and that it might be more worthy to occupy that position, and become the centre of light to the heathen around, it was the purpose of his heart to furnish it with an ample supply of the Syriac Scriptures, and other means for the reformation of itself. Whether of these two prelates acted more in accordance with the character of a Christian bishop, let the reader judge.

¹ Life of Bishop Middleton, vol. ii. p. 206.

62. The Bishop next prosecuted his voyage to Ceylon, where he was welcomed by the new governor, Sir Edward Barnes, and the British residents, as their diocesan, the island, on the recommendation of Sir Robert Brownrigg, and with the Bishop's concurrence, having been recently annexed to the See of Calcutta, with a resident archdeacon. The government chaplain, the Honourable and Reverend T. J. Twistleton, was the first archdeacon ; and the Crown reserved for itself the future appointments to that dignity. The government was authorised to defray the expenses incurred by the Bishop during his stay in the island, in the discharge of his Episcopal functions ; but not a single rupee was placed at his own disposal. In consenting, therefore, to take upon his already overcharged mind the care of an island in itself too large for one diocese, he was to reap no personal advantage whatever, either in the form of patronage or money. As to an adequate indemnification for much additional trouble and responsibility, he neither expected nor desired it. But he did hope that a small annual salary, of about five hundred pounds a-year, would have been allowed, to enable him to stand prominent in the building of churches, schools, and other works of charity, without which the cause of Christianity must suffer any where, in the very person who was sent to promote it. Whereas, he was merely invested with jurisdiction in Ceylon, as in India, without any influence, or any visible means of doing good in the island ; and his only compensation for all this increase of labour and anxiety was the hope of advancing the cause of Christianity among the inhabitants, by conferring upon them the advantages of the Episcopal functions. The evil resulting from such an arrangement was, indeed, on the Bishop's forcibly representing it to the government at home,

Columbo
now under
the Bi-
shop's
jurisdic-
tion.

CHAP.

L

partially remedied, by the grant of three hundred pounds to be placed at his disposal, for religious and charitable purposes at the time of his Episcopal visitations. This sum he now received, but it was very inadequate to the calls upon his bounty; and when it became known that he had this money to distribute, it gave rise to demands upon him utterly beyond his means to supply.¹

During his present visit he held a visitation and confirmation, and three consecrations of churches and burying-grounds. - He preached also several times. The district committee had become languid during his long absence, but he found no difficulty in reforming it, and invigorating its proceedings. He presented to the fund to be raised for translating the Society's tracts, the three hundred pounds placed by Government at his disposal, and undertook to write to the Society for a press. He was careful also to explain the objects and advantages of his college, with reference to Ceylon, in such a manner as to secure the patronage and support of those who were able to assist him. He looked also into the state of the school; and, which he considered of most consequence, he collected a body of information respecting the ecclesiastical affairs, which would furnish matter for a paper to be addressed to the British Government. In all these proceedings the governor cordially co-operated with him, and attended every solemnity in which the prelate was engaged—a matter of great importance with respect to the natives, who, when

¹ The Dutch descendants, many of whom were of the most respectable rank, but now in a state of extreme poverty and want, supposing that the sum might be intended for charitable relief, came in hundreds to the Bishop's residence one morning, presenting a painful scene of misery; they could scarcely be made sensible of their mistake, and were waiting at the door till the night came on. Life, vol. ii. pp. 217, 218.

inclined to Christianity, are greatly encouraged by the example of their rulers : and even those who have no mind to change their own religion, have a much higher respect for those of their superiors who attend to their religious duties than for those who neglect them.

63. The most interesting occurrence at this visitation was the ordination of Mr Armour. This person we have seen came to Ceylon originally as a private soldier, and was in 1810 raised, for his abilities and good conduct, to the office of a preacher to the natives.² His translation of the prayer-book into Cingalese we have noticed already. He also undertook, after the death of Mr Tolfrey in 1817, to assist in carrying on the translation of the Scriptures into the same language, which that gentleman had left unfinished.³ Besides understanding Cingalese, Tamul, Dutch, and Portuguese, he had acquired a tolerable knowledge of French and Latin, and a little acquaintance with Greek. For some time past it had been the desire of his heart to obtain ordination in the Church of England, and he sought to avail himself of the present opportunity to seek its accomplishment. Having stated his case to the Bishop, and laid his journal before him, he explained his motive in taking upon himself to preach the Gospel ;—encouraged by the governor and chaplains, he said, that his

Ordina-
tion of Mr
Armour.

² Book xii. chap. iv. sec. 16.

³ On the death of Mr Tolfrey, a Committee was formed to carry on the translation, consisting of Mr Armour, Mr Chater of the Baptist, and Mr Clough of the Wesleyan Mission, with two learned Cingalese natives, and the two Wesleyan converts, Peter Panditta and George Nadoris. Their version was completed in 1823, and, after a strict examination by competent judges, was highly approved and published. Nevertheless, the translators subjected it to a more extensive revision, in order that a second edition might issue from the press in a form still better suited for general circulation.

CHAP.

I.

ministry had been exercised among thousands who must otherwise have been left wholly destitute of religious instruction or pastoral care. The Bishop listened to his story with the profoundest interest, and even compared his labours, sufferings, and privations with those of St Paul, for, assuredly, like the great Apostle of the Gentiles, he was *in journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the wilderness, in weariness and painfulness, in deaths oft, in watchings often, in hunger and thirst, in fastings often*—besides that which daily pressed upon his heart, the care of thousands, who were to be taught in rugged forests and pestilential jungles. Having been associated with missionaries of different persuasions, especially in the work of translation, they had frequently and urgently invited him to join their respective communions; but seeing no reason to forsake the church of his fathers, to which he was conscientiously attached, he declined their solicitations: and the Bishop, after a close examination into his religious views, his personal character, and his motives for seeking ordination in the Church, was fully satisfied. His whole soul seemed to be devoted to the service of God, and his Christian demeanour had won for him the cordial esteem of all ranks of men. His literary pretensions also were of no ordinary standard; the Bishop, therefore, felt that there could be no reasonable objection to comply with his earnest wishes, and, without further hesitation, admitted him to deacon's orders.

Not authorised to ordain a native.

64. There was another candidate for ordination, Christian David, the young man who accompanied the Bishop from Tanjore to the south in 1816, and of whose Tamul translation of the Liturgy we have just spoken.¹ He was stationed at Jaffna, where,

¹ See. 50.

acting under the authority of the government, he preached and administered the sacraments, though without even Lutheran ordination. He was conscious of the irregularity of these proceedings, and earnestly desired to remedy it; and gladly would the Bishop have complied with his request to be ordained, had he been at liberty to follow the dictates of his own judgment. He was satisfied with Christian David's character and qualifications for the ministry among his own countrymen, nor had he any doubt that he would make a good missionary; and he even expressed his belief, that no man had laboured more faithfully in the Christian cause. Still, he was restricted, by the terms of his patent, from ordaining any persons *born in India*; and though in Ceylon, a king's colony, he might be thought more free to act in this matter than in the Company's territories, the inhabitants of that island being, of whatever description, the *king's loving subjects*, yet the powers given him in the Ceylon patent were limited to those which he received by the patent for India. He felt, therefore, that he was not authorised to depart from the terms of the original patent, until it should be explained and settled as he desired. "Till that is done," he remarked, "my condition is very distressing. My task under any circumstances cannot be a very easy one; but, *as it is, I am labouring in chains, and wasting my strength and life for comparatively nothing.*" "The Church is now made to appear to reject the well-disposed: for a Bishop, who cannot ordain at his discretion, is something new and inexplicable." Such, however, was the case; and, under these circumstances, he deemed it right, though painful to his own feelings, to decline ordaining Christian David. "He was, however, poor man," the Bishop feelingly remarked, "sadly disappointed and hurt, to my great concern." He recommended

CHAP.
I

him afterwards to the favourable notice of the Christian Knowledge Society, and was glad to learn that they had sent him a donation ; but he could not recommend them to employ him without some kind of ordination, and it was not expedient that he should receive *Lutheran* orders for the purpose, so long as any hope remained of the removal of the present restrictions.¹

European
prejudices
against
East
Indians.

65. After passing between five and six weeks pleasantly and usefully at Columbo, the Bishop, accompanied by Archdeacon Twistleton, set out for Point de Galle, seventy-five miles to the south, where he had arranged again to embark. In his first day's journey he visited a small church recently built, which was served by a Cingalese minister, under singular circumstances. The father of this person was one in the highest rank of the ancient nobility of the island, bearing the title of "Modelien of the King's Gate ;" and, though still retaining his original condition as a Buddhist, he sent his son, with a cousin, to England for education. The young man was placed at Exeter College, Oxford, and in due time ordained by the Bishop of London² for the colonies. Having married a respectable English gentlewoman, he returned to Columbo, where of necessity he lived apart from his own family, who continued heathens. After having enjoyed for so long a period free intercourse with the best society in England, he was cruelly disappointed at finding himself excluded from it on his return to his native country. The Bishop exerted all his influence in his favour, and invited him to his own

¹ We have already seen the failure of the Bishop's endeavours to have these restrictions removed ; and he now sent home another strong representation on the subject, which was ultimately successful, as we shall see, but not in time to relieve his anxious mind.

² Dr Hawley, present Archbishop of Canterbury. (1846.)

table ; but it does not appear that any of the English residents were induced, by his truly Christian example, to lay aside their prejudices against people of colour, or even to suspend them in the present interesting case. But his ministrations would not be the less acceptable to the Great Head of the church, in the humble post which he was content to occupy.*

66. The Bishop being detained a few days at Point de Galle, by contrary winds, visited a large establishment of boys and girls in the neighbourhood, formed by a benevolent lady, Mrs Gibson, the wife of an English agent at that station. The children in this asylum were orphans, whose parents had perished by the road-side during a severe famine some years before, leaving their children in a state of misery and want which warmly interested the feelings of this humane lady, and called her benevolence into active exercise. Having rescued the children from starvation, she continued to feed and clothe them, and formed them into two separate schools, which she superintended herself with unremitting assiduity. The boys were taught trades, and some were already tolerable carpenters, tailors, and shoemakers. The

School of
Industry
at Point
de Galle.

* The author knew a gentleman in India under similar circumstances. He was educated at a public school in England, the nephew of a dignitary of the Church, and a well-informed man. At Palamcottah, he was freely admitted into the best society ; but he would not have enjoyed this immunity at Madras, or a less retired station ; and so strongly did he feel the exclusion, that rather than have his children, by a native mother, exposed to a similar indignity, he actually had them brought up as heathens, knowing that as such they would be more respected. This was a dreadful alternative, and proved that he knew little of Christianity but the name. The fact, however, ought to make Englishmen in India reconsider the prejudices that are calculated so deeply to wound an educated mind, and to drive one devoid of religious principle to such desperation.

CHAP.
I.

girls learned lace-making and needle-work. The English and Cingalese languages, religious and moral lessons, were daily taught, and on Sundays the children attended divine service in the Fort. This little Christian establishment was another *oasis* to refresh the Bishop on his way through these regions of moral wilderness. He was glad to find that the government encouraged the establishment by a monthly donation of one hundred rix-dollars; while he himself presented to it a handsome contribution, and his lady ordered some of the girls' work to be sent after her to Calcutta.

On the whole, the Bishop was well pleased with this visit to Ceylon. Though spiritual and practical religion was in its infancy, yet he saw enough to encourage hope, and felt a special interest in the prospect presented to him by the numerous body of native Christians, and especially those under Mr Armour's pastoral care.¹ So desirous was he to encourage the good work already begun in several quarters, that he expressed a wish to reside, if possible, in Ceylon one year in three, and with this view had almost decided on purchasing a residence in the island; but he did not live to accomplish his intention.

Arrival of
a principal
and a pro-
fessor.

67. The Bishop returned to Calcutta in June, where he had the satisfaction of finding the principal and a professor for the college awaiting his arrival. The principal was the Rev. William Hodge Mill, Fellow of Trinity College, Cambridge, and the professor, the Rev. Just Henry Alt, of Pembroke

¹ At this time, the Church Missionary Society had six missionaries in Ceylon (22d Report, pp. 172, *et seq.*), and the author learns from one of them, Rev. W. Ward, that those who had the opportunity, paid their respects to the Bishop, both at his public visitation at Columbo, and at his private residence; but he felt the same difficulty here as on the continent, in publicly recognising them as his clergy.

College, in the same university, who had both offered their services, on the application of the Gospel Propagation Society, to the English universities. At a special meeting of the Society, on the 23d of June 1820, they received their appointments, and sailed shortly after for Calcutta, where they arrived in the following February. The Bishop was highly satisfied with both these appointments ; but he could not yet set them to work, as he had not received back the statutes which he had drawn up for the administration of the college, and submitted to the Gospel Propagation Society for approval. The college buildings also were not yet ready for their occupation ; and under these circumstances, and knowing that when his duties were once begun, they would prevent his travelling at any time far from home, Principal Mill proposed to improve the present season of leisure, by visiting the other presidencies. He conceived that the personal inspection of the several tribes of native Christians in other parts of the peninsula would serve many useful purposes in the future progress of his labours, and, with the Bishop's concurrence, he left Calcutta in October, in prosecution of this design.²

68. About this time, the Bishop was made anxious by the formidable opposition beginning to be arrayed, by certain natives, against the progress of genuine Christianity in Bengal. In 1815, shortly after his arrival, he received a visit from a Brahmin, who afterwards became well known in England, Ram Mohun Roy. This man avowed that he had

Account
of Ram
Mohun
Roy.

² Mr Mill's letter to the Gospel Propagation Society, giving an account of this tour, is published in the Appendix to Bishop Middleton's Life, No. IV. Copious extracts from this interesting document are also given in the Missionary Register for September 1823.

CHAP.
I.

renounced idolatry, together with some hundreds of his countrymen, and was seeking a knowledge of the Christian religion. "At present," the Bishop remarked, "he has got no further than Socinianism, and was actually about to form a 'Unitarian Society' if I had not dissuaded him. But he has called it 'The Friendly Society.' Our next conference is to be on the divinity of Christ," &c.¹ He continued occasionally to visit the Bishop, who, at one time, entertained hopes of his conversion, and pleased himself with the prospect of one day baptizing him. But these expectations were totally disappointed on the Brahmin's publication of his sceptical notions, which destroyed all the prelate's confidence in his sincerity. In 1817, he thus described his downward course: "As to Ram Mohun Roy, I fear he is not, and never will be, even a Socinian! He seems, at present, to be as pure a deist as ever breathed. He has, indeed, renounced idolatry, as forming no part of the religion of nature; but not one here supposed him near being a Christian after he had written his book; it was before he was an author, and when he would talk for hours together upon the beauty of our religion, and the truth of the Gospel. He afterwards fell into bad hands; and I see as little chance of his being a Christian, as of my becoming a Hindoo. He is, at this moment, the chief *talker* among the *philosophers* here; and is much too well pleased with himself to receive the doctrines of Christ. They would only degrade him."²

Besides the pamphlet of this man, to which the Bishop alludes, purporting to give an account of his sentiments, he published several other works; and at a later period, in 1822, the Rev. Principal Mill

¹ Life, vol. i. p. 178.

² Ibid., pp. 420, 421.

gave the following statement³ of the progress of his mischievous attempts to overturn the foundations of the Christian faith :—“ From being an adversary of the Brahmins, his brethren, on their own ancient principles, and endeavouring to restore on the authority of SOME PART of the Vedas and their commentators, the primeval tradition of the Divine Unity, and to expose the evil of idolatry, of bloody and obscene rites, &c., he has latterly turned to profess himself a Christian ; but it is such a Christianity, as, being unaccompanied with any submission of mind to its authority as a supernatural revelation, leaves us no reason to applaud the change. A work published by him some time since, under the very welcome and just title, ‘ The Precepts of Jesus the Guide to Happiness and Peace,’ was an artful attempt, in exhibiting all the discourses of Christ which represented practice as the sum and substance of his religion, to set the MORALITY of the Gospel against its MYSTERIES ; studiously omitting all those discourses which joined the two inseparably together. The work, if divested of its insidious short preface, was perhaps calculated to do good, being composed of passages from the gospels only ; but when the Baptists of Serampore directly attacked the publication, he issued forth what he termed, ‘ A Defence of the Precepts of Jesus,’ being an elaborate tract against the doctrine of the Trinity, with that of the Incarnation and Sacrifice of our Saviour. This treatise, certainly not entirely his own—and, if report speaks truly, dictated by one who had separated from the Baptists, and has since opened a Unitarian Meeting-house at Calcutta⁴—is conspicuous for nothing so

³ In his letter to the Gospel Propagation Society mentioned above.

⁴ The lamentable circumstance here alluded to will be explained in the next chapter on the Baptist Mission.

CHAP.
I

much as the presumptuous vanity of its nominal author; its affectation of western learning, and attempts at Greek and Hebrew criticisms, are to the last degree contemptible; and what there is in it to deserve notice, is borrowed from the long-confuted supporters of the same impiety in England. Whatever mischief may be apprehended from this publication (which, like his other publications, is not deficient either in style or plausibility of manner) among the malignantly-disposed who will not inquire further, or among those of the Mahomedan superstition who with their strong prejudices against the characteristic mystery of Christianity are yet half convinced by its evidences, there are yet satisfactory appearances that the Antichristian apostasy which it supports will not gain ground, among the Christians of this place; and the rock upon which the church is built will remain here, as in the whole world, unshaken."

Bishop Middleton could not remain an unconcerned spectator of such a movement as this. His soul was too full of the one grand purpose of his mission not to be painfully apprehensive of the consequences to the interests of truth. How firm soever his confidence in God, he could not but tremble for those weak in the faith, nor fail to deplore the cause it would give to the enemy to blaspheme. As the appointed head and guardian of the Church in India, he deemed it his duty publicly to take up the question; but he was convinced that he must enter into it thoroughly, for that a slight answer to the pernicious works published by these heresiarchs would be worse than nothing. It required a volume, and for this he soon began to collect materials; but his numerous avocations prevented the completion of his projected work.¹

¹ A fragment of the Bishop's MSS., all that was preserved

69. In the year 1820 the British and Foreign Bible Society resolved to place the sum of five thousand pounds at the Bishop's disposal, to be applied, at his discretion, in the Mission College, in furtherance of translations of the Scriptures into the native languages of India. He received intelligence of this grant while at Columbo, and immediately acknowledged it by letter to Lord Teignmouth, the President of the Society.² After his return to Calcutta, he took into consideration the

Grant from the Bible Society to the College.

from the flames after his decease, is published in his Life, App. No. iii. pp. 407 *et seq.* The perusal of this document cannot but cause the deeper regret for the loss of the remainder, and that he did not live to publish the whole.

² The following is the Bishop's letter :—

“ *Columbo, 15th May 1821.*

“ MY LORD—I have been honoured with your Lordship's letter of the 10th July 1820, which has been sent after me on my visitation, enclosing a vote of the Committee of the British and Foreign Bible Society, of the sum of £5000, to be appropriated to that department of labour, in the Mission College near Calcutta, which relates to versions of the Holy Scriptures in the native languages of India, and to be drawn for as I may require it. I beg leave to acknowledge the distinguished liberality of this proceeding; at the same time it may be proper to apprise your Lordship that a considerable period may yet elapse before the College will be enabled to avail itself of the Committee's grant: the building, though in progress, will not probably be completed till the next year is far advanced; and the work of translation, of the Holy Scriptures at least, will not, I conceive, be undertaken until the persons connected with the establishment shall have attained an intimate acquaintance with some of the native languages, and even then will not proceed with very great rapidity.

“ I would further be permitted to thank your Lordship for the obliging manner in which your Lordship has done me the honour to make the communication, and for the good wishes which attend it.

“ I have the honour, my Lord, to be; with the highest respect, your Lordship's most obedient servant,

“ T. F. CALCUTTA.”

CHAP.
I

best way of appropriating the money, and concluded that it could not be better employed than in bringing within the sphere of the college all the ability and talent that could be obtained. But nothing could be done for the present, owing to the incomplete state of the college, as explained in the Bishop's letter to Lord Teignmouth.

Third visitation at Calcutta.

70. On the 17th of December 1821, he held his third visitation at Calcutta, when he delivered a charge to his clergy of considerable length, and increased interest and importance, embracing his own views, now enlarged by extensive observation, of missionary enterprize as connected, in India, with the duties and exertions of the clergy. After a devout acknowledgment of the mercy of Providence in permitting him to meet his clergy for the third time, notwithstanding the ordinary havoc made by the climate, and even amidst the wide devastations of an epidemic disease—the cholera morbus,—he proceeded to call their attention to the peculiarities which at that time marked the condition of the Christian ministry in India, never wholly unmixed with missionary interest.¹

Bishop's incessant occupation.

71 The day after this visitation the Bishop held a confirmation, when he gave a long address to the candidates. On the following day he went to Dum-Dum, seven miles distant; and there held another confirmation, repeating his address. On the 20th he gave full seven hours to the examination of the boys at the Free school. On Christmas day he preached to one thousand and fifty-five persons—for in those days it was the practice in Calcutta to count the congregation—and had a large attendance at the sacrament. The people,

¹ The substance of this charge is given in the Bishop's Life, vol. ii. chap. 25.

even among the educated classes, seemed to have some superstitious notion about Christmas ; for many shewed themselves at church on that day who never came again till the return of the anniversary. The Bishop preached also on New Year's day to a smaller congregation. With this incessant occupation in his public duties, he had no time for the indulgence of repose in the interval. His table was generally at this time almost covered with letters on business, which he was often obliged to let stand over for want of time to attend to them ; and some of them were upon matters of a very troublesome and embarrassing kind. In the midst of so much work, it is not surprising to find him remarking to a friend, that he had indeed but little time for reading.

72. But he allowed nothing to interfere with the attention he deemed it necessary to give to the cause of Christianity among the natives ; and it was a source of great satisfaction to him to find that the designs to which he could give his unreserved sanction were in a state of prosperity and promise. On the 7th of January 1822 he presided at the Diocesan Committee of the Christian Knowledge Society, to settle the last year's report, in which he saw much to encourage him. They were printing the parables, miracles, and discourses of our Saviour in three different native characters—two thousand copies of each, eighteen thousand in the whole ; also a translation of "Sellon's Abridgment," in two native characters. At Madras, likewise, he was rejoiced to learn, from their first report, published last year, that the press was "going on admirably & never perhaps so well, even in the golden days of the mission." Adverting to this report, he remarked—"It was much wanted ; but they are very modest. They have done a great deal, of which they are not ostentatious." "I cut

Encouraging aspect of the missionary field.

CHAP.
I

out from a Madras paper, and enclose, an account of the schools at Vepery. What a change in the state of that mission since the days of Pöezold! I think it probable, that if you had not had a district committee at Madras, your whole missionary establishment would by this time have been dissolved." "I lately wrote to the Vepery missionaries a letter of encouragement and thanks. I hope to be able to go to Madras this spring. There is a great deal to do there; and so, indeed, there is almost everywhere."

Bishop
urgent for
missionary
aid.

73. These statements he immediately followed up by an urgent application for a powerful reinforcement to the missionary strength of that station, and by a fresh inculcation of his favourite position, that no operations on a dwarfish scale ever escape disregard, and even contempt, in India; a country where all the various denominations of Christianity appeared to be engaged in an emulous prosecution of their respective designs. Adverting to his recent communications to the Society for Promoting Christian Knowledge, he remarked—"I fear they will think I am no preacher of economy; which, in truth, I am not. They cannot act in this country on a narrow scale; they have all the world for their rivals, and I am anxious to maintain their efficiency."

The Calcutta Free School, also described above,¹ continued to give him unqualified satisfaction; so unwearied was his attention to its progress, that during six years he had not been absent once from the monthly meetings of the governors, which he first suggested, except when upon his visitations. And at this period he pronounced the establishment "one of the best bulwarks of Christianity in the country."

¹ Section 52.

74. In March 1822, he addressed an interesting letter to the Society for Promoting Christian Knowledge, offering some useful suggestions for the supply of future labourers for their missions. "I am sorry," he remarked, "that you still find any difficulty in procuring missionaries ; I cannot account for it. I think, however, it may be advisable to look out for young men in England, to be brought up as clergymen, and ordained under the act for the colonies. This act affords the Society a facility much wanted some years since ; and though the Danes and Germans are often very laborious and able men, still your missions, I apprehend, should, under the present establishment, be really from the Church of England. There are many reasons—some of them obvious, and others more remote—which prompt me to this suggestion, though, I believe, I have offered it before. I rejoice, therefore, to find that Mr Falcke has been ordained by the Bishop of London, and very glad shall I be to hear of his arrival at Madras." "I would take leave to suggest that more missionaries must be sent out by the Society ; or it will be impossible, amidst the great number of missionaries now sent out to India, and the manifest preference which is given, in the choice of stations, to those at which Christian congregations are already formed, to maintain the ground so honourably gained by our Society in former times. When Mr Falcke arrives, your missionaries in the south of India will be still only *six*." Then, after naming them, he adds—"Supposing either of these, or any one of the number, to make a vacancy, without having a successor at hand, very serious inconvenience must be sustained, and I could not provide a remedy."

English
mission-
aries
required.

"My hope and earnest recommendation is, that the Society, who have so munificently contributed to the erection of the college, will found therein five

CHAP.

I

scholarships, to be filled up always according to the statutes, in which I have suggested a reservation in favour of the sons of missionaries—the very idea of the college is to favour the missionary designs of the Church.” Then after stating that six thousand pounds “would *certainly* for ever endow in the college five scholarships and a Tamul teacher,” he proceeds—“This would not, I admit, relieve the Society entirely from the necessity of selecting missionaries at home. I hardly contemplate such a change in the state of things as to make the aid of European talent and energy superfluous, but it would greatly reduce the demand. The sons of missionaries from Europe would, if well educated in the college, be quite as good as Europeans.” “Your having always five students in the college will give you a command of agents, both missionaries, catechists, and schoolmasters, such as in due time, and with the Divine blessing, will infuse new vigour into your missionary system, and, above all things, contribute to its permanency; and I should even suggest my conviction that you cannot, in the altered state of things, long go on upon the present plan. I should remark, that there are two other boys—a son of Mr Kohlhoff, and of the late Mr Horst, both of them your missionaries—whose views are directed to the college, and respecting whom Mr Kohlhoff writes to me with very great interest. It will be a boon to your missionaries, and an encouragement to them, to know that their sons, if suitable in point of disposition and talents, will be received into such an asylum, and be enabled to carry on, with every advantage, the pious labours of their fathers.”¹

¹ Vol. ii. pp. 294, 299.

75. In the month of June the Bishop notices a munificent offer from the Church Missionary Society, who, in November 1821, had crowned their generous benefaction of five thousand pounds towards the erection of the college, by a farther vote of one thousand pounds for the use of the college for the year 1822 ; the Committee in London, by their Secretary, Rev. Josiah Pratt, adding the expression of their confident expectation, that an annual repetition of the same grant would be obtained from the liberality and resources of the Society. In communicating this vote, the Society requested permission to educate students at the college at their own cost, professing an earnest desire to place all their ordained missionaries under the Bishop's direction.² The Bishop, though deeply sensible of the Society's liberality, yet felt himself under the necessity of declining it for the present, until the college statutes, which he was anxiously expecting from England, with the sanction of the Society for Propagating the Gospel, should first be examined by himself, as well as the Church Missionary Committee, since otherwise it would be impossible to know, he said, whether the grant could consistently be made or received.³

Church Missionary Society's annual grant of £1000 to the college.

² Missionary Register, 1821, p. 449 ; Church Missionary Report 1822, p. 107.

³ Though the Bishop did not consider himself at liberty immediately to comply with all that the Society proposed concerning their missionaries, yet he saw that it would not long be possible to resist their wish. The following is an extract from the Bishop's letter to the Church Missionary Society, dated May 29. 1822 :—

“ It is gratifying to me to believe that the design of the college continues to be approved, when its plan of operations has been somewhat more developed. This second munificent vote of your Society affords strong evidence to that effect ; and I would not be thought to be insensible of their distinguished liberality, if I forbear to consider this gift definitely as a part

CHAP.

I

Bishop's
sickness
and death.

76. But we are now abruptly brought to the close, the lamented close of this important career of the first Protestant Bishop in India, just as the fruit of his exertions seemed to be ready for him to gather. The following are the circumstances connected with his last days. On the Monday preceding his death, he received the clergy, as was his custom, at dinner. In the early part of that evening, he was severely agitated by some information respecting certain proceedings which had been instituted against him in the supreme court, by one of his own clergy, on whom he had been under the necessity of inflicting censure. This depression, however, he soon shook off, and became unusually cheerful and animated, and exhibited, with much appearance of satisfaction, some improvements which he had recently made in his residence. For some time past he had been very anxious about the slow progress and increasing expenditure of the college buildings, owing to the death of the original architect, and the little attention which the gentleman who undertook to carry on the work could give to it, in consequence of his numerous engagements

of the college resources, till the system under which the institution will be administered, shall have been completely settled and clearly understood. That system, as I conclude, will be sufficiently detailed in the college statutes. Your Society express their desire to educate students in the college. I cannot, therefore, consistently with correct feeling, though no stipulation is attached to the grant, proceed to appropriate it, until it shall be known with certainty that their wishes on this head may be justified, and what will be finally the conditions of admission. You may, however, be assured, that a copy of the statutes shall be forwarded for your information, whenever they shall be received from England; and I have reason to expect them very soon."

These statutes, which did not reach India till after his death, met the wishes of all friends of union, by opening the college indifferently to all societies of the united church. Gospel Propagation Society's Report 1822, p. 168; Bishop's Life, vol. ii. pp. 311, 312.

upon government buildings. These circumstances made the Bishop's visits to the spot more frequent than heretofore, with a view to accelerate the progress of the work ; and on the day after the violent agitation of his feelings just mentioned, Tuesday, July 2d, he persisted in visiting the college, at an early hour in the afternoon, in spite of the remonstrances of his physician, who strongly represented the danger of the proceeding. All that could be obtained from him was a promise that he never would venture thither again at that period of the day ; little thinking that he was about to place his last footsteps on that favourite and delightful spot. On the same day, he received a visit from Mr Bayley, the Chief Secretary to Government, who found him, to all appearance, in perfect health, and with whom he conversed, in a tone of great animation, respecting the various means of diffusing knowledge and truth throughout India—his own plans and intentions, if Providence should spare his life, his past cares and anxieties, and his future hopes and prospects.

On the Wednesday he was occupied for eight hours together in writing to government respecting the proceedings in the supreme court above alluded to. He then declared that he was quite exhausted, and proposed to Mrs Middleton that she should accompany him in the carriage before the sun was gone down. They had not proceeded far, when, turning a corner, the oblique beams of the sun, which are always dangerous, and especially at the damp and sickly season of the year, shone full upon him. This slight cause, acting upon a shattered frame of nerves, was sufficient to produce fatal effects. He immediately declared that he was struck by the sun, adding that he was sure he should suffer from it. The carriage immediately returned home. Severe pain in the head soon came

CHAP.

L

on, and in the course of the evening the symptoms became aggravated to an alarming degree, when nothing could allay the restless eagerness of his mind. He laboured under the impression that a load of business lay upon him, and was with great difficulty prevented from rising from his bed to write. Hitherto he had refused to see the physician ; but he became so much worse on the following day, Thursday, that he allowed him to be sent for. The fever seemed at first to yield to the remedies used ; on Sunday, he desired to be prayed for in the cathedral ; and on Monday, the appearances of amendment were such as even to give hopes that the danger was passing away, and that a favourable crisis was at hand ; but these hopes were delusive. Under them, indeed, the physician ventured to leave him : but he had not been gone long before the favourable anticipations of his friends were dissipated by an alarming accession of fever and irritability, which came on towards the evening. He then quitted his library, and walked incessantly up and down his drawing-room, in a state of the most appalling agitation. About nine o'clock, his chaplain, Mr Hawtayne, was admitted to see him, and was inexpressibly shocked to find him on his couch, in a state, to all appearance, of violent delirium, his thoughts wandering, his articulation gone, his faculties, in short, a melancholy wreck. The archdeacon was now sent for, whom he knew, and made strong attempts to speak to him, but was unintelligible. The Rev. Daniel Corrie, senior chaplain, the physician, and another friend, were also present, and united in prayer, commending the dying prelate and his afflicted wife to the God of their salvation. The severity of the conflict, as though in answer to their supplications, now appeared wholly to abate. A smile of unspeakable serenity and peace was spread over the sufferer's features, and, in a few

minutes, he gently expired. Such was the tranquillity of the last moment, that it was not marked by a single struggle, or even a movement. He breathed his last at eleven o'clock on Monday night, July 8th, 1822.¹ At sunrise on the following morning, the tolling of the cathedral bell announced to the community of Calcutta the loss of their chief pastor; and the mournful event was communicated to the public, in a Government Gazette extraordinary, by command of the Governor-General in Council, in terms as honourable to the Board whence it emanated, as to the memory of the deceased prelate.²

¹ The fever of which the Bishop died is said to be of rare occurrence. Though known to the medical profession, its cause and cure have hitherto escaped research. Under the restless anxiety which it causes, the patient, though conscious of everything that passes, loses all control of his mind. *Life*, vol. ii. pp. 320-322. *Missionary Register* 1822, pp. 513-515.

² The following is a copy of this document :—

“CALCUTTA GOVERNMENT GAZETTE EXTRAORDINARY.

“*Fort William, July 10. 1822.*

“With sentiments of the deepest concern, the Governor-General in Council notifies to the public, the demise, on the night of Monday last, of the Right Rev. the Lord Bishop of Calcutta.

“His Excellency in Council, adverting to the unaffected piety, the enlarged benevolence, and the acknowledged moderation of the late Bishop, conceives that he only anticipates the eager and unanimous feeling of all classes of the Christian inhabitants of this city, when he announces his desire, that every practicable degree of respect and veneration should be manifested, on this most distressing occasion, to the memory of this excellent and lamented prelate.

“His Excellency in Council is pleased, therefore, to request that the principal officers of government, both civil and military, will attend at the melancholy ceremony of the Bishop's interment; and that every other public demonstration of attention and respect, consistent with the occasion, be observed on the day appointed for the funeral.

“By command of his Excellency the most noble the Governor-General in Council,

“C. LUSHINGTON,

“Acting Chief Secretary to the Government.”

CHAP.
I.

His inno-
cent.

77. Friday evening, July 12th, was fixed upon for the solemnity of the funeral, which was conducted in a manner conformable to the wishes expressed by the Government, and, at the same time, consistent with that simplicity which the deceased had himself enjoined. The funeral procession was long, and moved amidst every public demonstration of sorrow, the whole Christian inhabitants uniting to pay this last tribute of respect to the remains of their departed Bishop. Minute-guns were discharged from the ramparts of Fort William from the moment of the departure of the procession till its arrival at the cathedral, which was hung with black and lighted, and crowded with a mute audience. The entrance of the corpse was marked by a solemn dirge from the organ. The proper psalm was read by the archdeacon, and the lesson by Mr Corrie ; after which was sung Handel's anthem, " When the ear heard him, then it blessed him ; and when the eye saw him, then it gave witness to him. His body is buried in peace, but his name liveth for evermore." The body was then lowered into the grave within the communion rails, while the archdeacon concluded the solemn service. On the following Sunday, the archdeacon in the morning, and the Rev. J. Parson in the evening, in the pulpit of the cathedral, paid a just and impressive tribute of respect to the memory of their late diocesan, which seemed to leave a deep impression on the hearts of the Christian community of Calcutta.

Review of
his cha-
racter and
proceed-
ings.

78. We must not close this brief narrative of the episcopate of the first Protestant bishop in India, without a few remarks on his character and his exertions for the promotion of Christianity throughout his vast diocese. We think enough has been said to illustrate the actual benefit of Episcopacy in India, and to shew how completely the first incumbent of the See carried out what he from the first

proclaimed to be his primary object in undertaking the responsible office—"To set in order things that were wanting." What the disorders were, his hindrances and success in his work, have been sufficiently explained to prove that his episcopate was a benefit to the country to be contemplated with satisfaction. We have seen how peculiarly he was fitted to lead the way, and commence the work of the ecclesiastical establishment in the Company's dominions—an establishment, it should be remembered, that was contemplated with great jealousy by the Court of Directors at home, and by most of the authorities in India. It required, therefore, peculiar qualifications in the first bishop ; and these Dr Middleton possessed in an eminent degree. In his very person and manner he commanded respect. Possessing a fine open countenance, an eye beaming with intelligence, there was a dignity in his appearance and address which became one in authority. His talents and learning were of a very high order.¹ Eminent among scholars, he was well known as a divine, and was extensively versed in ecclesiastical history and Christian antiquities, qualifications of great importance in the work assigned him, of almost constructing a church establishment. In this arduous undertaking he was encouraged by the liberality of the Church at home, and the implicit confidence of the highest ecclesiastical authorities.

It must be confessed that he did not meet with equal countenance in India. We have seen that he was actually thwarted in many things ; not from any personal objection to him, though he often felt

¹ The work by which he is best known in the department of sacred literature, is his critical "Dissertation on the Greek Article." The last and best edition of this elaborate production was published in 1841, edited by the late Rev. Hugh James Rose.

CHAP.
I.

it vexatious, and sometimes thought it ungenerous. But it was evidently the fruits of the original prejudice against the institution of an Indian episcopacy. In justice, however, to all parties, we admit, some of his impediments are, undoubtedly, to be attributed to the imperfect definition of his powers in his Letters Patent. These letters were communicated to him, indeed, in England, by the Government, for his remarks, and were much considered by him before he left home. But, unacquainted with the Society and circumstances of India, some things, the omission of which he soon began to feel after his arrival, could hardly be expected to have occurred to his mind before. But enough notice, perhaps, has been taken above of these obstructions in his path, and after his decease the most important of them were removed.

In the estimate formed of his character, his constitutional susceptibility does not appear always to have been duly considered. His best friends could not be blind to this infirmity, and one of them,¹ after remarking upon his learning, sound divinity, zeal, and piety, has the candour to add—"His *only* fault was something of a high carriage in his public demeanour, which gave an unfavourable impression to many who will scarcely believe him to have had all those kind and benevolent feelings which I always found on more intimate acquaintance." This may account for the incidental remark of another gentleman, who, describing, as we have seen, the benignity which shone forth in his whole countenance at the laying of the foundation-stone of his college, added, that "a mistaken idea of his situation too frequently led him to repress" this disposition,

¹ Archdeacon Barnea, of Bombay. *The Bishop's Life*, vol. ii. p. 343. Abundant confirmation of this testimony may be seen in the *Life*, especially in ch. xxviii.

“and created prejudices, which every other act of his life contradicted.”² It is not improbable that some of the opposition he met with arose from this cause. Men were accustomed to subjection to civil and military authority ; but it was quite a new thing for them to render to an ecclesiastical ruler the deference to which he was entitled : and anything repulsive in his manner would naturally tend to confirm them in their resistance. But before his death he became better known, and, in consequence, was more generally respected.

His public ministrations could not fail, with the Divine blessing, gradually to produce this favourable impression. As a preacher, he seemed to be admirably adapted to his audience. The composition of his sermons and his style of delivery were peculiarly calculated to excite attention and keep it awake ; while they left an impression on the mind, and conciliated a regard for religion and religious ordinances in a very eminent degree. His visitation charges also, as well as his sermons, were weighty, always bearing evidence of study and pains, never hurried or superficial. His mode of performing the services of the Church, and especially in administering the rite of confirmation, was solemn and impressive. He drew large and attentive congregations, and his words seemed to be deeply felt.

All his measures for establishing and perpetuating the great purpose for which he was commissioned, displayed wisdom and prudence, and were such, in some respects, as no one of less personal weight and influence could as easily have accomplished, if at all. In his exertions to reduce the Church establishment into order, and to bring it out to view in a way to command attention, and to cause it to be respected

² Lushington's Hist. of Calcutta Institutions, p 110.

CHAP.
I.

as it had never yet been in India, he soon led to the increased efficiency of the whole clerical department. By his perseverance he obtained the building of churches where most required, and a considerable increase of chaplains. His careful attention to schools ; his promptitude in establishing everywhere committees of the Christian Knowledge Society, through which were obtained large supplies of Bibles, Prayer-Books, and religious tracts ; and, lastly, his great work of " Bishop's College," for the founding and endowment of which he excited a zeal throughout England hitherto unequalled in any similar design ; his perseverance in these, and in all the great and good works which he undertook, was worthy of admiration.

Good result from his exertion.

79. The effect of his exertions and influence on the society of Calcutta was soon apparent. As early as 1817, little more than two years after his arrival, one of the chaplains, returning to Bengal after an absence of nearly the same period, remarked, that he perceived, even then, a most astonishing alteration in the public mind and the state of manners at Calcutta.¹ The Bishop himself, shortly before his death, noticed the rapidly increasing demand for religious publications ; so much so, that, whereas seven years before, books of this description seldom found their way to India, they were now become a profitable article of merchandise.² After his decease, a gentleman holding a high official situation at Calcutta, bore the following testimony to the improvement effected during Bishop Middleton's incumbency :—" His chief attention, in the first instance, was judiciously given to the claims and wants of those amongst us who were, or called themselves, Christians. He preached frequently ;

¹ Life, vol. ii. p. 138.

² Ibid. pp. 244, 399, 361.

and his discourses, which were always clear, forcible, and eloquent, were, I am satisfied, productive of much real good. *A beneficial change has certainly taken place in our society, of late years, and, in my opinion, that change is mainly ascribable to the Bishop.*"³ His way was well prepared, indeed, as we have seen, by other zealous men ; especially during the government of Marquis Wellesley, under whose patronage and example a general religious improvement was commenced, which may be regarded as an epoch in the history of Protestantism in India. Under Bishop Middleton, this good work was advanced very extensively, not in Bengal only, but throughout his vast diocese.

With regard to the conversion of the natives, we have seen the caution with which he at first thought proper to proceed, as well as the change which had gradually taken place in his mind on this question ; and in his last charge, delivered in 1821, it is evident that he thought the time was come for more general and ostensible efforts in their behalf, both on his own part and that of his clergy. The service which he rendered to the missionary cause is eloquently described in a sermon delivered, on occasion of his decease, by one of the chaplains, Rev. Joseph Parson, at Calcutta. The preacher remarked—"It was not his lot, indeed, to commence the work among us ; nor can it well often be, under our economy of the Church, the lot of bishops ; they must usually rather complete and organise than, like apostles, be the first to go forth on the grand errand." The preacher then, after enlarging in appropriate terms on the labours of the three zealous chaplains who opened and prepared the Bishop's way, thus proceeds—"To advance under God the

³ Life, vol. ii. p. 341, 342.

CHAP.
L

good work of Brown, Martyn, and Buchanan, the Bishop has appositely given to the cause of missions the identical sort of sanction which it wanted. It wanted political countenance and the reputation of sound learning. Judged dangerous in its apparent disregard of political cares, it was judged of disreputable orthodoxy in point of doctrine. In the Church it had been supposed to characterise a party. Stability and ballast appeared to be wanting to this ark upon the waters. Old institutions for the purpose did comparatively nothing toward it: the government of England had not expressed itself favourably on the subject, beyond an ancient indication or two, grown obsolete. The universities, as such, sent forth no men in the cause; it was prosecuted but collaterally, and by individual efforts; no provision existed, humanly speaking, for the continuance of missionary exertions in the Church. Our departed Bishop has conferred upon the missionary cause, according to his predilections as to the mode of it, every attestation, aid, and honour, which it could expect to receive from him. Instead of a dangerous project, he has, with reason, said, that it, or nothing, must prove our safety in these possessions—that it were preposterous to suppose ourselves established here for any purpose except to make known the Son of God to a people ignorant of him. He gave the missionary cause his heart. During life he employed on the Mission College all his elaborateness and accuracy of attention; in death he has bequeathed to it the choice of his books; he has also bequeathed a part of what expresses the heart of man, his money; lastly, he had bequeathed to it, if it should please God, his very bones; he had looked to it, as Jacob to the Holy Land, saying, *There they shall bury me!*"

Such were the labours of Bishop Middleton, and such their fruits. Great was the work which he

accomplished, under God, in the advancement of pure religion and true Protestantism ; admirably was he calculated to prepare the way for others, who should succeed him, to follow out what he had so well begun ; and vast is the debt of public gratitude and veneration due to the first Protestant Bishop in India.

80. Nor were the public slow to acknowledge this claim. As soon as the tidings of his death reached England, great was the sensation produced in the minds of all persons who had at heart the interests of Christianity in India. The two societies with which he stood immediately connected—the Christian Knowledge Society, and the Gospel Propagation Society—took the lead in the expression of sorrow which was generally felt. Two special meetings of the former society were held, with the view of adopting such measures as might best manifest the regard with which the members cherished the memory of the deceased prelate.

Public testimony to his worth.

At the first of these meetings, the Bishop of London in the chair, it was resolved that the sum of £6000 should be appropriated to the founding of five scholarships in the Bishop's College at Calcutta, to be denominated "Bishop Middleton's Scholarships ;" and that a subscription should be opened among the members of the Society for the erection of a monument to the memory of the Bishop, no member to contribute to this object more than the amount of his annual subscription to the Society.¹

The second meeting was called to consider a communication from the Society for the Propagation of the Gospel in Foreign Parts, the Archbishop of Canterbury in the chair ; when it was resolved,

¹ S. P. C. K. Report 1823.

CHAP.
I.

on the suggestion of that Society, that the subscription to the monument should be open to its members.

When these proceedings became known in India, a subscription, which had been raised there by the personal friends of Bishop Middleton, was forwarded to the Bishop of London, to be added to the amount collected among the deceased prelate's friends in England, for the purpose of providing a suitable monument to be sent out to Calcutta, and placed in the Cathedral.¹

But his most durable monument was raised by himself—his College, which is thus eloquently described by his accomplished successor:—“One monument he has left behind of the zeal which prompted, the wisdom which planned, and the munificence which largely contributed to it, which must long preserve his name in the grateful recollection of the Indian Church ; and which bids fair, under Divine protection, to become a greater blessing to these extensive lands than any they have received from their foreign lords since the gate was first opened by the Portuguese to the commerce and conquest of Asia.”²

¹ Lushington's History of Calcutta Institutions, p. 110, note.

² Bishop Heber's Primary Charge at Calcutta. Bishop Middleton's Life, vol. ii. p. 335.

CHAPTER II.

CHRISTIANITY IN BOMBAY, 1816—1820.

1. IN the last volume we have recorded the low state of religion at Bombay ;³ also the arrival of Archdeacon Barnes, and his exertions for the moral improvement and religious instruction of the community, which were attended, through God's grace, with a measure of success which, perhaps, he had hardly ventured to anticipate. In Lent 1816, he delivered a course of lectures, which were as well attended as could, perhaps, be reasonably expected, considering how long the inhabitants had been unaccustomed to the services of the Church. Bishop Middleton's visitation of Bombay this year very materially strengthened the Archdeacon's hands. We have given a full account of his official exertions, his frequent appearance in the pulpit, his formation of a district committee of the Society for the Propagation of Christian Knowledge, and his attention to the educational establishments of the presidency, together with other measures for the religious improvement of the community brought to his notice.⁴ He left Bombay, having secured the respect and esteem of all classes, and allayed

Success of
Arch.
Barnes's
exertions.

³ Book xii. ch. i. See App. B. of this volume.

⁴ Book xiii. chap i.

CHAP.
II.

Increase
of chap-
lains.

any alarm which might have existed in the minds of some persons respecting the appointment of an ecclesiastical establishment.

2. The Bishop's representation of the paucity of chaplains, and the necessity of increasing their number, was not disregarded. In 1817 the Court of Directors increased their number to nine, and efforts were made by Government, also by the local authorities at the stations throughout the presidency, to have Divine service regularly conducted on Sundays. Indeed, at all the principal stations, civil and military, public worship and observance of the Lord's day began to be seriously regarded. The European hospitals and regimental schools were now visited by the clergy; schools were established at Surat and Tannah in connection with the Education Society, under the superintendence of chaplains, and a leaven of Christianity was manifestly diffused abroad.

First sup-
ply of
books
from the
S. P. C. K.

3. Hitherto there was an utter dearth of religious books. At the shops were to be found merely such miscellaneous works as had been purchased at the sales of persons deceased, or who had retired from the country, or such as the officers of ships brought out on speculation, amongst which, as a ready sale was of course the object, there were only few of a religious character. They did not suit the market of Bombay, any more than those of Calcutta and Madras two years before; but this year the first supply of books was received from the Society for the Propagation of Christian Knowledge, and they soon began to create a demand for works of a religious character. While this activity was beginning to prevail in diffusing the means of religious instruction among all classes of Europeans, the duty of communicating the knowledge of Christianity among the natives also began to be admitted. But members of Government, and others holding

stations of responsibility, felt restrained from taking any part in direct missionary efforts.

One instance of the result of these exertions is sufficiently singular to be not undeserving of notice. An old pensioner, a man of piety and of a little education, possessed a Bible and Prayer-Book, and a volume of Hoole's translation of Tasso's Jerusalem Delivered. The old man gave a spiritual signification to all that could at all bear it in Tasso ; but a few numbers of Missionary Registers having been lent to him, he read them with great eagerness, and remarked, that what he had read in Tasso was imaginary, but in these little books was an account of the actual progress of the real gospel of Christ. The old man died, there was reason to hope, in the faith of the Saviour.

4. Towards the close of 1817 and in 1818, the military stations were thrown into an unsettled state by the breaking out of the Pindarree and Mahratta wars, in the Deckhan and Central India, which called away the great body of the troops to the field. But the chaplains remained at their stations, carrying on their work among the troops that remained behind, and the families of those who were called to the scene of action. The anxiety that prevailed, both for the issue of the campaign, and also for the safety of individuals engaged in it, seems to have produced a salutary effect upon many who were left at home. The increased attention at public worship, at Bombay and all the principal stations, was manifest, the natives were less employed in their several trades on the Lord's day than heretofore ; and there was a more general demand for Bibles and religious books. During this season of anxiety, the cholera made its first appearance at the presidency with great severity, which naturally increased the general consternation.

The effects
of war.

Archdeacon Barnes and the other clergy urged

CHAP.
II.

from the pulpit the necessity of seeking Divine protection against the pestilence, and there can be no doubt that it tended to confirm the religious impression already begun. At the time, at least, an air of solemnity was spread over all classes of society, and we may surely hope that some were drawn nearer to the Lord in confidence and prayer.

First
schools for
natives by
the Edu-
cation
Society.

5. This year, 1818, the Archdeacon and others began to urge the importance of giving instruction to the native population. The immediate result was, the opening of two or three schools in Bombay in connection with the Education Society, in which both the native and English languages were taught. In the English department European teachers were employed, and the same Christian books were introduced as were used in the schools of the Education Society. Nor was the slightest objection raised to them. Indeed many native boys attended the schools. Proposals for native education were published in Persian, Hindostanee, and Goozerattee, and were distributed among natives of influence, inviting their co-operation in the work. But they do not appear to have immediately acceded to the proposal.

About this time a decided proof was given of the general improvement in religious sentiment and feeling already produced by the means used for the diffusion of Christian knowledge.¹

¹ "Some of the officers of government had been for many years, and still were, required to attend at some of the great native festivals at Surat, as the Cocoa-nut day and the Ende:—one of the last having occurred on a Sunday, in which some of the civil officers and a detachment of European artillery with an officer were required to attend to celebrate the festival, and to fire a salute at the very time when the other members of the Christian community were assembled for public worship. The festival of throwing the cocoa-nut into the river occurred this year also upon a Sunday. The hour for throwing the nut into

6. The importance of the improved state of the public mind towards religion was considerably en-

Extension of territory, and increase of military force.

the river was not during the time of public worship—still the authorities were very desirous of not desecrating their Sabbath by taking a part in the service, for the Cocoa-nut day was a great gala day, nearly the whole population of Surat were out upon the banks of the river or in boats upon the river, which presented a most animating scene; and there was much amusement going on in pelting with the wood apple, in which the younger Europeans took a part. This year the festival having fallen upon a Sunday, the authorities were anxious if possible to put it off; but not being able to do so, every individual, civil, military, and naval, in their private capacity, did what they could; no party was given on the banks of the river, no wood apple was allowed to be brought within the castle, or on board the Hon. Company's cruizer; but when the time for the ceremony arrived, the principal civil officers, attended by one or two officially, went to the place, threw the cocoa-nut into the river, and very soon withdrew. The natives themselves were struck with this circumstance, and it was explained to them, that this marked difference in merely doing what was thus officially required of them, was out of regard to the Christian's sacred day.

“ A representation of the case was made to government by the chaplain of Surat, which was cordially supported by the arch-deacon, in which, after pointing out the grievance of requiring Christians not only to profane their Sabbath, but, as in the case of the Ende, to leave the worship of God in order to attend to that of Mohamed—the letter concludes with stating the part taken by the chief in the festival of the Cocoa-nut as follows :—‘ Viewing the ceremony performed by the chief on the Cocoa-nut day in a correct light, it is nothing less than making an offering to propitiate the marine deity. The chief stands with the cocoa-nut in his hands, accompanied with flowers, rice, and water of the Ganges, whilst a Brahmin offers up a prayer, and when the prayer is concluded, and the tide at a certain height, he (the chief) throws the offering into the river. The chief, it will be readily admitted, never views all this as anything more than an idle ceremony, but in the eye of every Hindoo present it is regarded as a sacred offering to the Deity; and however unwilling we may be thus to look upon it, it is nothing less than an offering made to a strange god; the prayers and the whole ceremony speak for themselves.’ Government was also informed that the chief authorities had

CHAP.
II.

hanced by the extension of the sphere of operation which occurred at this period. During the year 1819, in consequence of the result of the Mahratta war, the whole of the Mahratta country, lately belonging to the Paishwah, fell into the hands of government; and the principal part of the force was required for its protection, and a regular civil establishment was rendered necessary for its management. With this extension of territory, such ecclesiastical arrangements were made as the paucity of chaplains on the establishment would admit, and the civil and military who occupied the country seemed to keep pace with those at the old stations in their advancement in religious knowledge. The Bombay troops not being adequate to the protection of the whole Mahratta territory, a regiment from Bengal, H. M. 67th, was transferred to that presidency, and it brought an accession to the religious portion of the army. It had been under the instruction of the Rev. H. Martyn and the Rev. H. Fisher, the fruits of whose labours still remained. The officer whose duty it was to visit the picquets in the evening, while riding on his way, had his attention suddenly arrested by a sound of men

expressed a desire that orders might be issued relieving Europeans from taking any part in the native festivals, when these required them to violate the positive institutions of the Christian religion. The archdeacon, in forwarding this letter to government, says he would not believe any arguments could be wanting to induce government to give such directions, not only as will relieve their servants from attending native ceremonies upon the Sunday, but on all occasions, and that such directions shall be given 'as will for the future relieve the British inhabitants from the necessity of ever attending on any ceremonies of pagan worship.' Upon this the government directed, that when the native festivals should happen to occur on the Christian Sabbath, the attendance of the public authorities will in future be dispensed with."—Notes from Bp. Carr.

singing. He immediately perceived that it was not the common singing of conviviality, for he could distinguish the tune to be that of a psalm or hymn. He followed the sound till he came to a small tent, in which he found a number of men sitting round a lamp. The singing concluded, one of them read a chapter in the Bible, and another offered prayer to God for his blessing. This was a very unusual sight in a camp in the very heart of India; and, no doubt, during their unsettled state in their long marches, without the regular means of divine worship and religious instruction, these social meetings would be of much comfort and encouragement to the men.¹

7. This year, April 1819, the newly built Scotch Church was opened. In 1815, the members of the Kirk of Scotland in the Company's service had received a chaplain, Rev. James Clow; but hitherto

First
Scotch
church
built.

¹ A singular and painful event befel one of those men. Two or three companies of H. M. 67th Regiment were ordered into Khandish, and passed through Surat on their march; amongst them were three or four of the religious men, who made themselves known to the chaplain, and during their stay came to him two or three times for religious instruction. On their departure they were supplied with a few books, and amongst others, a copy of Mason's Pilgrim's Progress was lent to them. The man to whom this book was more especially lent, after their arrival in Khandish, became unsteady, was drawn aside, and for some weeks, or even more, lived in sin. It pleased God, however, to restore him, after which he kept much to himself, and was in the practice of retiring into the surrounding jungle to read, and, as was supposed, for devotion. On one occasion he took with him the Pilgrim's Progress; the evening came and he was missing, nor could he anywhere be found. In a day or two some of his clothes and the Pilgrim's Progress were found at some little distance in the jungle, and there was no doubt that the poor man had been killed by a tiger; a few weeks afterwards the book, having been rebound, was sent to the chaplain who had lent it, with a letter from one of the man's comrades, stating the painful circumstances of his loss.

CHAP.
II.

divine service had been performed, first in a mess-room, and afterwards in the supreme court-house. Before long, however, measures were taken for the erection of a church, which was now completed and opened with the usual services, and elders of the church were regularly appointed. In 1823, a second chaplain arrived, and the members of the Church of Scotland seemed to keep pace in their improvement with those of the Church of England.

Churches
erected at
various
stations.

8. Hitherto all religious services of the Established Church, out of the island of Bombay, had been conducted either in barracks, mess-rooms, or in the open air. But proposals were submitted to the Government for the erection of churches at the principal stations, Surat, Poonah, and Kairah; and in 1820 the foundation-stone of a new church was laid at Surat. Arrangements were also made to secure the ordinances of religion to the smaller stations, by appointing chaplains at convenient distances to visit some of them monthly; and their ministrations were in general highly appreciated.

Visitation
of Bishop
Middleton.
Chaplains
increased.

9. In March of this year, Bishop Middleton made his second visitation, which he did not extend beyond Bombay. He approved of the churches proposed to be erected, and the first stone of that at Poonah was laid on Trinity Sunday, June 17th, with *Masonic ceremonies*, with prayer for the Divine blessing on the work, offered up by the chaplain, Rev. T. Robinson. In 1822, a church was opened at Mattoongah, the head-quarters of the Honourable East India Company's Artillery in Bombay. The church at Surat was also opened, the Christian inhabitants having purchased a suitable organ by subscription; the foundation-stone of a new church was likewise laid at Kairah. In 1823, the new church at Poonah was opened, and in consequence of the large and increasing body of Europeans at the station, a second chaplain was appointed, the

number of chaplains having been augmented to thirteen, and was shortly after increased to fifteen. This year, the European crews of the Honourable Company and merchant vessels in the harbour were provided with Christian instruction, and means of grace, by one of the chaplains of St Thomas's Church conducting public worship on one of the cruisers on the afternoon of Sunday.

10. In 1825, Bishop Heber held his visitation of Bombay. His official proceedings will be recorded in the account of his episcopate. Upon Whitsunday, in his sermon at St Thomas's Church, he brought the subject of missions, and the duty of supporting them, before the congregation. Such was the impression his arguments and eloquence produced, that, on the following day, the Governor, the judges of the Supreme Court, members of the Council, and other influential persons, attended a meeting he had convened, and joined him in the formation of a Committee of the Society for Propagating the Gospel in Foreign Parts. This was the first occasion on which members of the Government had come prominently forward as private individuals in favour of direct missionary efforts. This measure was a manifest proof of the great change in public feeling on the subject of missions, and it was generally acknowledged to be the duty of Christians, in their private capacity, to seek the conversion of India. On leaving Bombay, Bishop Heber left a favourable impression behind. His ability and amiable conduct, and instructive conversation, had the effect of removing prejudices against missionary efforts, and his sermons were listened to with attention and profit. This was followed by the formation of an auxiliary Church Missionary Society, under the patronage of the Hon. Sir C. H. Chambers, puisne judge of the Supreme Court. He presided over the first meeting, and

Visitation
of Bishop
Heber.
Gospel
Propaga-
tion and
Church
Mission-
ary Soci-
eties estab-
lished.

CHAP.
II.

continued to take a lively interest in the concerns of the Society during the three years that he survived the formation of the auxiliary. The influence of this excellent man was always exerted in favour of religion, and his quiet and exemplary conduct in private life recommended it to those with whom he associated.

New schools of the Education Society built at Bycullah.

11. By this time the schools of the Education Society had so much increased, and a legacy left by a Mrs Boyd several years before, for the education of Protestant children, which, by the removal of legal difficulties, was now available, having accumulated to a large amount, the Committee deemed it necessary that the Society should possess buildings of their own, sufficiently spacious and suitable, in order to be able to comply with the increasing applications made to them in behalf of Christians of both sexes; and especially for such as would now have a claim for admission in consequence of the additional establishment of the Military Asylum.¹ A grant was obtained from Government of a suitable piece of ground at Bycullah, about three miles from the Fort. While Bishop Heber was at Bombay, the foundation-stone of the new Boys' School was laid by the Governor, assisted by the Archdeacon; and that of the Girls' School, by Lady West and Lady Chambers, in presence of a large portion of the European residents. The Bishop implored the Divine blessing upon the work, and warmly congratulated the European community on the existence and beneficial labours of the Society. At the close of 1826, the buildings were completed, and the two schools were removed into them. The beneficial influence of these schools was, and still continues to be, felt in different circles, sending forth

¹ Society's Report for 1825.

many pupils for the department of surveyor, medical establishment, and the various trades. It has also raised up an intelligent and well-principled class of females, capable of becoming companions to their European husbands, who were settled at different stations of the presidency. It appeared that, during eleven years of its existence, six hundred children of both sexes had been admitted into schools, of whom two hundred and seventy-one were now in the establishment; and so liberally had the Institution been supported by the community, that 80,000 rupees had been saved out of the contributions; which sum was expended on new buildings.

NATIVE EDUCATION.

12. The native department of education was separated, in 1820, from the Education Society, and a new Society formed, first with the view of providing native school-books; and, secondly, for improving the native schools already existing, and opening others, to be entirely under the management of a Society of respectable natives joined to this Society, and a Committee was elected, consisting both of European and native members. Such was the origin of what afterwards became "The Native Education Society."² It was greatly to be regretted that these schools were not provided with religious instruction; but all works relating to their own religion were superseded by books on general history, and different branches of science, which, it was hoped, would tend to elevate, if not to purify the mind. The experience of Bengal native schools, however, has proved this to be a hazardous experiment.

The
Native
Education
Society
formed.

² It is called the Elphinstone Institution.

CHAP.
II.

Government support of regimental schools. Military Asylum established

13. We will conclude the subject of education with the notice, that considerable assistance was afforded by Government to the support of regimental schools—there was scarcely a regiment without its school. A military asylum was also established in 1820, to which soldiers and non-commissioned officers subscribed, according to a graduated scale. This establishment was to provide for the education of their children, who were left orphans, by admission into the schools raised at Bycullah.

Retirement of Arch. Barnes.

14. At the close of this year, the church of Bombay lost the principal agent in these proceedings, by the retirement of Archdeacon Barnes. At the visitation of Bishop Heber he preached the sermon, when he took occasion to give the first public intimation of his intention to return to Europe. And now, after having held the archdeaconry for eleven years, he left Bombay, carrying with him the esteem of the Government, of the clergy over whom he presided, and of the Christian community of the presidency. To his care and judgment were ascribed, under the Divine blessing, the various improvements made in the ecclesiastical establishment, and the number of new churches erected, and the provision made in nearly every station for the regular conducting of public worship. To his judicious and persevering efforts were justly attributed the formation and maintenance of the Bombay Education Society, and from it, the first efforts for introducing improvement into the education of natives. No wonder, therefore, that the loss of such a director was deeply regretted; but his works remained, and have continued to promote the moral and religious improvement of the presidency.¹

¹ Dr Carr, formerly chaplain, afterwards Bishop of Bombay.

CONCLUSION.

To what is this extensive change to be attributed within the space of ten years? It was not the result of any individual's exertion made instrumental in awakening attention to religion. The work went on in a quiet, unobtrusive way, under a diligent use of the appointed means of grace. The diffusion of Bibles and religious books, the frequent arrival from Europe of young men reli-

furnished the author with extensive notes, containing valuable information on the past history of Bombay, which were accompanied with the following interesting letter :—

“ MY DEAR SIR—I now forward to you the remainder of the notes respecting Bombay. I feel they are very meagre; but although I have carefully gone over the correspondence, and newspapers of the period over which the notes extend, nothing of any moment has been omitted; indeed, much that is put down is of little consequence beyond the stations to which it relates. It is difficult to give a history of a period in which so very few facts are to be found; such as they are, they have been noted down. It is, however, very certain, that between the years 1815 and 1826, a very great change had taken place in the Christian community of the Bombay presidency. In the former year there were not more than about six persons in the whole period who were paying serious attention to religion; whereas, about the year 1826, although the number of stations had greatly increased, and the European population also (for during this interval the Mahratta war had placed the whole of the Deckhan, with parts of Goozerat, in our possession), yet there was scarcely a station in which there was not one or more individuals really in earnest upon the subject of religion; and, in one or two of the largest stations, there were several such persons. Indeed, considerable interest was felt upon the subject, and for the extension of the gospel amongst the heathen. A question has often arisen in my mind, By what means was this change brought about? There was no popular minister in the presidency, nor any particular season of distress, which had roused the attention to eternal things. The cholera was flying about, but we had become in a measure used to it. The causes

CHAP.
I.

giously educated, whose example and conversation had a salutary influence on their companions. Officers who received the truth were diligent in endeavours to prevail upon their brother officers and other companions to follow their example, and, through God's assistance, often prevailed. The profession of religion soon ceased to be a subject of reproach.

which have occurred to me were—there arrived an increased number of young persons who had received a truly Christian education ; some who, from their arrival, attended to religion ; the quiet intercourse of such persons with their brother-officers, to whom they spoke of religion as opportunities presented themselves. The same quiet intercourse of chaplains, missionaries, and the provision of Christian books, seem to have been the different means blessed of God for bringing about the change ; the means by which piety was cherished in the hearts of individuals, whose attention had been awakened, were the means of public worship at nearly all the stations, which the increased number of chaplains afforded. The different serious persons had no ordinances of religion (except in Bombay, Surat, and the Deckhan, for the last two years) beyond what our Church afforded ; and her services were diligently attended, and were valued, by such persons. The orderly and Christian piety of that day was much nourished by our Church services, and many were greatly indebted to them who had not duly considered their great value for edification. The value of these regular ordinances in this respect was very great ; and much thankfulness is due to God, who had at this time disposed the Honourable Court to increase the number of chaplains and churches. Trusting that your work may receive the Divine blessing,

“ Believe me, my Dear Sir, very sincerely yours,

“ T. BOMBAY.”

CHAPTER III.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE—SOUTH
INDIA MISSIONS, 1817-1826.

VEPERY.

1. In the first chapter was mentioned the revival of the Vepery mission, after the death of M. Pœzold, under the care of Dr Rottler, also the distribution of the Society's English books found laid up in store.¹ The Madras District Committee were soon actively engaged in the English department of the Society's operations. Depots for the sale and circulation of Bibles, Prayer-Books, and religious works, were established at the chaplain's principal stations; and in several cantonments, which were without chaplains, the officers took charge of the books, and manifested an interest in disposing of them among the troops which they had never evinced before.

Revival
of the
Vepery
mission.

But our immediate province is, to describe the state of the Society's missions for the heathen. On the death of Pœzold, the Madras District Committee, at the request of the two surviving missionaries, Kohlhoff and Polile, took charge of the Vepery mission. They immediately requested Dr

¹ Chap. i. sect. 14.

CHAP.
III.

Rottler to resume the spiritual superintendence of the establishment, and then directed their attention to its temporal affairs, which they found in great disorder. Besides the English Bibles and other religious works, "lying in storeroom, unpacked, or heaped up, and in danger of destruction by white ants," there was a considerable number of dictionaries, grammars, and other works in Tamul and English, printed at the Society's mission press. A portion of these were immediately bound, and prepared for sale; which was the more readily effected, and at a trifling expense, as the mission stores contained a large supply of binding materials of every description, as well as a binding press, which only required to be set up. By these means the Committee were soon enabled to furnish the native schools and congregations with the books which they had for a long time much required. So shamefully had the mission been neglected!

The Committee's next object was to set up the printing-press, which had not been worked for a long time; though there was a very large stock of type, ink, and paper on hand. The types had to be recast, and after some delay in consequence of this, and other preparations required, two presses were set up in the beginning of the year 1820, and the stores were made available for printing various useful works on subjects of religion and education. In the first year of its re-establishment, the press issued about four thousand books and tracts. In 1824 an edition of the Tamul Bible was reprinted at the mission press, under the superintendence of the Society's missionaries, and the work was executed in a very handsome manner.¹

¹ S. P. C. K. Report 1825, p. 56.

2. Before the presses were set to work, the stores, on the application of Dr Rottler, were appropriated to the printing of his Tamul translation of the Book of Common Prayer. This work he commenced at the instance and for the use of the Church Missionary Society, before he took charge of the Vepery mission, and completed it after his services were engaged by the Society for Promoting Christian Knowledge. He acknowledges, that throughout the progress of the work, his thanks were eminently due to the learning and liberality of Richard Clarke, Esq., Tamul Translator to Government, and Secretary to the Madras District Committee, by whose frequent corrections it was much improved. The book is described as "a very handsome volume in quarto, neatly printed and bound"² Dr Rottler repaid the Society for the assistance afforded him with two hundred and thirty-seven copies of the work, which, with one hundred and twenty-five copies, placed at their disposal by the Government of Fort St George, were appropriated first to supply the wants of the Society's missions, and then to individuals or establishments not dependent on the Society.

Printing
the Tamul
Liturgy.

3. An account has been given in a former volume of a considerable legacy bequeathed to this and the Negapatam mission by M. Gerické ;³ and on investigation of the receipts and disbursements, the Committee found that the annual expenditure of the two missions was nearly met by the permanent

Account
of the
mission
property.

² S. P. C. K. Report 1819, p. 130. First Report of the Madras District Committee. The profits of this work Dr Rottler appropriated to the Vepery mission and the Church Missionary Society.

³ Vol. iii. p. 468. "A fund which was sufficient to keep it up as it stood at his death."

HISTORY OF CHRISTIANITY

CHAP.
III.

income of their funded property.¹ Thus, with due care and management, it appeared that the income arising from the property bequeathed by M. Gerické would be sufficient for the support of the institution. The principal buildings and land ostensibly the property of the mission, were the church, the mission-house, the burial-ground and garden adjoining, the houses occupied by the schoolmasters, several houses that were rented, and a piece of ground with a plantation of cocoa-nut trees, which was expected to yield an annual income of one hundred pagodas.² There were also about nine hundred volumes in the library, many of which, however, were worm-eaten and otherwise much damaged. Add to these the communion plate and church furniture, and we have a full account of the mission property at this period. In the year 1821, the funds were reported to be much improved, under Dr Rottler's administration, notwithstanding the great expense of repairs and alterations. The result of this investigation was very promising, and the committee were encouraged to hope that they should soon be able to restore the mission to full vigour and efficiency.

Arrival
of three
mission-
aries.

4. The premises which required it were immediately repaired; and the Committee applied for two missionaries to be sent without delay, to enable them to carry their plans into effect. Accordingly, on the 18th of June 1819, two arrived, Revs. Laurence Peter Haubroe and David Rosen, who were strongly recommended to the Society by the Bishop of Zealand, by whom they were ordained

¹ Annual expenses, Pagodas 1197 0 0
Annual interest of property, 1140 13 70

Deficiency. 56 31 10—about £22, 15s.

² £40 sterling.

for this mission. But only one, M. Haubroe, could be spared for Vepery,³ and he proved a valuable colleague to Dr Rottler, who was now far advanced in years. Another missionary, the Rev. E. A. G. Falcké, arrived not long after, but he did not survive long enough to enter upon his labours.⁴ His death is thus spoken of by the Board of Missions:—“He was a man of Christian simplicity of character; and his humane disposition, sober piety, and laborious habits peculiarly fitted him for the service of the mission, in that branch of its labours which is connected with native schools. His loss, therefore, is peculiarly to be deplored at the present moment; but the Society humbly trusts that new labourers will be raised up to supply his place, and to gather in the fruit which is evidently ripening for the harvest.”

5. Under M. Haubroe's able and active superintendence, the mission soon began to assume another aspect. The increase in the schools was such as to call for a larger building; it was therefore determined to erect one capable of accommodating two hundred children. This spacious room was divided into two parts, the larger being appropriated to the Tamul scholars, and the smaller to the English and Portuguese. At the close of 1819, they contained together one hundred and fifty children,⁵ which went on gradually increasing until the schoolroom was filled. Other schools were soon

Improvement in the schools and congregation.

³ S. P. C. K. Report 1821, pp. 130-132.

⁴ Ibid. 1824, p. 41; 1825, p. 55.

⁵ In the English school there were—Boys, 41

Girls, 17

— 58

In the Tamul school,

Boys 63

Girls, 29

— 92

— 150

established in the neighbourhood, and one as far off as St Thomas's Mount. The National System was adopted in the schools, which at the close of 1821 contained nearly three hundred scholars. Of a public Examination held, Dec. 22. 1821, the Madras Government Gazette thus reports :—
 “The children were all remarkably clean and healthy ; their rapid progress and orderly behaviour reflected the highest credit on their venerable pastor, the Rev. Dr Bottler, and his indefatigable coadjutor the Rev. M. Haubroe. The revival of this late neglected institution, with the great improvements in the system of tuition and the increase of the school, cannot fail to prove a blessing to the populous neighbourhood in which it is situated.”

The report, given in the same journal, of a public examination of the schools in December 1824, will shew the progress which the scholars had made :—“The children acquitted themselves with great credit, shewing a readiness in replying to questions on the subject of their lessons, a correctness in reading, and a quickness and accuracy in their arithmetical exercises, which evinced at once the aptness of the scholars, and the diligence and exertions of the teachers.”

Subsequent reports speak of their growing improvement. Their numbers were now increased to about four hundred, nearly one-third being girls. There were forty-one heathen children, and the remainder were Christians, belonging, with the exception of a few Romanists, to the Vepery congregation. Of the English pupils, sixteen were entirely maintained from the mission funds, the others were day-scholars.¹

The improvement of the congregation also was

¹ S. P. C. K. Report 1824, p. 43.

equally satisfactory. Upon Dr. Rottler's taking charge of the mission, the people became more regular in their attendance on Divine worship, and conversions from Romanism and Paganism soon began again to take place. In 1821 the numbers had so considerably increased, that it became necessary to enlarge the church.

6. The building, however, soon proving insufficient, Bishop Middleton strongly urged on the Society for Promoting Christian Knowledge the erection of a new church. In recommending this measure, he thus spoke of the rapid progress of the Vepery mission :—

A new
church
erected.

“These increasing demands on your funds arise out of the highly flourishing state of your missionary concerns in that quarter. I question, indeed, whether in the history of Christian missions from any Church, it will be found to have been surpassed. The congregation and schools, which were lately in so distressed a condition, have increased three or four fold.”

Accordingly, in August 1823, it was determined to build a church large enough to accommodate one thousand persons. The foundation-stone was laid December 8th of the same year, with the usual ceremony, when, besides a numerous attendance of persons of the first respectability, there were present one hundred boys and seventy girls of the English schools, and eighty boys and forty girls of the Tamul. The Gothic style of architecture was adopted ; and it was estimated that the building would cost three thousand four hundred pounds, towards which the Society had already advanced two thousand pounds, and the government of Madras consented to make up the deficiency. The church was completed in 1825, and it was generally admired as a great ornament to the neighbourhood, being almost the only specimen of the

HISTORY OF CHRISTIANITY

CHAP.
III.

View of
the Mis-
sion in
1826.

Gothic order in the country, except the chapel of Bishop's College, near Calcutta. At its opening, many prayers were offered that it might prove an extensive blessing to the surrounding inhabitants.¹

7. Such was the general state and prospect of the Vepery mission at this period, when transferred, with the other missions of the Society, as will soon be noticed, to the Society for Propagating the Gospel in Foreign Parts. Bishop Heber's view of the state of this mission, in March 1826, is thus given by his private chaplain, the Rev. Thomas Robinson. "At Vepery the Bishop visited the missionary establishment, examined all the schools, and addressed the children and other Christians who were present. His Lordship's sentiments respecting the general conduct of that mission, and his admiration of the order and arrangement that prevailed there, under those venerable and excellent men, Dr Rottler and Mr Haubroe, who preside over it, were publicly expressed at a meeting of the district committee, previously to his departure from Madras. He had at that time, though he had visited several native congregations in the north of India and Ceylon, seen nothing that gave him so much pleasure, or that appeared to him so full of hope."² The congregations of native Christians in the neighbourhood of Madras, which were estimated upon good authority at twenty thousand souls, owed their existence, in great measure, to the Society for Promoting Christian Knowledge; and the appearance of their villages, when contrasted with that of the Pagan towns by which they were surrounded, presented a most affecting proof of the good that had been actually accom-

¹ S. P. C. K. Reports 1824-1827.

² Ibid. Report 1822, p. 22. S. P. G. F. P. Report 1827. p. 53

plished, and proved an encouragement to the missionaries to persevere in their labours."³

CUDDALORE.

8. This station remained about ten years in the same condition in which the Rev. Marmaduke Thompson had left it in 1808. M. Holzberg, indeed, of whose conduct Bishop Middleton received a more favourable report, was permitted to return ; but his health was too much impaired to permit of his entering upon any active service.⁴ The mission was reduced to a very low state,⁵ when, in September 1817, it began to revive under the care of an active chaplain, the Rev. Charles Church. He had the charge of about twenty Europeans, and between forty and fifty European pensioners who had been disabled in the Company's service. Among these he laboured with assiduity and success. Of his efforts for the native population, many thousands of whom were around him, he wrote a few months after he had been at the station :—

Revival at
Cuddalore
under the
Rev. C.
Church

“I have opened two schools for them, in which are now about 120 boys. In one school, English is taught ; in the other Tamul. These schools are chiefly under the superintendence of a native Christian, a Tamulcan, of high caste. He has been much delighted with my coming to Cuddalore, and has been indefatigable in getting forward the schools. Though a Christian, his conduct is such that he is much respected by the natives, and hence becomes a very useful man to me. Thus privileged, and, I may say, blessed, on every side, how thankful should I be !”

³ S. P. C. K. Report 1825, pp. 46, 47. ⁴ Ibid. Report 1818.

⁵ First Report of Madras District Committee, pp. 52, 53.

These schools Mr Church supported at his own expense. Of the scholars, he says—

“They all seem anxious to learn, and thankful for the opportunity afforded them.”

Hence it appears how soon he had obtained the confidence and esteem of the natives ; for until this point is gained, they are very backward in attending schools instituted by an European in which the Scriptures are read ; but when they feel persuaded that he is a good man, and has no object in view but their advantage, their prejudices give way, and they receive his instructions with little or no scruple.

Before Mr Church had been twelve months at Cuddalore, he had the satisfaction of witnessing a striking improvement—not only in some of the Europeans, all of whom now attended Divine service on Sunday, and many at a Wednesday-evening service, but also in the pensioners. His schools, too, continued to flourish, and he began to feel at home and to take pleasure in the study of Tamul.

How warmly he anticipated the pleasure of preaching to the people in their own tongue, will be seen from the following extract :—

“I have made some progress in the native language. I have read St John’s Gospel in it, and am now busy with the Acts of the Apostles. What if I should be able to declare to the heathen in their own tongue the wonderful things of God !”

Declines
again on
his re-
moval.

9. But while his prospects of success were thus brightening, he was appointed to Vizagapatam, a regular station, for a chaplain, which had now become vacant. Thus were his labours interrupted, and his designs for the natives, so judiciously and successfully commenced, in danger of proving abortive, while his knowledge of Tamul would be of no service at his new station ; yet he could say—

“After labouring more than a year at the

Tamul, and reading in it the chief part of the New Testament, I must begin with the Teloofoo. This is somewhat discouraging ; but the will of the Lord be done."¹

After this little is recorded of Cuddalore during the present decade. M. Holzberg died in 1825 ; but the congregation and schools were kept together by an occasional visit from M. Haubroe, of Vepery. When the station came under the stated care of the Society for the Propagation of the Gospel in Foreign Parts, it soon began again to revive ; but it was some time before they had a missionary to take sole charge of the schools.

TANJORE.

10. M. Kohlhoff still continued in sole charge of this mission. The Rev. Henry Baker, of the Church Missionary Society, who was destined for Travancore, was permitted, at the request of the Madras District Committee of the Christian Knowledge Society, to assist M. Kohlhoff for a few months, until the arrival of a colleague from Europe, in March 1819, the Rev. J. G. P. Sperschneider. In the year preceding, the three senior catechists received Lutheran orders—Pakiyanaden, Nullatambi, and Wisuwarsanarden—the last being sent to Combaconum, and subsequently to Tinnevely. With this additional aid the usual business of the mission proceeded without interruption ; but no incident worthy of special notice is recorded for some years.

Arrival of
a mission-
ary at
Tanjore.

11 The proposed transfer of the country congregations of the Tranquebar mission to the Christian Knowledge Society, mentioned in a former

State
of the
Mission.

¹ Missionary Register 1824, pp. 202, 203.

chapter,¹ being acceded to, the Tanjore mission received an addition of nearly two thousand souls. Messrs Kohlhoff and Sperschneider expressed their satisfaction at this arrangement, but added—

“Yet when we rejoice with our fellow-labourers, in seeing at once the field of missionary labours so much extended, we cannot conceal the apprehension that our strength will be unequal to the exertion required. The congregations already belonging to the mission are so numerous, and many of them at such distance from Tanjore, that the exertions of even the missionaries would find full employment, especially as we have lost the assistance of an able native priest, and Palamcottah is still dependent on our care.”

At these stations, which now amounted to fourteen, there were eleven schools, containing two hundred and sixty-six scholars, of whom fifty-four were girls. In 1823 the missionaries remarked—

“The number of heathens and Roman Catholics added to the congregations during these four years is small indeed ; but, considering the difficulties and disadvantages under which the Christians of that part of the country in particular labour, it is an increase deserving notice. We found those congregations where schools were established, usually in a much better state than those where there were none ; so that it would seem very desirable to have a school establishment in each of them. To the catechists, it is impossible to attend the children ; they being obliged to go often fifteen miles in order to see the Christians of their district. Should the inhabitants, however, Christian as well as heathen, see their children freely instructed and improving in useful knowledge, it would undoubtedly contri-

¹ Book x. c. ii. s. 14.

bute greatly to endear to them our holy religion, and prepare their minds for the faithful labours of the catechist."

At some of the stations the poor Christians had suffered much oppression from their heathen masters, in being prevented from attending divine worship on Sundays by compulsive labour, and in being obliged to frequent heathenish feasts and draw the cars of the idols. The late collector of Tanjore, Charles Harris, Esq., issued, when requested, an order for their relief. The missionaries state—

"A renewal of this order would be highly beneficial. Many heathens, who, by the ill-treatment and oppression which Christians usually met with, have been hitherto frightened from embracing Christianity, would be thereby encouraged."²

Thus the business of the mission went on quietly to the end of the decade, without anything further worthy of remark. No reports of the annual increase in the congregations and schools had been sent home for some time ; and the funds at the missionaries' disposal being already appropriated, they were unable to augment their establishment of catechists so as to increase their operations beyond their present limits.³

TRICHINOPOLY.

12. On the 28th of January 1818, M. Pohle, the senior missionary of the Society, was called to his rest. His death was greatly lamented, both on

Death of
M. Pohle
at Trichinopoly.

² S. P. C. K. Reports 1822-1825. In the Appendix (p. 103) of the Report for 1825, is given the missionaries' last return at this period.

³ The author is now writing from his private journal written on the spot in 1821, when on a visit to this and the neighbouring missions.

HISTORY OF CHRISTIANITY

CHAP.
III.

account of his experience, and also because there was no missionary of the Society at the time whose services were available to succeed to his labours. He had been anxious to receive favourable accounts of missionaries being sent out to their assistance ; and before his departure, the thought of leaving the world without seeing his mission provided with an able and faithful labourer deeply afflicted his mind. M. Kohlhoff undertook to visit the station until the arrival of a successor ; and, in the mean time, he placed the native congregation and schools under the care of a country priest, with the local catechists and schoolmasters ; and the temporal concerns of the charitable institutions he committed to the care of Mrs Pohle, who had been accustomed to this service for many years. The funded property of the mission amounted to twenty-two thousand rupees. The interest of this money, with the rent of a house at Warriore, the property of the mission, and a monthly collection at the church, formed the available funds, which were appropriated to the education and support of eleven children of European extraction, to the payment of the salaries of the mission servants, and to the repairs of the church and other buildings. There were two houses adjoining the church, one of which Mrs Pohle continued to occupy.¹

Arrival of
a succes-
sor.

13. The chaplain of Trichinopoly, the Rev. H. C. Banks, rendered assistance to the mission until the arrival of a missionary, Rev. David Rosen, mentioned above, in January 1820. M. Rosen found its institutions requiring immediate attention. The two English and Tamul schools did not contain quite ninety scholars. The Portuguese

¹ S. P. C. K. Report 1818, pp. 165-7. Madras District Committee's 1st Report, pp. 33, 66.

and Tamul congregations amounted to four hundred and forty-five ; and the communicants to one hundred and thirty-two. In 1821, the author visited this station, which he found in the same state. There is scarcely any account published of the mission until the year 1826, when M. Rosen continued to occupy it, and the congregation had increased to near five hundred ; but the schools were very little improved.

14. But though so little information is given of the operations at this station during the present decade, the catechists were not inactive in the country round, and in some directions they proceeded to a considerable extent. The congregations at Madura and Dindigul have been frequently mentioned in a former chapter, and the converts were dispersed far and wide through the country. One instance may be given, which came to the author's knowledge. In 1825, being at Coimbatoor, about one hundred miles west of Trichinopoly, he was informed that at Pollachy, about thirty miles to the south, a native Christian, of great respectability, was residing with his family, without another Christian near them. He was the *tasildar*, the highest revenue officer of the taluk. The author paid him a visit, and, after a long conversation, had reason to think him possessed of true faith, and of love to the Saviour. The following account of his visit is copied from his journal, written after his return to Coimbatoor:—"The gentleman under whom he is placed informs me that he is a most faithful servant, and that his taluk forms an exception to every other in the collectorate ; for that, when he visits the other taluks, he hears innumerable complaints against the *tasildars*, and other officers under them ; but here, all is harmony and satisfaction. At his last visit he heard not a single complaint. The good man has

Christians
at Coim-
batoor.

HISTORY OF CHRISTIANITY

CHAP.
III.

been attacked with fever, caught in the performance of his duty in unhealthy parts of his taluk, but is now recovered, though greatly reduced. It was indeed encouraging to hear him describe his views and feelings under his affliction, and his inward enjoyment while taking the blessed sacrament, which I administered to himself and his family, eight persons. There is every reason to believe this man to be another triumph of the gospel in this benighted land."¹ Such cases, incidentally discovered, encourage the hope, indeed, warrant the conclusion, that much more was effected by means of the earlier missionaries and their catechists than appears on the face of their reports.

PALAMCOTTAH.

State of
the Palam-
cottah
Mission in
1819.

15. The appointment of the author as chaplain of this station in 1816, and the state of the mission at that time, have already been recorded.² The report in which he communicated this information to the Madras District Committee was written in September 1818. In the following year he made a tour of those parts of the district where the Christians resided; and as his report of this visitation was published by the Madras Committee, he will transcribe it in this place. It is dated September 2. 1819:—

“Having just returned from a visit to the Protestant churches in the district, I hasten to report their present condition.

¹ In his reply to the Abbé Dubois, in 1824, the author gave a similar instance of native piety in a Protestant, whom, in 1821, he found at Combaconum, midway between Trichinopoly and Tanjore. He was the English interpreter of the Court at that station, and he, with his family, adorned his religion in the midst of idolaters.—Reply, pp. 203–206.

² Vol. iv., B. x. c. 4. See App. C. of this Volume.

“ There is a church at every station ; but, with only two exceptions, they are built with raw brick and covered with palmyra leaves. The ground, on which these churches stand, was given to the mission by the Nabob’s government, nearly twenty years ago ; and most of the buildings were erected at the same time. Those which I have seen are in very good repair, and it requires but a small sum annually to keep them so.

“ The mission has received an important accession, since the last Report, in another native priest, named Wisuwarsanarden. He seems to be a man of respectable abilities and genuine piety ; and the discourse, which I heard him preach to his own congregation, would have done credit to a minister possessed of the advantage of a superior education to that which he has received. He is stationed at a village called, by the Christians, Nazareth, about twenty miles to the south of this ; and Abraham, the other country priest, is at Mothelloor, a few miles further.

“ If I may judge from appearances, during my short stay among the people of these two villages, they are much attached to their priests, as are the Christians of the surrounding country ; and, I am persuaded, they only require to be well supported and encouraged, to prove of the most essential service to the congregations entrusted to their care.

“ Even from my hasty visit, the joy diffused through all classes was indescribable ; and the people flocked in from the neighbouring villages, in every direction. On catechising such as were introduced to me as the principal people, I found them much better taught in their religion than I had anticipated ; and, considering the space of time that they have been without a missionary, it was highly gratifying and encouraging to find the

HISTORY OF CHRISTIANITY

CHAP.
III.

benign and peaceable genius of Christianity still keeping them at unity among themselves.

“The two villages named above consists entirely of Protestants, nor is there an idol or heathen temple any where to be seen ; while the stillness that prevailed, contrasted with the tumult of heathen abodes, seemed to invest these favoured spots with a degree of sanctity, and made one forget, for the moment, that they were in the midst of a pagan land.

“One of the priests led me to a part of the village, where was seated, under the shade of cocoa-nut trees, a considerable company of women spinning cotton, and singing Lutheran hymns to the motion of their wheels.

“After service, a great part of the congregation shewed no disposition to disperse ; and, seating themselves around the door, sung their hymns to a late hour. There were two old men among the group, who were converted to the Christian faith by your missionary Jænické, about twenty years ago, and they sung to me several hymns which he had taught them ; what they sung or said was not so intelligible, indeed, as the language of younger men ; but you will readily imagine them to have been among the most interesting of the company.

“I state these, perhaps trifling particulars, to shew that there appears to be something more than the bare name of Christianity here ; and that the enemies of missionary exertions mistake in asserting, as many have asserted, that there is not a genuine convert to Christianity among the native Protestants. No, Sir, if the Society for Promoting Christian Knowledge had no other fruit of their cares, their exertions, or their expenditures for ‘the Promoting of Christian Knowledge’ in India to produce, they might point triumphantly to these two villages, in proof that their labour has not been in vain. I have seldom witnessed so much religion

in a town in England, as is conspicuous here ; and some heathen in the neighbourhood of one of the villages told me candidly, that it was a very quiet and good place.

“ I spoke with the priests of the Tamul liturgy that you propose sending hither ; and recommended them to adopt it in all the churches, in room of the German form of worship now in use ; and they readily acceded to the proposition. I concluded this to be the wish of the Committee, from their sending five-and-twenty copies of the work ; but if I have misconceived their intention, I beg they will let me know in time, to prevent any alterations being made.

“ By the statement of baptisms, &c., during the last year, the Committee will perceive that the mission continues to spread.

Children baptized,	117
Converts from heathenism,	52
	169
Deceased,	115
	54
Total increase for the year 1818,	
	54
Marriages, 34—Communicants, 127.	

“ In communicating this report of the present state of the Society’s mission in this remote corner of the Indian continent, I feel that I have not done justice to the subject ; but am especially persuaded, that it is not possible for me to convey the impression, that the sight of so many native Christians congregated together must impart to every benevolent mind ; and I could not help wishing, whilst among these interesting people, that the Committee were present to witness the scene.”¹

¹ S P. C. K. Report 1819, Appen. pp. 161–164 ; 1821, pp. 120–124. Madras Dis. Com. 1st Report, pp. 53 *et seq.* Life of Bp. Middleton, vol. ii. pp. 125 *et seq.* Memoirs of Swartz, vol. ii. pp. 484 *et seq.*

CHAP.
III

Measures
for its
improvement.

16. This letter concluded with the following suggestions for the improvement of the mission :— That a school should be established in the principal villages ; that a good supply of books should be sent for the schools and all classes of the congregations ; and that a missionary should be appointed to the station as soon as one could be procured. These suggestions being approved by the District Committee and the Bishop of Calcutta, the books required were sent immediately ; forty rupees a month were granted for school purposes, from the 1st of May 1820 ; and the Bishop wrote home in urgent terms for a missionary to be sent out without delay.

Previous to this, the Madras Corresponding Committee of the Church Missionary Society had granted permission to establish schools on their account throughout the district. Seven of the schools opened in consequence of this grant, were at stations occupied by the Christian Knowledge Society, to whom they were immediately transferred, with the consent of the Madras Corresponding Committee. Two more were opened shortly after, and the whole contained together nearly three hundred children. Two of these schools were for girls, which, after much persuasion, the Christians at Mothelloor and Nazareth permitted to be opened.

In a visit to the churches in 1820, the distribution of books, the assembling of the congregations for public worship, and the establishment of schools, seemed to revive the poor people's spirits, and their heathen neighbours began to look upon them with more respect than when they supposed them to be left to themselves. One object of this journey was to teach the priests and catechists the use of the Tamul Liturgy, for which purpose they were assembled together, and the author went through

it with them, each taking a copy of instruction which he had drawn up, in Tamul, for the use of the whole book. They seemed at once highly to appreciate the work, and it proved of great service to the churches.

17. In the following year the author was removed, by Government, to a larger European station in the neighbourhood of Madras ; and two or three extracts from his last report to the District Committee, dated Palamcottah, March 1. 1821, will suffice to shew the continued progress of this mission :—

Its progress in 1821.

The baptisms for the year 1850 were two hundred and sixty-seven. The communicants were increased to two hundred and forty-five. Five new schools had been opened, and the whole fifteen contained nearly four hundred children. Upwards of three hundred books had been distributed among the churches this year, but they were greatly in want of the whole Bible, of which only one copy had yet been sent for the priest. Several more copies were now applied for, as many of the people were very intelligent, and desirous of studying the whole Scriptures.

After entering into various statistics, which it is unnecessary to repeat, the report concludes with an earnest recommendation of the mission to the Committee's special attention, adding, "I am thankful to learn that a missionary is expected for this district ; but think me not extravagant when I say, that one is not enough to attend to the seven-and-twenty churches already established, much less to cherish the infant congregations rising up in several quarters. The fifteen schools also will employ a considerable portion of the time of any person, and leave him but little to devote to the adults. The country priest is most anxious for a missionary, for he but too justly anticipates the

HISTORY OF CHRISTIANITY

CHAP.
III.

repetition of molestations from the heathen, when there shall again be no gentlemen on the spot to whom he can look up for protection. I trust, however, that he will not be kept long in suspense, and that one, if not two, will soon arrive to dissipate his fears, and strengthen his hands to labour. For a native, he is a valuable man ; but he cannot be expected to do more than preserve things *in statu quo* until supported by a European."¹

A few days after the date of this letter, the author quitted this interesting and promising scene of labour. The day before his departure, he received an application from a village a few miles off, to baptize the whole of its inhabitants. As there was no time to comply with their request,

¹ The following statement will shew the increase of the congregations during the last four years :—

	1817.	1818.	1819.	1820.	Total.
Christian children baptized,	98	117	104	119	
Heathen baptized,	25	52	34	122	
Converts from Popery,	13	...	4	25	
	136	169	142	267	= 714

About this time, the Madras Government desired the collector of Tinnevely to ascertain what land the Christian Knowledge Society had registered in the district. The author was applied to for the information required, and it may be useful to put on record here the result of his investigation. He examined the deeds of sale of seventeen plots of ground, which were purchased between October 1791 and October 1810, by the missionaries Jenické, Ringletaube, Koblhoff, and Horst, and by the priest Sattianaden ; and one by Mr Sawyer, the benevolent inhabitant of Palamcottah mentioned above (Book x. chap. iv.), which was named after him, Sawyerpooram. These grounds were accurately described in the deeds, which were regularly witnessed ; but only two of them, Bethany and Kylauppooram, purchased by Sattianaden, were in the name of the mission, without specifying what mission. The rest were in the names of the parties by whom they were purchased ; and none of them were registered, as they were bought before the regular establishment of the English court in the district.

the country priest, Wisuwarsanarden, was directed to go and examine them, and to give them what instruction they might require preparatory to their baptism. From this time to the end of the decade, no report of this mission appears to have been sent home ; and some years elapsed before the Society for the Propagation of the Gospel in Foreign Parts were able to send a missionary to this distant station.

NEGAPATAM.

18. The bequest of M. Gerické, mentioned above, towards the support of the missionary establishment at this station, continuing to be paid by his executors, under the superintendence of the Rev. Dr Coemmerer of Tranquebar, the Madras District Committee wrote to that gentleman, in 1818, to ascertain the present state of the mission. After briefly recapitulating the information already given in this History,² he stated that the clerk, Mr Younker, performed divine service every Sunday in the Portuguese language, and read the English prayers in the afternoon ; that a catechist performed the service at the same time of the day in Tamul ; that Mr Younker was authorised to baptize, to marry, and to bury the dead of the native Christians ; that he himself went to Negapatam once or twice a year to administer the Lord's Supper, and to visit the schools ; that the congregations, Dutch, Portuguese, and Tamul, amounted to two hundred and sixty, but that these numbers were decreasing, either by casualties, or by removals to other quarters in search of livelihood ; and that the school contained sixty children, who

State of
the Nega-
patam
mission.

² Book viii. chap. ii. sects. 4-7.

were taught English and Tamul by the clerk and a catechist.¹

Such was the state of this establishment in the year 1818; and, as the Society had no one to appoint over it, the accounts did not improve during the remainder of this decade. In publishing, in 1821, the information which they had collected respecting their South India missions, the Madras District Committee, after stating that these missions had gradually fallen into decay from want of proper superintendence, and expressing their conviction that they might yet be preserved, thus close their report:—"Let us then conclude with the prayer that God may continue to bless the undertaking we have in hand, and that this remote branch of the venerable Society for Promoting Christian Knowledge may be supported in proportion to the importance of its object."

Native
education
in Bengal.

19. In the other archdeaconries the district committees, besides their extensive distribution of religious books in English, were now actively promoting native education. We have seen with what interest Bishop Middleton encouraged the establishment of schools at Calcutta;² and by the year 1826 the Society's schools in that district were increased to sixteen, in which twelve hundred and eighty native boys were receiving a Christian education. The Rev. Thomas Robinson, secretary to the Calcutta Committee,³ thus described their progress at this period:—"I can assure the Society that their native schools in Bengal hold out most encouraging prospects of success in converting the heathen to our holy faith. I have visited these seminaries, and am satisfied that no human means

¹ First Report of the Madras District Committee, pp. 68-71.

² B. xiii. c. 1, a. 35.

³ Subsequently Archdeacon of Madras.

can be so effectual in sapping the foundations of idolatry as they are. The work may not immediately be followed by brilliant results, but there can be no doubt of the ultimate effect. Prejudice and alarm are rapidly subsiding, and difficulties which, a few years ago, presented a formidable barrier, are now unknown. We are at liberty to introduce the Scriptures and other religious books without a murmur. The word of God is taught daily, the Lord's prayer is committed to memory, while treatises, calculated to convey useful knowledge, are received and learnt with avidity. We entertain a well-grounded hope that some of the native teachers are themselves impressed with the truth of our religion, and though they are at present afraid to confess Christ openly, we look forward to no distant day when their faith will triumph over their fear of reproach and temporal degradation. A beginning has been made among the female part of the community on a limited scale, for want of funds to extend it. We require nothing but pecuniary resources and missionaries, to assemble the whole youthful population of our Indian villages, wherever a tree can afford its shade, or a thatched roof give shelter."⁴

⁴ S. P. C. K. Report 1827, pp. 28, 29. An instance occurred, in 1817, of the freedom of the native mind from apprehension in the use of Christian books. The wealthy Hindoos of Calcutta established a college, the superintendent of which was a military officer, the only Englishman connected with the establishment. As no grammar, or other school-book, could be found, into which the subject of religion did not enter, the superintendent was obliged to adopt the books used in English schools. But, to avoid all appearance of seeking to make converts, he tore out, or pasted over, the passages which related to Christianity. This was observed by the managers, who were all Hindoos of wealth and consequence; when one of them wrote to the superintendent the following note :—

"I have looked over the accompanying two books, and found

CHAP.
III.

These schools were at present superintended by the missionaries residing in *Bishop's College*; and as the number of missionaries increased, and new stations were occupied, new schools followed in their train.

Native
education
at Bombay
and Co-
lombo.

20. At Bombay the District Committee continued to lend their cordial support to the Education Society, resolving to supply gratuitously all schools, any way connected with that Society, with such books and tracts as they possessed. The number of scholars in these schools in 1818 exceeded six hundred.¹ Hitherto they appear to have been taught principally the English language; but in 1820 the District Committee, finding that they were not yet able to fulfil "their anxious wish to take some steps for the institution of native schools under their own superintendence," recommended the Education Society to take up the education of natives in their own languages, as a separate branch of the institution. In this proposal the Education Society fully concurred, and soon afterwards adopted some resolutions for providing suitable school-books in the native languages and for the general improvement of native schools.² No time was lost in carrying these resolutions into effect; in 1824 the scholars in the schools of all descriptions were twelve hundred;³ and a considerable increase of the children in the native schools was reported for

nothing to be struck out; but felt very much for the passages pasted over, and consequently beg of you not to spoil any other books in a similar way, as the boys, whose parents are averse to allow them to read whatever alludes to the Christian religion, may leave out the same."—Life of Bp. Middleton, vol. i. pp. 391, 392.

¹ S. P. C. K. Report 1819, pp. 103, 104. Bombay Dis. Com. Second Report for January 1820.

² S. P. C. K. Report 1823, p. 84.

³ Ibid. 1825, p. 67.

1826, without the exact number being stated.* School-books also were sufficiently supplied, and the prospect presented great encouragement to proceed.

Similar plans were adopted for the archdeaconry of Columbo, where the distribution of books, and the education of all classes, proceeded with great activity.

21. In the year 1824, at a general meeting of the Society for Promoting Christian Knowledge, holden on the 1st March, the Board, having taken into consideration the present state of their East Indian missions, and being desirous of adopting measures for providing more effectually than could be done by the Society, for the extension of missionary objects in British India, referred it to the Standing Committee, to consider the expediency of transferring the management and superintendence of the missions to the *Incorporated Society for the Propagation of the Gospel in Foreign Parts*. The Standing Committee, after mature deliberation, acceded to the proposal; and the following are the principal reasons which they assigned for the adoption of this measure. The Society, notwithstanding the success of its missions in South India, felt unable to extend its care, as was desired, to the whole of *Hindustan*. In the improved facilities at length afforded by the erection of the See of Calcutta, for the extension of missionary operations, it was considered advisable to be ready to improve the first opportunity of promoting Christian Knowledge upon a larger scale. The Society for the Propagation of the Gospel had founded and endowed a mission college at Calcutta, which was already in active operation. Missionary stations were selected;

Transfer of the missions to Society for the Propagation of the Gospel in Foreign Parts.

* S. P. C. K. Report 1827, p. 52.

CHAP.
III.

European missionaries and native catechists and teachers were engaged ; others were under education in the college ; translations of Scripture and various works in the Oriental languages were begun ; and the Institution, even in this early stage, might, it was thought, fairly be considered the greatest Protestant establishment that had been formed for the conversion of the East. For these reasons, it was determined to place the South India missions under the care of the *Incorporated Society*. And this Society expressing their readiness to undertake the important trust, it was unanimously resolved, at a general meeting of the Christian Knowledge Society holden on the 7th of June, “ that the management and superintendence of the SOCIETY’S missions in *Southern India* be transferred to the *Society for the Propagation of the Gospel in Foreign Parts*.”

At the same time, the Board resolved to devote their undivided attention to the support of its diocesan and district committees in the East ; and through them to disperse the Scriptures, the Liturgy, and other religious books, among the inhabitants of every class, and to contribute to the maintenance of schools, both for the European and native population. It also undertook to continue the payment of the salaries of the present missionaries during their lives, in consideration of their long and faithful services.¹

When the Society for the Propagation of the Gospel entered upon this important trust, it had three missionaries connected with Bishop’s College, Calcutta, besides the principal, two professors, and a printer. In 1825 another missionary was sent, who was followed by two more in 1827. A district

¹ S. P. C. K. Reports 1825, 1826, 1827.

committee was formed in each archdeaconry to superintend the Society's operations ; and the wisdom of these measures soon appeared in the revival of the old Southern Missions, and the establishment of new missions in other parts of India.²

* S. P. G. F. P. Reports 1825, 1826, 1827. It will give some idea of the activity of the Society to state, that in eighteen years from this time, they had—

In the diocese of Calcutta, a Principal and three Professors at Bishop's College, . . .	4
... .. Missionaries,	8
... .. Madras, a Head Master and an Acting Superintendent at Vepery, . .	2
... .. Missionaries,	23
.. .. Bombay—Missionaries,	3
... .. Ceylon—Missionaries,	3
	—
	43

These missionaries occupied 32 stations.—S. P. G. F. P. Report 1844.

CHAPTER IV.

BAPTIST MISSION IN BENGAL AND THE EAST, FROM
1817 TO 1826.

Separation of the Serampore Mission from the Baptist Society.

1. PREVIOUS to entering upon the Baptist missionary operations of the present decade, notice may be taken of an alteration made about this period in the management of the mission. In 1818 the Society published a "Circular Letter," explanatory of the circumstances which led to this change. After adverting to the formation of the family union at Serampore in 1799, which was noticed in this History at the time,¹ the letter went on to state, that the brethren had adhered so conscientiously to the terms of this compact, that, although their receipts individually had far exceeded the amount of contributions for the mission sent out from England, their families had derived no pecuniary advantage from their united income. The whole had constituted one common fund, which, after supplying their own necessities, had been consecrated to the service of God in the propagation of the Gospel around. By the blessing of Divine Providence on their exertions, they had been able hitherto, not only to support themselves and their

¹ Book ix. c. xx. s. 17. See Appendix D of this vol.

families, but also to expend large sums of money upon the great object for which alone they desired to live.

A considerable part of the funds derived from their personal exertions was employed in the purchase and enlargement of the premises at Serampore on which they resided. These premises, together with the mission property upon them, were now valued at about seven thousand pounds. Considering the uncertain tenure of European life in India, together with their own increasing years, the Serampore brethren began seriously to anticipate the period when they would be called to rest from their labours, and were desirous of securing the permanent appropriation of their property to the propagation of the gospel among the heathen. For this purpose they constituted themselves a distinct Society, denominated "The Baptist Mission at Serampore;" and in September 1817 they executed a deed, whereby the said property was declared to be held in trust by themselves, and such persons, and such only, as they should thereafter associate with them in the trust. It was distinctly stated, that the said parties were to hold the property "IN TRUST for propagating the Gospel in India, agreeably to the original design and institution of the said Baptist Missionary Society."

The Society at home, deprecating any apparent want of union between themselves and the missionaries at Serampore, did not immediately acquiesce in all that was proposed. They consented, indeed, to resign everything at Serampore to the sole management of the senior brethren; but they objected to this division of interests, as tending to shake the public confidence, and to injure the cause which both parties had so much at heart. During the whole of the present decade negotiations were going on between them, with a view to obviate the

CHAP.
IV.

inconvenience apprehended from their separation ; but they ended in the adoption of the arrangements which the missionaries desired. Though the parent Society did not approve of the measure to which they saw they had no alternative but to assent, yet they still maintained a cordiality of feeling towards their brethren, continued to report their proceedings with undiminished interest, and subsequently relieved them of five or six stations which they were unable to maintain. Thus did they shew the sincerity of their prayer, that it might please God to overrule the event, "however undesirable in itself, to the furtherance of the Gospel of His Son."¹

As the stations of the Baptist mission mentioned in the last decade were now divided between that Society and the Serampore mission, in the present account of them we shall depart from the order hitherto followed, and take each division separately, commencing with that of the parent Society.

Arrival of
mission-
aries at
Calcutta.

2. *Calcutta*.—The brethren at this important station, Yates and Eustace Carey, were variously

¹ A full account of the circumstances which led to this separation is given in the Baptist Missionary Society's Report for 1827, and in Appendix L. See also *Missionary Register* for 1819, p. 68. As the Baptist and Serampore missions were happily re-united in 1838, it is deemed unnecessary to dwell longer on the subject in this place. Persons who may desire to enter more into the details, may consult the Society's Report referred to above, and that for 1838 ; also the *Missionary Herald* for January and June, and the *Missionary Register* for February and December, of the same year. The *Missionary Herald* just mentioned is a periodical commenced by the Baptist Society in 1819, and published monthly. It contains intelligence at large of their own proceedings and operations, and briefly records the principal transactions of other similar institutions. The present chapter is drawn up chiefly from this work, and the Society's annual reports.

employed ; but the conversions were not so numerous in 1817 as in some former years. In the autumn of 1816 they were joined by a Mr Randall, who was sent out to superintend the manufacture of paper for the use of the mission, but he was spared to them little more than two years. In 1817 a Mr Penny arrived, with instructions to attend especially to the organization and increase of schools on the British system of education. In 1818 he was followed by two more missionaries from England, Messrs Adam and Pearce. The former was destined for Surat, but finding, on his arrival, that much uncertainty existed respecting that distant station, and no other for the present appearing more eligible, he remained at Calcutta, preparing for future work, as circumstances might require his attention. Mr Pearce presided over the printing department.

3. This station being thus strengthened, Mr E. Carey resigned the co-pastorship of the English services for the purpose of devoting himself exclusively to the heathen population in and around Calcutta. In these exertions all the brethren shared, in some degree, as soon as they had acquired a sufficient acquaintance with the language ; and in order to extend and facilitate them as much as possible, several large sheds, covered with mats, were erected in different parts of the city, in which they preached. They next took up a position at Doorgapore, a distant part of Calcutta, where they erected a dwelling-house after the fashion of the country, and a neat place of worship, which stood by the road-side, in the very heart of the native population. There the missionaries resided in succession, for six months at a time. By these means they came into immediate contact with the natives, and their preaching soon appeared to be attended with the desired effect.

Opera-
tions ex-
tended
in the
suburbs.

CHAP.
IV.

Genero-
sity of a
convert.

4. In accomplishing their objects, they were much assisted by the contributions of pious individuals. One instance, in the case of a very humble individual, deserves to be particularly recorded. A Portuguese woman, who had lately renounced the errors of Romanism and embraced the Protestant faith, was desirous of devoting to the cause of God a sum of money which she had saved when in service. Accordingly she proposed to the brethren to rent a piece of ground, and erect on it a Bengalee place of worship at her own expense. Being satisfied as to the integrity of her motive, they encouraged her to fulfil her desires; and when the house was finished, she wrote to Mr Carey in a strain of simple piety and humility, expressing herself thankful for having been permitted to accomplish the work, and intreating him to ascribe it to the Lord, who had put the wish into her heart and enabled her to complete it. This chapel being found too distant from the road to attract the natives, was subsequently taken down and rebuilt in a more eligible situation, towards the expense of which this liberal woman cheerfully contributed.

Piety of a
convert.

5. The brethren witnessed also another gratifying instance of Christian faith and piety, in a native woman whom they had recently baptized. Being taken ill, Mr Pearce visited her, and asked her, "Well, how is the soul? your body I see is very weak." She replied, "All is well, I have no fear of death; Jesus Christ has suffered for me, all my trust is in him." Thinking she might be thirsty, the missionary asked her if she wanted water. She said, "I have living water within, which my Saviour has given me, the same as was given to the woman of Samaria. You know you read the chapter to us the other day." While the haughty Bramins were violently opposed to the instruction of the native females, this is one among the proofs

vouchsafed to the brethren, that the poor, the prostrate Hindoo women, were not despised by Him *who hath respect unto the lowly*, and calleth the things which are not, as though they were.

They now occupied seven stations in and about Calcutta ; but their success among the heathen did not yet answer their expectations. In this respect they were still called to exercise the patience of hope. Many instances occur in their journals of persons of various descriptions, who appeared, for a time, to listen with serious concern to the doctrines of the Gospel, professed their intention to renounce idolatry and embrace the religion of Jesus, but who soon went back again, and walked no more with them. While these disappointments afflicted their hearts, God did not leave them without encouragement from such instances of genuine piety as we have just recorded.

6. The brethren devoted much attention to the European troops, and in 1821 a large chapel was opened in Calcutta for English worship, the erection of which cost about three thousand pounds, nearly the whole being contributed on the spot. At Dum-Dum, a military station, on the opposite side of the river to Serampore, their labours had met with some interruption ; but this year they were resumed under so much encouragement, that here also they erected a new place of worship.

New chapel at Calcutta and Dum-Dum.

7. Notwithstanding the liberality of the British public in India, the growing establishments at Calcutta and other stations increased the demands upon the Society's funds to an extent for which they were unprepared : and in order to meet these demands, they found it necessary to suspend the sending out new missionaries for the present. A painful alternative, and the anxiety it occasioned them was aggravated by the loss of one of their missionaries at Calcutta under peculiarly distress-

Apostasy of a missionary.

CHAP.
IV.

ing circumstances. This was Mr William Adam, who had opened his career with great promise. His journals had evinced an ability in his intercourse with the natives, and an energy in the prosecution of his work, which had already awakened hopes of his becoming a most useful labourer ;¹ but these hopes were too soon blasted by his apostasy from the faith. He embraced opinions denying the divinity of the Lord Jesus Christ, and became an avowed Unitarian, separated from the Society, and choosing still to remain in India, connected himself with the wealthy native before mentioned, Ram Mohun Roy, who had adopted the same heresy, and was taking great pains to poison the truth with his pernicious doctrine. Associated with this man, William Adam now became as industrious in propagating infidelity, as he had at first promised to be in disseminating the Gospel of Christ. This was an affliction indeed to the brethren, even as to the primitive Christians was the conduct of those "false teachers" who, we read, privily brought "in damnable heresies, even denying the Lord that bought them."² Ram Mohun Roy was ably answered from the pulpit and the press by Dr Marshman and Mr Yates ; but still his opinions continued to spread in India, especially among the natives who had knowledge enough to discover the absurdity of their old idolatries, but not light enough to embrace the truth as it is in Jesus.³

8. The Brahmins also were now beginning to bestir

Brahmins
begin to
oppose the
Gospel.

¹ Bap. Miss. Soc. Reports 1820 and 1822. Periodical Accounts relative to the Serampore Mission, p. ii. *Missionary Herald and Missionary Register* for the same period, 1821 and 1823.

² 2 Pet. ii. 1.

³ Dr Marshman published an able reply to Ram Mohun Roy. Mr Yates's answer appeared in the form of a volume of essays on the peculiar doctrines of the gospel.

themselves in a new way in defence of their superstitions, which the people were forsaking. The activity of the mission press, which, in the year 1821 alone, had produced nearly seventy thousand tracts and school-books, provoked those priests of idolatry to adopt a similar expedient on behalf of their own system. They accordingly established a periodical work this year, entitled, "The Brahminical Magazine, or, the Missionary and Brahmin." In this work they shewed much ignorance of the Gospel, and published many misrepresentations of the motives of those whom they attacked. All this, however, the brethren even hailed with joy, as calculated to stimulate the native apathy, and beneficially to provoke a spirit of inquiry and investigation hitherto foreign to the Hindoo character.

In an extensive town up the country, two of the missionaries visited Nuddea, the great seat of Hindoo literature in Bengal, where they distributed a number of tracts in the Sanscrit language. In any other form they would have been rejected with contempt; whereas now they were acceptable to the learned. While, however, some received them freely, they awakened the apprehensions of others; and this contributed to call forth the efforts which the Brahmins were beginning to make to impede their progress.

9. While the missionaries were mourning over their fallen brother, and were disappointed of that aid from home on the continuance of which they doubtless calculated, they were encouraged by accessions to their number equally unexpected. A Mr Statham was raised up for them in the country, a person of undoubted piety and good abilities.⁴

Accession
and loss of
several
labourers.

⁴ An account of the previous history of this gentleman, drawn up by himself, was inserted in the Missionary Herald for September 1821.

CHAP.
IV.

After having preached, under their sanction, for some time, with considerable acceptance, they invited him to become one of their body. A Brahmin also of respectable family, named Anunda, was baptized about this period, in whom they greatly rejoiced. From his relatives he encountered violent opposition, but his constancy remained unshaken, and his whole demeanour was eminently consistent. After a time he was regularly employed in preaching, and gave hope of becoming a useful minister of the Gospel to his countrymen. In this, however, they were disappointed, as in the following year he was taken from them by cholera morbus. It was a singular coincidence, that about the same time the aged Krishnoo also died; and thus the first and the last of the native converts finished their course nearly together. Both died in full hope of eternal life. Towards the close of the year 1821, they were joined by a Mr Harle, who began his missionary career with great zeal and ability. But he had scarcely started on the course before he reached the goal. He died in August of the following year, with these encouraging words upon his lips, "All is well." ¹

Among the converts in 1822, there were several members of a Romish family, whom God had mercifully brought out of the darkness and superstition in which they had been brought up. In the follow-

¹ In November and December 1821, Mr Harle and Anunda accompanied Mr Townley and Gorachund on a missionary excursion to Jungypore. Mr Harle kept a journal of their proceedings, which is published in the Appendix No. iii. to the Report of the Baptist Missionary Society for 1823. This is a valuable document, and it tends to shew how great a loss the missionaries sustained by the death of these two young assistants. In the Missionary Herald were published at the time some interesting particulars relating to them both.

ing year an aged member of the same idolatrous church appears to have been reclaimed from ignorance and sin, under the instruction of Paunchoo, one of the Hindoo teachers. Upon this conversion the missionaries remark—"It was indeed an interesting sight to see a Hindoo instructing one who always called himself a Christian." Another of the converts this year was a Brahmin, of that high order called Koolin, whose profession of Christianity excited great astonishment among his countrymen, as it was evidently opposed to his temporal interests.

10. The missionaries were greatly impeded in their work by sickness; and, in 1824, Mr E. Carey was induced on this account to return to Europe. In the following year Mr Lawson died, exemplifying to the last the firm supports and joyful triumphs of that Gospel which he had long dispensed with faithfulness and affection to others. His loss was generally deplored by persons of piety in Calcutta. He had charge of the flock in the Circular Road; and his affectionate admonitions to some of the young people, and the solemnity with which they were delivered, proved effectual to their conversion. Others were impressed and turned unto God by means of his funeral sermon, preached by Mr Yates; so that, during the year that followed his decease, about thirty persons, from the age of thirteen to twenty, were added to this congregation. Some of them were Portuguese, who spoke Bengalee, and afterwards became very useful among the heathen, both by their example and faithful addresses. When we read of this outpouring of the Holy Spirit upon the little flock bereft of their pastor, we may surely say that he died as the patriarchs, leaving a blessing behind him.

While the providence of God was thus diminishing the missionary strength in Calcutta, He raised

Effect of a devoted Missionary's death.

CHAP.
IV.

up, as heretofore, others on the spot to fill up the ranks as they were thinned. Among these are named Mr Scott, a pious young man, who was engaged to assist Mr Pearce in the printing-office ; a Mr Kirkpatrick, who was brought up in the Benevolent Institution, and had discovered such an aptitude and inclination to the work, that he was engaged as a missionary ; and a Mr Fenwick, who had long approved himself a man of Christian zeal, and was now employed on behalf of the Society to itinerate among the heathen. He spoke with fluency the Bengalee and Hindostanee, and his journals proved that he possessed the far higher qualifications of an enlightened understanding and a devotional spirit. Besides these, several natives were called to teach their countrymen the way of life.

Success at
Howrah.

11. Mr Statham, who joined the mission in 1821, was stationed at Howrah, a populous village on the opposite side of the river from Calcutta, where his labours were very successful. Two chapels and a school-room were erected in the course of three years under his superintendence. The chapels were well attended, and the school soon contained sixty boys. Among the converts under his instruction he mentions a Mussulman Moonshee, whose baptism occasioned great surprise among that class of natives, and led to much inquiry. Another instance may be given, in addition to what has already been adduced, to prove the value of the Bengalee Bible. A poor old woman, whom this missionary visited in sickness, was waiting, calm and resigned, the hour of her deliverance from suffering. On his asking her how she felt in the prospect of entering the eternal world, she said, "It will be a happy change for me." He inquired the grounds of her hope ; when she clasped her Bengalee Bible, which lay by her cot, and said, "I find Christ here—Christ in my heart, and Christ in heaven. He died

for poor sinners like me ; I know He is able to save me ; I believe He will." She then prayed with so much fervour, that her teacher could not refrain from crying out, "O that my latter end may be like hers."

12. At Howrah, Mr Statham had favourable opportunities of observing the progress of the native mind ; and shortly after the publication of the Letters on the State of Christianity in India, by the Jesuit missionary, the Abbé Dubois, he remarked on that work, that its statements were so glaringly false and invidious, that even the foes of missions, residing on the spot, were obliged to palliate and apologize for them ; and he expressed his persuasion that the real cause of such opposition was the probable success of missionary efforts ; adding—"There is, and none can deny it, who knows anything of these matters, a far greater prospect of the establishment of the Redeemer's kingdom among the Hindoos than ever presented itself before. I well remember the time when, if I offered a tract or a gospel to a rich Baboo, he would reject it in scorn ; and now the same character is continually inquiring for *more books*. Not two years ago female education was looked upon by the rich natives as a thing derogatory to their caste ; now they are desirous to get female teachers for their wives and daughters. I recollect, when in Sulkea Bazaar, the natives would not let myself, and the native with me, get a place to preach in. Now, they say, 'Come often—tell us more about these things.' I have, at this moment, thirty-six boys, the sons of natives of good estate, reading the Scriptures in my verandah, who, some time ago, were afraid to touch a book. Depend on it, that the Lord is fulfilling his promises quicker than our thoughts surmise. I would not anticipate too great things, but I do humbly trust that your hearts will

Fallacy of a Jesuit's operations respecting the progress of Christianity in India.

CHAP.
IV.

New missionaries arrive; their occupations.

be soon refreshed by intelligence of the most pleasing description. Only pray—O let us pray—for the outpouring of the Holy Spirit!”¹

13. While thus zealously occupied, Mr Statham's health began to decline; and, in 1826, he was obliged to intermit his labours for a time, and, together with Mr Yates, seek, by revisiting their native land, a renewal of that vigour which long-continued exertions had materially impaired. In 1825 two new missionaries, Messrs James Thomson and George Pearce, arrived from England. The latter took charge of the station at Howrah during Mr Statham's absence; and having made considerable proficiency in Bengalee before he quitted England, he was soon able to enter upon his work. His companion also, Mr Thomas, had at the same time acquired a knowledge of Hindostanee,² which enabled him to devote his attention to the Mahomedan population at Calcutta, who were computed at ten thousand souls, without any missionary expressly engaged for their benefit. Besides the outstations of Calcutta, in that city itself there were, on an average, at this period, not less than twenty native services held every week in the bungalow chapels described above; and frequently the whole day was spent in them, either in conducting public worship, or conversing familiarly, during the inter-

¹ This was written in 1824, the year after the publication of the Abbé Dubois's Letters, which called forth similar testimonies from several missionaries in this and the two following years. Baptist Missionary Report 1825, pp. 14, 15. See also the periodicals mentioned at the beginning of this chapter; also, Mr Townley's "Answer," and the author's "Reply" to the Abbé Dubois.

² They studied these languages in England, with the assistance of the Language Institution, which was formed about this time, with the design of qualifying missionaries to enter more speedily on their work.

mediate hours, with those who remained for that purpose.³ In the general work of the mission, two American brethren, Messrs Wade and Boardman, had, for some time past, made themselves useful ; but they proceeded about this time to Burmah, the station for which they were originally destined. Their place at Calcutta was supplied by Mr Robinson, who had returned from Sumatra, and took charge of the congregation in Lal Bazaar.

14. The reports and missionaries' journals during the present decade shew the gradual and steady progress of the Benevolent Institution, female education, the printing press, and other departments of the mission. In the last report,⁴ the printing office is described as becoming more and more important as a means of diffusing intellectual, moral, and religious truth. Besides many thousand tracts and school books, in various languages, and other miscellaneous works of a larger size, there had issued from it a commentary on the Romans, in Bengalee, by Mr E. Carey ; and a work on geography, with other small publications, in the same language, by Mr Pearce ; a harmony of the Gospels in Hindostanee, a new translation of the Psalms, and an epitome of Natural History, with various other works, in Bengalee, by Mr Yates. About seventy persons were employed, in various capacities, in the office, among whom were several native Christians, who were thus enabled to support themselves by their own labour. A service was held for the benefit of all the office servants, heathen as well as Christian, two or three times a week, which, it was reasonably hoped, might lead many of them

Summary
of the pro-
gress at
Calcutta.

³ Report of the Calcutta Auxiliary Baptist Missionary Society for 1826.

⁴ See the Society's Report for 1827, which contains an account of the mission to the close of the preceding year.

CHAP.
IV.

to an acquaintance with the truth of the Gospel, and eventually, under the Divine blessing, to an experience of its power. The state of the schools, the number of communicants, the desire expressed by natives for books and instruction, the encouragement now given to the mission by the European Society, who, not long ago, had frowned upon it—all tended to shew that the labour bestowed upon the metropolis of India had not been in vain in the Lord.

Success at
Cutwa and
Beer-
bhoom.

15. Cutwa was still occupied by Mr William Carey, who employed his native assistants in itinerating, and he was much encouraged by the prospect now before him. In the course of 1819 he baptized thirteen persons, and several others were expected to follow their example. On the other hand, he lost a valuable native assistant this year, who had been for several years employed very usefully in preaching the Gospel. His name was Gour; and to the excellency of his character, the following honourable testimony was borne: "He was highly esteemed by those who knew him, both natives and Europeans; his walk and conversation uniformly recommended the Gospel, and his end was peace."

Mr Carey's sphere of labour extended as far as Beerbhoom, about sixty miles from Cutwa, where the greater part of his flock resided. Owing to his other engagements, delicate state of health, and limited funds, it was with difficulty that he could make one journey a year to this distant post. In 1818 he was joined by a Mr Hart from Calcutta, who took up his abode in Beerbhoom, and reported the favourable account which he received of the native Christians from the magistrate of the station. That gentleman represented them as conducting themselves in all respects in a manner "consistent with their being Christians indeed."

Among several new inquirers, a Brahmin brought to Mr Hart his idols and shasters: and was subsequently baptized at Serampore. But in the following year this post was again without a resident missionary, Mr Hart, who entered upon the work with so much assiduity, having left and returned to Calcutta. There is no reason to doubt that the cause of his departure was satisfactory ; but he left Mr Carey under some discouragement, arising from his personal inability to attend to that distant flock. He was materially assisted, however, by his itinerants, and few stations have afforded more pleasing evidence of the advantage of employing pious natives of good ability in the service of the Gospel, when aided and directed by the judgment of an European missionary. With their assistance Mr Carey was able to maintain divine worship in different places every day of the week, and he had reason to believe that all who attended these services, whether baptized or candidates for baptism, well understood the leading doctrines of the Gospel. The journals of the native teachers furnish many pleasing indications of their talents and piety.¹

Mrs Carey established a female school in 1821, which was suspended in the following year, on account of the death of the mistress, whose place it was found impossible to supply. A subsequent attempt to revive it proved also unsuccessful. But this important department of missionary work was now beginning to attract favourable notice in the upper classes of society ; and there was reason to hope that all obstacles to its progress would soon be removed.

In 1823 the district of Beerbhoom was supplied by a Mr Hampton, who joined the mission a few

¹ Several of these journals are given in the *Missionary Herald*.

CHAP.
IV.

years before, and had since been usefully employed in its service. Here he began well, and it was now deemed advisable to make this a separate station. But this young man also, like Mr Hart, soon relinquished the post, when a gentleman on the spot took temporary charge of the missions. In 1825 he was relieved by a Mr Williamson from Serampore. This missionary fixed his residence at Soora, and entered on his work with so much zeal and ability, that Mr Carey was at last encouraged to hope that this important post would be well occupied.

Description of the converts.

16. Mr Carey had now been fourteen years at Cutwa ; and in the midst of many trials, the measure of success vouchsafed to his exertions was sufficient to console him for sufferings and disappointments. During his residence in this district, he had baptized one hundred converts, of whom he gave the following candid description :—“ I have great reason to hope that the majority are, indeed, members of our Lord and Master ; some are gone to their rest, and a few have left us. I must say, that I often have a great deal of trouble with them, which has sometimes discouraged and distressed me beyond measure. But when I reflect upon what they have to encounter, what temptations to overcome, what prejudices to lay aside, that they have not had a religious education, and even now have no books to direct them ; I do not much wonder at their giving us pain at times. By degrees, as knowledge increases, I hope all these evils will be much lessened.”

Operations at Moorshedabad.

17. *Moorshedabad*.—This station was formed by Mr Ricketts in 1816 ; but sickness compelled him to relinquish it two years after, just as his progress encouraged him to hope that he should soon collect a congregation there. Mr Sutton entered into his labours, and soon began to reap some fruit from

the seed he had sown. The hearers soon increased from about forty to one hundred and fifty ; he met with great encouragement also in the establishment of schools. His native assistants, Kureem and Bhoondgur, diligently preached the Gospel in the streets and bazaars, and wherever they could gain access. On one occasion, preaching near the palace of the Nabob, some of his servants complained to their sovereign that these men wished to destroy their caste ! The Nabob replied that they were mistaken ; their object was to instruct them in the pure worship of God. Hence, it would appear, that a conviction of the excellence of their design sometimes prevailed even among those who, like this Nabob, had never heard the voice of a missionary.

Mr Sutton gave an emphatic description of the inveteracy of the Hindoos' prejudices, and of the power of that superstition which chained them down in misery and guilt. "Idolatry," he said, "appears to rust the springs of human intellect, and destroy its energy. Nothing is more common than to hear the Hindoo say, that there is no occasion for him to think about salvation, his gooroo (teacher) will do that for him. If we speak to the gooroo, he will answer, there is no occasion for him to think ; the charms he gives his disciples he has received from his fathers, and they from their gods. Thus the blind lead the blind, and if God does not infuse a spirit of inquiry amongst them, both must perish. The description of Isaiah may justly be applied to a Hindoo, 'He feedeth on ashes : a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand ?'" Isa. xliv. 20.

Mr Sutton's labours varied with the calls of those around him. Amongst other natives, some Mahomedans visited him, and their apparent

CHAP.
IV.

anxiety for instruction gave him hopes that they were sincere. Though he saw little immediate fruit from his exertions, yet his zeal did not relax on that account. He undertook several journeys to a considerable distance from Moorshedebad ; and while at home he embraced every opportunity to bear testimony for God in the streets and markets of that populous city. Besides his missionary duties, he attended regularly at Berhampore, an European station ten miles off, where his services were very acceptable, and not without profit. Wherever he went he distributed large quantities of tracts ; and in 1821 his schools contained about two hundred children.

But he was suddenly interrupted in this promising career. In 1822, sickness obliged him to retire for a season ; and in the same year he was deprived of his head assistant, Kureem, who died at Serampore. The account of this native Christian's last illness, given by Mr Ward, shewed that he had not received "the grace of God in vain." He was happy, declared that Christ was his only hope, and that his sole wish was for heaven. He departed in peace on a Sabbath morning, to enjoy a better Sabbath above.

In a few months Mr Sutton was able to resume his duties, and he gave pleasing accounts of the success of his ministry at Berhampore, and his persevering efforts to impress Divine truth upon the minds of the heathen ; but the hopes raised by these communications were soon clouded by tidings of an alarming relapse, which compelled him to embark for Europe, as his only hope of recovery. He left Moorshedebad in 1823, and the Society had not been able, at the close of the decade, to send another missionary to occupy his place.

Mr Cham-
berlain at
Monghyr.

18. *Monghyr*.—Mr Chamberlain still maintained his post here, notwithstanding repeated attacks of

sickness. His two assistants were of special service to him, when obliged to suspend his labours. An extract from one of his letters will convey an idea of his work, and of the zest with which he returned to it on the recovery of his health. In 1820, after describing his translation of the Scriptures as that part of the work which afforded him peculiar satisfaction, he added, "I am engaged four times a-week in our European congregation, and seven or eight times in the native language among the native brethren, servants, and others. In a bazaar I have been able to preach to the people, who crowd to hear, a few times; but I must take prudential care now, as a little overdoing might undo me altogether."

19. One of his assistants was a Brahmin, named Hingham Misser, who, on embracing Christianity, was renounced by all his family. In 1820, his wife and one of his sons returned to him, the rest of the children choosing rather to be orphans than to associate with Christians. To this they were urged by the enemies of the gospel, who were enraged at their mother's return to her husband. Hingham was removed by death, after four years of useful service, when most honourable testimony was borne to his moral and religious character, as well as to his diligence.

Conversion and death of a Brahmin.

20. Another remarkable conversion at Monghyr is worthy of record here. The man's name was Brindabund. He first heard the gospel at a large fair, where he was observed to pay great attention the whole day; sometimes to laugh, and at others to weep. At night he came to Mr Chamberlain, and said, in allusion to the custom of presenting flowers, "I have a flower (meaning his heart) which I wish to give to some one who is worthy of it. I have for many years travelled about the country to find such a person, but in vain. I have

Also of a Hindoo devotee.

CHAP.
IV.

been to Juggernaut, but there I saw only a piece of wood : THAT was not worthy of it ; but, to-day, I have found One that is, and He shall have it : Jesus Christ is worthy of my flower !”

He had been for many years a religious mendicant. His hair had been suffered to grow so as almost to conceal his eyes ; but he now cut it off, and shaved his beard ; and, in short, from being an idle devotee, became an industrious old man ; for he was then, it was supposed, about seventy-five years of age. He now preached the gospel to his idolatrous countrymen, and the last five years of his life were spent in entire devotedness to God. When able to leave his house, which was at Monghyr, he was engaged from morning till night in reading the Scriptures, and talking to the people. He loved the Saviour : His cause lay near his heart. Often, when so weak as in appearance to be scarcely able to stir, he would not stay at home, and when recommended to do so, he would reply, “ Oh ! what do I live for ?” While able, he took considerable journeys, walking sometimes from twenty to thirty miles a-day ; and after taking some refreshment, would converse with his companions in a lively and edifying manner till midnight. His spirituality of mind indeed was great.

He suffered much during the last few weeks of his life, but was always happy, longing to depart and to be with Christ. When asked, the day before he died, if he would take any thing, he said, “ No ;” and putting his hand on a part of the Scriptures which lay near him, said, “ This is my meat, and drink, and medicine.” The neighbours, as was their custom, came round him ; he got up and sat at his door, where he repeated from memory, for he was mighty in the Scriptures, some portions of the word of God, and prayed, though he was then

able to utter only a few words at a time. The next day he entered into the joy of his Lord.

21. Mr Chamberlain was so much affected at the death of Brindabund, that it is supposed to have accelerated the termination of his own life. At the grave of this convert he addressed those present in Hindostanee; and in the evening preached a funeral sermon in English, from John xi. 11, "Our friend Lazarus sleepeth." At the close of the service he administered the Lord's Supper. All the week after he continued to grow worse. The next Sabbath he made another attempt to preach, and this was the closing scene of his public labours. He was now reduced so low, that a sea-voyage was deemed the only expedient that promised a hope of rallying. In consenting to try it, he gave another proof of the disinterested spirit which he had uniformly shewn throughout his missionary career. Though in a state requiring the watchful attention of a tender nurse, yet he would not allow his wife to accompany him, knowing how useful she was to the mission, which he was leaving without any other human guide. We hardly know whether the more to admire this self-denial in the husband or the wife. Both have left an edifying example of the sacrifice of the tenderest personal feeling in the service of their Master.

Death of
Mr Cham-
berlain.

He embarked in November 1821 without any of his friends, and was confined to his cabin, where he languished about three weeks, and then expired. On the morning of the 6th of December, he was found dead in his bed by the young man who attended him. In this solitude on the mighty deep ended the days of one of whom it has been justly said, that for nearly twenty years he made full proof of his ministry in India. He was eminent for decision of character, for an inflexible adherence to truth, and for such an ardent attachment to the

CHAP.
IV.

missionary work as led him often to exert himself beyond what his frame could well sustain. As a preacher to the natives, he was most impressive; and his translation of the New Testament into the Brij Basha dialect, which was printed at Serampore after his death, was said to exhibit ample proof of his high proficiency as an Oriental scholar. In the different stations which he successively occupied, not a few appeared to have derived eternal benefit from his instructions.¹

Mrs Chamberlain in charge of the station.

22. After the departure of her husband, Mrs Chamberlain remained at Monghyr, where she afforded an edifying instance of the benefit which may result from the exertions of a Christian woman, whose heart is devoted to the cause of Christ. Under her direction, the three native itinerants persevered in their labours. The services of the mission chapel and the superintendence of its six schools proceeded with regularity; three Hindoo women, who ascribed their serious impressions to Mr Chamberlain's ministry, proposed themselves for baptism; and on the whole the prospect of the station was such as to induce the Society to take immediate measures to provide it with another missionary.

Arrival of a missionary—promising commencement of his labours.

23. Accordingly, one, a Mr Leslie, was set apart for Monghyr. He sailed soon after his appointment, and arrived in 1824. He found the state of the church and schools highly encouraging; and having studied Hindostanee on the voyage, he was enabled to begin addressing the natives about six months after his arrival. Such, in a word, were the hopeful appearances presented to him, that at the close of the year he remarked, "Religion ap-

¹ See a Memoir of Mr Chamberlain by Mr Yates. Also the tribute to his memory in the Baptist Society's Report for 1822. The Missionary Records, 154-157.

pears to be spreading among the natives in a way 'that both astonishes and delights us.'

The favourable anticipations hereby awakened were soon, in a measure, realised. In the following year nine members were added to the congregation, some of whom formed striking instances of the power of Divine grace in renewing those who seemed the least likely to yield to its influence. There were thirteen schools now in operation, the number having been increased at the request of Mahomedan parents, who at last consented to allow their children to read those Christian books, the use of which heretofore was an effectual bar to their entering the schools. An alteration equally favourable took place in the general conduct of the native population. The readers who itinerated among them were heard with serious attention, instead of the vulgar abuse which they had formerly received. The congregation was increased, at the close of 1826, to thirty-five members, but it is not stated what proportion of this number were natives. The schools continued to prosper ; and there was reason to hope that, under the Divine blessing, the mission work at Monghyr, and in its neighbourhood, would still grow and prevail.

24. *Digah*.—Messrs Moore and Rowe continued to occupy this post, and to labour with acceptance among the troops at Dinapore. In 1819, they procured the discharge from the army of a religious young man, named Stewart, who assisted Mr Rowe in his school, and made such progress in Hindostanee as to encourage the hope of his becoming a useful labourer among the heathen of this province. But in the following year God was pleased to nip this hope in the bud by removing him to his rest. The two native assistants met with little success among their countrymen ; though the testimony borne to the truth of the Gospel by several who

Remark-
able con-
versions at
Digah.

CHAP.
IV.

died before they were baptized, shewed that the labour bestowed upon the heathen was not lost. Several inquirers excited attention, and Mr Rowe mentions one, in the service of a native rajah residing in a bungalow belonging to the Society, who read the Hindostanee Testament, and acknowledged that every line carried conviction home to his heart. At another time he said, "I have read the Shasters and the Koran, they contain a great deal of unreasonable stuff; but," putting his hand on the New Testament, he emphatically exclaimed, "This is truth!" This man was accustomed to collect four or five others around him, and read the Gospel to them. At first he met with much ridicule, and afterwards persecution from the Brahmins and others in the rajah's service, which he endured with so much patience, that the missionaries were induced to think that his mind had undergone the change which he avowed. The rajah having quitted Digah, this man was separated from his instructor. He, however, took his Testament with him, though his enemies declared that he should never see his relations unless he renounced his new sentiments, or promised that he would never make them known. "Thus," said Mr Rowe, "the Gospel may make its way into the hearts of some, where they have no living preacher."

The missionary mentions a yet more interesting case of an individual who died at this station in 1822. His name was Ram Kisoan, from the city of Lucknow, where for years he had been endeavouring to impart to his countrymen the truths he had learned on a previous visit to Digah. Removing at length to this place, he proposed himself as a candidate for baptism; but previous to its administration he was attacked by cholera morbus, which carried him off in a few hours. His dying prayer was this:—"O Lord, I am a great sinner.

Save me from wrath. Thou art gracious, thou art able. None but thee, O Lord Jesus Christ. Save me from destruction. Save me from the power of sin and Satan." Seeing his wife and some of his children weeping, he said to them, "Forbear to weep, for I am going to my Lord and Saviour;" and shortly after he expired. May we not say of such a one, though unbaptized, "Is not this a brand plucked out of the fire?" (Zech. iii. 2.)

25. Not long after this, Mr Rowe baptized five converts; but while the prospect was thus brightening before him, he was called to rest. He died in October 1823, after nearly twenty years of active service in India. As Mr Moore had previously left Digah, the care of the station devolved on Mrs Rowe, who had been eminently useful in the school department, and was very competent to counsel and direct the native teachers. The schools flourished under her care, and were soon increased to seven, containing one hundred and sixty-four boys, and one hundred and twenty girls. In her female orphan asylum she had two teachers who had been baptized by her husband. Speaking of these two women, she gave the following proof of the effect of Christian education, in raising the Indian female from her state of depression and servitude :—

"These women appear to great advantage, contrasted with those who have never attempted to gain instruction. I was much struck with this circumstance while observing the difference between the situation of one of these schoolmistresses and that of one of the neighbours. She appears in her house with all the independence of an European woman, while her neighbour is kept in the greatest degree of servile subjection. The husband of the latter considers himself so immaculate, that if his own wife were to touch the food he was about to

The missionary's death—
exertion of
his widow.

CHAP.
IV.Arrival of
another
mission-
ary.

eat, it would be rendered unfit for his use ; and she is so deplorably ignorant as to think this, in reality, the case."

26. Thus, like Mrs Chamberlain at Monghyr, did this devout widow continue to perform the post of a missionary till the year 1826, when the circumstances of her fatherless children, and her own declining health, induced her to return to England ; she did not, however, quit her post before a missionary had arrived to take her place. Mr Burton, the missionary at Sebolga in Sumatra, being obliged to quit that island in 1825, repaired to Calcutta, and soon after proceeded to relieve Mrs Rowe of the charge of the mission at Digah. He found the schools in a satisfactory state, but the native congregation was reduced very low, by the departure of several members to other places. The two itinerants were constantly engaged among their countrymen, at fairs and other places of public resort, besides regularly preaching at six places, including Patna, every Lord's day. Mr Burton found, however, that they were too defective in judgment to be left alone. While acquiring the language, he preached to the troops at Dinapore, and superintended the schools ; but he was soon deprived of the help of his indefatigable wife, who was taken from him after a short illness in April 1826. The female schools were now unavoidably discontinued ; but these trials seem only to have increased the missionary's diligence, and both the native congregation and the boys' schools soon began to assume a more promising aspect under his care.

Labours
in the
province
of Orissa.

27. *Midnapore*, a town in the province of Orissa and capital of the province of Midnapore. This is a town of considerable population, through which multitudes of pilgrims pass on their way to the temple of Juggernaut. In 1819 Mr D'Cruz, from Calcutta, was stationed here, with a good prospect

of usefulness. He did not confine himself to this spot, but visited various parts of the province of Orissa, preaching and distributing books wherever he went. In 1818 he discovered a village between Serampore and Midnapore, the inhabitants of which had formerly been proselyted to the Christian religion by a Romish priest, but, having never seen the Scriptures, they were nearly as ignorant as their heathen neighbours. They had merely thrown off caste, and substituted the worship of the Virgin Mary and the saints for that of Doorga, and the other Hindoo deities. These poor men received the word with gladness, and after Mr D'Cruz's departure, sent a messenger to Serampore to request that a place of worship might be erected in their village.

In 1822 Mr D'Cruz baptized four persons at Midnapore ; and many others were induced to ask him about the way of salvation. In the following year he baptized nine, of whom six were Hindoos, one Mahomedan, and two Romanists. But as these were all, in the course of providence, removed from that neighbourhood, and he began to experience many discouragements, he removed to another station.

28. *Agimere*.—In 1819, Mr Jabez Carey being obliged to quit Amboyna, returned to Calcutta, and proceeded shortly after to Agimere, the capital of the province of that name, which had lately been added to the British territory. It was about one thousand and thirty miles from Calcutta. In his attempts to establish schools, he feared that he should have to contend with strong objections and inveterate superstition, without any one on the spot to countenance and support him. Accordingly, his earlier accounts of the inhabitants were discouraging ; but subsequently he gave a more favourable report of his prospects among them, differing

Schools at
Agimere.

CHAP.
IV.

materially from his first impression. "The Hindoos here," he wrote, "are very different from those in Bengal, and have fewer prejudices. They care very little about their idols. Some begin to doubt of the truth of their own religion, and to have a better opinion of ours. Of the burning of widows, an instance is scarcely known to take place once in twenty years. I shall in future travel with more comfort and ease, as I have made sure of a house in every village which I visit. I cannot tell you how much gratified I am at the willingness of the natives to assist me in every thing. They begin to lose their prejudices, and to become warm friends to the schools."

On the establishment of these schools, the Governor-General, the Marquis of Hastings, granted six thousand rupees towards the expense of organising them, and to meet the expenses of Mr Carey's journey to this remote station: and on finding that he had expended four thousand rupees above this amount, his lordship ordered that sum to be refunded to him, and granted three hundred rupees monthly toward the support of the schools, with a view to their being augmented.

In 1823 there were seven schools in Agimere and other places, containing two hundred and sixty-one scholars; and in the following year, he reported a small increase. Several of the pupils could read well, and many had left the schools with an education suited to their circumstances, while others had readily presented themselves to fill up their places. This is the last report received from Mr Carey in the present decade.

Several stations occupied for a short time it was found desirable during this decade to relinquish for the present. These were, Silhet, Guyah, Furruckabad, Jungipore, Soojunpore, and Surat. The services of the missionaries and native assistants

were transferred to places where there was better promise of success. A similar report is to be made of the eastern islands, where little had been accomplished, except in the work of translation, and the Society's missionaries at the present date were all removed.

29. Ceylon is not included in this unfavourable report. Mr Chater continued to occupy the station at Columbo ; Mr Siers was at Hanwell, a village about twenty miles from Columbo, on the road to Kandy ; and in 1818 a third missionary, Mr Griffiths, arrived from England, and was stationed at Point de Galle. But his health rapidly declining, he returned to Europe in 1819, and his place was not supplied during the remainder of this decade.

Mission in
Ceylon.

At Columbo Mr Chater persevered under many trials of his faith. In 1820, when his prospects seemed to brighten, it pleased God to deprive him of his wife, who died at St Helena, on the voyage homeward, leaving a numerous family. On receiving these mournful tidings, the father's heart naturally yearned towards his nine children, now in England, and his first thought was to join them, in order to make arrangements for their future provision. But hearing that the Lord had raised up friends to watch over them, he remained at his post, where the work was growing on his hands. At Columbo and in the neighbourhood he had three places of worship under his care, where the Gospel was preached in English, Cingalese, and Portuguese. In 1822 his schools had increased to seven, containing two hundred and forty pupils. No restrictions were imposed by the parents on the kind of instruction to be given, and the sacred Scriptures were as constantly taught in them as in Christian schools. Though the number of scholars fluctuated, from sickness and other causes, yet these schools were a great benefit to the neighbourhood.

CHAP.
IV.

Hitherto the converts were very few. In 1824 the missionary speaks of eight persons as forming his little flock, but it does not appear whether they were natives or Europeans. In 1826 he reports a considerable increase in their number, but again without describing to what class they belonged. Natives were employed to read the Scriptures to their countrymen, which began to awaken their attention.

At Hanwell¹ a native congregation was formed, under the teaching of Mr Siers, with two native assistants. In 1820 he baptized three natives, and erected, in the following year, a small place of worship. He had, besides, two schools; and though he saw the Gospel make slow progress, yet appearances were sufficiently promising to encourage him to persevere. In 1826 several additions were made to this flock; and, among the converts, there was a youth, named Carolis, who became a useful assistant in the mission. A circumstance occurred about this time, at a village called Ooggalla, nearer Columbo, which shewed that the benefit of Mr Sier's instructions was not confined to the spot where he resided. The Mohandiram, the native headman of the place, one of whose sons had been baptized at Hanwell, was himself, together with his wife and another son, induced to embrace the Gospel. When baptized, he publicly assigned intelligent and scriptural reasons for renouncing the errors in which he had been brought up. The subsequent conduct of this family well accorded with their Christian profession; and their conversion awakened considerable interest in the neighbourhood—many inhabitants now beginning to inquire what these things meant. This year Mr Siers

¹ Sometimes spelt Hangwell.

removed from Hanwell, his services being required at Columbo ; but he left Carolis in charge of that post, Mr Chater paying it an occasional visit.

30. *Serampore*.²—The senior missionaries, Messrs Carey, Marshman, and Ward, were still diligently occupied in their respective departments, and supplying the means of active exertion at the distant stations. At an early period of the present decade they undertook a great work, the establishment of a native college at Serampore. Their primary object was to train up a native Christian ministry. Of the numerous itinerants already employed, very few were properly qualified for their important duties. It was proposed, therefore, to select the most pious and able youths in their schools, and give them an education that should prepare them, with God's help, to cope alike with the subtilty of the Brahmin, and the blind superstition of the vulgar. To those already employed in preaching, who resided at convenient distances, opportunity was to be given to extend their biblical and other knowledge ; and it was expected that the establishment would eminently conduce to the gradual improvement of the Oriental translations of Scripture, by means of some of the young men whom they should educate for the ministry. The missionaries proposed to educate a second class of Christian youths for the public service and other employments. These were to be the sons of natives, reduced to indigence by the loss of property and caste upon their embracing the Gospel. When the education of these children was completed, they would be competent to fill respectable situations, and so be placed in circumstances to contribute towards their parents' support.

Establishment of a college at Serampore.

² For fuller particulars of this station, and those connected with it, see "Periodical Accounts of the Serampore Mission."

CHAP.
IV.

It was proposed also to admit European and native pupils to the benefits of this seminary, provided they supported themselves, and became in no way burdensome to the institution. The attendance of heathen or Mahomedan students upon the biblical and Christian lectures was to be optional, as there was no intention to do violence to their religious prejudices. The secular education here afforded would expand their views, and tend to improve their character; and the happiest results might be anticipated for India, from different situations of responsibility in the country being filled by men who should be trained in this establishment for the public service. To fill the various stations in the native courts, there were required for Bengal alone nearly a thousand persons. The importance of these posts being occupied by men of education and legal science must be too obvious to every considerate mind to require further explanation.

The studies were to consist of English, Hebrew, and Greek; also Sanscrit, Arabic, Chinese, and such other Oriental languages as might be found desirable. Lectures were to be delivered on astronomy and other branches of mathematics, medicine, jurisprudence, ethics, and theology. In a country where false and absurd notions of these sciences prevail, and the most extravagant theories are incorporated with the religion of the people, the importance of inculcating right views on the various branches of knowledge comprised in this scheme cannot be too highly appreciated.

The plan¹ of this seminary receiving the sanction and patronage of the Governor-General of India,

¹ The fourth plan of this college submitted to the public was published in the Appendix to the Baptist Missionary Society's Report for 1819, pp. 54, &c.

and the Governor of Serampore, and the public having contributed largely towards its establishment, a suitable spot of ground was purchased for the erection of the college buildings, on the banks of the river Hoogly, exactly opposite the Governor-General's villa. Additions were subsequently made to the first purchase ; and in a short time the premises were increased to more than thirty begas, or about ten English acres, forming nearly a square. This unexpected accession of ground enabled the missionaries considerably to enlarge the original plan of the college. Accordingly they determined to complete the buildings on a scale adapted to accommodate nearly four hundred students. There were also a chapel, library, rooms for the museum for philosophical apparatus, and the accommodation of the various classes ; commodious habitations for four European professors ; a spacious hall for the annual examinations, and every other erection which such an establishment required. These buildings were expected to cost not less than ten thousand pounds sterling ; and the Serampore brethren made themselves responsible for the whole expense of the erection. The Baptist Society, however, and the munificence of the British public in India, materially relieved them of this burden.

On forming their plan, the committee² appointed to direct its execution addressed his Danish Majesty, entreating permission to erect the college in his Majesty's settlement of Fredericksnagore. The King not only granted them permission to establish the institution, and to conduct it independently of the constituted authorities at Serampore,

² The Committee consisted of the Hon. Colonel Kreeting, Governor of Serampore, Drs Carey and Marshman, and Messrs W. Ward and J. C. Marshman.

CHAP.
IV.

Com-
mence-
ment of
the stu-
dies.

but also presented to the three senior missionaries the royal building and premises to the north-west of the missionary premises, containing more than three acres, the rent of which was to be applied to the support of the college.

31. While the buildings were in progress, a commencement was made in the instruction of youth, the students on the foundation being lodged in the neighbourhood. In 1819, there were thirty-seven scholars; and at a public examination, conducted by Dr Carey, their proficiency was found to be very satisfactory. Among the spectators about thirty learned Hindoos, mostly Brahmins, from all parts of the country, and speaking different languages, were seen standing round the examiner—an interesting spectacle, at the first examination of a seminary designed for the diffusion of light and happiness throughout the continent of India. In the next report, the number of pupils was increased to forty-five, of whom the greater part belonged to native Christian families. They were frequently examined, and received prizes according to their proficiency.

The superiority of their plan of instruction was soon apparent to all who watched the progress of the students. In the study of Sanscrit, for example, they acquired this language in about half the time generally devoted by native youth to this preliminary branch of Indian philology. One cause of this improvement was the great redemption of time which was obtained, by disregarding all those notions relative to certain days and seasons being ominous to study, which rob the natives of nearly one-third of the year. The advantage of thus shortening the period devoted to this introductory course, is sufficiently obvious. As the institution advanced, the proficiency in other branches of education was equally satisfactory.

An establishment of this magnitude, in a land of ignorance, prejudice, and juvenile superstition, was an exotic in an ungenial clime, and could not be expected to advance forthwith to maturity. Efficient instructors were to be brought from Europe. In 1821, Mr John Mack went from England to undertake the duties of the scientific department. He took out with him an astronomical clock, and other instruments requisite for an observatory. A classical professor was obtained from the missionary institution at Basle, Mr John Godfrey Albrecht ; but he died three months after his arrival, and by this melancholy event the missionaries were deprived of a coadjutor of much promise. Shortly after, a Mr Swan, from the University of Edinburgh, went out as theological professor ; and a Mr Williamson became the English teacher. This gentleman was a native of Scotland, who went out to India in the medical profession ; but having there learned the value of the gospel for himself, he relinquished all other pursuits to engage in making it known to others. As a teacher of English, and in his own profession, he proved a valuable acquisition to the college. Professors of the native languages and laws were procured without difficulty. But, notwithstanding the aid afforded them by these instructors, the missionaries continued to devote a great portion of their time to the college, and their personal superintendence contributed materially to promote its efficiency.

The progress of the students was communicated to the public in the Reports of their periodical examinations. Their number at the close of the decade was about fifty, of whom eight were Brahmins, one Mahomedan, and the remainder chiefly Christians. Their general proficiency was such as to prove already the advantage of the institution.

CHAP.
IV.

For example, it was stated in the Sixth Report, that the head student had made great progress in Sanscrit; and that the next five had evinced such an acquaintance with Sanscrit grammar, during a long and close scrutiny, as would have done honour to the pundits themselves.

Chartered
by the
King of
Denmark

32. In the year 1826, Dr Marshman, having proceeded to England, visited Copenhagen, for the purpose of obtaining from the Danish Government a royal charter of incorporation for the college, and satisfactorily accomplished his object. By this privilege, the college possessed the power of conferring literary and honorary degrees, and the property was immutably secured for the objects contemplated in its establishment.

Progress
of general
education.

33. But the other departments of this mission were not neglected for the sake of the college, important as its business was justly considered. The general work of education still went on, under the superintendence of Dr Marshman's eldest son, Mr John Marshman. The numerous schools described in the last decade now contained about ten thousand children. In the year 1820, the brethren deemed it advisable to make some alterations in their plan, and to aim rather at increasing the efficiency of the schools existing among the natives, than at multiplying their number.

Female education also was steadily advancing. In Serampore and its neighbourhood there were twelve schools, containing about three hundred girls, who were all instructed in Christianity, by reading books in which its doctrines and precepts were explained. The Christian girls read the Scriptures also, and learned several catechisms and hymns, besides being instructed orally in the principles of religion. As with the boys' schools, so with these, the brethren did not contemplate opening any new schools for the present, owing to the

difficulty of superintending more. These twelve were scattered through all the accessible parts in the neighbourhood of Serampore; and it was intended, as much as possible, to increase the numbers in each school, and to make gradual but sure advances in the system of instruction.¹

34. While proceeding with their extensive and diversified labours, the brethren endeavoured to promote the temporal welfare of those around them, hoping to prove thereby that "godliness is profitable unto all things, having promise of the life that now is," as well as "of that which is to come," (1 Tim. iv. 8). With a view to counteract the spirit of thoughtless improvidence, so general in their neighbourhood, they established a Savings Bank at Serampore, on a plan which received universal approbation. Not long after, Dr Carey instituted an Agricultural and Horticultural Society, of which the Governor-General accepted the patronage. Several of the most opulent natives joined it; and Dr Carey expressed the hope that it would ultimately be of great benefit to the country, and contribute to prepare its inhabitants for the time when "they shall beat their swords into plough-shares, and their spears into pruning-hooks," (Isa. ii. 4).²

Establishment of useful institutions.

35. But while thus engaged in devising new modes of doing good, they attended with equal diligence to those more spiritual labours which constitute the peculiar and noblest employment of

A Pastoral Letter to the congregations.

¹ An interesting Article, "On Female Education in India," was published in *The Friend of India*, No. V., May 1822. *The Friend of India* is a periodical Review, published at Serampore. A newspaper has since been published at Serampore bearing the same title.

² Dr Carey's Prospectus of this Society may be seen in the Report of the Baptist Missionary Society for 1821, App. No. II.

CHAP.
IV.

the Christian missionary. In January 1820, they addressed a "Pastoral Letter" "to the Churches of Christ which" had "been raised up amidst the heathen in India."¹ This affectionate Address contains much valuable instruction, and is said to have been the means of diffusing a spirit of Christian zeal among all the members of their congregation. Under the influence of this impression, an Auxiliary Missionary Society was formed, for the purpose of spreading the gospel more widely around them; and five young men offered themselves, gratuitously, to engage in these useful labours.²

Instances
of conver-
sion.

36. Among the converts about this time, mention is made of a Hindoo ascetic, who had maintained a vow of silence for four years, living among the wild beasts in the Sunderbunds. His attention was first arrested by the perusal of a Bengalee tract; and he was led on by the instruction received from the brethren, until they thought him ready for baptism. They mention also, in the same report, the conversion of the door-keeper of their new college; also a pundit of the Mug nation, whose simple account of the manner in which Divine truth entered his mind was particularly pleasing. The increase of native Christians was now becoming more rapid than at any former period of the mission, and the whole face of society, European as well as native, was assuming an improved aspect.

Satisfac-
tory deaths
of con-
verts.

37. In the year 1822, several of the native Christians were removed, and among them the venerable Krishnoo, who, for more than twenty years, had been engaged in shewing to his countrymen the

¹ Report of the Baptist Missionary Society for 1821, App. No. I.

² Ibid., No. III.

way of salvation. It is satisfactory to know, that in the solemn hour of dissolution, these disciples of the Lord Jesus evinced that composure and tranquil reliance upon a crucified Saviour, which are the genuine fruits of evangelical principle. A missionary wrote—"I myself witnessed the last moments of Krishnoo, and heard his aged and quivering lips speak of the preciousness of Christ. In this we cannot but admire the Divine goodness, and consider the strong consolation and heavenly maturity which this first Hindoo disciple attained, as an earnest of what God will do for India." The brief notices repeatedly published^s of other natives also, male and female, who died at this station, exhibited the genuine influence of the Gospel of Christ, and formed a refreshing contrast to the tales of horror and of blood, which characterize the Brahminical superstition.

38. But while death was thus thinning the ranks of this little band of Christian soldiers, others were pressing forward to occupy the vacant places, and join themselves to the people of God. In the same year, Mr Felix Carey, eldest son of Dr Carey, the eldest daughter of Dr Marshman, and several junior members of the mission families, were removed to their rest. In the year 1823, the brethren were called to mourn over the loss of Mr Ward, with whom for four and twenty years they had been closely united in affection and toil. This was an unexpected blow. At the beginning of the week he attended a prayer meeting in Calcutta, when every one who saw him remarked how well and how cheerful he looked ; but before the week closed

Death of several members of the mission.

^s In the Missionary Herald. An interesting account of Krishna Pall, a native preacher at Serampore, given by himself, in a letter to a friend in England, was published after his decease, in the Appendix to the Society's Report for 1823. No. 1.

CHAP.
IV.

he had finished his course, and entered into the joy of his Lord. His complaint was the cholera morbus, which seized him on the 6th of March, and carried him off on the following day. The disease was so violent and rapid that it incapacitated him for conversation, so that he spoke but little as death drew near. He had returned from a visit to England not long before, having been mercifully preserved in all his journeyings by land and by sea; and now he was taken away as in a moment from the bosom of his family, a few hours after he had been in the full enjoyment of health and strength. How mysterious are the ways of God! Clouds and darkness are round about him: "He holdeth back the face of his throne, and spreadeth his cloud upon it," (Job xxvi. 9). But his people must even then bow with silent and adoring submission before him, acknowledging that the Judge of all the earth doeth right. Great indeed was the shock; and the event affected not only the missionaries at Serampore, but all persons, at home and abroad, who were watching with interest the progress of Christianity in India. For the name of William Ward, as a pious, humble, and devoted missionary, had long been embalmed in the hearts of Christians of all denominations, and his loss was deeply and very generally deplored. But this dispensation read an important lesson to the Church of Christ. While the Lord appeared to be preparing the minds of the heathen for a more general reception of the Gospel, he removed one of his most effective agents in the work, to teach his people to "cease from man, whose breath is in his nostrils" (Isa. ii. 22); and to look only unto him for the agency and the issue.

Mr Ward's
preparation
for
death.

39. Though this stroke came suddenly as a thunderbolt upon the missionaries, the Lord had prepared his servant to depart. At the prayer

meeting which he attended at Calcutta on the Monday before his death, he had used the following expression, indicative of great humility, an ardent desire for the salvation of the heathen, and a mind ready, if such were God's will, to leave the work to others :—" O Lord, if thou seest me unfit for the carrying on of thy cause, and that it is injured by my coldness and want of spirituality, oh remove me, and put others more worthy in my room ! But let thy kingdom come, and thy will be done on earth, whoever be the instruments !" He little knew when he uttered this prayer how nearly his work was done. Yet that was no matter. Death found him with his lamp burning, his loins girded, and he himself waiting the coming of his Lord. And of such it is written—" Blessed are the dead which die in the Lord, from henceforth : yea, saith the Spirit, that they may rest from their labours ; and their works do follow them," (Rev. xiv. 13.)

40. Mr Ward was permitted to complete a course of more than twenty-three years in the service of the mission ; and in his own, the printing department, he brought through the press twenty First Versions of the New, and six of the Old Testament, besides new editions of various former versions. Several stations were founded and congregations formed under his immediate superintendence ; and, by the Lord's blessing on his instructions and example, a spirit like his own was infused into the ministering and itinerating brethren who laboured at those stations. His literary exertions also were of no secondary order. Besides assisting in the translation of the Scriptures, and composing several useful works, he compiled a work entitled, " A View of the History, Literature, and Mythology of the Hindoos," a work of great research, in four volumes, and forming a durable testimony to the

Summary
of his
varied
labours.

CHAP.
IV.

writer's industry and ability. In a word, he left behind him such an example of holy diligence, of disinterested activity, of humility and comprehensiveness of mind, as will rank him among the richest benefactors of Hindoostan, and cause his memory to yield a fragrant savour to the praise of the Redeemer's grace, when India shall become the inheritance of the Lord.¹

Accession
to the
mission—
means of
usefulness.

41. Though the death of Mr Ward was severely felt, yet the general aspect of this mission was encouraging. Mr Williamson's accession about this time, and his appointment in the college, has been mentioned. A Mr Buckingham also joined the mission about the same period. This young man received his first religious instruction under Mr Ward, and he now became a useful assistant in the work. Several other additions are reported in the same year, and the efforts used by the various native preachers were more regular and extensive than heretofore. Besides visiting the villages around, three small chapels were lately erected in the town of Serampore. Tracts were distributed

¹ One of his colleagues, Dr Marshman, preached his funeral sermon, and published with it a memoir of his departed friend. In the memoir he thus describes Mr Ward's diligent improvement of his time:—"Of this we need no other proof than he gave in his (recent) voyage to Europe and America, which occupied only two years and nine months, from his leaving India to his return thither. But, in this period, although he traversed England and Scotland, and great part of America, preaching in nearly every town, and sometimes almost every day, he found time to write his 'Reflections on the Word of God,' which was brought through the press just before his death, to prepare for the press a third edition of his 'View of the Hindoos,' and to put to press his 'Farewell Letters' (alas! truly such to most to whom they are addressed); besides a variety of smaller works intended to serve the cause of religion and humanity."—*Vide* Miss. Herald for August 1823, *et seq.* Also, Miss. Register for April 1824.

to a great extent, no less than eight thousand having been given away at one festival. Various means were employed to promote the edification and usefulness of the native converts at large. Once a week they assembled for improvement in Scriptural knowledge, when they were encouraged to express their own sentiments on passages of the sacred volume chosen by themselves, and the Commentary of the Rev. Thomas Scott, which had been translated for their use, was read to them in Bengalee. One proof of the good effect of these exercises was the establishment of a Native Missionary Society, managed almost entirely by themselves; which was followed by the publication of a small monthly work in Bengalee, entitled, "The Increase of Christ's Kingdom;" and such was now the extent of the native Christian public in Bengal, that the sale of this publication, though at a very low price, nearly covered the expenses.

42. At the close of this decade, the native Christian population, nominally residing in the city of Serampore, amounted to one hundred and fifty individuals. To provide for their edification, regular seasons of worship were appointed on the Lord's day, and throughout the week. A native Christian village was established about this time, for the purpose of promoting the general comfort of the converts, and also facilitating the communication of religious instruction to them. This village stood a very short way from Serampore, on an open and elevated spot of ground, and it consisted of thirteen houses, with a small chapel in the centre. A native teacher resided there, who conducted daily worship in the chapel, and in other ways laboured to build up the people under his charge in their "most holy faith." One of the missionaries also occasionally officiated in this village, which was soon enlarged by the removal thither of several families from the town.

State of
the con-
gregation
—a Chris-
tian vil-
lage.

CHAP
IV.

In the year 1825, the following stations, in connection with the Serampore mission, were placed under the superintendence of the College. The parent Society in England, however, still contributed liberally towards their support, and in a short time was induced to resume the charge of several of them, when found to press too heavily upon the Serampore funds.

Progress
at Jessore.

43. *Jessore*.—Mr Thomas was still in charge of this post. He resided at Sahebgunj, the civil station of the district, and was assisted by four natives, who made monthly excursions through this populous country. The journal of a single month enumerates nearly one hundred villages visited in this manner. The result was, that much inquiry was excited respecting the doctrines that were taught. Among his numerous visitors from all parts, Mr Thomas mentions, in 1818, a Mahomedan of considerable influence; also some Romanists from Hasnabad, a distance of five days' journey, who complained to him that their priest prayed in a language they did not understand, and expressed a desire to see a proper missionary among them. In the following year five heathen were publicly baptized; seven others declared their conviction that Jesus is truly the Saviour of men; and, in 1820, a whole village was reported to have expressed their desire to renounce idolatry and embrace Christianity.

In order to avoid many acts of injustice and oppression, to which the native Christians were exposed from the heathen landholders and magistrates, a new village was formed, about sixteen miles north of Sahebgunj, called Christianpore, and nearly half the congregation soon took up their residence there. But the experiment did not answer, and in three or four years the village was given up.

In this district four schools were erected and endowed by the resident English and the native landholders, which were to be supplied with masters from the college at Serampore. Though Mr Thomas had many trials to contend with, yet he persevered, with his native assistants, now increased to six, in traversing the district, which was described, in the Serampore Report for 1823, as "one of the best cultivated fields in Bengal." At the close of the decade the native Christians amounted to about one hundred ; but as they inhabited several villages in different directions, and some at great distances, the exact number could not be ascertained.¹

44. *Dacca*.—The first attempt to plant the Gospel at this station, made in 1810, proved unsuccessful ; but a Christian friend residing there continued to exert himself for the benefit of his heathen neighbours ; and, at his instance, two native preachers were sent thither. They arrived in May 1817, and laboured both in and round Dacca with success. There were Armenian and Greek Christians at Dacca, who rejoiced in these labours. One of these preachers was named Ram-prusad, and about forty persons, Christian and heathen, assembled to hear his first sermon. Some wept, all listened with attention, and afterwards declared their hearty approval of what he had taught. The Greek priest, in particular, expressed lively joy at hearing, for the first time, a converted Hindoo "preach Jesus Christ according to the Scripture." "I have seen," said he, "an idolater preaching Jesus Christ in a manner which has not only amazed me, but has

Progress
among the
Romanists
and others
at Dacca.

¹ In 1824, an attempt was made to form a station at Mymensing, the chief town of a district east of Jessore ; but no report of the progress was received during the remainder of this decade.

CHAP.
IV.

charmed my heart. I have, therefore, been blessed to-day."

In several neighbouring villages inhabited by Romish proselytes, scarcely less ignorant than their heathen brethren, the preaching of the Saviour was heard with avidity ; but for some time the priests frustrated every effort to give them religious instruction. A young man and his wife had to encounter much severe persecution on account of their attachment to the Gospel ; but they persevered. An opening was soon after presented in one of these villages of Romanists, where the people had shaken off the yoke of the priest because of his oppression. On the whole, the prospect in this neighbourhood was highly encouraging.

Conversion of a Jewish family.

45. A Jew and his wife were baptized here at the close of 1817. The man's name was Solomon. He made great progress in the study of the Bible, and grew in grace and in love to the Lord Jesus. He soon began also to feel deeply interested for the salvation of his benighted brethren of the seed of Abraham. Some time after his conversion he removed to Serampore, where his meek spirit and steady walk, and his labours among the natives, greatly endeared him to the brethren.

Progress of general education.

46. In 1819, Mr Owen Leonard joined this station, where his exertions were eminently successful, while his conduct soon gained for him the esteem of the chief inhabitants of the city. He found Ramprasad a faithful and affectionate helper. As Dacca is very conveniently situated, having water communication with all the east of Bengal, he proposed to establish here a general depôt for books and tracts designed for circulation through that extensive and populous district. This arrangement afforded great facilities for the diffusion of Christian knowledge.

Mr Leonard's attention was specially directed to

the establishment of schools for the natives. Soon after his arrival he established an Auxiliary School Society, which was encouraged both by the European gentlemen at the station and many of the leading natives. This plan was attended with an encouraging effect. In about four years the Bengalee schools were increased to seventeen, which were kept up in such a manner that they gave seventy-six scholars each as the average attendance, the whole number amounting to thirteen hundred and two. The examination of the schools, at different periods, afforded the liveliest satisfaction to their benefactors. "Many of the boys," said Mr Leonard, on one of these occasions, "had to come nearly three miles fasting; they were collected before eight o'clock, and were detained till three in the afternoon; yet the only regret that appeared on any of their countenances arose from not being favoured with an opportunity of reading before the Committee; whilst those who were so happy as to obtain a hearing, could scarcely be persuaded to leave off, and in the end went away in triumph."

A Persian School was opened for respectable Mahomedans, but it was attended by Hindoos also. The greater part of the scholars were young men of respectable connections and abilities; they were not, however, always very docile. In this school the Rev. Henry Martyn's version of the New Testament was constantly used. In the Scriptural readings and general conversation, the pupils sometimes manifested great inflexibility; and occasionally Mr Leonard found it necessary to reprove some whom he detected scoffing. The objections most deeply rooted in the minds of both classes related to the Divinity of the Saviour, and the doctrine of God's taking upon him human nature. However, by attention, and discipline

CHAP.
IV.

mildly yet firmly administered, they were brought in time to pay more serious regard to what they were taught.

The Scriptures were read in all these schools. In some of them their introduction at first created alarm, but this, ere long, subsided; indeed, the gradual disappearance of opposition to the Bible in the different schools for natives at other stations also, and maintained by different Societies, was now among the most pleasing and animating features of improvement.

Instruction given to Bengalee teachers.

47. Mr Leonard was under the necessity of employing Bengalee teachers in his schools, and he devoted to their improvement, and to other natives who chose to accompany them, four days in the month. When assembled, every man was furnished with a Bengalee Bible, in which he read a portion in turn, and then put what questions he desired to have answered on difficult passages. When all present had read, such part as appeared to have excited particular attention was selected for further comment, and closed with a suitable application. After the address, desultory conversation circulated, chiefly upon the comparative merits of Christianity, Hindooism, and Mahomedanism. Every individual was at full liberty to offer his opinion, and to defend it so far as he might think it tenable. Care was taken to observe the best temper throughout; however opposed to each other in opinion, all parted good friends; and there was reason to hope that they anticipated the next meeting with pleasure.

General thirst for knowledge.

48. While the Bengalee masters were themselves thus instructed in the Scriptures which they had to teach their pupils to read, Mr Leonard visited the schools on appointed days for the purpose of explaining them. On these occasions the natives often crowded into the room, when he embraced

the opportunity to draw their special attention to the Word of Life. There was no lack of attentive hearers, and he sometimes continued these addresses till darkness compelled him to close the pleasing work. At the conclusion he distributed a number of the gospels or tracts which the pupils had read at the time.

All this shews that a desire for information was not confined to the youth training in the schools. Of this fact another instance is given. At the celebration of one of the Hindoos' idolatrous festivals, when it was computed that nearly two hundred thousand persons were assembled, some members of Mr Leonard's family, he being absent at the time, ventured to commence the distribution of tracts, which does not appear to have been attempted on such an occasion before. No sooner was this known, than thousands assembled about the gate, filled the garden and the house, and would not depart till each had received a book. The distribution occupied five successive days, on the first of which alone more than three thousand individuals were supplied. They came to the festival of a stone, and carried away the bread of life.

Besides the numerous native schools, one was established for indigent Christian children, the descendants of Greeks, Armenians, and Romanists. This school was supported from the funds of the Benevolent Institution at Calcutta, and it proved of great value to the place, as it rendered many youths valuable members of society, who, without the instruction there given, would have been wandering in the streets in vice and wretchedness. At one examination, thirty-seven of these boys exhibited great improvement, which was an ample remuneration for the pains and money expended upon them.

In 1824 one of the Armenian youths embraced

CHAP.
IV.

the pure faith of the Bible. The piety and general information of this young man, besides his accurate acquaintance with the Persian and Turkish languages, encouraged the hope that God designed him for future usefulness in his vineyard.

In 1825, the hands of Mr Leonard were strengthened by the accession of Mr D'Cruz from Serampore. Mrs Peacock also, the widow of a deceased missionary, joined him, to take charge of the female schools. This year the brethren held several interviews with a singular sect of Hindoos, called Suttya Gooroo, who had renounced idols, and professed to approve Christianity, of which, through the medium of the Scriptures in their own language, they had acquired considerable knowledge. While this unusual circumstance awakened hope in Mr Leonard's mind, he was encouraged in his exertions for the young, by pleasing evidence that two of his pupils had died in the faith of Christ.¹ Not much impression, however, seemed to be made on the adult population, notwithstanding his great exertions. Nevertheless, though as yet he counted but few conversions, he was sowing seed abundantly for a future harvest, whoever might be appointed to reap the fruit of his labours.

Chittagong—
murder of
the missionary.

49. *Chittagong*.—We have seen with what promise Mr De Bruyn commenced his labours among the people called Mugs, on the borders of this station: but the hopes lighted up by his success, were soon overcast by a calamity little anticipated. Among the persons who came to him for instruction was a young man, born at Rangoon, whose father was a Frenchman, and his mother a

¹ Obituaries of the two youths here mentioned were written by Mr Leonard, and printed in the *Missionary Herald* for March 1826, and in the *Missionary Register* for August of the same year.

Burmese. Being a youth of fair abilities and in needy circumstances, Mr De Bruyn took him into his house, treated him as his own son, and instructed him with great care, with a view to his employment in the propagation of the Gospel among his countrymen. His conduct, however, was such as to cause De Bruyn no little uneasiness ; and having on one occasion reproved him with more than usual severity, the lad seized a knife and plunged it into his benefactor's side. The wound proved mortal ; after languishing about twenty-four hours, the sufferer expired ; not, however, before he had written to the judge of the district, extenuating the rash deed of his murderer, and entreating that he might not be punished. To the brethren at Serampore this was a heavy blow, and it was felt the more severely, as they had no suitable person at liberty to take charge of this promising station. In a few weeks, however, their sorrow was somewhat mitigated, by the intelligence that the converted Mugs kept together, though bereaved of their teacher, and that some of them had travelled as far as Dacca, several days' journey, to enjoy the ordinances of the Gospel. This encouraging token of their sincerity made the Society more anxious to provide them with a pastor.

50. In the mean time, they were assembled together by a young man, one of the first converts of De Bruyn, a Portuguese, named J. Reveiro, who now used his best ability to supply the place vacated by the lamented death of his instructor. In 1818, he was joined by Mr Peacock, from the Benevolent Institution at Calcutta, where he had acquired an experience in teaching that peculiarly qualified him for the establishment of schools at Chittagong. Soon after his arrival, he gave a satisfactory report of the converts, describing them as a far superior race to the Bengalese, and express-

Death of
his suc-
cessor.

CHAP.
IV.

ing himself greatly pleased with their apparent honesty and manliness. Early in the following year Mr Ward visited the place, when he baptized seven converts, which raised the number to one hundred. This little community had many difficulties to contend with, and much persecution to endure ; but the Lord vouchsafed unto them grace to meet these trials, and to hold fast their integrity.

In 1820, Mr Peacock visited Calcutta ; but when on the eve of returning to his station, he was attacked by fever, of which he died after eight days' illness. This missionary¹ began his career in life in the navy, but subsequently left that profession, and became a superintendent of some indigo factories in Jessore. Upon his conversion from a life of ungodliness, he renounced all his temporal prospects, and devoted himself to the service of the heathen. The first principal scene of his labours among them was at Agra, where he was associated with Mr Chamberlain.² In 1816, he removed to Calcutta, in order to assist in the management of the Benevolent Institution.³ His assiduity, and the ability he evinced for the work of instruction, pointed him out as a suitable person for Chittagong, where he was enabled to organise the schools, but not spared long enough to see the effect of his plans. His premature removal, as we in our ignorance of the Almighty's designs are wont to speak, was one of those mysterious dispensations of providence with which the history of Christian missions abounds.

Varied
progress
and trials
at the
station.

51. The hand, however, which removed one labourer, soon raised up another, in the person of a Mr Johannes, who was educated in the Benevolent

¹ Period. Acc. vol. iv. p. 80.

² Ibid. pp. 271, &c., 416, &c.

³ Ibid. vol. vi. p. 218.

Institution. He had been for some time connected with the mission, and shewn himself competent to conduct the educational department : it was, therefore, proposed to him to go to Chittagong, to which he acceded, and sailed for that distant station within a week after Mr Peacock's death. He was joined, in 1821, by a Mr Colman, an American missionary, who, with his colleague, had been obliged to leave Rangoon. But he was removed by death shortly after his arrival at Chittagong, when the care of the congregation devolved on a Mr Fink, formerly of the Lal Bazaar Chapel at Calcutta. It consisted of about one hundred and fifty members, among whom was manifest a spirit of earnest and serious inquiry after Divine truth. They resided in five villages, and were attended by six native assistants. The schools, containing one hundred and thirty pupils, remained under the care of Mr Johannes, and there was reason to hope that the truth was conveyed to the hearts of some of the parents, who assembled in the school on the Lord's day.

In 1824, this bright prospect was darkened by a disastrous war which broke out between the British and Burmese Governments. The greater part of the congregation was dispersed, and Mr Johannes was obliged for a season to discontinue the schools. In the following year, however, on the conclusion of peace, he was able to reopen them, and in a short time, the Benevolent Institution, which he established, contained one hundred and forty scholars, principally Portuguese, who were abandoned at Chittagong. An interesting society was formed of these youths, for prayer and mutual edification on religious subjects. By these exercises they were drawn from the dark and miserable thralldom of Popery, and become spiritual worshippers of the living and true God. Mr Johannes performed the

CHAP.
IV.

Station
formed in
Arracan.

duties of a missionary also, preaching every Sabbath both in English and Bengalee, and proclaiming the Gospel in the surrounding country.

52. *Arracan*.—This province was ceded to the British on the conclusion of peace with the Burmese; and as the Mug converts at Chittagong were originally refugees from Arracan, they now returned thither in a body, with their pastor, Mr Fink, at their head, and four native teachers.¹ Land was granted for the establishment of the mission in the island of Ahyab, which is eligibly situated at the mouth of the Arracan river; but there was much to be done before the missionary could take up his abode on this island. For the present, therefore, he resided at an easy distance from the colony, which he frequently visited, and placed a native assistant there, where about forty Christians were settled, the remainder being distributed in the town of Arracan, and two or three other places. Mr Fink provided a boat, with which the other three native teachers visited several places at considerable distances from their home, spreading the Gospel abroad, and hitherto they met with no unkind treatment from their countrymen, when thus engaged.¹ The Arracanese, like the Burmans, have no prejudices of caste to exclude them from Christians, and but a limited number of objects of idolatrous regard to oppose to the simplicity of the Gospel.

Simple as these details may be deemed, it is not easy to estimate the importance of this station:

¹ It is worthy of remark, for the benefit of the example, that these four native teachers were supported by the contributions of two associations of young gentlemen in Glasgow, who together sent £40 a-year for this purpose to the Serampore Missionary Society. Bap. Society's Report 1827, p. 39.

In a way most unexpected, a new and easy access was obtained into the Burman Empire ; and, from the relative position of that country to China, it seemed not at all improbable that ere long the extensive frontier of that vast and populous region might be laid open to the gospel.

53. *Malda* (or English Bazaar) was still under the care of the faithful Krishnoo.² Though beginning to feel the infirmities of age, being near sixty, yet the vigour of his mind was little abated, and he made excursions, as his physical strength permitted, into surrounding villages. Although Malda was one of the first places in Bengal where the gospel was preached, yet it had hitherto met with a less favourable reception there than in many places where it was introduced much more recently. This is, doubtless, to be attributed to the want of a European missionary. Krishnoo had laboured diligently for about twenty years, but he had reaped little fruit from his exertions ; and experience has proved in other parts also, that native talent was employed to most advantage when aided and directed by a European missionary, and under his protection. On Krishnoo's removal, therefore, as no missionary was available at present for this station, nor any one competent to supply his place, it was relinquished.

Malda re-
linquished.

54. *Dinagepore* still remained under the superintendence of Mr Fernandez, assisted by a native teacher, named Nidhiram, who joined him in 1818, and is described as a good and useful man, and much interested in the cause of the Saviour. A considerable improvement in the people was apparent soon after his arrival ; and the gospel continued for several years to advance at this place,

Dinage-
pore—
assiduity
and gene-
rosity of
Mr Fer-
nandez.

² Sometimes called Kristna and Krishna.

CHAP.
IV.

with little variation in the circumstances attending it. In 1821, Mr Fernandez mentions, as one proof of the decline of idolatry in this neighbourhood, that many large temples, built by the former rajahs, were hastening to ruin, and that the pecuniary allowance allotted for their support by the native government had been materially reduced, and was annually decreasing.

In 1823, the baptized members amounted to ninety, and nearly the same number, who were connected with them by relationship and otherwise, had renounced caste, and were in the habit of assembling for religious worship. This year Mr Fernandez established a paper manufactory, for the employment of these people, and also an excellent school for their instruction. Several youths were sent from this place to be educated for the native ministry in the college at Serampore. Besides the regular services on the Lord's day, religious instruction was given to the flock every evening; and the benefits accruing were so apparent, as to attract the notice and commendation of those who had no connection with the missionary cause.

In 1825, a whole family, consisting of eight members, renounced caste, and seven other persons, were baptized. In the following year there were twelve baptisms. The flock was now about equally divided between Dinagepore and Sadambh, residing at each place upon premises belonging to Mr Fernandez. This generous friend bore the expenses of the mission, with the exception of what a few gentlemen on the spot contributed towards the support of his schools. He had maintained his post here nearly thirty years, and the Lord had vouchsafed to bless his labours. Dr Carey, in 1820, briefly adverting to this station, remarked, that more had "been baptized here than at any other place in connection with the Society;" an

encouraging example for other Christians to use the means that God may have entrusted to them for the salvation of mankind.

55. *Benares*.—The occupation of this post by Mr William Smith in 1816, and the promising commencement of his labours, have already been mentioned. His thorough knowledge of Hindostanee made him very acceptable to the people. Within the first year of his residence, one Brahmin, as we have seen, was converted under his instructions; in 1818, there was another among those who were reclaimed from idolatry, and baptized. The attention excited here by the introduction of the Gospel was great; several Brahmins avowed their conviction of its truth; and one ventured to predict that in eighty years the worship of Gunga would vanish, the chains of caste be dissolved, and that all would have the true knowledge of God, and become Christians. Several, however, who gladly received the word, and seemed for a while disposed to make any sacrifice for the sake of the gospel, became intimidated by the threats and insults of their former companions, and desisted from further attendance.

Awaken-
ing at
Benares.

Nevertheless, the general aspect of affairs at this place was promising. In the establishment of schools, Mr Smith was greatly encouraged by a rich native, resident on the spot, Jay Narain,¹ who subscribed liberally towards their support. These schools were soon in a flourishing state, and the boys were said already to read the Scriptures with delight. One youth, of the Romish Church, joined the congregation, and some others expressed themselves desirous of following his example.

¹ Jay Narain subsequently established a school, which he placed in connection with the C. M. Society.

CHAP.
IV.

In 1821, a Mr Richards joined this station, and while there proved a useful colleague to Mr Smith; but he was transferred before long to another post. There were also several native teachers, among whom was one of the Brahminy converts just mentioned, named Ram-dass, who was so much respected by the European inhabitants of the city, that they subscribed, almost without solicitation, a thousand rupees to assist him in erecting a small place of worship. The congregation, however, fluctuated, and most of those who had been baptized removed to other places. At the close of the decade, Mr Smith was left with only one assistant. He continued, however, to prosecute his work without intermission, both in public and private. Besides three services on the Lord's day, he was usually engaged every morning in the week preaching, either in a house or school, or at the different ghats on the river side, where congregations of all classes were obtained, and the Divine word appeared to fasten strongly on the minds of several individuals. He had the satisfaction of observing that voluntary drownings in the Ganges were become less frequent than formerly; and from an anecdote in his journal, it would appear that, even in this holy city, and among the Brahmins too, idols were falling into disrepute. One day he asked a Brahmin why they took no notice of some stone gods that he saw lying under a wall? The man answered, "We worshipped them several years; but, not deriving any benefit from them, we laid them aside, knowing that they are but stones, and are not able to do good or evil."

Com-
mence-
ment at
Futtyghur
and Mut-
tra.

56. Mr Richards, on leaving Benares, proceeded to Futtyghur,¹ near Furruckabad, in the province

¹ Sometimes spelt Futtehghur or Fataghar.

of Agra, where he had great facilities for dispersing the Scriptures, and was enabled to gather a little flock around him ; but he was prevented by illness from making any active exertion. Discouraged by his apparent want of success, though his labours were by no means in vain, he removed to Muttra,² in the same province, a place of high repute among the Hindoos, as the scene of the birth and early adventures of their god, Krishna. Being the centre of attraction to Hindoos from all quarters, it was an eligible place for a mission, and his arrival and preaching awakened attention, especially among the Brahmins, several of whom remained with him for instruction. Some of them gave up caste, and, from their conduct, he was induced to hope that they would soon be ready for baptism.

57. *Allahabad*.—The removal of Mr Mackintosh and Nripot-Sing to this station, was mentioned in the last decade, as well as the promising commencement of their labours ; but the expectations thereby encouraged were not yet realised. This is in great measure accounted for by the prevalence of self-destruction and superstition, for which the place was notorious. In January 1818, Nripot-Sing witnessed one of those cruel and revolting scenes so frequently exhibited here. Two Mahratta women consigned themselves to the Ganges, after worshipping the river, in the presence of an immense crowd of people. Nripot spoke to them, and in the most feeling manner pointed out the absurdity and the delusion of the intended sacrifice, as a means of obtaining salvation. He faithfully warned the spectators, also, of the horrid nature of this self-murder, and assured them that all who were concerned in it

Excesses
of super-
stition at
Allaha-
bad.

² Also Mathura.

CHAP.
IV.

would draw on themselves the just vengeance of the Almighty. Regardless of all his arguments and warnings, however, the two females went into a boat with three women of the same caste; who, without evincing any feeling, deliberately tied two large pots filled with water round the waist of each, and thus helped them to sink!¹

Mr Mackintosh also mentions the case of a devotee, whose looks were grim and dreadful, having his face blackened; a human skull, with the upper jaw and teeth attached to it, hung before him, suspended by an iron chain round his neck. His ankles were environed with a heavy iron chain; he was stark naked, and his body much emaciated. The missionary, being informed that this man was desirous of seeing him, paid him a visit, and found him worshipping fire, which he advised him to throw away. After remarking upon his appear-

¹ The following instance, as described by a spectator of the scene, is thus given by Mr Ward:—"Sixteen females, accompanied by as many priests, went in boats on the river opposite Allahabad, and proceeded to the spot where the Ganges and the Jumna, two sacred rivers, unite their purifying streams. Each victim had a large earthen pan slung over her shoulders. She descended over the side of the boat into the river, and was then held up by a priest, till she had filled the pans from the river, when the priest let go his hold, and the pans dragged her to the bottom. And thus died, amidst the applauses of the spectators, and assisted by the priests of the country, sixteen females, as a single offering to the demon of destruction. They died under the firm persuasion that this was the direct way to heaven. The priests enjoyed the scene, and spoke of it to their friends as a pleasant morning gambol. We have here no weepers; no remonstrants; no youth interposing to save them to society. They go down to the bottom as loose stones which have no adhesion to the quarry, as creatures for which society has no use. Fearful as one such instance is, how appalling is the fact, that these immolations are so common as to excite very little anxiety; indeed, at Allahabad, and beyond that city, they are scarcely mentioned."—*Missionary Records, India*, pp. 151-153.

ance, he inquired what was the object of his worship. He said, "Four things—air, water, earth, and fire ; and that he should mingle in these four elements after death." The missionary replied, "Then it appears you have no future prospects. But why do you go through such penances when you believe you are to be annihilated, and to have no existence after this life ? Surely you are taken in the snares of Satan, deceiving your own soul, and feeding upon ambition, that men may fall down at your feet and worship you as a god ; and, because this flatters you, therefore you go through such penances." The only answer he gave to this faithful rebuke was, that he had been in this state twelve years, and meant to continue in it till death set him free.

The state of these deluded and unhappy creatures was, at this time, rendered peculiarly affecting, by a dreadful disease, which had for some months been raging among them, and which, in the wide range of its infection, is supposed to have swept away not less than a million of victims to an untimely grave. "God has been pleased," says Mr Mackintosh, "to send the axe into this part of the country, and numbers are daily hewn down by the stroke of death. The Brahmins are busily employed in imposing upon the inhabitants, by exacting offerings to appease the goddess Kalee ; and a man is frequently sent through the streets, to excite attention by beating a drum, and to enjoin the populace to present offerings of rice, cowries, or flour, in order to obtain a removal of the plague. And the drowning of Hindoos at the junction of the two rivers is so common, that no one seems inclined to prevent these shocking instances of self-murder."²

² Missionary Records, pp. 153-155.

CHAP.
IV.

The mis-
sionary's
perseve-
rance.

58. Such were the difficulties that the missionaries had to contend with, and they serve to account for the slow progress of the Gospel where they prevailed. At Allahabad the success was very partial indeed. The most honourable testimony is borne to the diligence of the missionary and his native assistants, but hitherto they met with little to encourage them. In 1825 the prospect appeared to brighten, but it was like a gleam of sunshine in a wintry day, soon to give place to the coldness and darkness of night. Mr Mackintosh was comforted by the liberality and attention of some Europeans in the neighbourhood, but it seems doubtful whether at the close of the decade he had one native in communion. The strength given to this labourer to hold fast his plough in such a soil, is not less worthy of admiration than the grace poured out upon the field that we see whitening to the harvest.

Visits to
Cawnpore.

59. *Cawnpore*.—In March 1818, Nriput-Sing was sent thither, about a month's journey from Allahabad, being invited by some Christians on the spot. The state of religion among these friends was pleasing; and he was encouraged by the great attention which the natives seemed to pay to the instructions that he occasionally gave them; but, as there was no missionary available for the station, little was done there for the present.¹

¹ *Missionary Herald*, December 1820. An instance of the familiar and apposite manner in which the native Christian teachers introduce the truths of revelation, occurs in the diary of Nriput-Sing for November 1818. "In the beginning of the month I went to Gold Ghat, and there saw a pundit at worship, with a number of small stone images before him. I asked him what he sold there? 'What do you want?' replied he, 'Nothing in particular,' answered I, 'except a small stone to make a weight for my scales, and one of these stones you have here will just answer.' 'Do you call these stones?' said he, 'they are my gods. What countryman are you?' 'Of this

60. *Delhi.*—Mr Thompson, after labouring a few years at Patna, removed to Delhi early in the present decade. Soon after his arrival in this imperial city, the cholera morbus began its awful ravages in the place, sweeping away, among the first victims, five of the royal family, besides multitudes of inferior rank, without distinction of age, caste, or constitution. Mr Thompson was deeply affected at the sight. "My soul hourly weeps," he said, "for the miseries of this people, but, alas! of what avail is it? I mourn alike for their unbelief and hardness of heart, that they will not make Jehovah, my God, their refuge. The dead alone seem to feel the stroke; the living lay it not to heart; therefore it is that such dreadful judgments cannot be improved by the servants of God to the spiritual advantage of this sinful, this unhappy people."

Promising
commence-
ment at
Delhi

He persevered, however, in his public addresses to them, though but few came to hear. He met with some Afghans, supposed to be descended from the ten tribes of Israel, among whom he distributed the Gospel. Some of them, when leaving Delhi, repeatedly solicited him to accompany them, assuring him that their countrymen would be very anxious to possess and search the writings of inspiration. This request could not have been made to one more inclined to comply with it. In his exertions at Patna we have seen how well he was adapted to itinerate from place to place; he still

country,' said I, 'nor can I believe what you say concerning these stones, for I can tell you better things out of this book, and shew you where to find the true God, who is a Spirit, and who will have men to worship Him in spirit and in truth.' The above discourse drew a great crowd together, who paid much attention for about an hour." May we not hope that some individuals in this crowd went away impressed with the conviction "that an idol is nothing in the world," (1 Cor. viii. 4)?

CHAP.
IV.

continued to travel about, preaching and distributing the Gospel everywhere ; and he declared, not long after this, that his heart was set on visiting Bootan, Nepaul, and the nations to the west of Hindoostan ; but at this time he was called to Serampore, and could not, therefore, contemplate for the present so long a tour in the opposite direction.

Not long after his return to Delhi, in 1823, he was cheered by an event which created a great sensation in that populous city. An aged Brahmin, held in the highest estimation among his neighbours for his attainments in Sanscrit literature, after hearing the Gospel for some time, publicly renounced idolatry ; and, notwithstanding all the efforts made, both to allure and terrify him from his purpose, openly professed his faith in Christ, and was baptized in the presence of many spectators. On this occurrence the Serampore missionaries remark : “ This renunciation of Hindooism by an aged Brahmin, eminent for his knowledge of the shasters, and the sacred language of the Hindoos, being in that part of the country quite a new thing, has procured much attention to the doctrines of the Gospel. It seems to shew, among other things, the safety with which Christianity may be promulgated in the darkest parts of India. All the threatened opposition to this man’s open profession of Christianity ended in a few expressions of personal dislike from his old acquaintance, on account of the course he had taken, and his having tacitly condemned them and all their religious observances, by nobly daring to follow his own convictions of the truth. For all this, however, he was prepared, and by sustaining the whole in the spirit of genuine Christianity, he in a great measure disarmed the resentment of his neighbours and acquaintance. So completely quiet were they

indeed in the expression of their dislike, that, at the time of his baptism, the attention of the lowest person in the native police was not officially called to the transaction."

In the following year five more were baptized, among whom was another Brahmin. The influence of these examples appears to have made a favourable impression in the place, as the congregations soon became more numerous, though the converts were yet a little flock. Besides the schools for boys, a commencement was made in the work of female education, which is always a token of the decline of native prejudice against the introduction of the Gospel.

61. Mr Thompson embraced every opportunity to preach to the heathen. For this purpose he was continually frequenting the head-quarters of different Hindoo sects, attending the scenes of their religious festivals and other places of great resort, both in and around the city, and at various distances from his abode. His conversations with Brahmins and others on these occasions were sometimes highly interesting and instructive ; and they shew that these exertions had at least the effect of exciting attention to the great truths of revelation. The statement made by one respectable native for himself may be regarded as descriptive of a numerous class of his countrymen, thus partially informed. "I say truly," said he to Mr Thompson, "I have a love for the things contained in your books, but I have little faith yet ; when I have more, I will say more to you."

Native professions to be received with caution.

It must be confessed, however, that such accounts are read with mingled feelings. Knowing the duplicity of the Hindoos, it is hard to tell when to give them credit for sincerity in making similar avowals ; and even when there is reason to think them sincere in the expression of what they feel,

CHAP.
IV.

we are still in doubt whether any benefit has accrued to their souls from the limited knowledge of the Gospel which has convinced them of its truth. Conviction is not conversion : the Gospel is light, and, like the sun, carries with it its own evidence. Those, therefore, to whom it has been preached, especially if they have understood enough of it to admire its doctrines and precepts, are brought under a fearful responsibility if they do not embrace it to the saving of their souls. Before the end of all things, foretold by the Saviour, shall come, "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations."¹ The missionary, therefore, has done his duty when he has preached this Gospel. But as in every former age, so in this, the preacher is to one "the savour of death unto death;" to another, "the savour of life unto life."² What our Lord said of the unbelieving Jews is true of all persons that obey not their convictions, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."³ Unless, therefore, we know that those who seemed to approve the Gospel, acknowledged its truth, or even received it with joy, shew that they have sincerely embraced it, by bringing forth the fruit thereof, the hope lighted up by their profession is darkened by doubt of the issue.

Total of
converts
unknown.

62. It would have been satisfactory to know the number of natives baptized by the missionaries at all these places ; but as the stations increased, and their journeys extended over so wide a surface, they seem to have found it impracticable to continue the *Notitia* which they kept during the earlier period of the mission. The congregations were nowhere

¹ Matt. xxiv. 14.

² 2 Cor. ii. 15.

³ John iii. 19.

large, the converts being distributed through numerous heathen villages for the sake of subsistence ; but we seldom read of a case of apostasy to the idolatries of their neighbours ; while the testimony borne to their general consistency, and to the devoted piety of individuals, through life and in death, was frequent and disinterested, and therefore the more satisfactory. The instances given in the foregoing pages will suffice to corroborate this statement. If the country occupied was not converted to Christianity, it was already salted with Christians ;⁴ and the seed was sown abundantly, and continued to be sown, for a future harvest.

63. When contemplating these operations, we shall be the more surprised at their magnitude if we consider the paucity of labourers by whom they were carried on. The mission had existed thirty-three years, during which period not more than forty missionaries had been sent from Europe. Some of them did not live to enter upon their labours, and eighteen were now living, besides two professors, at the Serampore College. It pleased God also to raise up about thirty missionaries in India, either European or born in the country, the greater part of whom still survived, and were usefully employed. It is not always stated in the Society's Reports to what classes they belonged, but they were generally Indo-Britons, trained up in the mission schools, or converted under the missionaries' teaching. The useful part they acted in the several departments of missionary labour presents a satisfactory view of the importance of this class of the Indian population, of the state of religion among them, and of their capabilities for the best work. The number of native teachers cannot be ascertained, but the

Number of
labourers
hitherto
employed.

⁴ Matt. v. 13.

CHAP.
IV.

names of about fifty are mentioned, in the missionaries' journals and correspondence, as distinguished for their piety, abilities, and exertions. These numbers were very disproportionate to the field they had to cultivate ; and while we admire the energy which led them to occupy so wide a sphere, it may serve to account for the paucity of converts compared with the numerous inhabitants of the country.¹

Progress
of transla-
tions of
the Scrip-
tures.

64. The progress of education and other departments of the general work has been given above in the account of the different stations. The operations of their press have been reserved for the conclusion of this chapter ; but their great work, the translation of the Scriptures, may be noticed here. At the close of the last decade, it was stated that the entire Bible in the extensive languages of India, the New Testament in five languages, and portions of the sacred volume in seventeen more, had been published by the Serampore missionaries, also that they had printed the New Testament in seven other languages for the Bible Society. They were likewise making preparations for translating and publishing the Scriptures in several more of the Indian dialects, some of which they had accomplished, others were in progress, and several which they did not then contemplate, had been translated by others and published at the Serampore press. The following are the languages added, during the present decade, to those formerly given :—

The Guzurattee, Oojein, Bundelkundee, Konouj or Kanhukoobja, Jumboo, Koshul, Bhutaneeer, Pali or Magudha, Cingalese, Maldivian, Malay, Muni-

¹ The Burman mission being now under the care of the American Baptist Board of Missions, will be given in a separate chapter.

poora.³ The number of volumes containing the whole or portions of the Scriptures in the oriental languages, published at the Serampore press at the close of the year 1826, amounted to one hundred and eighty-one thousand and sixty-five.³

We cannot close this brief notice of the translations published at Serampore, better than with the tribute paid to the abilities and industry of the brethren by the learned author of "The Critical Study of the Scriptures." He remarks, "In concluding the preceding notice of the versions, executed principally by the learned Baptist missionaries, and at their press, it is impossible not to recognise the hand of God, who has raised up and qualified them for the arduous task to which they have devoted their time, money, and labour : for though they have been nobly assisted by subscriptions and grants from Europe ;⁴ yet it ought not to be forgotten, that they have largely contributed to defray the expenses of translating and printing out of those profits, which their extraordinary acquirements have enabled them to realise. They have translated and printed the whole sacred Scriptures in *five* of the languages of India ; the whole New Testament in *fifteen* others ; in *six* other languages it is more than half printed, and in *ten* others considerable progress has been made in the

³ Specimens of these languages are given in the Eighth Memoir of the Translations.

³ At the close of 1832 the total had increased to two hundred and twelve thousand five hundred and sixty-five volumes. *Vide* Tenth Memoir of Translations, &c., pp. 58-61.

⁴ Liberal as these contributions were, they did not always keep pace with the demand ; and it appears that at one time, fourteen of the translations at first undertaken were discontinued, principally through the inadequacy of funds to meet the expenses. Seventh Memoir of Translations 1820, pp. 12, 13. Baptist Society's Report 1822, pp. 5, 6.

CHAP.
IV.

work of translation. And these vast undertakings have been accomplished within the short space of thirty years, since the commencement of their first version (the New Testament in Bengalee). When we consider the experience which they have gained—the number of learned natives whom they have trained up and accustomed to the work of translation—the assistance which is to be derived from our countrymen in various parts of India, who are acquainted with any of its dialects, and the advantages now enjoyed for printing at a moderate expense, we may reasonably indulge the hope that, in the course of a few years more, the word of life will be extant in all the different languages and dialects of India.”¹

Vindication
of
their cha-
racter.

65. But these works were not always judged with equal candour. Some persons were unreasonable enough to expect, or uncandid enough to pretend to expect, the first translations to be perfect. We have seen in the last decade, that the brethren acknowledged their imperfection, and that they used every means they could command to secure accuracy in the first and every subsequent edition.²

¹ Horne's "Introduction to the Critical Study of the Scriptures," vol. ii. p. 284.

² In August 1818, they published an advertisement in the "Friend of India," soliciting assistance for the accomplishment of this object, from such oriental scholars as might be able to afford it. In 1820, Mr Ward wrote a letter to a friend in Edinburgh, which was published in the Society's Report for the same year, Appendix L, in which he completely vindicated the translations and other works of himself and his brethren, against the aspersions that had been heaped upon them. But it is unnecessary, for the satisfaction of the ingenuous mind, to add anything on this head to the evidence adduced in the last chapter of this mission, sections 38 and 39. The subject has been largely discussed, in all its bearings, in numerous pamphlets, and in almost all the religious periodicals, from 1820 to 1826; and the substance of the whole is given in the text of the present and the former chapter of this History.

Yet with all their defects, proofs have been frequently adduced above that they were intelligible, and often made useful even to the heathen ; while to the Christians and children in their schools, they were especially serviceable. In the Ninth Memoir respecting the "Translations and Editions of the Sacred Scriptures," published in 1823, is given a collection of testimonies to the accuracy of several versions, from persons in India the most competent to judge, both European and native. One of the collection will suffice here. We take the first, and it is a fair specimen of the whole. It is from the chief Pundit in the Supreme Court of Fort William. "This translation of the Scriptures which has been made into the Sanscrit language, will be understood with ease by all who really understand the Sanscrit language." A similar character is given in the same Memoir of twenty other versions. In the journals of missionaries of different societies, we frequently meet with practical evidence to the same effect, gathered incidentally from their intercourse with natives of all castes : and it is hard to imagine an unprejudiced mind rising from the investigation of all this testimony, and yet continuing to speak disparagingly of works so attested.

The translation and publication of religious tracts continued to advance, as already seen above, through the present decade ; also the publication of grammars and other elementary works, in several languages, for the use of the schools. Some works of oriental literature were published at the Serampore press, translated or edited by the missionaries, or the members of their families. Some of these had no immediate bearing on the progress of Christianity in India ; yet while the works on European sciences tended to enlarge and civilise the native mind, those of Hindoo literature were serviceable to Euro-

peans in the study of the languages, religion, and customs of the country.

It may not be thought out of place to relate here the end of Ram Mohun Roy, who created so lamentable an interruption to the progress of the Gospel in Bengal. In 1831, he made a voyage to England on business for the Rajah of Delhi. In this country he moved among the middle and higher classes of society, and every where awakened interest by his abilities and urbanity. He professed to receive the Scriptures as of authority to regulate his belief and conduct, yet rejected the doctrines of Christ's divinity and atonement, and also the sanctification of the Holy Spirit. He held personal merit to be the sole ground of expecting future happiness. He died in England in 1833, holding these opinions to the last. (*Missionary Register* 1831, pp. 206, 207; 1833, p. 472).

In this melancholy case we have another proof of the insufficiency of the best informed mind to compass the simple doctrines of revelation, unaided by Divine grace, and it should move us the more earnestly to seek, on behalf of the heathen, that regenerating influence, which alone can prepare their understandings for the humble and thankful reception of the saving truths of the Gospel. (Section 7.)

CHAPTER V.

AMERICAN BAPTIST MISSION TO BURMAH, 1817-1826.

1. THE commencement of this mission, in 1807, by the Serampore missionaries, and its subsequent transfer to the American Baptist Society, have already been recorded.¹ The eventful chapter on which we are now entering may be appropriately opened with a brief account of the singular people and their customs who inhabit the kingdom of Burmah.

Some account of the character and customs of the Burmese.

The Burmans are Boodhists, or a nation of atheists. They believe that existence involves in itself the principles of misery and destruction ; consequently, that there is no eternal God. The whole universe, they say, is only destruction and reproduction. It therefore becomes a wise man to raise his desires above all things that exist, and aspire to Nigban, the state in which there is no existence. Rewards and punishments follow meritorious and sinful acts, agreeably to the nature of things. Gaudaama, their last boodh, or deity, in

¹ B. xi. c. ii. s. 22. Messrs Chater and Felix Carey began the mission work in Burmah, and were joined in 1813 by Mr Judson, who had visited Serampore on his way. He was followed by other missionaries from America in 1816, and the American Baptist Convention undertook this mission.

CHAP.
V.

consequence of meritorious acts, arrived at that state of perfection which made him deserving of annihilation, which they esteem the supreme good. His instructions are still in force, and will continue till the appearance of the next deity, who is supposed now to exist somewhere in embryo, and who, when he appears, as the most perfect of all beings, will introduce a new dispensation.

In the empire of Burmah, it is the practice to pay very extraordinary honours to a white elephant, which is considered peculiarly sacred, lodged near the palace, and attended with great devotion, even by the monarch himself. The following account of this singular custom ought to inspire deep commiseration for a whole empire sunk in such astonishing stupidity, as thus to honour and reverence a mere unconscious brute!

“The residence of the white elephant is contiguous to the royal palace, with which it is connected by a long open gallery, supported by numerous rows of pillars. At the further end of this gallery, a lofty curtain of black velvet, richly embossed with gold, conceals the animal from the eyes of the vulgar. Before this curtain the presents intended to be offered to him, consisting of gold and silver muslins, broad cloths, otto of roses, rose-water, Benares brocades, tea, &c. &c., were displayed on carpets. After we had been made to wait a short time, as is usual at the audiences of the Burmese princes, the curtain was drawn up, and discovered the august beast, of a small size, the colour of sand, and very innocently playing with his trunk, unconscious of the glory by which he was surrounded; the Burmans, at the same time, bowing their heads to the ground. The dwelling of the white elephant is a lofty hall, richly gilt from top to bottom, both inside and outside, and supported by sixty-four pillars, thirty-

six of which are also richly gilt. His two forefeet were fastened by a thick silver chain to one of these pillars, his hind legs being secured by ropes. His bedding consisted of a thick straw mattrass, covered with the finest blue cloth, over which was spread another of softer materials, covered with crimson silk. The animal has a regular household, consisting of a woonghee, or chief minister ; moondduk, or secretary of state ; sereghee, or inferior secretary ; nakaun, or obtainer of intelligence ; and other inferior ministers, who were all present to receive us. Besides these, he has other officers, who transact the business of several estates that he possesses in various parts of the country ; and an establishment of one thousand men, including guards, servants, and other attendants. His trappings are of extreme magnificence, being all of gold, and the richest gold cloth, thickly studded with large diamonds, pearls, sapphires, rubies, and other precious stones. His betel box, spitting pot, and bangles, and the vessels out of which he eats and drinks, are likewise of gold, and inlaid with numerous precious stones. On the curtain being drawn up, we were desired to imitate the Burmese in their prostrations ; compliance, however, was not insisted on. The white elephant appeared to me to be a diseased animal, whose colour had been changed by a species of leprosy.

“ These honours are said to be paid to the white elephant, on account of an animal of this description being the last stage of many millions of transmigrations through which a soul passes previous to entering Nigban, or Paradise ; or, according to the Burmese doctrine, previous to her being absorbed into the Divine essence, or rather altogether annihilated. One of the king's titles is Lord of the White, Red, and Mottled Elephants ; and, I am

CHAP.
V.
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informed, the same distinction is shewn to those of the first mentioned colours by the Siamese.

“An elephant, termed red, was kept in a verandah of the white elephant’s residence ; but I could perceive, in his colour, little differing from that of any other. The king was in the habit of paying his respects to the white elephant every morning, and of attending when he was taken to the river to be washed, and he paid this beast the same honours as he received from his household.”¹

The Burmans are a lively, industrious, and energetic race, and farther advanced in civilisation than most of the eastern nations. They are frank and candid, and destitute of the pusillanimity which characterises the Hindoos, and that revengeful malignity which is a leading trait in the Malay character. The passion of jealousy, which prompts most eastern nations to immure their women and surround them with guards, seems to have little influence on the minds of the Burmans ; for their wives and daughters have as free intercourse with the other sex, as the rules of European society admit. The Burmans are extremely fond both of poetry and music ; and their language has been highly cultivated in composition, for they have numerous works in religion, history, and science, some of them written in the most flowing and beautiful style ; and much ingenuity is manifested in the construction of their stories. Some of their men are powerful logicians, and take delight in investigating new subjects.

All the boys in the empire are taught by the priests, who are dependent for their support on the contributions of the people ; but no attention is

¹ From a travelling journal, quoted in the *Missionary Record*, vol. ii. pp. 139-141.

given to female education, excepting in a few instances in the higher classes of society.

2. Such were the people whose conversion to the faith of Christ was undertaken by Baptist missionaries from America. At the close of the decade of the Baptist mission at Serampore ending in 1816, we left Messrs Judson and Hough living in retirement in Burmah, and diligently employed in preparing for future operations. Mr Judson had already completed a summary of the Christian religion in Burmese, which he published as a tract, besides a grammar and dictionary of the same language. He had also made great progress in the translation of the Scriptures ; and in 1817, when the Gospel of St Matthew was finished, Mr Hough commenced printing an edition of eight hundred copies, as introductory to a larger edition of the whole Testament. Mrs Judson also made herself very useful in the mission, and was in the habit of meeting between twenty and thirty females every Sunday, to read and converse with them about the "new religion," as they called Christianity. Four or five children, who were under instruction, had committed the catechism to memory, and often repeated it to each other.^a

Encouraging commencement of the mission.

3. When beginning from this promising commencement to feel encouraged in their work, they were suddenly checked by the serious illness of Mr Judson, whose head and general health were much

Beginning of the missionaries' troubles.

^a Besides the Baptist Society's Reports and the Missionary Herald, together with the Missionary Register, used in the last chapter, we now refer to the Reports of the American Baptist Board of Foreign Missions, and the American Baptist Magazine ; to Mrs Judson's Account of the Burman Mission, and the New York Missionary Herald ; to Dr Brown's History of Missions, vol. ii. pp. 620, &c. ; and the Missionary Records, vol. ii. c. vi.

CHAP.
V.

affected by close application to study. The subtle and atheistical people around him also contributed to increase his sufferings by their perverse disputations. The Burmese, however barbarous in their general manners, were proud of their intellectual skill, and they harassed him unceasingly with metaphysical discussions on the person and abstract nature of God.¹ At length, needing rest for his body and mind, and finding none among this cavilling people, he determined to leave home for a short season, in hopes of returning to his work with renovated strength. Accordingly he embarked for Chittagong, for the twofold purpose of recruiting his health and endeavouring to prevail upon one of the Arracanese converts to return with him, and assist in communicating the Gospel to the Burmans.

The time of his absence was "a dark period," as Mrs Judson expressed it, "when the Burman mission seemed on the very verge of destruction;"² but it pleased God mercifully to avert the peril, not, however, without calling this admirable woman to trials of heroic fortitude, which do honour to her sex. For nearly three months she had received no tidings of her husband, when a native boat arrived, twelve days from Chittagong, bringing the

¹ An anecdote may be related here to shew how acutely Mr Judson felt this part of his trial. On one occasion, while residing with the Rev. Mr Thompson at Madras, and still suffering much in his head, after conversing with his host about the Burmese, he became fretted by the remembrance of their conduct, and exclaimed, with tears starting to his eyes, "Oh! I would give the world for one new argument for the Being of God." (Mrs Judson's account, p. 130.) In referring to this circumstance, Mr Thompson remarks to the author, "It was a most affecting sight. Poor fellow! he seemed almost overwhelmed."

² Account, p. 112.

distressing intelligence that neither Mr Judson, nor the vessel on which he sailed, had been heard of at that port.

Mrs Judson's anxiety on the receipt of these tidings may well be imagined ; but she was not left long in silence to distress herself with conjecturing what had befallen her husband ; for two or three days after, an order was issued for the banishment of all Portuguese priests from the country ; and Mr Hough received a command, couched in the most menacing language, to appear immediately at the Court-House and give an account of himself, under a pretended suspicion that he was one of them. For two days he had been subjected to a most harassing inquisition ; when, on the third day, being Sunday, another message was received from the Court-House for his attendance, in the hope, as it afterwards appeared, of extorting money from him. Mrs Judson now advised an appeal to the Viceroy himself ; and Mr Hough, not being sufficiently acquainted with the language to allow of his going in person, she, in defiance of all custom and etiquette of the Court, resolved herself to venture on the perilous undertaking. Taking with her a petition, drawn up in the names of the mission family, in which they complained especially of the intrusion upon them on their " sacred day," she boldly presented herself before the Viceroy, in company with Mr Hough. Extraordinary as was the appearance of a female at his Court, no sooner did she catch his eye, than he called her to come in and make known her request. On hearing her petition read, he sharply expressed his displeasure, to the very officer who had been the chief agent in their annoyance, at the delay which had been made in Mr Hough's examination. He also gave a written order that he should not be called on his " sacred day ;" and when it was

CHAP.
V.
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Mission-
aries dis-
persed.

known that he was not a Portuguese priest, the Viceroy gave command that he should be molested no more.

4. About this time the cholera morbus began to rage among the natives, which was a fresh cause of trouble to the mission family, soon, however, to be succeeded by one surpassing all that had gone before. A misunderstanding having arisen between the British and Burman Governments, and a report being spread abroad that the English were coming to invade the country, the Burman authorities, together with the whole population, became greatly excited. All Rangoon was thrown into a savage state of tumult; no European life was safe. Immediately the vessels on the coast got under weigh, and when one only was left, Mr Hough, who had for some time been desirous to quit, prevailed with Mrs Judson to embark with him and his family for Bengal. But she yielded to his entreaties with great reluctance. Scarcely could she persuade herself, even now, that the cause was sufficient to warrant her flight from a station to which she could not doubt that God in his providence had called her. Still she clung, too, to the hope that her husband might return, and was agonized to think what his distress of mind would be to find her gone and the mission wholly forsaken. Nevertheless, if it were right to go, this was the only opportunity of escape that remained. The danger of continuing she saw was appalling; at last she gave way, yielded to her friends' solicitations, and went on board with them. The vessel was some days in going down the river; and when on the point of putting out to sea, the captain and officers ascertained that it was in a dangerous state, in consequence of having been improperly loaded, and must be detained a day or two in the place where they then lay. Instantly did she resolve to return; and

her companions still holding their determination to flee, this noble-minded woman, strong in faith and conjugal devotion, went back alone to her solitary abode in the mission-house, trusting in the shadow of the most High, in the midst of a people at all times difficult to dwell amongst, but now specially dangerous, in consequence of their being infuriated against all of European complexion. She found on the premises some of the mission servants, who welcomed her with joy ; and in the assurance of God's protection, she felt a peace of mind which the dangers that encompassed her could not disturb.

5. Her faith, and hope, and love, were, through Divine mercy, speedily requited. In a few days Mr and Mrs Hough returned to the mission-house, as the ship would not be able to proceed on her voyage, it was found, for some weeks ; and in the short compass of eight days more, she received the joyful intelligence that Mr Judson had arrived at the mouth of the river. The correctness of her apprehension what his feelings would be to find her gone on his arrival, was now confirmed. When the pilot came on board the vessel, he was overwhelmed with the intelligence, that on account of the dangerous situation of affairs, the mission had been broken up, and that they had all taken passage for Bengal.¹ To his great relief, however, he shortly after received more correct information, and as soon as wind and tide would permit, they proceeded up the river, and his devoted wife had the inexpressible happiness of embracing him again. They had now been separated eight months, during which time both had passed through severe trials, the greatest of which was their anxiety for each other. The vessel in which Mr Judson sailed for

They are
reassembled.

¹ Account, p. 130.

CHAP.
V.

Chittagong not being able, through contrary winds, to reach that port, they were tossed about in the Bay of Bengal for three months, when they made for Masulipatam. Mr Judson then left the vessel and proceeded to Madras, hoping to find a passage home from thence ; but this was the first he could secure, and in the joy of their meeting, the remembrance of their past sufferings served to enhance their gratitude to God for their present deliverance. Painful as was the trial of their protracted separation, it was a kind Providence which compelled him to so long a cessation from his work. We have seen how he was distracted by the disputations of the Burmese, and such was his state at Madras, that, but for this constraint mercifully laid upon him, there can be little doubt that his mind would soon have been gone, past hope of recovery.

Two missionaries
from
America.

6. A few weeks after Mr Judson's return, in September 1818, two young missionaries arrived from America, named Edward W. Wheelock and James Colman. Mr Wheelock was unable from the state of his health to enter upon his work, and in a few months he was taken from them. He had suffered much on the voyage, and a week after his arrival he was attacked with an illness which soon reduced him to a low state. Every means at hand was used for his recovery, but without avail ; and it was at last deemed advisable to try the effect of a voyage to Bengal ; but he came to an untimely end before the vessel reached Calcutta.

Com-
mence-
ment of
public
worship.

7. In the year 1819 Mr Hough proceeded to Serampore, leaving Messrs Judson and Colman in charge of the mission. In the spring of this year a piece of ground was purchased, and a place of worship, called a zayat, was erected near the mission-house, by the public road side. Mr Judson had already been accustomed to assemble his domestics daily for family devotion, and also to

expound the Gospel to the natives, from the time that he could make himself understood ; but on April 4th the building of the zayat being sufficiently advanced for the purpose, he performed public worship for the first time. He had previously constructed what he calls " the skeleton of a Burman Liturgy,"¹ filling up such parts as were more immediately required, which he found of great use in conducting the public service. The attendance was small, and much disorder and inattention prevailed, which was attributed to the novelty of the scene. Here Mr Judson had daily opportunity of conversing with the people in front of the zayat, and of declaring to them the glad tidings of salvation. Mrs Judson also resumed her meetings with the females, which had been given up, from the scattered state of the Burmans around them, at a time of peculiar difficulty. Mr and Mrs Colman were occupied in acquiring the language.

8. These exertions were not lost. They soon began to see the word of God taking effect. For some time the Burmans had supposed that the missionaries came amongst them merely to obtain their wisdom, in order to return to their native country and communicate it to others ; but seeing, after having acquired their language, that instead of leaving them, they built a place of public worship, and that Mr Judson spent almost all his time in preaching the " New Religion," they changed their minds, believed that they were come to do

Favourable impression on the natives.

¹ In a private letter to Rev. Marmaduke Thompson, Chaplain at Madras, dated from Rangoon, July 31. 1819. He had made the acquaintance of this gentleman during his visit to Madras, and finding in him a cordial friend to his mission, he maintained a correspondence with him, describing his progress and trials. The author is now writing from Mr Judson's second letter, lent to him by Mr Thompson, with other original documents, for the present History.

CHAP.
V.
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The first
Burmese
convert.

them good, and acknowledged that it must be a singular religion, and worthy of attention to produce such effects.

9. In the month of June, they had the happiness of receiving their first Burmese convert. His name was MOUNG NAU, and he was about thirty-five years old. This man was among the most constant of the hearers at the zayat, and had now resided with the mission family some time, that he might be in the way of constant instruction. At length, on the 6th of June, he wrote the following letter to Mr Judson, in which he avowed his conversion to the faith of Christ, and requested to be baptized :—

“ I, MOUNG NAU, the constant recipient of your excellent favour, approach your feet. Whereas my Lords three have come to the country of Burmah, not for the purpose of trade, but to preach the religion of Jesus Christ, the Son of the eternal God, I, having heard and understood, am, with a joyful mind, filled with love.

“ I believe that the Divine Son, Jesus Christ, suffered death, in the place of men, to atone for their sins. Like a heavy laden man, I feel my sins are very many. The punishment of my sins I deserve to suffer. Since it is so, do you, sirs, consider, that I, taking refuge in the merit of the Lord Jesus Christ, and receiving baptism in order to become his disciple, shall dwell, one with yourselves, a band of brothers, in the happiness of heaven, and (therefore) grant me the ordinance of baptism.

“ It is through the grace of Jesus Christ, that you, sirs, have come, by ship, from one country and continent to another, and that we have met together. I pray my Lords three, that a suitable day may be appointed, and that I may receive the ordinance of baptism.

“ Moreover, as it is only since I met with you, sirs, that I have known about the eternal God, I venture to pray, that you will still unfold to me the religion of God, that my old disposition may be destroyed, and my new disposition improved.”

Besides the terms of this letter, which proceeded entirely from himself, he gave, in his uniform conduct, satisfactory evidence of having embraced the truth in sincerity ; and on the following Sunday Mr Judson administered to him the ordinance of baptism. After his admission into the communion of the church, he continued to manifest an excellent spirit, and to give great and increasing satisfaction to his teacher. The missionaries subsequently employed him as a copyist, with a view to the enlargement of his mind, in order to qualify him for the service of the Gospel among his countrymen.

10. The baptism of MOUNG NAU took place a short time before the sixth anniversary of this mission, and was followed in November by that of two other Burmans. The name of one was MOUNG BYAAY. This man, with his family, had lived near the missionaries for some time, regularly attended Divine worship, was a remarkably moral character, and, though fifty years old, had taken the trouble of learning to read. The name of the other was MOUNG THAHLAH. He was a clever person, had read much more than the generality of his countrymen, and had been for some time under the missionaries' instruction. These two men, giving in very interesting accounts of their state of mind, applied for baptism, which was administered to them on November 7th. A few days after, the three converts, of their own accord, held the first Burman prayer meeting at the zayat.

The next two converts.

11. At this time the brethren stood in need of the encouragement which these first-fruits of their labours afforded them ; so mercifully did the Lord

Death of the king of Ava.

CHAP.
V.

prepare them for the trials that were at hand. Some months before, the old king of Ava had died, and his eldest grandson, the declared heir-apparent, succeeded him on the throne. His accession was, as usual, attended with much bloodshed at Ava, and a change of the local governments throughout the empire; and the missionaries lived in continual apprehension of the consequences to their little band. The former king was hostile to the priests of Buddha, and frequently manifested his feelings by such acts of persecution, as kept that religion in a low and declining state, which may account for the little molestation hitherto offered to the promulgation of the gospel; but the hopes of the priests and their adherents now revived, and every discovery of the new king's disposition tended to restore the religious establishment of the country to its former privileges and rank.

Unfavour-
able
change
in the
mission.

12. This alteration of affairs soon extended to Rangoon, and the missionaries were not long in feeling its unfavourable effect on their work. Besides their three converts, they had received some inquirers, who gave hope of their sincerity. One of these was a young man of learning and influence, and a teacher of considerable distinction. His name was Moungh Shway-guang, and on his first acquaintance with the missionaries he appeared to be half deist and half sceptic, and for a long time engaged in disputation with them. At length, however, he avowed himself convinced of the truth of the gospel, and became so attentive to it, that the enemies of the "new religion" accused him before the viceroy of having embraced heretical sentiments. The principal informant was the head of ecclesiastical affairs in Rangoon; and upon the viceroy directing further inquiry to be made into the allegation, the young man, taking alarm, went to his chief opponent, made his peace

with him, and discontinued his public attendance on the missionaries, though continuing to visit them in private. Others also who had resorted to them now grew alarmed, and the zayat became almost deserted. But the three converts remained faithful, though it was generally expected that the labours of the brethren would soon be proscribed by authority from the government.

13. Under these circumstances, they resolved to proceed to the court of Ava, lay their missionary designs before the throne, and solicit toleration for the Christian religion. Accordingly, they left Rangoon in December ; and, after toiling up the river Irrawaddy three hundred and fifty miles, in almost continual danger from the daring robbers who infest it, they reached Ava on the 25th of January 1820. On their arrival they proceeded to the house of an officer whom they had known when viceroy of Rangoon, and through him obtained admission to the royal presence. Knowing that the king was not to be approached without a present, they had prepared one appropriate to their character, the BIBLE, in six volumes, covered with golden leaf, in Burman style, each volume being enclosed in a rich envelope. They were introduced by Moug Zah, the private minister of state, and found the king surrounded by splendours exceeding their expectation. The spacious extent of the hall of audience, the number and magnitude of the pillars, the height of the dome, which was completely covered with gold, presented a grand and imposing spectacle. As the king was passing through the hall, he stopped when he came to the missionaries, who were kneeling, and asked, "Who are these?" "The teachers, great king," Mr Judson replied. "What! you speak Burman—the priests that I heard of last night? When did you arrive? Are you teachers of religion?"

Missionaries' reception at the court of Ava.

CHAP.
= V.

Are you like the Portuguese priest? Are you married? Why do you dress so?" These and similar questions being answered, apparently to his satisfaction, he sat down on an elevated seat, his hand resting on the hilt of a sword, in a sheath of gold, which he had carried in his hand, and his eyes intently fixed on the brethren.

Moung Zah now read their petition aloud, and when ended, the king himself deliberately read it through, and gave it back to the minister, who then put into his hand a tract, which the missionaries had requested him to present. As the king looked on it, their hearts rose to God on this ejaculation, for a display of His grace—"Oh! have mercy on Burmah! have mercy on her king!" He held the tract long enough to read the first two sentences, which asserted that there is One Eternal God, who is independent of the incidents of mortality, and that, beside Him, there is no God. He then dashed it to the ground, and with it fell the missionaries' hope. Moung Zah made another attempt to conciliate him, by unfolding one of the volumes of their present, and displaying its beauty, but he took no notice of it; and after a few minutes the minister interpreted his royal master's will in the following terms:—"Why do you ask for such permission? Have not the Portuguese, the English, the Mussulmans, and people of all other religions; full liberty to practise and worship according to their own customs? In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them; take them away." After a temporary revival of their hopes, the missionaries found that the policy of the Burman government, in regard to the toleration of any foreign religion, is precisely the same as that of the Chinese; that it is quite out of the question, whether

any of the subjects of the emperor, who embrace a religion different from his own, will be exempt from punishment ; and that they, in presenting a petition to that effect, were thought to have been guilty of a most egregious mistake, an unpardonable offence.

Something was at last said about Mr Colman's skill in medicine, when the king once more opened his mouth, and said, "Let them proceed to the residence of my physician, the Portuguese priest ; let him examine whether they can be useful to me in that line, and report accordingly."

They were immediately hurried away to the said physician, who very speedily ascertained that they were in possession of no wonderful secret, which would secure the emperor from all disease, and make him live for ever. It afterwards transpired that this medical inquisitor gave a very false report of them, asserting that they were a sect of Zandeas, a race that had been very obnoxious to former emperors.

14. The brethren returned to their boat exhausted in body and mind, and immediately bent their course homeward. They reached Rangoon on the 18th of February, and began to think of abandoning the mission ; for, though permitted to retain their religion, toleration to foreigners being the law of the empire, yet death was threatened to every Burman who should leave the religion of his fathers. It seemed hopeless, therefore, to labour any longer for the conversion of a people in the face of such danger ; but this apprehension shewed their want of faith in the power of Divine grace to fortify the soul against all fear of man. They found the three baptized converts unmoved by any threatened danger. They gave them a full account of their reception at the capital, apprehending that when they saw their teachers driven away in dis-

Their return to Rangoon.

CHAP.
IV.

grace from the presence of their monarch, they would have little zeal for a cause thus proscribed and persecuted; but they were mistaken. All of them appeared firmer than ever in their attachment to the Gospel, and vied with each other in trying to explain away difficulties, and to convince their teachers that the cause was not yet desperate.

Fidelity of
the con-
verts.

15. "But whither are the teachers going?" the poor men anxiously inquired. The brethren assured them, in reply, that it was their intention never to desert Burmah; explained to them the circumstances of Chittagong, whither they proposed to retreat till the Lord should remove their present dangers; and then, in their turn, asked the converts what they would do during their absence? Two of them proposed to bear them company. The third, Moug Byaay, remained silent and thoughtful; at last he said, that as no Burman woman was allowed to leave the country, on his wife's account he could not follow them; but, continued he, with some pathos, "If I must be left here alone, I shall remain performing the duties of Jesus Christ's religion; I shall think of no other." This interview rejoiced the missionaries' hearts, and filled them with gratitude to God for the grace manifested in these converts.

Mr Judson
remains at
Rangoon.

16. Moug Byaay, however, could neither eat nor sleep at the thoughts of losing his teachers, and came to them again four days after, accompanied by his brother-in-law, who was also an inquirer after truth, to entreat them not to go. He told them that he had been round among those who lived near them, and found some who even then were examining the new religion; and expressed his conviction that, if they staid a few months longer, till eight or ten disciples were made, and then appointed one to be the teacher of the rest, the religion would spread of itself, though they

should leave the country. "The emperor himself cannot stop it," he exclaimed. How satisfactory, how beautiful, this disciple's simple faith in the power of the Gospel! And it proved as encouraging as beautiful to the missionaries. Mounq Byaay was joined in these entreaties and assurances by Mounq Nau, who came in while he was speaking; and the missionaries, moved to tears by their importunity, promised that they should not be forsaken. It was, therefore, determined that Mr Colman should proceed to Chittagong, and that Mr Judson should remain.

17. Private worship was now resumed in the zayat, the front doors being closed to avoid the observation of enemies, who watched for an opportunity to accuse any natives who might attend. Inquirers increased, notwithstanding surrounding difficulties, or sufferings in prospect, and five persons were ere long baptized. Among these was the principal woman in Mrs Judson's female company, and Mounq Shway-gnong, the celebrated teacher, who had before forsaken the public ministrations of the Gospel through fear of its enemies. The missionaries had met with him on their way home from Ava, and remonstrated with him on the inconsistency of his conduct. They thought, however, notwithstanding, that his mind was improved, and could not but indulge the hope that he would one day become more stedfast in the faith. That day had now arrived. When he presented himself again to Mr Judson, at Rangoon, he described the difficulties that encompassed him with so much feeling, and with such evident consciousness of his own weakness, that the missionary was disarmed; his heart was wrung with pity, and he sincerely sympathised with him in his mental trials. He comforted, and instructed him; he prayed with him; till at length, through the Holy Spirit's application

Progress
of the
Gospel.

CHAP.
V.

of the word to his soul, his pride of intellect was humbled, his fear of the world overcome, and he was baptized in the faith of the Lord Jesus. For a short time after his conversion he assisted Mr Judson in the revision of those parts of the New Testament which were not yet published; but the opponents of the Gospel did not long leave him unmolested, and he soon found it necessary to flee for his life. At present he took up his abode about one hundred miles from Rangoon; and, having previously furnished himself with tracts and portions of Scripture, he fearlessly employed himself in disseminating his new religion, and excited no little commotion among the inhabitants of the place.

The accusation and flight of Mounng Shwayngong produced much alarm among the converts and inquirers, the former attending divine worship as privately as possible, while the latter almost entirely withdrew. Mr Judson was now obliged to shut up the zayat, and appropriate a room previously occupied by Mr Colman to the purpose of religious instruction. The alarm, however, gradually subsided; several more of the Burmans were baptized, until at length their little church consisted of no fewer than ten persons. Baptism was generally administered at night, in order to avoid publicity; and, except in their own private circle, it was scarcely known that a single individual had renounced Buddhism, and been initiated into the faith of Christ. On the 3d of July, the first Christian marriage was performed between persons of pure Burman extraction.

18. The little flock had now reached the state which Mounng Byaay had expressed a wish that it might attain before their teacher left them; and Mrs Judson's precarious state of health induced him, in July 1821, to take her to Bengal for the benefit of medical advice. In the following Janu-

Satisfac-
tory cha-
racter of
the con-
verts.

ary they returned, and found all the converts firm, and the prospect hopeful. Mr Hough and his family returned in the same month from Serampore. In the month of March, another Burman was baptized ; while the viceroy shewed no disposition to interfere with the mission ; and even defeated the efforts of some of the priests to injure Moug Shway-gnong. This man seemed now established in the faith, and was still employed in revising the New Testament ; and in this work Mr Judson described him as " so particular and thorough," that they got on very slowly, " not more than ten verses a day," he wrote, " though he is with me from nine in the morning till sunset."

In the same journal Mr Judson gave this encouraging account of his little flock :—" We had the most pleasing assembly yesterday at worship that I can recollect ; ten disciples, five hopeful inquirers, respectable people, and others, to the amount of about twenty-five adults in all, exhibited a spectacle which would have seemed, two years ago, a perfect miracle."

19. A short time before the period which we have reached, a young physician, Dr Price, with his wife, had arrived from America for this mission ; but Mrs Price did not long survive the heat of the climate. Mrs Judson's health also again declining, she embarked for Calcutta, and sailed thence for Europe.

Arrival of
a mis-
sionary
physician.

20. An important change now took place in the circumstances of the mission. The brethren were informed that the king had sometimes inquired about the " American teachers," in a way to awaken hope that another application might be more successful than the first had proved. Reports of Dr Price's medical and surgical skill had reached his majesty's ears ; in consequence of which an order was despatched from Ava, requiring his attendance

He is sum-
moned to
the court
of Ava.

CHAP.
V.

at the palace. Mr Judson thought it not right to let him go alone, yet the improving state of the mission rendered his absence from Rangoon at this time somewhat difficult. On the 21st of August 1822, he baptized his eighteenth convert. Two more candidates for baptism remained, but one was deterred by the fear of Government, the other by fear of her husband. There were other inquirers of great promise; and Mr Judson esteemed it, on the whole, one of the most interesting fields of labour ever opened to a missionary. He naturally felt, therefore, reluctant to leave it, though for a short season; but duty seemed to call him to Ava.

Favour-
ably re-
ceived by
the king.

21. Accordingly, leaving the mission in charge of Mr Hough, he set out, with Dr Price, on the 28th of August, and reached the capital on the 27th of September. As soon as the king was informed of their arrival, he ordered them to be immediately introduced; and as they entered, he inquired, with apparent impatience, which was the doctor? When they were seated, he interrogated Dr Price as to his skill in curing diseased eyes, cutting out wens, setting broken bones, besides many things to which his skill did not extend. His medicines were then called for, and all his stock inspected. His surgical instruments were much admired. After looking at them, the king sent for his own, one case of which being unlike Dr Price's, he immediately gave it into his hands, which was considered as equivalent to commanding him in future to make the capital his place of residence. The king and his courtiers seemed to have been greatly amused with his galvanic pile.

But though the doctor met with so gracious a reception, Mr Judson, who accompanied him, whenever called to the presence of the king, was not noticed by his majesty for a few days. At last the

king said to him, "And you in black, what are you?—a medical man too?" "Not a medical man, but a teacher of religion, your majesty." The king then asked him if any had embraced his religion; to which he replied in the affirmative. His majesty then put many questions to him on religion, geography, and astronomy. After Mr Judson left the king, he held further conversations with a royal secretary and other persons about the court; and upon the close of his last visit to the palace, he observes—"Thanks be to God for the encouragement of this day! The monarch of the empire has distinctly understood that some of his subjects have embraced the Christian religion, and his wrath has been restrained."

22. The brethren's hopes for the mission were now raised high indeed, and for a while all smiled upon them at Ava. They were desired to look out a place there for themselves, with a promise from his majesty to build them a habitation. A piece of ground was secured for them, on the other side of the river, opposite the palace; and Mr Judson was allowed to go back to Rangoon, on the understanding that he was to return and settle with Dr Price at the capital.

Mr Judson
returns to
Rangoon.

23. After spending about four months there, Mr Judson left on the 23d of January 1823, and reached Rangoon on February 2d. After his arrival he occupied himself in completing his version of the New Testament, which he accomplished some time before midsummer. He had made some progress in the Old Testament also; but finding it requisite to suspend this work, in the speedy prospect of returning to settle at Ava, he prepared an epitome of the Old Testament, the reception of which amply rewarded his labour in compiling it, as it was read with eagerness and profit by the converts. These he found steadfast in the

Transla-
tion of the
Scriptures.

CHAP.
V.

faith,¹ but no addition had been made to their number during his absence.

¹ In the early stage of the different missions described in this History, a specimen of the sentiments of one or more of the first converts has been given in their own words. Afterwards their letters and compositions have become too numerous to be noticed with more than a passing remark, though some of them have been of equal interest, and as ably written. We now give a specimen from one of the earliest converts at Rangoon. It is a translation of a letter written by Moungh Shwa-ba to the Rev Dr Baldwin, and translated from the Burman original: "Sept. 23, 1823. Shwa-ba, an inhabitant of Rangoon, a town of Burmah, one who adheres to the religion of Christ, and has been baptized; who meditates on the immeasurable, incalculable nature of the Divine splendour and glory of the Invisible, even the Lord Jesus Christ and God the Father, and takes refuge in the wisdom, and power, and glory of God; affectionately addresses the great teacher Baldwin, a superintendent of missionary affairs in the city of Boston, of America.

"BELOVED ELDER BROTHER—Though in the present state, the places of our residence are very far apart, and we have never met; yet by means of letters, and of the words of teacher Judson, who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—Him, in loving whom we cannot tire, and in praising whom we can find no end, and shall be adorned with those ornaments, which the Lord will dispense to us out of the heavenly treasure-house that he has prepared, then we shall love one another more perfectly than we do now.

"Formerly I was in the habit of concealing my sins, that they might not appear; but now I am convinced that I cannot conceal my sins from the Lord, who sees and knows all things; and that I cannot atone for them, nor obtain atonement from my former objects of worship. And, accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only to have gained the spiritual graces and rewards pertaining to eternity, which cannot be lost. Therefore, I have no ground for boasting, pride, fashion, and self-exaltation. And without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly desire and heavenly desire being contrary the one to the other,

24. Early in December 1823, Mrs Judson returned to Rangoon, accompanied by a new mis-

Arrival of
another
mission-
ary.

and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, he quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched. He feeds the hungry. The words of such a Benefactor, if we reject, we must die for ever, and come to everlasting destruction. Which circumstance considering, and meditating also on sickness, old age, and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made an atonement for our sins, that he may have mercy upon me, and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

“ Formerly, I trusted in my own merits; but now, through the preaching and instruction of teacher Judson, I trust in the merits of our Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has laboured to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water of the brook which flows from the top of Mount Calvary, for the cleansing of all filth, he has brought, and made us bathe and drink. The bread of which we eat will yet ferment and rise. The water which we drink and bathe in is the water of an unfailing spring; and many will yet drink and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire how long I must labour here; to whom I ought to shew the light which I have obtained; when I ought to put it up, and when disclose it.

“ The inhabitants of this country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, deride the religion of Christ. However, that we may bear patiently derision and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatening of my own brother, and my brother-in-law, who say, ‘ We will beat, and bruise, and pound you; we will bring you into great difficulty; you associate with false people; you keep a false religion, and you speak false words.’ However, their false religion is the religion of death. The doctrine of the cross is the religion of

CHAP.
V.

sionary, Mr Jonathan Wade, and his wife. Mr Judson had not heard of his wife for thirteen months, through the failure of her letters ; and on the very day of her arrival he had abandoned all hope of seeing her again. His feelings, therefore, on her return we leave to be imagined. They must have been a counterpart of her own emotions on his unexpected arrival, after an absence from her of eight months, as recorded in the present chapter. Such instances of a merciful termination to the trial of faith, tend greatly to encourage the Lord's servants to hold fast their confidence in his love, when threatened with tribulation in the path of duty.

State of
the female
converts.

25. Mrs Judson was happy in her meeting with the female converts, some of whom she described as an honour to their Christian profession ; and she wrote of one, the second woman who was baptized, that she had died, in the triumphs of hope, a few months before, assuring those who stood around her that she should soon be in the presence of Christ. This one instance of the power of Divine grace Mrs Judson considered more than a compensation for all their days of darkness and distress, formerly

life, of love, of faith. I am a servant of faith. Formerly I was a servant of Satan, now I am a servant of Christ. And a good servant cannot but follow his Master. Moreover, the Divine promises must be accomplished.

"In this country of Burmah are many strayed sheep. Teacher Judson, pitying them, has come to gather them together, and to feed them in love. Some will not listen, but run away. Some do listen, and adhere to him ; and that our numbers may increase, we meet together, and pray to the Proprietor of the sheep."

"Thus I, Moung Shwa-ba, a disciple of teacher Judson, in Rangoon, write and send this letter to the great teacher Baldwin, who lives in Boston, America."—*Missionary Records*, vol. ii. ch. vi.

spent in preparation for their work. It appears that Burman females are not in the same degraded state as those in Hindoostan, a very large proportion of them being taught to read ; and, in January 1824, the missionaries opened a free school, which contained nine boys and seven girls.

26. Early in the same month Mr and Mrs Judson set out for Ava, which they reached, February 19th, after a journey of six weeks. They found Dr Price as comfortable in his solitude as the favour of the king and attention of courtiers could make him. He was superintending some mechanical arrangements, which appeared highly acceptable to the king. His majesty reposed entire confidence in him, and admitted him near his person. The building lot granted to the mission, was 245 cubits by 140 to 170. Here Dr Price had put up a bamboo house, and was now erecting a more substantial habitation, having a royal order for as many bricks as he might want. The house was nearly completed, and the king seemed gratified with its situation and appearance, and expressed his desire that similar houses should be built on the "Golden River." He also promised similar privileges to every American or English missionary who should settle at Ava. Mr and Mrs Judson met with a favourable reception at court. Mrs Judson's appearance, indeed, excited great curiosity, and she received several tokens of his majesty's favour. Every thing seemed to promise a successful commencement to the mission at Ava ; and though under the dominion of a despotic government, the missionaries felt no apprehension for their personal safety. This bright prospect, however, was too soon overcast, and their lives were brought into imminent peril.

27. For some time past the young king of Burmah had cherished the ambitious design of invad-

Mr and Mrs Judson proceeded to Ava.

Burmans' designs against the East India Company's territories.

CHAP.
V.

ing Bengal ; and with this intent he had collected an army of thirty thousand men, under the command of his successful general, Maha Bandoola. It was reported that he had provided the general with a pair of golden fetters, designed to be worn by the Governor-General of India, Marquis Hastings, when he should be led as a captive to the "golden seat" at Ava. The encroachments of the Burmese Government on the Company's possessions had been long a subject of complaint ; and after treating all the pacific endeavours of the British to obtain redress only with neglect, they at last made preparations for the invasion of Hindoostan.

Arrival of
a British
Fleet at
Rangoon.

28. The Bengal Government, however, resolved to anticipate the blow, and so quick were they in their movements, that the fleet conveying the troops arrived at the mouth of the river soon after the missionaries at Rangoon had heard that war was declared against the Burmans. They had been assured that all grievances were amicably settled ; but on the 10th of May 1824, information came that a number of ships were at the mouth of the river.

Imprison-
ment and
sufferings
of the Eu-
ropeans.

29. The consternation into which the place was thrown by this intelligence may be easily imagined. The English gentlemen at Rangoon, together with the missionaries, loaded with fetters, were immediately thrown into prison. Most of the attendants at the mission-house fled, leaving the missionaries' wives, with only a few servants, and one of the native converts, Moungh Shwa-ba, who remained to pray with and console them. In the morning, the fleet was in sight of the town, and received a shot from the Burmans. The English answered it with two shots ; and in a few moments after they were fired, most of the Burmans took what property they could and fled. Each prisoner had an executioner placed over him, with orders to strike off his

head when the first English gun was fired : but as soon as the firing commenced they were so panic struck, that they all slunk into one corner of the prison, speechless, and almost breathless. The next shot made the prison tremble, and the inmates expected the whole roof to fall upon them. The third fire made the keepers rush to the door. The prisoners used every effort to persuade them to remain, but all to no purpose ; they broke open the door and fled, not, however, without fastening the door on the outside. In a few moments the firing ceased, when the prisoners expected that the troops were landing, and hoped to be soon released ; but instead of this, about fifty Burmans rushed into the prison, and drew them out for execution. They were stripped of their upper garments, their naked arms were drawn behind them, and corded as tight as the strength of one man would permit, and in this state they were almost literally carried through the streets on the points of the guards' spears. In this dreadful situation the missionaries' wives saw their husbands, from the window of a small hut to which they had fled, and expected every moment to be bound and treated in a similar manner.

When they arrived at the seat of judgment they were made to kneel, with their bodies bending forward for the convenience of the executioner, who was ordered that moment to behead them. None of them understood the order but Mr Hough, who requested the executioner to desist for a moment, and petition the Yawoon (the chief magistrate) to send him on board the frigate, and he promised to use his influence to prevent any further firing upon the town. The linguists seconded the proposal, and pleaded that they might be reprieved for a few moments.

The Yawoon answered, "If the English fire again, there shall be no reprieve ;" and asked Mr

CHAP.
V.

Hough if he would positively promise to put an immediate stop to the firing, which had been discontinued from the time that the keepers had fled from the prison. At this moment several shots being sent very near them, the government people fled from the seat of judgment, and took refuge under the banks of a neighbouring tank. All the others fled from the town, but kept the prisoners before them ; who were obliged to make their way as fast as possible, for the madness and terror of the attendants allowed of no pause. They were soon overtaken by the government people, fleeing upon horseback.

About a mile and a half from the town they halted, and the prisoners were again placed before the guards. Mr Hough and the linguists then renewed their petition. After a few moments' conversation his irons were taken off, and he was sent on board the frigate, with the most awful threatenings to himself and the rest if he did not succeed.

On Mr Hough's return from the ships he could find nothing of the officers and prisoners ; for after his departure they resumed their march, and the prisoners were again put in confinement, where they remained until released by the British troops on the following day. The missionaries and their wives soon met again at the mission house, where they found everything almost as they had left it, and united in grateful praises to the Lord for their marvellous deliverance. They soon after embarked for Bengal, finding that their stay at Rangoon would be attended with continual danger, while they would have no opportunity of carrying on their missionary work during the war.

30. The missionaries at Ava, being suspected as spies, were taken, with the other gentlemen there,

and their sufferings cannot be better described than in Mrs Judson's own words:¹—

“On the 8th of June,” she says, “just as we were preparing for dinner, in rushed an officer, holding a black book, with a dozen Burmans, accompanied by one, whom, from his spotted face, we knew to be an executioner, and ‘a son of the prison.’ ‘Where is the teacher?’ was the first inquiry. Mr Judson presented himself. ‘You are called by the king,’ said the officer, a form of speech always used when about to arrest a criminal. The spotted man instantly seized Mr Judson, threw him on the floor, and produced the small cord, the instrument of torture. I caught hold of his arm; ‘Stay,’ said I: ‘I will give you money.’ ‘Take her too,’ said the officer, ‘she also is a foreigner.’ Mr Judson, with an imploring look, begged they would let me remain till further orders. The scene was now shocking beyond description. The whole neighbourhood had collected; the masons at work on the brick house threw down their tools and ran; the little Burman children were screaming and crying; the Bengalese servants stood in amazement at the indignities offered their master; and the hardened executioner, with a kind of hellish joy, drew tight the cords, bound Mr Judson fast, and dragged him off, I knew not whither. In vain I begged and entreated the spotted face to take the silver, and loosen the ropes; he spurned my offers, and immediately departed. I gave the money, however, to Moug Ing, to follow after, to make some further

¹ In a narrative of the dreadful scenes she witnessed, addressed to Mr Judson's brother. A second narrative she addressed to Joseph Butterworth, Esq. This narrative may be seen in the *Missionary Register* for November 1826, and in the *Missionary Herald* for January and February 1827. Both these narratives are used in the account here drawn up, several incidents being given in one which are not contained in the other.

CHAP.
V.

attempt to mitigate the torture of Mr Judson ; but instead of succeeding, when a few rods from the house, the unfeeling wretches again threw their prisoner on the ground, and drew the cords still tighter, so as almost to prevent respiration. I was left guarded by ten men, who had received strict orders to confine me close, and let no one go in or out. I retired to my room, and attempted to pour out my soul to Him, who, for our sakes, was bound and led away to execution ; and even in that dreadful moment I experienced a degree of consolation hardly to be expected.

“ But this employment was of short duration. The magistrate of that part of Ava in which we lived was in the verandah, continually calling me to come out, and submit to his examinations.

“ The next morning, I sent Moug Ing to ascertain Mr Judson's situation, and to give him food, if still living. He soon returned, with the intelligence that Mr J. and all the white foreigners were confined in the death prison, with five pairs of iron fetters each, and fastened to a long pole, to prevent their moving ! They were so crowded with Burman thieves and robbers, that they had not sufficient room to lie down. There were at the time near a hundred prisoners, all in one room, without a window or hole for the admittance of air, and the door half closed. I again applied to the governor of the city to allow the missionaries to be removed to their former place, or at least to let them remain outside of the door during the day. I offered him money, and promised to reward him handsomely when in my power ; but all in vain. The old man shed tears at my distress, but said that it was not in his power to comply with my request, for his orders were from a high quarter : he had even been commanded to execute all the white prisoners in private ; and to keep

them in close confinement was as little as he could do.

“The point of my anguish now was, that I was a prisoner myself, and could make no efforts for the release of the missionaries. I begged and entreated the magistrate to let me go to some member of the government to state my case ; but he said he did not dare to consent, for fear I should make my escape. I next wrote a note to one of the king's sisters, with whom I had been intimate, requesting her to use her influence for the release of the teachers. The note was returned with this message—‘ She did not understand it ;’ which was a polite refusal to interfere. I afterwards ascertained that she had an anxious desire to assist us, but dared not, on account of the queen. The day dragged heavily away, and another dreadful night was before me. I endeavoured to soften the feelings of the guard by giving them tea and segars for the night, so that they allowed me to remain inside of my room, without threatening, as they did the night before. But the idea of your brother being stretched on the bare floor in irons and confinement haunted my mind like a spectre, and prevented my obtaining any quiet sleep, though nature was almost exhausted.”

On the third day Mrs Judson procured an order from the governor for her admittance into the prison ; “but,” she remarks, “the sensations produced by meeting your brother in that wretched, horrid situation, and the affecting scene which ensued, I will not attempt to describe. Mr Judson crawled to the door of the prison, for I was never allowed to enter, and gave me some directions relative to his release ; but before we could make any arrangement, I was ordered to depart by those iron-hearted jailors, who could not endure to see us enjoy the poor consolation of meeting in that

CHAP.
V.

miserable place. In vain I pleaded the order from the governor for my admittance. They again harshly repeated, 'Depart, or we will put you out.' The same evening the missionaries, together with the other foreigners, who paid an equal sum, were taken out of the common prison, and confined in an open shed in the prison enclosure. Here I was allowed to send them food and mats to sleep on, but was not permitted to enter again for several days.

"The next morning the royal treasurer, attended by forty or fifty followers, went to Mr Judson's house, to take possession of all he had. I begged that they would not take our wearing apparel, as it would be disgraceful to take clothes partly worn into the possession of his majesty, and to us they were of unspeakable value. They assented, and took a list only, and did the same with the books, medicines, &c. My little work-table and rocking-chair, presents from my beloved brother, I rescued from their grasp, partly by artifice, and partly through their ignorance. They left also many articles which were of inestimable value during our long imprisonment.

"The officers who had taken the property presented it to the king, saying, 'Judson is a true teacher; we found nothing in his house but what belongs to priests. In addition to this money, there is an immense number of books, medicines, trunks of wearing apparel, &c., of which we have only taken a list. Shall we take them, or let them remain?' 'Let them remain,' said the king, 'and put this property by itself, for it shall be restored to him again if he is found innocent.' This was an allusion to the idea of his being a spy.

"During seven months the continual extortions and oppressions to which your brother and the other white prisoners were subject are indescribable. Sometimes sums of money were demanded, some-

times pieces of cloth and handkerchiefs ; at other times an order would be issued that the white foreigners should not speak to each other, or have any communication with their friends without. Then, again, the servants were forbidden to carry in their food without an extra fee. Sometimes, for days and days together, I could not go into the prison till after dark, when I had two miles to walk on returning to the house. Oh how many, many times have I returned from that dreary prison at nine o'clock at night, solitary and worn out with fatigue and anxiety, and endeavoured to invent some new scheme for the relief of the prisoners ! Sometimes, for a moment or two, my thoughts would glance towards America, and my beloved friends there ; but for nearly a year and a half, so entirely engrossed was every thought with present scenes and sufferings, that I seldom reflected on a single occurrence of my life, or recollected that I had a friend in existence out of Ava.

“ You, my dear brother, who know my strong attachment to my friends, and how much pleasure I have hitherto experienced from retrospect, can judge from the above circumstances how intense were my sufferings. But the point, the acme of my distress, consisted in the awful uncertainty of our final state. My prevailing opinion was that my husband would suffer a violent death ; and that I should, of course, become a slave, and languish out a miserable, though short existence, in the tyrannic hands of some unfeeling monster. But the consolations of religion in these trying circumstances were neither ‘ few nor small.’ It taught me to look beyond this world, to that rest, that peaceful, happy rest, where Jesus reigns, and oppression never enters.”

On one occasion Mrs Judson heard that all the white prisoners were carried away. She remarks :

CHAP.
V.

“ I would not believe the report, and instantly went back to the governor, who said he had just heard it, but did not wish to tell me. I hastily ran into the street, hoping to get a glimpse of them before they were out of sight, but in this I was disappointed. I ran first into one street, then into another, inquiring of all I met, but no one would answer me. At length an old woman told me that the white prisoners had gone towards the little river ; for they were to be carried to Amara-pora. I then ran to the banks of the little river, about half a mile, but saw them not, and concluded the old woman had deceived me. Some of the friends of the foreigners went to the place of execution, but found them not. I then returned to the governor, to try to discover the cause of their removal, and the probability of their future fate. The old man assured me that he was ignorant of the intention of government to remove the foreigners till that morning ; that since I went out he had learnt that the prisoners were to be sent to Amara-pora ; but for what purpose he knew not. ‘ I will send off a man immediately,’ said he, ‘ to see what is to be done with them ! You can do nothing more for your husband,’ continued he ; ‘ take care of yourself.’ This was a day never to be forgotten. With a heavy heart, I retired to my little bamboo house, and endeavoured to obtain comfort from the only true source ; but my mind was in such a distracted state, that I could not steadily reflect on any thing. This one thought occupied my mind to the exclusion of every other—that I had seen Mr Judson for the last time, and that he was now probably in a state of extreme agony. For several days previous, I had been actively engaged in building my own little room, and making our hovel comfortable. My thoughts had been almost entirely occupied in contriving

means to get into prison. But now I looked towards the gate with a kind of melancholy feeling, but no wish to enter. All was the stillness of death—no preparation of your brother's food, no expectation of meeting him at the usual dinner hour ; all my employments, all my occupations seemed to have ceased ; and I had nothing left but the dreadful recollection that Mr Judson was carried off, I knew not whither. It was one of the most insupportable days I ever passed. Towards night, however, I came to the determination to set off the next morning for Amarapura."

With her little child, then only three months old, two of the Burman children, and the Bengalee cook, who was the only one of the party that could afford any assistance, this devoted woman accomplished her purpose. On her arrival, she had to proceed four miles further, and was at length conducted to the prison-yard. "But what a scene of wretchedness," she says, "was presented to my view! I found Mr Judson in a most wretched state. He had been dragged out of his little room the day before ; his shoes, hat, and clothes, excepting his shirt and pantaloons, had been taken from him, and in his feeble state of health, and in the hottest part of the day, had been literally driven ten miles with a rope tied round his waist. His feet were torn in such a manner, that for six weeks he was unable to stand. He was nearly exhausted with pain and fatigue, when a servant of Mr Gauger's who had followed his master, took from his head his turban, and gave part of it to Mr Judson, who hastily wrapped it about his feet, which enabled him to proceed without sinking. He and Dr Price were now chained together ; and, with the other prisoners, put inside of a small wood prison almost gone to decay. It was without a roof ; the fence was entirely destroyed ; eight or ten Bur-

CHAP.
V.

mans were at the top of the building, trying to make something like a shelter with leaves; while under a little low projection, outside of the prison, sat the foreigners, chained together two and two, almost dead with suffering and fatigue." The first words of Mr Judson on beholding her were, "Why have you come? I hoped you would not follow, for you cannot live here." True, but how could she live at Ava, imagining by day and dreaming by night of her husband in torturing endurance? To proceed with her sad narrative. "It was now dark; I had no refreshments for the suffering prisoners or myself, as I had expected to procure all that was necessary at the market of Amarapura; and I had no shelter for the night. I asked one of the jailors if I might put up a little bamboo house near the prison; he said, 'No; it was not customary.' I then begged he would procure me a shelter for the night, when on the morrow I could find some place to live in. He took me to his house, in which there were only two small rooms, one in which he and his family lived; the other, which was then half full of grain, he offered to me; and in that little filthy place I spent the next six months of wretchedness. I procured some half-boiled water, instead of my tea, and, worn out with fatigue, laid myself down on a mat spread over the paddy, and endeavoured to obtain a little refreshment from sleep."

It is needless to dwell on the heart-rending trials that succeeded, until the triumph of the British troops issued in their deliverance. For nearly two years, the cloud which concealed their state was dark and portentous. That suspense, which is often as dreadful as the most afflicting certainty, agitated the minds of their relatives, and of all the friends of missions, with alternate hopes and fears. Many hearts were engaged in continual and impor-

tunate prayer to the Lord, that he would hear the sighing of the prisoners, and protect his servants from the rage of the heathen, and from the perils of war.

At length, this painful suspense was terminated, by the joyful news that the missionaries were alive, and were safe in the English camp. The British troops, after an almost uninterrupted series of successful combats, had penetrated to Yandaboo, about forty miles from the capital. The Burmese government had hitherto haughtily refused to comply with the terms proposed by the British commander. But the near approach of the English troops, and the prospect of the speedy capture of the golden city, so operated on the fears of the monarch, that he yielded, and signed a treaty of peace, in which he ceded a large portion of his territory, and agreed to pay a crore of rupees (about one million sterling), in four instalments.

The king of Ava had employed the missionaries to negotiate this peace, but they were indebted to the British general for their immediate deliverance, under circumstances which Mrs Judson thus described :—

“ Mr Judson communicated our real situation to the general, who, with all the feelings of a British officer, now demanded us in a way that his majesty dared not refuse ; and, on the 21st of February, after an imprisonment of nearly two years, we took our leave of the “golden city,” and all its magnificence, and turned our faces toward the British camp, then within forty miles of Ava.

“ No one can conceive our joy, when we had safely passed the Burman camp ; for then we felt, indeed, that we were once more free, and out of the power of those whose *tender mercies are cruel*. The British general received us with all that kind-

CHAP.
V.

ness and hospitality for which your¹ countrymen are so far-famed, provided us with every comfort during a fortnight's residence at the camp, and kindly sent us on to Rangoon in this gunboat. We deeply feel the kindness of Sir Archibald Campbell, for, under the directions of Providence, he has been the means of delivering us from the iron grasp of the Burmans. May God reward him a hundred-fold, and prepare him for the future enjoyment of heaven."

Their de-
liverance,
and return
to Ran-
goon.

31. On their return to Rangoon, in March 1826, they united with the brethren and sisters whom they found there, in rendering their tribute of praise to the Lord, who had brought them through such deep waters, and restored them to the mission-house once more. For a while they were undetermined what to do. When, however, Rangoon was again given up to the Burmese, their experience of the insecurity of a Christian mission, under a despotic government, induced them to resolve to settle in one or more of the places retained by the British; and it was finally agreed to make Amherst the head-quarters of the Burman mission.

A new
station
formed at
Amherst.

32. Amherst was a new town, formed by the British, near the mouth of the river Martaban. It was named after the Governor-General, Lord Amherst, and made the seat of the British Government in Burmah. In June 1826, Dr² and Mrs Judson arrived here from Rangoon, accompanied by several converts, and especially by Moun-Ing, their faithful companion in all their recent troubles.

¹ This is addressed to Mr Butterworth, of London.

² Mr Judson had recently received an honorary diploma from America.

God had, indeed, raised up this Burman Christian to be a special comfort and assistant to them in their great need. For some time he was the only person who would venture to carry food to Mr Judson ; he stood by them faithfully through their long confinement ; and was still spared to rejoice with them in their deliverance, and to assist in their labours.

They found the site selected for the town of Amherst little better than a wilderness, being a dense jungle, inhabited by deer and wild fowl, which had hitherto been the undisturbed occupants of the peninsula. The only habitations to be seen were a few bamboo huts, some erected by the native converts who had preceded them, and others by the sepoys quartered there, and the natives with them. A few days after their arrival, on the 5th of July, Mr Judson left again, being under an engagement to accompany the embassy to Ava as interpreter.

33. During his absence, his indefatigable wife exerted herself for the improvement of those around her. As soon as the numbers of the new settlers would admit, she opened a school, which in a short time contained ten children. But this was her last work. Attacked with intermittent fever, she lingered about a month, and expired on the 24th of October 1826, before her husband returned. The shocks which her constitution had received from previous attacks of disease, and during the severity of her trials at Ava, rendered her incapable of resisting the malady by which she was at last assailed. She died in a strange land, in the midst of strangers. Though we have no account of her last thoughts and feelings, yet the testimony of her life, and the known sentiments of her mind, leave not a doubt that her last end was peace. For her to live was Christ, and to die was gain, (Phil. i.

Mrs
Judson's
death.

CHAP.
V.

21). No marble shines upon her lowly bed, but her record is on high. And "her name will be remembered in the churches of Burmah, in future times, when the pagodas of Gaudama shall have fallen ; when the spires of Christian temples shall gleam along the waters of the Irrawaddy and the Salwen ; and when the golden city shall have lifted up her gates, to admit the King of Glory. Meanwhile, may her bright example inspire many with the generous resolution to toil and die, like her, for the salvation of the heathen."

About a month after Mrs Judson's death, Mr and Mrs Boardman arrived at Amherst, and carried on the work she had begun ; but Mr Judson did not return till the 24th of January 1827. The other missionaries from Rangoon were dispersed in the country, and usefully employed in the following years : but it were premature here to enter upon the history of their operations.

Admiration of the English at the court of Ava.

34. We return to Dr Price. At the close of the war he was sent to Calcutta, by the King of Burmah, to complete some negotiations then pending between him and the British ; and he returned to Burmah in May 1826. He found that a complete revolution had taken place in the feelings of the king, royal family, and the principal men of the country, towards the British. They were so astonished at the forbearance, good faith, and noble exploits of the conquerors, that they attributed all to the religion which they professed, and the God whom they worshipped. They desired Dr Price, who was called the "Peacemaker," from the prominent part he had acted in the negotiations, to explain to them the cause of all this ; and they could not conceal from him their astonishment and admiration at the good behaviour of the "White Foreigners."

Dr Price's proceedings at Ava.

35. In consequence of this favourable impression,

the prospects of usefulness at Ava were now brighter than at any former period. Dr Price was no longer restricted in his access to the natives or the instructions to be imparted to them ; but was permitted to read and enforce the sentiments of the Scriptures every Lord's day. The king and his court even invited conversation with him on religion. He opened a school, which Burman youth of the first families attended. He soon had nine scholars, five of whom were sent by the king, and two of them daily read the Bible in English. He purposed also, in connection with the dispensation of the Gospel, to give instructions in astronomy and natural philosophy ; for the religious superstitions of the Burmans, like those of the Hindoos, being interwoven with false notions of the sciences, he hoped that, when convinced of their errors on these subjects, they would be prepared the more easily to relinquish those of their religion. Not long after this, the king granted him permission to establish a press at Ava, being overjoyed at the proposal, and repeatedly urging the completion of the project.

36. On the whole, therefore, the American Board of Missions,¹ are completely borne out in the following general view of the hopes and prospects of this eventful mission at the present period :—

Conclu-
sion.

“ In view of all the circumstances connected with the late war in Burmah and the consequences resulting from it, the Board feel justified in expressing their belief, that it has widened the sphere of their labours incalculably ; and rendered the prospect of success on the part of their missionaries far greater than before, particularly within the conquered provinces. They may now have free access to the people without fear, and employ all the means of

¹ Vide Report for 1827.

CHAP.
V.

instruction within their reach : they may preach and establish schools in which the principles of Christianity shall be taught : the natives may also inquire, read the Scriptures, hear the Gospel, and embrace it, without being subject to penalty or oppression. Heretofore it has been otherwise. When the missionaries preached it was with caution ; and when the people wished to hear and converse on religion, they were often deterred by the certain displeasure of their rulers. If, then, something was accomplished for the cause of Christ under former disadvantages, how much more may be anticipated, now these hindrances are removed ! Divine Providence has committed this field of labour to the American Baptists ; and it now calls on them, in a most impressive manner, for increased and vigorous exertions, as several new stations ought soon to be commenced and supported."

This anticipation, if it does not reconcile us, as nothing can, to the horrors of war, tends at least to mitigate the pain with which we look back upon its disasters. And truly we have here an encouraging prospect ! The wall of China, hitherto deemed impregnable, is breached ; and the prowess of Britons has made an opening into that vast empire for the heralds of the gospel from their daughter land. May England and America henceforth go on, hand in hand, in this blessed work, and know no other rivalry but in the race of Christian zeal, provoking one another to love and good works, and striving who shall most faithfully spread far and wide the knowledge of the only true God, and of Jesus Christ whom He hath sent !

CHAPTER VI.¹

CHURCH MISSIONARY SOCIETY IN NORTH INDIA.

1817-1826.

CALCUTTA.

I. THE arrival of two missionaries in Calcutta in 1816, Messrs Greenwood and Schroeter, was mentioned in the chapter detailing the commencement of this mission.² In 1817, Rev. Daniel Corrie returned to India, accompanied by two more missionaries, Rev. Deocar Schmid and Rev. Bernard Schmid, with Mr John Adlington, a young man whom Mr Corrie had brought up, and taken to England to complete his education. Being too young for holy orders, it was thought advisable that he should return to India, to assist as a teacher till old enough to be admitted to ordination. The two missionaries were designed for Bengal, but, on arriving at Fort St George, it was found that the mission in that quarter stood in such need of immediate help, that, with the concurrence of all parties, their destination was changed, and they were left at Madras.

Rev. D.
Corrie's
return.

¹ This chapter is drawn up principally from the Society's Reports from 17th to the 28th.

² B. xi. c. iv. See Appendix E. of this Vol.

CHAP.
VI.

On Mr Corrie's arrival at Calcutta, August 30th 1817, he communicated to the Corresponding Committee the Society's wish, that its premises at Garden Reach should be occupied by the various departments of a Christian Institution,¹ the supply of CHRISTIAN TEACHERS, the maintenance and extension of EDUCATION, and the employment of the PRESS. The Committee cordially entered into these views, and immediately took measures to accomplish the object. Previous to entering upon the extended operations now projected, they commenced a missionary prayer meeting at the old church rooms, for the Spirit of God to be poured out on the Church in India, and awaken a missionary zeal in Bengal.

Baptizes
a native
convert.

2. On Sunday, October 12th, Mr Corrie preached from Isaiah lxi. 11, the first professedly MISSIONARY SERMON that was delivered from a pulpit of the Established Church in India. After the discourse he had the satisfaction of baptizing a native convert, by the name of Fuez Messeeh, from Bareilly, who had been a year under instruction, and had given satisfactory evidence of his sincerity. He was a native of Mooradabad, where his father and other members of his family were still living in idolatry. At eighteen years of age, disgusted with the idolatry of the Hindoos, he became a believer in Mahomet, and, from that time, lived after the strictest manner of the Mahomedans, becoming a Fakeer, and gaining many disciples, by his reputed sanctity. He described himself as all the while without comfort, and in a state of uncertainty as to what would be the end of all his austerities. Of late years he heard much said about the Gospel; and conceived a strong desire to know on what ac-

¹ The nature and objects of such Institutions are fully explained in the Society's 16th Report.

count Mahomet had prohibited the reading of it. Obtaining a copy of Martyn's Hindoostanee New Testament, he read it with attention, until convinced that Jesus Christ was the long-expected Messiah, through whom alone was to be procured the forgiveness of sin and reconciliation to God. He was now forty years of age ; and after his baptism he returned to Bareilly, where he was usefully employed by the Society as a reader and catechist.

3. Mr Corrie having been appointed to the chaplaincy at Benares, left Calcutta in November, accompanied by Mr Adlington, Fuez Messeeh, and the native youths left by him at Calcutta in 1816, who had been under the care of Mr Robertson and Mr Greenwood. Here Mr Corrie saw a wide field of useful labour opening before him, and he soon sat down to missionary work in his own unostentatious and effectual way.² In the autumn of next year, 1818, however, he was appointed to Cawnpore ; but before his removal thither, he was called back to Calcutta, on the expected departure of the senior chaplain for England, and he succeeded to that important station in 1819. Greatly as the Committee regretted the loss of his superintendence and aid at Benares, yet they anticipated greater advantages, on the whole, from his counsels and assistance at the head-quarters of the mission. There were several points of view in which his character and experience seemed to fit him for most extensive usefulness at the presidency. His peculiar habit of mind would lead him to give himself to receive inquirers after truth, to cherish the missionary spirit among the younger members of the Church, and to raise up labourers in this department of service. These anticipations were fully realised.

Appointed
Archdeacon of
Calcutta.

² His proceedings at Benares will be given in the account of that station.

CHAP
VI.

He also relieved Mr Thomason, who was already overworked, of much missionary correspondence, and by their united efforts they rendered the whole of their exertions more efficient. In 1823, he was appointed Archdeacon of Calcutta, but the increased responsibilities of this station did not divert his mind from the missionary work, as will be seen in the sequel.

A mission-
ary ap-
pointed
to the
Female
Asylum.

4. Mr Deocar Schmid, who was originally destined for Bengal, but was left by Mr Corrie, as we have seen, at Madras, was removed in 1818 to Calcutta. One chief object of his removal was the superintendence of a periodical work, connected with the plans and exertions of the Society. He had particularly applied his attention to this subject, and had drawn up a prospectus of the work, which induced the Corresponding Committee to invite him to Calcutta, that he might there mature his plan.

About the time of his arrival in Calcutta, a vacancy occurring in the situation of mistress of the Female Orphan Asylum, Mrs Schmid was appointed to that office, a charge for which she was well qualified; and she entered on her duties with the earnest hope of becoming a blessing to the poor orphans, thirty-four of whom were committed to her care. Mr and Mrs Schmid resided at the asylum, in the suburbs of Calcutta. Mr Schmid conducted the daily worship and the Sunday services at the asylum; and his assiduous attention to the children's religious improvement was followed by the happiest results. In a few years he was able to report of several, that he had reason to believe them truly converted to God, and that not less than six had left them for direct missionary employment, for which they were found to be well prepared. Upon this he remarked, that they had six others in training for the same work, and that he and Mrs Schmid

considered themselves highly rewarded for all their labours, by seeing themselves thus made instrumental in training a succession of female missionaries.

Mr Schmid's residence in the asylum afforded him an opportunity to pursue his studies without interruption, and we shall soon see the result of his literary exertions.

5. The Society's school at Kidderpore, mentioned in the former chapter,¹ contained, in 1817, about thirty scholars, who were receiving a Scriptural education without awaking any suspicion in the minds of their friends. Indeed, the natives, and even Brahmins, of other villages requested that similar schools might be established for their children also. In consequence of this application, Mr Greenwood, accompanied by Mr Adlington, made an excursion in the neighbourhood, to ascertain what prospect there might be of extending their schools, and how the inhabitants generally stood affected towards their plans. The result was favourable, and the Corresponding Committee, concurring in Mr Greenwood's suggestion, resolved to establish three more schools. That at Kidderpore was about this time converted into an English school, at the request of Colly Shunker, the Brahmin who originally gave the ground for it, and was its chief support, until the year 1820, when he removed to Benares, and the expense devolved on the Church Missionary Society.

Extension
of educa-
tion.

Mr Greenwood being transferred to Chunar, a Mr Sandy, a gentleman residing at Kidderpore, volunteered to take charge of the schools in his neighbourhood until the appointment of a regular master. Shortly after one of the schools was made

¹ B. xi., C. iv., established 1815.

CHAP.
VI.

over to the Diocesan School Committee, being found more convenient for their agents to visit ; and in 1821 three schools, together with the premises and other property, were transferred by the Calcutta School Society to the Church Missionary Society. These new schools made the Society more acquainted with the native population, applications soon came in from other villages, one school was added after another, according to the Committee's means of superintendence and support, until, in 1826, there were thirteen boys' schools in Calcutta and its vicinity, containing upwards of eight hundred scholars. The whole received Christian instruction when sufficiently advanced to read, and the upper classes were periodically examined in the presence of the Committee and their friends. The account of the examination in 1826, before Archdeacon Corrie and many other friends of native education, was very satisfactory.

In the midst of facilities which presented themselves on all sides for more extended labours in this department, the Calcutta Committee wrote :—"The applications for schools have been so pressing, and the willingness to listen to Christian instruction so manifest, in some villages near Calcutta, that it has been very painful to the missionaries to be obliged to refuse the aid which has been sought for."

Establishment at Mirzapore.

6. The home Committee wished to have a Christian institution formed in Calcutta, comprising a mission-house, a mission-church, a seminary, and a printing and book-binding establishment. In 1821 they communicated this design to the Calcutta Committee, together with their intention to send out two ordained missionaries to take charge of such an establishment. This communication led

¹ Missionary Register 1827, p. 66 ; C. M. S. Report 1828, p. 71.

the Committee to purchase an estate in a part of the native town every way suitable to the views of the parent Society. It contained a space of three acres of ground, with an upper-roomed house, consisting of eight rooms below and five above, a square enclosure comprehending about half an acre, with a broad piazza all round, and an open area in the middle, after the plan of a college quadrangle. For this property they paid about three thousand pounds,² but it required a further expenditure to render the premises available for their purpose. Thus was procured the station of Mirzapore, which was soon established as the head-quarters of the mission. In the following year an additional piece of ground was purchased, to render the estate of a regular form, and the necessary repairs and alterations were made in the buildings for the accommodation of the missionaries and other members of the establishment.

The first missionary placed in charge of the institution, was Rev. John Andrew Jetter, a German, who arrived in Calcutta in 1819, and had since been stationed at Burdwan. While the premises at Mirzapore were in progress, he visited Calcutta for the restoration of his health ; but when about to return to Burdwan, the Committee deemed it advisable to detain him at Calcutta to watch over their rising establishment. In 1822 he was joined by another German missionary, Rev. Theophilus Reichardt, and for some time the educational department continued under their superintendence.

7. One of the first objects attended to at Mirzapore was the seminary projected by the Society for

A central school opened.

² Some idea may be formed of this purchase if we mention, that the price was only about £200 more than the Committee was asked for one acre of ground in another part of the native town, without any building materials.

CHAP.
VI.

training native youths for the service of the mission. They desired that it should be so conducted as not to interfere with Bishop's College, but, on the contrary, it was to be rendered subservient to it. We have seen that Mr Corrie, for some time past, had been training native youths for the instruction of their countrymen, and several of his pupils were now usefully employed at different stations. In the month of April 1822, a central school was opened on the premises at Mirzapore, for the instruction of the most attentive scholars in the Bengalee schools; and in November it contained fourteen boys. The numbers continued to increase from time to time, until, in 1826, they amounted to fifty. Although only five of these were native Christians, yet the Bible and various Christian works were taught alike to all. The lessons in natural philosophy were occasionally illustrated by experiments, and the good effect of such studies was soon apparent, in the improvement of those whose minds had been so completely entrammelled by ignorance and superstition.

Female
education.

8. In the educational department, a great triumph was achieved at this period. We have already noticed the native prejudice against female education, and the partial success attending the efforts made even among the Christians of South India; and these obstacles were found to exist in North India also. When schools were first projected in Bengal, the state of society seemed to preclude females from the immediate benefits of such exertions. Yet, in the progress of the experiment, it was found that the female mind also could be roused to seek the blessings resulting from education; and the success of the Calcutta Baptist Society, as seen above,¹ in establishing native

¹ Chap. iv. sec. 33. Besides the C. M. S. Reports and the

schools for girls, encouraged the friends of religion to endeavour to carry out the plan to a wider extent.

While the way was thus preparing for them in India, the British and Foreign School Society, on the representation of the Rev. W. Ward, of Serampore, and in concert with some members of the Calcutta School Society, then in England, had solicited and obtained from the public funds for sending to India a suitable teacher, who might devote herself exclusively to the education of native females. The lady who consented to undertake this interesting service was a Miss Cooke, who, to a sincere love of her sex, and fervent piety toward her Saviour, united long acquaintance with the work of education. She accordingly sailed from England, recommended more especially to the Calcutta School Society; but the Committee of that Institution, being composed partly of native gentlemen, were not prepared, unanimously and actively, to engage in any general plan of native female education. Their funds also were inadequate to the due support of the plans contemplated. Under these circumstances, they resigned their claim on Miss Cooke's services to the Corresponding Committee of the Church Missionary Society, who cordially agreed to make every practicable exertion to assist her to improve such opportunities as might offer for promoting the object which had brought her to Calcutta. They entered upon this engagement, trusting to the liberality of the Christian

Missionary Register, from which this statement is drawn up, an account of Hindoo female education was published by Priscilla Chapman in 1839. "A Prize Essay" on the same subject, by a converted Brahmin, the Rev. K. M. Banerjee, was published in Calcutta in 1841. See also *The Friend of India*, No. 5, Art. on Female Education in India.

CHAP.
VI

Opening
of the first
schools.

public in India to supply the means of carrying on their operations and they were not disappointed. Many, indeed, thought the plan visionary and hopeless, but there was encouragement enough to persevere.

9. While engaged in studying Bengalee, and scarcely venturing to hope that an immediate opening for entering upon her work would be found, Miss Cooke was advised by Archdeacon Corrie to attend one of the boys' schools, in order to observe their pronunciation. Besides conversing with the boys, she hoped to be able to induce them to bring their sisters also to learn to read. This circumstance, trifling as it may appear, led to the immediate establishment of her first school. Unaccustomed to see a European lady in that part of the native town, a crowd collected about the door, which annoyed the school pundit, who began to drive them away. Miss Cooke desired that they would not send away the girls, as she wished to speak to them. Among them was an interesting-looking child, whom she desired to be called, and, by an interpreter, asked her if she wished to learn to read. The pundit answered for her, saying, that she had for three months past been daily begging to be admitted to learn with the boys; but that he could not teach her, not having received any orders to instruct girls. Miss Cooke said that she would teach her, on which the child looked pleased and surprised. Two more little girls then came forward, and she was told, that if she would attend next day, twenty girls should be collected.

In consequence, on the following day, January 26. 1822, Miss Cooke attended, accompanied by a female friend, who spoke Bengalee fluently. They found fifteen girls, accompanied, in several cases, by their mothers, who kept up a long and ani-

mated conversation¹ with Miss Cooke's friend, which ended in the school being established forth-

¹ The following few particulars of this conversation, given by the lady in question, will afford some insight into the modes of thinking prevalent among the native women :—

“As soon as the first salutations were over, I conversed familiarly with the children in Bengalee; on which they all appeared delighted. I asked them if they would attend regularly for instruction from that lady (looking towards Miss Cooke), who is taking so much trouble as to learn the language for the purpose of instructing them. They said that they would most gladly;—and their little countenances were lightened up with joy. Two of them, whose names are Monachee and Ponchee, said that they wished I also would come with Miss Cooke and talk to them.

“While speaking to the children, many of their female relatives stood without the lattice-work, looking in.

“The children then repeated their Bengalee alphabet to Miss Cooke; and, after they had gone over a few of the first letters several times, we moved to come away. Little Ponchee took hold of my clothes, and said, ‘Stop, my mother is coming;’ by which I found that some intelligence had been conveyed to the nearest neighbours of our being there. While Miss Cooke was speaking to Mr Jetter, who had a boys’ school in the place, two or three of the mothers approached close to the lattice-work; and the children, particularly Monachee and Ponchee, pointed out theirs, and Ponchee her grandmother also, begging I would speak to them.

“The mothers of the children were neatly dressed, in clean white clothes; but drew their upper coverings so much over their faces, that I should not know them again. I drew close to them, and said, ‘I hope you will be pleased that your children should be instructed by us; that lady, Miss Cooke, is come to this country solely for the purpose of instructing the children of the natives of this country.’ Monachee’s mother inquired, if she could speak their language. I told them that she had begun to learn it on her way hither, and could read and write a little; and, in a short time, I hoped she would be able to converse with them familiarly. She then asked why I could not come also with Miss Cooke. I told them that I had my own to instruct at home, but that I would often accompany Miss Cooke. They inquired whether Miss Cooke was married. I answered ‘No.’ Had she been, or was she going to be? I said, ‘No; she is married, or devoted, to your children. She heard in England that the women of this

CHAP.
VI

with, the women consenting to send their girls to be instructed.

This development of Miss Cooke's plan seems to have prevented much suspicion from being entertained as to her motives, and the effects of her intercourse with the children was encouraging; for petitions were subsequently presented, from time to time, from different quarters of the native town, and in a few months no less than ten schools were established, containing two hundred and seventy-

country were kept in total ignorance; that they were not taught even to read or write; and that the men alone were allowed to attain to any degree of knowledge; it was also generally understood that the chief objection, arose from your having no female who would undertake to teach. She, therefore, felt much sorrow and compassion for your state, and determined to leave her country, her parents, her friends, and every other advantage, and come here for the sole purpose of educating your female children.' They, with one voice, cried out, smiting their bosoms with their right hands, 'Oh! what a pearl of a woman is this!' I added, 'She has given up greater expectations to come here; and seeks not the riches of this world, but that she may promote your BEST INTERESTS.' 'Our children are yours—we give them to you,' replied two or three of the mothers at once."

In another conversation, held two days after, Monachee's mother asked, What will be the use of learning to our FEMALE children, and what advantage will it be to them? The lady replied—"It will enable them to be more useful in their families, and increase their knowledge; and it is to be hoped that it will tend also to gain respect to families and increase their affection." "True," said one of them, "our husbands now look upon us as little better than brutes." "And," added Monachee's mother, "what benefit will you derive from this work?" I replied, "The only return that we wish is to promote your best interests and happiness." "Then," said the woman, "I suppose this is a holy work in your sight, and well pleasing to God." As they are not yet able to understand our motives, I only said, in return, "God is always well pleased that we should love and do good to our fellow-creatures." The women then spoke to one another in terms of the highest approbation of us.—C. M. S. Report, 23d, pp. 107-109. *Missionary Register*, 1822, pp. 481-485; 1823, pp. 355-360.

seven girls. Not that the natives were wholly without fear of the consequences of this innovation ; and one instance may be given of the suspicion with which untutored minds are apt to view disinterested labours for their good.

The first girl who presented herself, after having attended daily for some weeks, was withdrawn ; and, under the pretext of going to a distance, was absent about a fortnight. Daily inquiry being made for her, the father at last promised to send her back, provided Miss Cooke would sign an agreement, binding herself to make no claim upon the child hereafter on the score of educating her, and that her parents should be at liberty to take her away when they chose. This was immediately done ; the child returned to school ; and no further interruption, except what the indolence and ignorance of the parents sometimes occasioned, arose in any quarter.

10. The Marchioness of Hastings rendered the most important aid to these schools in various ways, but especially by visiting them in person. The parents were much attracted by her ladyship's appearance in the lanes and gullies where Europeans were seldom seen, and by her condescension to their children. Under such distinguished patronage, the schools were increased, in 1823, to twenty-two, and the scholars to four hundred. It was still found difficult to bring them into the same order as the boys' schools, but a growing sense of the benefits likely to arise from education was evident, and the most sanguine hopes of the patrons of the schools were already more than realised. An examination of the first and second classes was held June 23. 1823, in the presence of a numerous assemblage of ladies and other friends, at which upwards of one hundred girls were present, and they acquitted themselves highly to the satisfaction

Their
rapid in-
crease.

CHAP.
VI

of the company. A wealthy native addressed the children at the conclusion of the examination, on the advantage of education both for time and eternity ; and assured them, that as soon as they were qualified, the native gentlemen would employ them to instruct their daughters.¹

This short address encouraged the hope that the houses of the rich, and even the Brahmins, would ere long be opened to the female teacher. These expectations, however, were only partially realised, though the prejudices of several were evidently giving way. Some of the respectable natives who declined, as members of the Calcutta School Committee, taking part publicly in female education, privately assisted in procuring ground for erecting schools and other buildings for the purpose. This year, 1823, Miss Cooke wrote thus on the subject, to the Church Missionary Society—

“ I have, this morning, it being a holiday among the Hindoos, been exploring some parts of the native town, which I had not before seen. Mr Jetter accompanied me : he is now pretty well known, and is much liked by the natives. We met with a person who was my pundit for a short time. He is a high Brahmin, with a most profound contempt for the Bengalee females. He used daily to assure me that I should never succeed : their women were all BEASTS—quite stupid—never could or would learn ; nor would the Brahmins ever allow THEIR females to be taught, &c., &c. To all this I answered, ‘ Very well—we shall see.’ This morning I told him that I MUST begin with their ladies now, and he must assist my plans ; and he has promised to get some girls collected in a large verandah WITHIN the

¹ In the *Missionary Register* 1824, p. 312, is given some particulars of another examination in December.

compound of a rich native! I am thankful for this step gained : surely the next will be to the ladies' apartments !"²

11. The great difficulty in the progress of this work arose from the want of suitable female teachers. Several women had entered the schools, and Miss Cooke endeavoured to encourage them with the promise of appointing them to teach when sufficiently qualified ; but they frequently disappointed her. It was found almost impossible to rouse them from their habitual apathy, or to keep up any little interest at first awakened in their minds. The want of teachers, however, was in some measure supplied from the Female Orphan Asylum, over which Mr and Mrs Schmid presided. Several of the elder girls, who had given evidence of piety, having cheerfully begun the study of Bengalee, in order that, under Miss Cooke's instructions, they might be prepared to act as teachers of the female schools. It will be remembered that this Asylum was established by Mr Thomason in 1815. He had always hoped that it might be rendered subservient to the interests of Christianity in India ; but he could scarcely look for such a gratifying fulfilment of his wishes.

Need of
teachers.

About this time, Miss Cooke was married to Rev. Isaac Wilson, a missionary of the Church Missionary Society, who arrived at Madras in 1821, and was now transferred to Calcutta, with the sanction of both committees, Miss Cooke having accepted his proposal on this condition. Mr Wilson, besides performing his own missionary duties in Calcutta, made himself useful in the female schools, especially in conducting their public examinations.

12. With a view to awaken a more powerful

Ladies'
Society for
female
education.

² Miss. Register 1823, pp. 194, 359, 360.

CHAP.
VI.

interest among all classes of benevolent persons in India in favour of female education, and also to improve more extensively the opportunities opening for its extension, it was deemed expedient to assign this department of the Society's labour to a separate association of ladies. In consequence, a Society was formed in March 1824, entitled "THE LADIES' SOCIETY FOR NATIVE FEMALE EDUCATION IN CALCUTTA AND ITS VICINITY," of which Lady Amherst, the Governor-General's lady, consented to become the patroness. In devolving the care of the female branch of their operations on this Society, the Calcutta Corresponding Committee reserved to themselves the right of resuming that charge should circumstances ever render it advisable.

Under the direction of the Ladies' Society the work continued steadily to advance; and at the close of 1826 the number of female schools had increased to thirty, containing above six hundred children. Mrs Wilson had introduced the Scriptures into half the schools, and the remainder, it was hoped, would soon be ready for the sacred volume. Many more schools might have been established, with the prospect of being well attended; but as no dependence could be placed on the native teachers, without vigilant superintendence, the Ladies' Committee did not judge it advisable, even had the funds admitted of it, to extend their sphere at present in Calcutta.¹

Public
examina-
tion of the
schools.

13. An examination of two hundred of the school children took place on the 23d of December 1826, in presence of about two hundred ladies of the settlement, and several English and native gentlemen; and all were satisfied with this exhibition of

¹ Second and Third Reports of the Ladies' Association.

the progress that had been made in the appearance and acquirements of the scholars.²

² The following account of this examination was given by the ladies in their Second Report :—“ The appearance of the scholars was more favourable than on any former occasion ; a considerable proportion were of an age capable of benefiting by the instruction imparted—thus manifesting, on the part of the native population, an increased confidence in the teachers. Of about 540 girls who are in daily attendance in the different schools, 200 were examined. They are taught generally in the elementary books supplied by the School-Book Society. Some of them were examined in the little work on Geography, and pointed out, on the beautiful map now bound up with that work, the countries and places respecting which they were questioned. They were examined also in the Gospels, which are given them in separate copies ; in Watt's Catechism ; “ Conversations between a Mother and her Daughter,” which contain questions on the Creation, the Ten Commandments, and on the Way of Salvation as taught in the Christian Scriptures. They also read and learn by heart short prayers and translations of hymns, which have been prepared chiefly for their use. Many of the girls manifest great readiness in explaining the meaning of words which occur in their lessons, and the meaning of the passages which they read. A poor, BLIND girl, about thirteen years of age, excited considerable interest. She has, from listening to the other children, got by heart many passages from the Gospels ; and repeated very correctly the greater part of the second chapter of the Gospel of St Luke. The examination commenced by the girls singing the hymn, “ Come, ye sinners, poor and wretched,” according to their own tune, which had been taught them by the blind girl. At the close of the examination the girls repeated the Lord's Prayer, which they had all committed to memory. On the whole, the progress in the state of these schools is manifest, both in respect of the appearance and acquirements of the children.

Several persons, conversant in Bengalee, engaged in examining separate classes, by which means the whole was got through in moderate time ; and the company separated with a general feeling of satisfaction with the measures adopted by the Ladies' Society, and anticipations of solid advantage to the objects of their benevolent exertions.

Among the specimens of work performed by the school girls was also, a sampler, very well executed by a native Christian woman, who has been taught at the Church Mission premises.

CHAP.
VI.A central
school
estab-
lished.

14. Encouraged by the circumstances which favoured the growth of female education, in 1823 the Corresponding Committee circulated proposals for the erection of a central school, for the special improvement of the first classes of all the other schools. Considerable contributions were in a short time collected for this object, but they did not amount to a sufficient sum before 1826, when the ground was purchased ; and, on the 18th of May, the foundation-stone was laid by the lady of the Governor-General, when solemn prayer was offered by Archdeacon Corrie for the Divine blessing on the institution. Many natives, particularly women and their daughters, were present. A native rajah, Budinoth Roy, who had contributed twenty thousand rupees, addressed Lady Amherst in terms of deep gratitude for the obligation bestowed on his countrywomen, and congratulated her and the other ladies on the success attending their exertions. The buildings were not ready for occupation before the autumn of the following year.

Such was the success, within five years, of the endeavours of female energy to overcome a prejudice in the native mind which almost all persons had hitherto deemed insuperable. The salutary influence of education on the moral and maternal character of the Hindoo female was already ap-

It is intended as a present for Lady Hastings, and the following inscription is wrought on it :—

UNDER THE PATRONAGE OF
THE MOST NOBLE HOUSE OF HASTINGS,
WE, POOR HINDOO FEMALES,
FIRST BEGAN TO ENJOY THE BLESSINGS OF EDUCATION,
FEBRUARY 1822.

About 1000 rupees were added to the funds of the Society by subscriptions and by the sale of fancy articles.

parent ; and it was anticipated at the time that female education would not remain stationary in Calcutta ; that it must pervade the whole continent of India ; that that city would only be the centre whence light and information, diffused over the country, would animate and elevate the women of Hindoostan. Raised to her proper rank in society, it was seen that the Hindoo female would modify and improve that society ; that the appalling forms of cruelty and pollution would disappear under her influence, and gradually yield to the gentleness of feminine manners ; that the woman of India, become the companion, not the slave of man, could no longer consent to sacrifice her offspring from superstition, or herself in despair : but would find means to counteract that superstition, by the light poured into her mind by education ; and to shake off that despair by employments suitable for her rank, her sex, and her character.

15. Although in the infancy of this mission education occupied so prominent a place, yet the ministry of the Word was constantly kept in view as the appointed ordinance of God for the salvation of men. Shortly after the opening of the institution at Mirzapore, Mr Jetter held Divine service in Bengalee, every Sunday morning, in the spacious school-room. He also preached to the natives, as opportunities offered, in different parts of the town. On Monday evening he explained the Scriptures at Kidderpore, and on Friday evening he preached in a small building near the mission premises. In the following year a Sunday evening lecture also was delivered at this place. Mr Reichardt usually accompanied him in these visits, though not yet sufficiently acquainted with Bengalee to take part in the services. Mr Wilson also, from Madras, soon joined them ; but, for the same reason, could not yet assist in the native department. In 1825,

The missionaries preaching.

CHAP.
VI.

however, when sickness obliged Mr Jetter to return home, they were both able to conduct the services in their several chapels.

These chapels were temporary structures, of which they had three in the year 1826, at Mirzapore, Potuldunga, and Semlya, about two miles apart. At Mirzapore, besides the regular morning and evening services on Sundays, the Christians residing on and near the mission premises met daily for morning and evening worship, to the number of about fifty, on which occasions some of the passers-by were usually attracted to hear a portion of Scripture read and explained. In this and the other chapels together, the missionaries preached from ten to fifteen times in the course of the week. Two native converts, also, were occupied in distributing tracts among their countrymen, and conversing with them on subjects connected with Christianity. The willingness to listen to Christian instruction was so manifest in some villages near Calcutta, that it was quite painful to the missionaries to be obliged to wave these opportunities. The congregations at the chapels varied from eighty to two hundred. The mission flock residing at Mirzapore consisted of thirty-two adults and twenty children. About twelve were regular communicants; and the rest gave good hope respecting their state. Some of them were brought to the knowledge of Christ in different places by the preaching of other missionaries.

Several
converts.

16. One of the first converts, under Mr Jetter's ministry, was a young Brahmin, who gave a satisfactory account of the progress of truth in his mind. Having heard from one of his Gooroos that one way of salvation was by Jesus Christ, he went to Calcutta to inquire concerning it. His assiduity in reading the Scriptures and other books of religious instruction—his diligence in attending

to the explanations given him of religious truth—and his conscientious regard to the workings of his own heart, as exhibited in his conduct and inquiries, led the missionaries to hope that the grace of God was with him; and on the 24th of August 1823, Mr Jetter baptized him, in compliance with his earnest request.

The Corresponding Committee mention another interesting and encouraging circumstance in their last report for this period. There were “among the candidates for baptism a Hindoo and his wife, who were led by their daughter, a little girl, who was a scholar in one of Mrs Wilson’s schools, to inquire into the truth of Christianity. The child had imbibed very soon the doctrines taught in the books introduced by Mrs Wilson, and refused to bow down any more to idols, saying that she had read that it was wrong. By her entreaties the parents were led to converse with Mr and Mrs Wilson; and after a long time they yielded, with apparent sincerity, to the arguments in favour of Christianity.”

Some of the adult converts were employed by the Society, and others were permitted to reside on the mission premises, which were now considerably enlarged and improved. An improvement had been made in the neighbourhood also, which increased the value of the property to more than double its original price, and afforded ample space for a large church for the native converts, whenever necessary. The whole was now enclosed with a brick wall.

17. The PRESS formed the third division of the Society’s operations at Calcutta. In 1820, a printer, Mr Thomas Brown, was sent from England to take charge of this department, which he conducted for about four years. Besides printing numerous works for the Society’s use, the press was employed

The mission press.

CHAP.
VL

for other parties, and its proceeds soon repaid the expenses incurred. But in 1824 the Society was deprived of Mr Brown's valuable services. A pulmonary complaint had for some time prevented him from pursuing his usual occupations, and on the 20th of August death terminated his labours. Mr Reichardt, with the assistance of a printer obtained at Calcutta, named De Rozario, an active and intelligent man, undertook this department for the present; but finding it interfere too much with his more appropriate duties, he was very urgent with the Society to send out an able printer to relieve him. Such a man, however, it was difficult to obtain, and the press continued for some time to be conducted, under his superintendence, by M. De Rozario.¹ The books required for the schools, beyond their own publications, and

¹ The following books, printed at the Society's press, were kept on sale :—

English : Martyn's Sermons—Outline of Ancient History, for the use of Native Youths—Geography of Europe, 12mo—Murray's Spelling Book—Address to Young Persons on the Lord's Supper, by a Clergyman—Cecil's Friendly Visit to the House of Mourning *Anglo-Bengalee* : Ellerton's Dialogues on the Book of Genesis—Collection of Divine Sayings—Summary of the Holy Scriptures. *Bengalee* : Ellerton's Dialogues—Book of Common-Prayer—Spelling Book—History of Joseph and his Brethren. *Hindoostanee* : Book of Common-Prayer—Oordoo Spelling Book—History of Abraham; besides numerous tracts in English, Bengalee, and Hindoostanee.

An idea may be formed of the extent of its operations from the following statement :—From June 1824 to February 1826, there were printed fifty-two different books and tracts, forming a total of 122,344 copies. These works were of various sizes, from a tract of four pages to a book of 432; and the editions varied from eighty copies to 6000, but produced a total of nearly six millions of pages. Of these pages, more than one half consisted of single Gospels, the Acts, and the Book of Isaiah; printed for the Bible Society—nearly one-twelfth of the whole were for other societies and individuals—and the remainder were printed for the use of the Society's Missions.

before these were ready, were furnished by the Diocesan School Committee and the Calcutta School-Book Society.

18. In August 1823, a Calcutta Church Missionary Association² was formed, and in December the affairs of the North India Mission were placed under the charge of an AUXILIARY SOCIETY. The Bishop of Calcutta, Dr Heber, soon after his arrival, in the autumn of that year, lent his sanction and aid in placing the Society's concerns in that state of organization, and in that relation to the Episcopate, which gave the best promise of extensive and permanent usefulness. The Calcutta Auxiliary Society was formed on the 1st of December, the Bishop in the chair. His Lordship accepted the office of President, and Archdeacon Corrie undertook that of Secretary, which he had held under the Corresponding Committee. This Committee now transferred to that of the Auxiliary Society the powers heretofore vested in themselves.³

Church
Missionary
Association
and Aux-
iliary So-
ciety.

The Committee, at a meeting held December 3d, adopted such standing regulations as appeared best adapted to promote the efficiency of the Society ; and, more especially, that of obtaining the Bishop's licence for all their Episcopal missionaries, the difficulties which Bishop Middleton had found in the way of licensing them being removed. By these regulations it will be seen how fully the Society's missionaries in Bengal would enjoy the

² The preparatory measures for forming this Association, and the rules for its government, may be seen in Appendix II. of the Church Missionary Society's twenty-fourth report. The nature and advantages of such an association are explained in the Missionary Register for 1824, pp. 229, 230.

³ The proceedings on this occasion are given in the Church Missionary Society's twenty-fourth report, Appendix III., and in the Missionary Register for 1824, pp. 230, 231.

CHAP.
VI.

patronage and superintendence of the Bishop.¹ They would bear a relation to their diocesan in India similar to that existing between the parochial clergy and their diocesans in England. The advantages of this relation are too well understood to require explanation here. In Bishop Heber the missionaries found a friend and a father, who animated them by his example, guided them by his counsels, and supported them by his prayers.

These improvements related to the Bengal mission generally, and will be adverted to again. We will here conclude the account of its progress at Calcutta with the testimony of Mr Wilson, who says, "I cannot but look back with thankfulness for what I have been allowed to witness during three years in Calcutta; and cannot but hope, from my own observation, that things are changing for the better. Considering how little comparatively has been yet attempted for the salvation of the heathen, there is abundant fruit; and if more activity, more faith, and more prayer were employed in this holy cause, we should no doubt speedily reap a tenfold harvest."

Schools
and
church at
Agra.

19. AGRA.—The difficulties of Abdool Messeeh, after Mr Corrie's departure from this station, were mentioned in the last chapter; also the subsequent improvement of his schools and congregation under

¹ Church Missionary Society's twenty-fourth report, Appendix IV.; Missionary Register, 1824, p. 232. The following is the regulation referring to the missionaries' licence:—

"1. That all the Episcopal missionaries of the Society at this presidency, who have not obtained the Bishop's licence, be directed to apply to him for the same; and that every missionary of the Society, Episcopally ordained, be directed, on his arrival from England, to present himself to the Bishop of the Diocese for his licence."

the patronage of a British officer.² This gentleman, being called away from Agra in 1817, engaged a Mr John Lyons to superintend the schools, and render aid to Abdool; but as his situation admitted of his giving only a small portion of his time to this object, it was necessary to place the schools under the exclusive care of an English master. Accordingly, in 1820, a Mr Crowley was appointed to the situation, and the number of scholars was soon doubled. Several of the British residents took a lively interest in the schools, and contributed liberally towards their support.

Abdool Messeeh continued, amidst growing infirmities, to hold up the light of Christian truth and practice. His faith, love, and zeal were as conspicuous as ever, though not productive of the same visible effects on the people around him. The congregation was between forty and fifty, most of whom daily attended public prayers; on Sunday their little chapel was filled, several Hindoos and Mahomedans attending to hear the word of God. On the death of some of the converts in 1820, the Calcutta Committee remarked, in their annual report, "Of the members of the native church who have, within a late period, departed this life, three have died in the sure and certain hope of the resurrection to life eternal, through our Lord Jesus Christ. One of these was a convert from Hindooism, whose end was unusually happy." Another had been brought up in the Armenian Church, but was ignorant of the real meaning of Christianity, until he became an attendant on Divine service at the mission chapel; a third was a member of the Roman Church at Agra, and long an opposer of the Protestant doctrine; but at length he became sin-

² R. xi. c. iv. See Appendix F of this volume.

CHAP.
VI.

cerely penitent, and, forsaking all^{his} own fancied merits and the mediation of saints, declared, with his dying breath, that he rested for salvation only on the Lord Jesus Christ. Of a fourth, though delirious in his last hours, and unable to exhibit any evidence of his faith and hope at that awful period, yet, from his general character and conduct, there was reason to conclude that he was a true Christian.

Abdool's labours were much circumscribed, in consequence of his growing infirmities, which prevented his moving about on foot as heretofore. In the years 1822 and 1823 he baptized twenty adults. Though the number of converts is not generally reported at this period, yet several instances are mentioned of the blessing of God attending his labours, and also of the improved state of feeling manifested by the inhabitants of Agra towards this venerable "servant of Christ."¹ His journals ex-

¹ One instance, on the part of a Mahomedan of great respectability, will serve to illustrate this improvement. In his journal for April 1. 1825, Abdool says :—

"Now, in the place of enmity, these people begin to shew kindness; and, moreover, invite me to their houses, and send me portions from their friendly entertainments; for instance, to-day, Meer Seyud Ali, who is head-man to the collector, sent me a friendly note, saying, 'The daughter of me, your servant, is to-day to be married; you will greatly oblige me by making one of our company.' I sent for answer, 'Since the day that, by the grace of God, I was honoured with baptism, I have renounced all assemblies for dancing and music; and I should be ashamed, with this white beard and these broken teeth, to shew myself at a wedding-feast.' He sent, in reply, 'I have read in the blessed Gospel, that the Lord Jesus himself honoured a wedding at Cana of Galilee with his presence, and there miraculously turned water into wine: if you will not come, we shall all conclude that you disobey the traditions of the Divine Jesus. If you excuse yourself on account of the dancing, &c., I will prepare a separate apartment for you; and will invite some aged person, like yourself, to keep your company.' I was

hibit no decay of mental energy, notwithstanding the weakness of his body. His conversations with inquirers after truth seem to have been as animated as ever.²

20. In the autumn of 1820, Abdool had received Lutheran orders at Calcutta; but, in 1825, the impediments in the way of the Bishop's ordaining natives being removed, it was deemed advisable that, as a missionary of the Church of England, he should receive Episcopal ordination. Concurring in this opinion, he proceeded to Calcutta for the purpose, and was ordained, in December 1825, by Bishop Heber. The Bishop had visited Agra early in the same year, and expressed himself highly pleased with the native church and school, and with all the proceedings of this faithful missionary. But he did not live long to labour as a clergyman of the Church of England. After his ordination, he set out for Lucknow, where his mother still resided, and reached her abode when the hot season of 1826 had set in. It was intended that he should make this place the sphere of his future labours; but, on the 4th of March 1827, he was called to enter into his eternal rest.

Abdool
Messeeh
ordained.

21. His end was peace. After joining in singing a favourite hymn of his own composing, and discoursing with those about him of their Redeemer, he lay for some time, seemingly in perfect ease.

His death.

rejoiced on hearing this, since it appears that these people read the Gospels. In the evening, after worship, I went to his house: they had prepared a separate apartment, where several aged persons, learned in religion, and wealthy, were collected, all of whom received me with respect; and we continued to converse on religious subjects, in a very friendly manner, till midnight: from their conversation I entertained some hope respecting them. Taking my leave, I returned home, and retired to rest."—*Missionary Register* 1826, p. 397.

² *Missionary Register*, pp. 392–398.

CHAP.
VI

At length he raised his head from the pillow, took the hand of a friend by his side, then gently withdrew his hand, and breathed his last.

“According to his desire, his remains were interred in the compound of his own house. The Resident, with other friends, attended the funeral on the morning of the 5th, and read the burial service at the grave. The Resident also ordered a monument to be erected over the grave, and directed an inscription to be prepared both in English and Persian.¹

Such was the happy termination of this devout man's ministry. After the particular account of his labours and trials given in these pages, it is unnecessary to dwell upon them here, or to repeat the honourable testimonies borne to his character after his decease. We shall, therefore, close with the brief notice of him and his work contained in the Report of the Calcutta Committee for 1827.

“He had laboured in the service of the Church Missionary Society upward of fourteen years, during the whole of which period he had uniformly adorned the doctrine of God our Saviour, and greatly endeared himself to many Christians of all classes in society. By patience and meekness under persecutions and reproaches for Christ's sake, and by persevering endeavours to return good for evil, even his enemies had become at peace with him; while, by his labours to make known the Gospel, multitudes of his countrymen were brought to acknowledge the superiority of the Christian religion, and about a hundred of them to embrace the profession of it. Many of these departed this life before him, some have returned to their old errors, and some remain walking in the truth. While the

¹ Missionary Register 1827, p. 453.

Committee justly regret the loss which the cause of the Gospel has suffered in the removal of so valuable a fellow-labourer, they would offer their hearty thanks to the Father of Lights, from whom every good and perfect gift doth come, for manifesting so signally the power of his grace in the conversion, holy life, and triumphant death of this true servant of Christ."²

The native flock at Agra continued to assemble for Divine worship under Fuez Messeeh. Encouraged by a friend to the mission, he established three native girls' schools in the city, in which there were thirty-one scholars, five of whom were widows. But the station long felt the loss of the faithful ABDPOOL MESSEEH.

22. CHUNAR.—Mr Bowley's removal to Chunar, the commencement of his labours there, and his extensive plan for native schools, were mentioned in the last chapter on this mission.³ He persevered in his labours there with steadiness and zeal. Mr Corrie visited the station in February and March 1818, and his communications⁴ to the Corresponding Committee were highly encouraging. One extract from them will serve to shew the state of the congregation at this period.

Chunar.

"The usual number of Europeans who attend Divine service regularly is about forty; and that of native Christians who attend worship in Hindoostanee about seventy or eighty. The number in both congregations has been gradually and regu-

² Missionary Register 1828, pp. 164, 165. An obituary of Abdoel Messeeh is given in the Miss. Register for October 1827; and a portrait of him in that for June 1831.

³ Book xi. c. iv.

⁴ These communications may be seen in the Miss. Register for 1819, pp. 31, 220-222, 272.

CHAP.
VI.

larly increasing, and testifies of itself to the diligence and exemplary conduct of Mr Bowley.

“The state of the people impressed me deeply with the value of his labours. I knew the degradation of both European invalids and their native wives and families, from three years’ residence among them ; and now to behold so many of them adorning by their lives the doctrine of God our Saviour, was to me most gratifying, and will be considered as an ample recompence, for all their contributions, by the supporters of our Society.

“A remarkable tenderness of conscience seems to distinguish most of them, and their altered and exemplary conduct is the talk of all.”

A missionary joins the station.

23. In January 1819, Rev. William Greenwood, from Calcutta, was added to this station. Mr Bowley welcomed him with great joy, and he immediately entered on his work. There were upwards of two hundred Europeans, invalids, at this station, with the families of non-commissioned officers who might be in the field. Of this new sphere of labour, Mr Greenwood wrote—

“I am much gratified with the state of things here, and delighted with my situation ; and have, I think, a prospect of much usefulness.

“The native Christians appear very exemplary in their lives, and very devout when attending Divine service. It is really edifying to see them ; and shews, very forcibly, what Divine grace can accomplish.”

Of his visits to the hospital, he says—

“It is very affecting to see with what anxiety the sick soldiers daily send for me, when they think that they shall not recover ; and how they open to me the most secret workings of their hearts, and acknowledge the folly of their former ways.”

The reason of Mr Greenwood’s removal was to supply the church they were now erecting at Chunar.

The ground was given by the proprietor, a Mr Turnbull, and the subscription list was headed by the Marquis of Hastings, with a thousand rupees. The object was liberally supported by all classes, even to the poorest among the European and native residents. It was finished in 1821, and opened for the double purpose of English and Hindoostanee worship. A mission-house, also, with necessary offices, was erected contiguous to the church ; and the Government, at the suggestion of the Calcutta Committee, built twelve alms-houses for the poor Christian widows of European invalids residing at this station. This was the first asylum for the widowed native woman that modern India had beheld.

24. Mr Greenwood's residence here left Mr Bowley at liberty to pursue his favourite occupation with the natives in the places of public resort. His journals, as heretofore, give a full and interesting account of his conversations with them. His manner of delineating the state and mind of the people among whom he laboured conveys a lively impression both of the difficulties and encouragements which they present to a missionary.¹ He sometimes found it hard to obtain anything like a stated hearing in the market-places, or anywhere else, as the practice of listening to the missionaries, or associating with them, was branded with opprobrious epithets. Those inclined to listen were often deterred by fear of losing caste, and suffering the taunts and reproaches of their friends. But, under all circumstances, he encouraged himself with the thoughts of CHRIST in His work and offices.

Mr Bowley's intercourse with the natives.

¹ These journals are published in full, both in the *Miss. Register* and in the *Appendices to the Society's Reports* for this decade.

CHAP.
VI

"These," he says, "have kept up my head out of deep waters."

He frequently attended annual fairs at different places, and many festivals at Benares, on which occasions considerable numbers of single Gospels, tracts, and catechisms were circulated, and conversations and discussions held with the people. Many came by these means to acknowledge openly that, without Christ, there is no salvation.

His ordi-
nation ;
increase
of his
flock.

25. In 1820, Mr Bowley received Lutheran orders at the hands of the Society's German missionaries ; and, in 1825, he was ordained a minister of the Church of England by Bishop Heber, when he served the Church at Chunar, in the room of Mr Greenwood, who in the same year was removed to Allahabad, in consequence of a petition addressed to Bishop Heber by the British residents at this place.¹

The native congregation steadily increased at this period. In January 1820, Mr Bowley, in a review of the course and effect of his labours at Chunar, remarked, that when he first assembled the native Christians, from twelve to fifteen attended ; but in five years this grain of mustard-seed had been growing, till it had become a tree of from ninety to a hundred branches, of whom fifty were regular communicants. In 1826, when Archdeacon Corrie visited this station, he found the converts nearly doubled, and thus described them :—"The responses of the native congregation, in Hindoostanee, remind me of the hearty Amen with which the first Christians are said to have responded to the public prayers. On the Sunday

¹ Allahabad was now added to the stations occupied by the Society, but the proceedings there were not yet sufficiently advanced to require notice in this chapter.

which I passed at Chunar, about two hundred attended Divine service, of whom about forty were unbaptized native inhabitants of the place, most of whom attend every Sabbath day." ² Fifty-seven of the flock were confirmed on this occasion by Bishop Heber.

Besides his usual ministrations in the church, Mr Bowley, after his ordination, opened a chapel in the midst of the native town, where he was attended by a considerable number of respectable natives, who would not, for fear of incurring reproach, enter the church. Here he was heard with much attention, and in a short time two persons, an old man and a youth, offered themselves as candidates for baptism, and were admitted.

26. There were six schools in Chunar and the vicinity, containing one hundred and eighty boys, and one female school, with about fifty scholars, women and girls. In the boys' schools were taught English, Persian, Hindoostanee, and Hindeewee.

Schools—
Translations.

* Satisfactory accounts are given from time to time, in Mr Bowley's journals, of the members of his congregation who died in the faith of Christ. We will select one for insertion here.

"Jan. 10. 1824.—To-night, at ten o'clock, I found Sumrut Doss (a native Christian, baptized here in November 1820) apparently in perfect health; and, in two hours after, saw him a corpse. His wife said that he had complained a little. Since his baptism his life has been exemplary, to the admiration even of heathens around us. He never for a moment seemed to feel the least inclination to return to Hindooism.

"Jan 11, Sunday.—The remains of Sumrut Doss were conveyed by Europeans to the place of interment. All the native Christian congregation accompanied, mostly in black; many Europeans also followed, and not less than 100 heathens, who were all well acquainted with the character of the deceased. The service was in Hindoostanee. Several Hindoos remarked that they never heard of a more hopeful death; meaning, that the transition was so sudden and without previous pain. The whole seemed to make a deep impression on the people."

CHAP.
VI

In 1823 the Government of Bengal relieved the Society of the expense of the English school, it being found beneficial to the public service, several of the scholars having been prepared for various kinds of employment. In these schools the New Testament and other religious books were taught. The female scholars learned English and Hindoostanee, besides sewing and knitting.

In addition to his ministerial labours, Mr Bowley occupied himself in the important work of translation. He first revised Mr Martyn's Hindoostanee Testament for the use of the people among whom he laboured, by substituting common Hindoostanee words for the Arabic and Persian words, which the idiom of the Oordoo required, but which were unintelligible to the Hindoos in his neighbourhood. This work was completed in 1824, when he began with the Old Testament, in which he had made some progress at the close of 1826.

Church at
Buzar.

27. BUXAR, about seventy miles below Benares, is a station of invalid soldiers. In 1818, some native Christians residing here having expressed an earnest desire for religious instruction, Mr Bowley spent a week among them, and was received with much attention. This appeared to him a more eligible situation, in respect of the heathen, than even Chunar, one or two fairs being held here annually, which were resorted to by multitudes of natives from all quarters. There was also a place about half a mile off, where devotees, from different parts of India, took up their abode, generally for life. Mr Bowley visited some of the native huts, and his report of the prospect for missionary exertion was so satisfactory, that in the following year, the Calcutta Committee placed a catechist here, Kurrum Messeeh, who laboured diligently in his humble sphere. He taught the native Christians to read the New Testament, and to repeat the

Catechism ; and also conducted their worship according to the Hindoostanee Prayer-book. The congregation was composed of about forty, of different ages. In 1826, when Archdeacon Corrie visited this station, he found that the people were greatly in want of a place of worship, and a circumstance occurred which induced him at once to begin one. A native Christian, the widow of a Sergeant Carol, having obtained some arrears of pension due to her husband, brought to the Archdeacon one hundred rupees, begging him to receive it "as an offering to the church." She had long been an attentive and consistent Christian : her religious impressions were first received at Chunar, and this offering she made of her own accord, in token of her gratitude for the blessing of Christian instruction. Another friend having presented a donation for the same object, the Archdeacon commenced the erection of a small church, upon a piece of ground near the parade, which the commanding officer permitted him to inclose.

28. TITALYA is in the northern part of Rungpore, whence access might be opened into Bootan, Thibet, and even China. The commanding officer at this station, Captain (afterwards Major) Latter, was anxious to obtain the services of a missionary at a post of such importance. There he might become acquainted with the Thibet and other languages hitherto unknown, but current among extensive nations, who had presses of their own for printing, which afforded a great facility for circulating the Scriptures. Upon this representation, the Calcutta Committee appointed Mr Schroeter to Titalya, where they could not but anticipate great benefit to the cause of Christianity by this opening to the vast regions which border on India and China.

Under some discouragements, however, in the early part of his residence, Mr Schroeter was called

Opening
at Tita-
lya.

CHAP.
VI.

down to Burdwan, to superintend the Society's schools at that station. He took with him the books which he had collected in the language of Thibet, intending to employ his leisure at Burdwan in the prosecution of those studies.

On the application of Captain Latter, who was disappointed at Mr Schroeter's removal, Government undertook to support him at Titalya, whither, with the Corresponding Committee's sanction, he returned in 1819. Shortly after his arrival, on the 20th of March, he wrote to the Society :—" Here I am now again in full pursuit of the first rudiments of a language with which Europeans have been hitherto very little acquainted ; and I trust that, with the blessing of God, I may be enabled to furnish some materials, to facilitate to others the acquisition of this language ; so that finally we shall see the Word of Life go forth in this tongue also."

In March 1820, he writes :—" My vocabulary has received a considerable increase ; so much so, that if I could work this whole year, day and night, I should not be able to write all out on clean paper.

"There are yet two other languages spoken in the mountains of Nepaul, with which Europeans are quite unacquainted. These are the Lapchap and Limboan ; called, in the language of Bootan, *Monpa* and *Tsong*. These languages are quite distinct, in the character and words, from the Thibet, or Bootan ; and will, consequently, require two missionaries to obtain a knowledge of them, whenever it shall please God to open a way to them."

But while thus diligently pursuing the great object of his appointment to this station, he did not neglect his appropriate duties as a minister of religion. Besides officiating in English for the officers and soldiers, he reports :—" On the Lord's day, I have twice Divine worship, in the Hindoo-

stane language, in which Mr Martyn's translation of the Prayer-book and New Testament are used : the number in attendance is, at present, but very small, the greater part of it being Christian drummers ; now and then a new comer steps in, and stays away again. Last Easter day, I baptized a native drummer ; and three more candidates for baptism are frequenting my house, for further instruction in the Christian doctrines."

29. The labours of this young missionary were soon to terminate. He was attacked with fever, which put an end to his life, July 14. 1820, in the midst of his days and usefulness. He died perfectly tranquil, without a sign or groan.

Station
sus-
pended.

This dispensation was a heavy disappointment to Major Latter and the Calcutta Committee. Anxious to prosecute labours so auspiciously begun, they immediately appointed a missionary to Titalya, Rev. Benedict La Roche, who arrived from England about the time that intelligence of Mr Schroeter's death reached Calcutta. Government readily accepted the offer of Mr La Roche's services, but his sudden sickness frustrated this design. He was obliged to return to England, where he died in August 1821.

In October 1822 two missionaries arrived at Calcutta, Revs. Maisch and Reichardt, for Titalya ; but the death of Major Latter in that month prevented their proceeding to that station, which was therefore suspended. The exertions of Major Latter and Mr Schroeter were not, however, lost, being afterwards made available in the translations of the Scriptures and other works into the language of Thibet.¹

¹ After the death of Mr Schroeter, Major Latter transmitted to the Supreme Government a list of the manuscripts, seven in number, which he had left on the subject of the Thibetian lan-

CHAP.
VI.

30. BURDWAN.—Mention has been made of two schools opened at this station, in 1816, by Lieu-

Establish-
ment at
Burdwan.

guage, with a statement of the progress made in each (*Missionary Register* 1824, p. 335). Two of these MSS., a Thibetian and English Dictionary, and a Supplement to the same, were afterwards put into the hand of Rev. Dr Carey of Serampore, who undertook to correct and publish them, and also to prepare a Grammar of the Thibet language from Mr Schroeter's materials. When this transfer of the MSS. for such a purpose was published, the Jesuits, supposing Schroeter to be one of their fraternity, unwittingly bore testimony to his diligence and ability. The reader will be much amused with the following notice of him and his labours in the "*Nouveau Journal Asiatique*." The jealousy of the editors for his reputation would probably have been unknown, if they had been aware, as they ought to have been, that he was a thorough Protestant, and not one of the Jesuit "Fathers."

"Father Schroeter, a German missionary, who long resided in Thibet, has left a complete dictionary as well as a grammar of that language of the country, commonly called 'Bhot-yid,' or the language of Bhoté. He composed these two works from the compilations of preceding missionaries in that country, and from his own observations: hence they are partly in Latin, partly in Italian, and partly in German. The MS. of F. Schroeter has been purchased by the English of Calcutta; and it was placed in the hands of Dr W. Carey, in 1823, in order to be translated and prepared for the press. The work is about to appear, in one quarto volume, well printed. We hope to find that M. Carey has happily overcome the difficulties attending the publication of a dialect of which he is ignorant (*qu'on ne connaît pas soi-même*). We have also reason to hope that the name of the real author will not be omitted in the title page of the work, as has happened to several other productions of the same kind in India."—*Missionary Register* 1828, p. 414.

Major Latter procured from Europe, at a heavy expense, copies of every work that had any reference to Thibet, or to the language of that country; and he spared no exertions to procure Thibet manuscripts, from whatever quarter they could be obtained. These he placed in Mr Schroeter's hand. On the death of Major Latter, his valuable collection was purchased by the Rev. Mr Mill, the Principal of Bishop's College, on account of the Society for the Propagation of the Gospel. The dispersion of many of the continental libraries, under the influence of the French Revolution, at the time when the purchases for Major

tenant (afterwards Captain) Stuart,¹ who proposed to the Calcutta Committee an extensive plan of native schools at Burdwan, and in the neighbourhood. The Committee assured him of such assistance as they might be able to render, and the present decade opened with three schools, containing three hundred and fifty children. Burdwan is about forty miles above Calcutta ; it is one of the most populous districts in India, and the people were described as thirsting for knowledge. It was, therefore, a favourable spot for the proposed plan of education, and during the year 1818 the schools were increased to twelve, containing about eleven hundred children, who were taught the Bengalee language. Shortly after Captain Stuart opened a central school for instruction in English, which was a measure of great promise, both parents and children being pleased with the arrangement. The most promising scholars were selected from the other schools, and admission into the central school they esteemed a great privilege. The Bible was not introduced at once into these schools, it being deemed advisable to prepare the

Latter were made at Paris, placed many valuable books within his reach, which could not otherwise have been obtained.

The library of the College has been further enriched by the liberality of Mrs Latter, in presenting to it a collection of manuscripts and printed books, in the language of Thibet, formed by Major Latter in that country. These literary treasures are now first opened for the use of Europeans. Major Latter directed, by his will, that they should be presented to some society under whose care they might be best employed for the promotion of literature and religion. These works relate to the language, history, mythology, manners, and social and civil state of the people. There are also specimens of the block-printing of the natives of great antiquity.

¹ B. xi c. iv.

CHAP.
VI.

children's minds for scriptural lessons by a course of instruction in several branches of useful knowledge. The plan of education was that adopted by Mr May at Chinsurah, with some modifications by Captain Stuart, which were considered improvements.

The establishment of the central school involved a considerable addition to the expenses of this station ; for, as the majority of the children lived at a distance from Burdwan, it was found impossible, while they resided at home with their parents, that they should attend daily at the school ; and, consequently, the full advantages of the institution could only be enjoyed by providing them with board and lodging in the school premises. Captain Stuart, with this object, erected a commodious building contiguous to the school, where they were boarded and lodged during the week, being permitted to visit their several homes on Saturday, provided they returned in time for business on Monday morning.

Captain Stuart was urgent for a missionary to take charge of this station ; and, in anticipation of his request being granted, he purchased for the Society a space of ground, with some building upon it,¹ and laid the foundation of a house for the accommodation of a missionary family. The central school was built on the same ground, and here he was laying the foundation of the future missionary's work, as well as that of his habitation. Though he had hitherto withheld the Scriptures as a reading-book, yet he gave all the pupils to understand that the missionary would introduce it

¹ The cost of this building, with 20 acres of land, was 4400 rupees, or £550.

into the central school. The English schoolmaster was a Mr D'Anselme, an East Indian.

31. Mr Schroeter's temporary abode at Burdwan was mentioned above. In November 1819, two missionaries arrived here from England, the Revs. J. A. Jetter and W. J. Deer. Mr Jetter took charge of the central school, and Mr Deer entered on the superintendence of the Bengalee schools. Mr D'Anselme, who had hitherto been exclusively employed in the English school, was now set at liberty to visit the other schools. He stayed some days at each station, in order to teach the national system, to which it was now thought advisable to conform, as far as might be practicable. This created a little dissatisfaction, the natives being averse to change, and the schools fell off at first ; but, through the missionaries' attention to their work, order was soon restored, and the schools were conducted with their former regularity and success.

Arrival
of three
mission-
aries.

An English missionary was now required to complete this rising establishment. Messrs Jetter and Deer were Germans ; and though they had made great progress in the study of English, yet their knowledge of that language was too imperfect efficiently to bring forward the central school. The Society, therefore, appointed to this station an English missionary, Rev. John Perowne, who arrived towards the close of 1821. He was received with great cordiality by the British residents, whose attention on his ministrations greatly encouraged him to persevere. But the station was soon deprived of the services of Mr Jetter, who was obliged, by severe indisposition, to retire from Burdwan in the same year.

32. The schools flourished under Mr Deer's superintendence. The head classes were annually examined by friends from Calcutta, whose reports

Improvement in
the
schools.

CHAP.
VI.

were uniformly favourable.¹ Soon after Mr Perowne's arrival, the reading of the Gospels was introduced into all the schools. At first, some opposition was manifested; but the missionaries persevered, and before the end of 1822 they had not less than a thousand children reading the word of God. So greatly were their prejudices removed, that those very boys who, a few months before, disliked, or refused, to read any book which contained the name of Jesus, were now willing to read a history of his life and doctrine. In some instances, they even solicited a copy of the Gospels, in preference to every other book.

In 1823, this station was joined by another missionary, Rev. Jacob Maisch; but his labours here were short, being removed by death in 1825. They were also deprived, a short time before, of the services of a Mr Dunmure, the son of an officer, who, after being usefully employed in the central school for three or four years, was transferred to Bishop's College, Calcutta. In 1826, Mr Deer was removed to Culna, when three of the most remote village schools were given up. But fifteen still remained, containing between eleven and twelve hundred children, from, it appears, not less than one hundred and fifty villages. Great inconvenience was found from the boys leaving before their education was completed. This was especially the case with the English school, the chief design of which was to prepare a body of competent instructors of their countrymen. As the inducement of the boys thus prematurely to leave school was to earn a pittance for their families, it was resolved to give a small

¹ An account of these examinations is given in the volumes of the Missionary Register, and in the Appendix to most of the C. M. S. Reports.

monthly allowance to such as had made a certain proficiency ; and also to employ those who might become duly qualified for the work in the service of the Society.

33. With a view to promote female education, Mrs Perowne studied Bengalee ; and, after several unsuccessful attempts, she succeeded in establishing one school, which was soon followed by four others, containing together upwards of one hundred girls. This she did not accomplish without much perseverance, under frequent disappointment. In 1826, her schools were increased to twelve, with between three and four hundred children ; and, at a public examination in the preceding year, they acquitted themselves to the entire satisfaction of the friends present.²

Female
schools.

34. Soon after the arrival of Mr Perowne, the British residents set on foot a subscription for a church, for which the Government, on the application of the local authorities, assigned an eligible site, and issued an order to supply the sum required to complete the estimate out of the public chest. The building was finished in 1822, when Divine worship in English was established, and regularly performed. On Sunday afternoon the service was in Bengalee, and Mr Perowne read and explained the Scriptures in his own house every evening, when from twenty to thirty attended. The numbers increasing, a small chapel was opened on the mission premises, in 1825, for native worship, where Divine service was performed twice on Sundays, and they had morning and evening worship every day. Another Bengalee chapel was opened in the neighbourhood of the town, at an

Opening
of a
church
and three
chapels.

² An account of this examination may be seen in the C. M. S. Report 1826, pp. 81, 82.

CHAP.
VI

equal distance from the two principal bazaars. For the use of these congregations, Mr Perowne translated the Book of Common Prayer into Bengalee. In 1826, a third Bengalee chapel was opened. The average attendance at each of these chapels was from one to two hundred. The schools also, male and female, with one or two exceptions, were opened to the missionary, where he might preach Christ with as much freedom as in the chapels. Their first two converts were baptized May 5th 1822. Ten others were subsequently added, besides their children ; and the missionaries describe several promising candidates for the sacred ordinance, some of whom were Brahmins, and others young men who had been educated in their schools.

With these encouraging appearances, Mr Perowne, in 1826, thus expressed himself with becoming caution :—“ These things are so sudden and unexpected, that I can scarcely tell what to think of them : little should be said about them, till we see what the event will be. I rejoice in the prospect of the Gospel being preached to so many attentive hearers ; but, knowing the character of the people, I rejoice with trembling.” “ Some of the young men mentioned above, I have reason to expect, will hereafter be baptized, and, by the blessing of God, become Christian teachers of their countrymen. Thus, while doors of usefulness are opened, suitable instruments are likely to be raised up ; and both together seem to be an indication that good may be expected.”

Schools
at Culna.

35. CULNA, the station to which Mr Deer was removed, was a populous town about thirty miles from Burdwan, and forty-seven north of Calcutta. Several schools were established here, male and female, the former being numerously attended by Brahmins ; but the difficulty of procuring a mis-

sionary for this place, and the growing demands for pecuniary aid from other stations, induced the Calcutta Committee to hesitate as to the expediency of maintaining these schools ; and they requested Mr and Mrs Wilson, from Calcutta, to accompany Mr Deer, with instructions to dismiss most of the teachers, reserving two or three schools to be carried on in connection with Burdwan, to be increased hereafter as opportunity might serve. But the report of the schools being very favourable, and some of the principal inhabitants petitioning the Committee for Mr Deer to settle among them, it was finally resolved to comply with their request, and for the present to continue the station.

Though the state of the Society's funds did not admit of providing a suitable house for the missionary, yet Mr Deer was so much encouraged by the anxiety of the people for his residence among them, that he took up his abode, with his family, in a temporary hut of frail materials, at no small personal inconvenience. He soon had eight boys' and three girls' schools, containing together about a thousand scholars. In all these schools the Scriptures were read, against which no objection had ever been made ; and he wrote in high spirits, in 1826, of the prospect of useful labour before him.

36. MEERUT.—The commencement of this station under Anund Messeeh, with the assistance of the chaplain, Rev. H. Fisher, was detailed in the last chapter.¹ In 1818 Mr Fisher baptized two adult converts, and in 1819 eight more, when, after naming the different members of his native flock, eleven in number, he thus spake of them :—They “unite in the worship of the glorious and blessed Jesus.” Seven of them “associate daily, morn-

Native
flock at
Meerut.

¹ Book xi. c. iv.

CHAP.
VI.

ing and evening ; I trust I may say, *continuing steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayer.*"

They were visited daily by Mahomedans and Hindoos, who came to reason with them, and inquire into the word of God. A Mussulman judge, after hearing the converted Brahmin, Anund, read, at his own request, eight or ten chapters of St Luke, went away, exclaiming, in the spirit of the officers sent to apprehend Jesus, "*Never man spake like this man ! Never was there one to compare to the Lord Jesus Christ ! He must be God.*"

Accessions were made to this little flock from time to time, until they formed a goodly company, when they were desirous of dwelling together in a separate village, both for the benefit of closer communion, and for greater security against the persecutions to which they were sometimes exposed. In one instance only does this persecution seem to have shaken a convert's fidelity ; and he, on his repentance, was in due time restored.¹ It was natural, however, for these simple Christians to desire to dwell apart from the abominations and confusion of the heathen abodes ; but this could not yet be accomplished, Mr Fisher being disappointed of the site which he expected to procure for them, and not being able to obtain another. It is probable, however, that this was an advantage to them in the end. For their faith and zeal were more exercised than they would have been in the comparative retirement of a Christian village ; under Mr Fisher's direction, they were diligently employed among their neighbours, and several cases of conversion are given as the result of their exer-

¹ The persecution of a native officer of this flock was mentioned in chap. i. sect. 51.

tions. Among these, Mr Fisher specially mentions a Brahmin, who was converted by reading the Testament of one of the Christians, named Joseph, and such explanations of it as the man was able to give. He was baptized on Good Friday 1824.

Besides the public service performed by the native catechists, Mr Fisher gave them a Hindoostanee service on Wednesday mornings, assembled them on Sundays for religious conversation¹ and

¹ In one of these conversations, on the universality of the feeling that prevails in all nations, that some atonement for sin is necessary, Mr Fisher related to them what his three sons had seen, as they returned with him from Hurdwar:—"A Fakeer was observed by the road-side, preparing something extraordinary; which, having never observed before, excited a curiosity to draw near and examine his employment. He had several Hindoo pilgrims round him, all on their way from the Holy Ghaut; who assisted in preparing the wretched devotee for some horrible penance, to which he had voluntarily bound himself, in order to expiate the guilt of some crime which he had committed long ago. His attendants literally worshipped him; kissing his feet, calling him God, and invoking his blessing. A large fire was kindled under the extended branch of an old tree: to this branch the Fakeer fastened two strong ropes, having at the lower end of each of them a stuffed noose, into which he introduced his feet; and thus being suspended with his head downward over the fire, a third rope (at a distance toward the end of the branch) was fixed, by which he succeeded with one hand to set himself in a swinging motion, backward and forward through the smoke and flaming-fire, which was kept blazing by a constant supply of fuel, ministered by many of his followers; with the other hand he counted a string of beads, a fixed number of times, so as to ascertain the termination of the four hours, for which he had doomed himself daily to endure this exercise for twelve years, nine of which are nearly expired. A narrow bandage is over his eyes, and another over his mouth, to guard against the suffocating effects of the smoke. By this means he says he shall atone for the guilt of his sins, and be made holy for ever. The last half hour of the four hours, his people say, he stands upright and swings in a circular motion round the fire. On coming down, he rolls himself in the hot ashes of the fire. The boys went to see him

CHAP.
VI.

reading the Gospel, and gave them as much of his time as his official duties allowed. The flock steadily increased, though, after the first three or four years, the precise number is not given. "I have no time to be very minute," Mr Fisher remarked, by way of apology for the brevity of his reports. We may form some notion, however, of the extent and character of his flock, from his account of a confirmation at Meerut, by Bishop Heber, in 1825. Two hundred and fifty-five, Europeans and natives, were confirmed, "a considerable portion of whom," he states, "were converts to the faith as it is in Jesus; many from Hindoo idolatries and Mahomedan infidelity; others from the apathy and ignorance of a nominal profession worse than heathenism; all, I have much reason to hope, seriously in earnest to give themselves to God." The Bishop accompanied him to his native congregation, visited his native school, saw and conversed with many of the Christians who were introduced to him, and manifested a lively interest in the progress of the Gospel among them.

Communa-
nity of
Saadhs at
Delhi.

37. DELHI.—In May 1817, Anund Messeeh visited Delhi, where he heard a report that a number of strangers, from several villages to the west of that city had assembled together in a neighbouring

again in the evening, when he was engaged in his prayers, but to what or whom they could not tell.

"I asked my little congregation what they thought of all this. They sat silent, with their eyes cast down, and sighing heavily. At length, Anund turned to Matthew Phiroodeen, and, passing his arms round his neck, exclaimed, with the most touching expression of affection as well as of gratitude to God, 'Ah, my brother! my brother! such devils once were we! but now (and he lifted up his eyes to heaven, and elevated his whole person), Jesus! Jesus! my God! my Saviour!' It was very affecting."—C. M. S. Report 21, p. 131. *Missionary Register* 1821, pp. 471, 472.

grove, and were busily employed in conversation ; and also in reading some books in their possession, which had induced them to renounce their caste, to love one another, and to lead strict and holy lives. This account awakened his curiosity. He instantly set off for the place of meeting, where he found about five hundred people, men, women, and children, seated under the shade of the trees, and employed in the manner described. It appeared, on inquiry, that this awakening was caused by the reading of the New Testament, several copies of which had been distributed at the fair of Hurdwar, by Mr Chamberlain, the Baptist missionary, often mentioned in the last volume.

By direction of Mr Fisher, Anund visited several of their villages, and explained to them the truths of the Gospel. They all shewed him much affection, and begged him to stay among them. Several of the people copied his Hindoostanee Liturgy. They seemed to have no form of public worship, but each individual made diligent use of the Lord's Prayer. They were called Saadhs, or holy persons, and were much persecuted by the Brahmins, from whose authority they had withdrawn. At first, sanguine hopes were entertained that they were a people prepared for missionary labourers, by their previous knowledge and observance of the Scriptures ; but from subsequent accounts it appeared, that they were merely a sect of Hindoos, who, rejecting the shasters and superstitions of the Brahmins, had, for a period of about fifty years, professed deistical principles. Upon further acquaintance, they were found to be too much entangled by peculiarities and fancies of their own, to possess sufficient docility for the lessons of pure religion. They were better disposed, indeed, than their heathen countrymen to receive instruction ; for they were curious to read and understand the Scriptures, and had renounced

CHAP.
VI.

caste : yet they highly estimated their own creed ; and were anxious to convince the Christians that there was a great resemblance between Christianity and its Divine Author, and their own traditions and fabulous records of Satgur Uddeas.

Success
amongst
them.

38. Some of them, however, manifested a more teachable disposition ; and one, an old man, named Jysingh, soon expressed a desire to embrace the Gospel. At the instance of Mr Fisher, he opened a school at Kowallee, the village where he resided ; and in the evenings, a company of men and children assembled to hear him read a chapter from one of the Gospels, after which they applied to learning. At Christmas in 1818, Mr Fisher, being satisfied of Jysingh's sincerity, baptized him at Meerut by the name of David, together with another promising convert.

After his baptism, he returned with Anund to Kowallee, to resume the work of instruction, which was soon interrupted by sickness. On his recovery, he accompanied Anund on a journey among the Saadhhs ; and all the information which they gathered tended to shew, that an encouraging prospect was opening among that people for the labours of missionaries. This account was confirmed by Mr Fisher not long after, when the Saadhhs welcomed him with great joy. He marked out ground for a spacious school, and a house for the catechist. The Saadhhs afterwards built their houses near the school, and formed a village on a regular plan, which they called Henreepore, after the Christian name of Mr Fisher. The ground was given by an European and a native. Mr Fisher had much interesting conversation with the people, and with another class, called Jhats, on the benefits of education, and on the blessing of the Scriptures, which they expressed their readiness to read, and their

admiration of all that they had heard Anund read and explain.¹

In 1824, David lost his sight, which compelled him to give up teaching ; but his place was taken by another convert, named Joseph, who had lived with him for some time. This is the young man who was instrumental in the conversion of the Brahmin baptized at Meerut in 1824, and he now made himself very useful among the Saadhs. Anund Messeeh was stationed at Delhi, where he was employed in reading the Scriptures and conversing with Brahmins and others who came to him for information. He paid frequent visits to Henreepore, to watch and direct the progress of the people.

39. BENARES.—Mr Corrie's residence at Benares, in 1817 and 1818, was mentioned at the opening of this chapter. The importance of this station for missionary purposes, as the ancient seat of Brahminical learning in North India, it were hard to estimate too highly.² Mr Corrie soon opened a native school, and laid his plans for future operations. But the principal object of attention was the establishment of a school by a wealthy native, already alluded to,³ on an extensive scale. This

Jay Narain's school at Benares.

¹ Besides copious notices of the Saadhs scattered through the volumes of the Missionary Register at this period, a particular account of them is published in that for 1819, pp. 86-91 ; and another in that for 1820, pp. 294-296.

² Benares is denominated "The Holy City." It stands about 460 miles north-west of Calcutta. Besides a vast number of mud-huts, this city is said to have contained at this time 12,000 houses of stone and brick, from one to six stories high, 8000 of which were occupied by Brahmins. The inhabitants exceeded 600,000 ; and during the Hindoo festivals the course was beyond all calculation.

³ *Vide* B. xi. c. i. sec. 61, where Rev. T. Thomason says, "I have seen the foundation of Jay Narain's school. He met me there, and shewed me the grounds, large and pleasantly situated."

CHAP.
VI

was Jay Narain Ghossaul, who, after acquiring a considerable fortune in the service of the English, retired to Benares. Being taken ill, he applied to an English merchant, named Wheatley, for some medicine ; and at the same time Mr Wheatley gave him also a New Testament, sold him a copy of the Book of Common Prayer, and often passed much time with him in explaining these books. He likewise frequently wrote to him on the subject of the Christian religion. When he gave him medicines, he recommended him, above all, to apply himself to God in prayer, to lead his mind into the truth, and to restore his body to health. He complied with this advice, and was perfectly cured.

After his recovery, he asked his friend what he ought to do for the name of Jesus Christ, to whom he seems to have ascribed his restoration to health. Mr Wheatley advised him to consult the benefit of his countrymen, and establish a school for their instruction in English, Bengalee, Persian, and Hind-dee. This advice he immediately followed, with the help of his friends, and raised a fund sufficient to endow his school with two hundred rupees a-month. Not long after, Mr Wheatley, having failed in business, became the English teacher in the school, beginning, however, with Jay Narain and his family, assembling them for Christian instruction and prayer. This good man soon died, when Jay Narain had great difficulty in carrying on his school. In 1814, he applied to Government for assistance, but without success.¹ When Mr Corrie was last at Benares, he became acquainted with him, and sent a letter, through him, to the British and Foreign Bible Society,² with a small

¹ *Vide* B. xi. c. i. sec. 61.

² *Hist. of B. and F. Bible Society*, vol. ii. pp. 36-38. C. M. S. Report, 19th, pp. 138, 139.

subscription. After Mr Corrie's departure from Benares, he often prayed for his return, and he now regarded his appointment to this station as an answer to his prayers.

He consulted Mr Corrie about his school, and hearing from him of the Church Missionary Society, he resolved on making their Calcutta Corresponding Committee the trustees of the school, and on assigning to them the property which he had appropriated for its endowment.³ These benevolent intentions were executed in due course. A deed of gift of the house and premises in Benares was signed at Calcutta, October 21. 1818, by Jay Narain's son, Kolly Shunker Ghossaul, in whose name the writings then stood. The deed was then sent to Benares, and received the signature of Jay Narain himself.⁴ At his request, Mr Corrie drew

³ *Vide* Jay Narain's letter to C. M. S. August 12. 1818, Report, 19th, pp. 139-141. Missionary Register, 1819, pp. 416, 417.

⁴ By this deed, the property was given to Messrs Udny and Sherer, and the Rev. Messrs Thomason, Parson, and Robertson, as the Calcutta Committee of the Church Missionary Society, and their successors, "for the purpose of a school for instruction in all kinds of science; and that, in this school, children of all descriptions may be instructed in the English, Persian, Hindee, and Bengalee languages. The appointment of the masters to be at the pleasure of the Committee; the house to be appropriated as a school for ever, and the Committee and their successors to have the sole disposal of it."

The sum of 200 rupees per month, or £300 per annum, was secured in perpetuity towards the support of the institution, by an endowment of 40,000 rupees, vested, in trust, in the Corresponding Committee and their successors, by the founders of the institution.

The premises at Benares contained about one thousand yards in space. The principal building was three stories high. It contained, on the second floor, an entrance, a large room, supported by two rows of pillars, excellently suited for a

CHAP.
VI.

up an advertisement, detailing the plan and objects of the school, which was translated into the languages current in those parts of India, and put into circulation.

The school was opened July 17. 1818 ; and, in November, one hundred and sixteen scholars had been admitted, and the school became very popular among the natives. The particular course of education, as well as the appointment of the masters, was wholly under the control of the Society's representatives, and was therefore conducted on the principles and with the views which governed them in all their proceedings. They appointed Mr Adlington head-master ; the second master was a young man, an East Indian, but educated in England, who proved a valuable assistant, from his intimate acquaintance with the colloquial language and manners of the natives. These, however, were only regarded as temporary arrangements. To give full effect to the bounty of Jay Narain, two well-educated English missionaries were required ; but these the Committee had not yet at their command.

It soon became apparent that the monthly allowance granted by Jay Narain was greatly exceeded by the expenses of the establishment, and that an additional sum of two hundred and fifty rupees¹ was necessary, in order to carry on the school with effect. Jay Narain, therefore, formally applied to Government for pecuniary assistance, and his application was granted to the extent required. By this grant, an important branch of

school room ; behind that, a large room intended for a library and museum ; with other apartments in the Hindoostanee fashion. Both the masters were able to reside on the premises.

¹ £400 per annum.

the missionary undertaking received the sanction of the highest authorities.

In the following year (1820), the school was examined by a gentleman high in office at Benares, when the improvement of the scholars was found answerable to the time and means afforded for their instruction. The number in attendance was 150. Besides elementary books, containing ideas opposed to polytheism, the New Testament in English was used by the first class; and all the Hindoo boys who learnt Persian read the New Testament in that language as a class-book. This was agreeable to the founder's will; and the allowance which he charitably made to poor boys for subsistence, enabled such of them as were disposed to cultivate the love of knowledge.

Besides this institution, Mr Corrie established another school at Secrole, a military station close to Benares, which was supported by the residents in the neighbourhood. This was chiefly for the benefit of children whose parents belonged or were attached to the army, and it proved of essential benefit.

40. In January 1821, an English missionary, Rev. Thomas Morris, arrived at Benares, to take charge of the establishment; but in the autumn of the same year, it was deprived of its founder, Jay Narain, who died on the 9th of November. The day before, he had been removed to what the Hindoos called a "holy place," whether by his own desire or no could not be ascertained. Mr Morris had visited him some time before, during an attack of illness, when he appeared to have some serious impressions on his mind, and requested the missionary to pray with him. But now he was almost too far gone to know him, and his views and feelings on the near approach of death could not be ascertained. He expired at

Jay Na-
rain's
death.

CHAP.
VI.

the "holy place," whither his people had carried him. It is to be regretted that the closing days of this benevolent man were not accompanied by clearer evidence of the decisive influence of Christianity upon his mind. In his letter to the Bible Society, in 1810, he said plainly—"I am no Christian, nor wish to be one." But in writing to the Church Missionary Society, eight years after, he gave a much more promising account of the disposition of his mind towards Christianity; and his son, Kolly Shunker Ghossaul, in a letter to Mr Corrie, a few days after his father's death, spoke of him in a way that encouraged the hope that he believed in Christ for salvation. "He suffered no worldly pain in his mind," wrote his son; "and no doubt, I believe, by his Christian faith he will enjoy eternal happiness in the next world."

His son
fulfils his
intentions.

41. Kolly Shunker himself trode in his father's steps. In the same letter to Mr Corrie, after urging, as Jay Narain had done, the establishment of a printing press at Benares, he adds—"Now, I wish to reside some time in this part, and to effect the increase of Christian knowledge among the people. I therefore beg you will pray for the enlightening of the human minds which are naturally in darkness. Oh, I am sure, without it no good can be expected in this or in the next world!"

The sincerity of these expressions were soon put to the test. It appeared that the legal transfer of the property, mentioned above to have been assigned by Jay Narain to the support of these schools, was not finally effected; but Kolly Shunker, very honourably, secured to the Society in perpetuity the monthly payment assigned by his father.¹

¹ This act was so honourable to this wealthy native, that we must preserve the paragraph of his letter to the Calcutta Com-

42. The school continued to flourish under Mr Morris's superintendence, assisted by a very efficient master, a Mr Stewart. In addition to the instructions mentioned above, the Church Catechism was now used in all the classes; so that, besides the knowledge of divine truth, acquired from reading their usual lessons, the principles of Christianity were distinctly taught them; nor was there at any time the least objection made to this religious instruction by either the boys or their parents. The school was publicly examined from time to time; and in 1824, the Bishop of Calcutta, in company with Archdeacon Corrie, was present at the examination, when the classes exhibited good proficiency in Christian knowledge, in translating the History of England into Hindoostanee, in English grammar, arithmetic, and geography. At the close of 1826, the number of scholars was 150.²

Progress
of the
school.

mittee, in which he first declared his intention:—"For the school which my father established in this city, to support expenses, he was bound to pay monthly 200 sicca rupees. He made no will for it; but I am bound to pay it for his sake, regularly, as long as I live. But I do not wish any hesitation to take place for the payment in future, either by my decaying in wealth, or by the neglect of my children, heirs, and representatives. I therefore wish to secure the fund by landed property. I have two houses, of English fashion, situated in this city; will you, therefore, be pleased to get them both, and empower the Rev. Thomas Morris to take the necessary conveyances of me?" Accordingly, he conveyed the property to the Society as soon as the documents were prepared.—Church Missionary Society's Reports, 22d and 23d.

² The following extract from Mr Adlington's report at this time will give some idea of the religious influences of this school:—

"The instruction given has, I trust, not been without its blessing. The Holy Scriptures are read with pleasure in all the departments of the school, and impressions of a serious nature excited. A Bengalee youth, who had been in the

CHAP.
VI.Schools in
the neigh-
bourhood.

43. By the appointment of Mr Morris, Mr Adlington was relieved of the superintendence of this establishment, and turned his attention to native education generally. Besides the school at Secrole, just mentioned, another was soon opened near the mission premises. This was followed by others, until, in December 1826, there were eight native schools in and around Benares, containing 250 boys. A small girls' school also was opened by Mrs Morris on the mission premises; but her attempts further to extend female education in the place were unsuccessful.

school for four or five years, was so much impressed with the daily portion of the word of God, read in the books of the first class in English, that he came several times previous to his leaving Benares for Calcutta, to ask for baptism. Some time before he asked for baptism, he appeared to labour under much uneasiness of mind, and evidently endeavoured to stifle his convictions. He left Benares through compulsion, as his relations sent him away to prevent him receiving any further instruction. I could not at that time administer baptism.* Another Bengalee youth, who, though never seriously impressed with religious truth, so far saw the absurdity of idolatry as to refuse compliance with the usual idolatrous customs, until compelled by the authority of his father, a Brahmin, to bow to an idol; an authority, which I was given to understand, was daily exercised. Besides two young men sent as monitors to the Cawnpore Free School, three boys from the Persian class were admitted as students into the Medical College in Calcutta, and gave so much satisfaction as to induce the managers of the College to write to Benares for more boys of their description. A Christian youth, who was brought up a Roman Catholic, and is now receiving instruction in Serampore College, preparatory to future usefulness, ascribes his first inclination to things of a spiritual nature to the exhortations addressed to him in the Free School of Benares. The attachment of the generality of the scholars to their masters and superintendents is great. This, and the hope of being made instrumental to their salvation, have often compensated both myself and others for the trouble which we have had with them.—Missionary Register 1827, pp. 78, 79.

* Mr A. was not then ordained.

44. In 1822, about a year after his arrival, Mr Morris gathered together the native Christians in the mission-house, for public worship in Hindoostanee. Between twenty and thirty usually attended, twice on Sunday and once on Wednesday. In 1823 a chapel was erected at Secrole for their accommodation, and opened in May, when the chaplain of the station, Rev. Mr Fraser, baptized two adults. The congregation was increased to fifty native Christians, and occasionally a few Hindoos and Mahomedans attended the service. At a confirmation held by the Bishop of Calcutta at Benares in 1824, fourteen of the congregation were confirmed, and afterwards admitted to the Lord's table; the Bishop officiated, as respected them, in Hindoostanee. In the next year nine more adult converts were baptized, and the attendance at the chapel was much improved.

Congregation of natives.

45. Mr Morris, accompanied by Mr Adlington, attended the fairs within reach of Benares, for the purpose of distributing the Gospels and tracts among the people who were there assembled; and opportunity was thus afforded them of entering into conversation with the natives on the subject of Christianity. On the state of the people generally, Mr Adlington remarked—"They are ready to listen to the missionary's message; and it is a pleasing fact, that though they are well known to be disposed to violence when an opportunity offers, and fail not among themselves to express their dislike of some measures of Government, yet the missionaries who are daily among them seldom receive the least interruption from them."

Exertions in the neighbourhood.

In 1826, Mr Morris was attacked with fever, and visited Calcutta for the benefit of his health. After his recovery he was removed to Cawnpore, his place at Benares being occupied by Mr Adlington, who in 1825 was ordained by the Bishop of

CHAP.
VI.

Gorruck-
pore
station.

Calcutta. Mr Stewart, who had conducted the schools for some time under Mr Morris, now undertook their general superintendence.

46. GORRUCKPORE.—This station is about one hundred miles north of Benares. In 1823, at the request of some gentlemen residing there, who were interested in the education of the natives, Mr and Mrs Morris paid them a visit, and succeeded in establishing both a boys' and a girls' school. The population amounted to seventy thousand souls, and a wide field was opened for useful exertion. Next year a missionary was appointed to this station, Rev. Michael Wilkinson, with an assistant, Mr Thomas W. Smith, an East Indian, educated in England. The friends of the Society in the district erected a commodious house for the missionary, and a chapel, at their own expense. The boys' school soon increased to seventy scholars, and two other smaller schools were added not long after. Besides the usual school-books, the Scriptures, in Persian, Oordoo, and Hindee, were read by the upper classes; and Christian instruction was given to the whole of the scholars. At a public examination, in 1826, they acquitted themselves, especially the upper classes, in a satisfactory manner, and, indeed, to the surprise of the friends present, when it was considered how lately they had come under this kind of instruction. They shewed an energy in answering questions, and in referring to texts in confirmation of their answers, which was quite unusual in natives. The little girls also passed a creditable examination, though their shyness and tender years rendered it more difficult to estimate their progress.

The want of native assistants in the schools induced Mr Wilkinson to open a seminary for training youths as catechists and readers of the word of God among their countrymen. He soon had twelve

pupils, whose improvement, and especially their attention in reading the Scriptures, gave him great pleasure. "This school is, in fact," he remarked, "a little church."

The result of his ministrations, also, in this short time was encouraging. Few besides Romanists entered the church at first ; and for these he had regular service twice every Sunday, and a meeting every morning at his own house, for Scriptural instruction and prayer, which several constantly attended. In 1826, he administered the Lord's Supper to three converts, a Brahmin and his wife, and a Romanist. A small party of Romanists, twenty-six in number, from two villages, removed to Gorruckpore for the benefit of Mr Wilkinson's ministry, and thus he had the satisfaction of seeing a little flock gathering around him.

47. At CAWNPORE, to which station, we have seen, Mr Morris was removed, a congregation of thirty native Christians was already formed. At LUCKNOW and Bareilly schools were carried on for some time, to the great advantage of their respective vicinities, by benevolent individuals at those stations ; but on their removal, the schools were suspended for want of missionary superintendence. At one or two other stations in Bengal, promising openings were presented in 1826 ; but it were premature to describe them in this place.

Cawnpore
and other
stations.

48. In 1826, the Calcutta Committee gave the following summary of the Bengal mission :—"Since the last public meeting of the Society took place, there have been baptized at the different stations, according to reports received, twenty-six adult natives, besides children ; the number of habitual Christian worshippers at the different stations is about 480, besides the assemblies of heathen ; the native children receiving instruction in the Society's various schools is about 3980."

Summary
of the
mission.

CHAP
VI

And Archdeacon Corrie bore this testimony to the progress and prospects of the Church Missionary Society in North India :—

“Instruction is, without reserve, imparted, and by the natives received without reserve ; that is, they read and they learn by heart, both boys and girls, whatever is brought before them by the teachers. The retaining of caste, as it is avowedly a religious distinction, is held, by all the missionaries and friends of missions on this side of India, as utterly incompatible with an upright profession of Christianity. Measures are in progress on the coast for the extinction of caste among the professing Christians who were allowed to retain it.

“It is our desire and delight to fulfil all the wishes of the Society, and to be fellow-helpers in the Lord. If we have erred, it has been perhaps in attempting too much ; yet nothing has failed of our plans as yet. All our missionaries are crying out for more books and more help for schools—not one of them seems to seek anything for himself ; but all their cry is ‘ Schools, books, and more help, to enable us to meet the demands on our time and strength.’ Doubtless the Society will reap in due time, if we faint not.

“I deeply feel the need of keeping up spirituality in our work ; and soon would the spirit of missions depart, if any departure from the principles on which we have set out be admitted. As it is, our machine seems fitly framed and fair for operation ; but, as yet, our main-spring has not been brought into powerful action. May the Spirit be poured out upon us from on high !”¹

¹ Missionary Register 1827, p. 67. C. M. S. Report, 27. The Calcutta Committee's Report of their progress, which for some years they circulated quarterly, was from this time published every month.

CHAPTER VII.

CHURCH MISSIONARY SOCIETY IN SOUTH INDIA, 1817-1826.

MADRAS.

1. WE left Mr Rhenius diligently occupied in organising this mission, and calling earnestly for assistance. Mention was also made of the small congregation which he had succeeded in forming, and of the encouraging prospect opening before him.² In 1817, two missionaries arrived at Madras, the Revs. Deocar and Bernard Schmid. The former was transferred to Bengal, as noticed in the last chapter.³ His brother, Mr Bernard Schmid, was retained at Madras.

Arrival of missionaries at Madras.

2. Hitherto Mr Rhenius had confined his exertions to the Presidency ; but his attention was now directed to the adjacent parts of the country, principally by the correspondence of the native Christian, Appavoo, mentioned in the last volume.⁴ In a letter dated May 2. 1817, he mentions the various places he had visited, and his exertions in diffusing the knowledge of Christianity, with his varied success.⁵ In consequence of the information received from this pious and intelligent man, Mr

Mr Rhenius makes a tour—visits the Jains.

² Book x. chap. vi. ; also App. A. ³ Sec. 4. ⁴ P. 309.

⁵ C. M. S. 18th Report, p. 281, App. xii.

CHAP.
VII.

Rhenius, in the year 1818, made an extensive tour through the country; and his journal contains abundant evidence of that activity, and in his intercourse with the natives, his labours for their benefit, which he had hitherto shewn.¹ He proceeded as far as Chittamboore, a few miles from Conjeveram, for the purpose of visiting the colony of Jains in that neighbourhood, of whom Appavoo had sent him an encouraging account, and whose high priest had expressed a desire to see him. We have already described the Jains, or Jainas, as the remnant of the Buddhists who were left behind when that sect was expelled from the continent of India.² Mr Rhenius met with great attention from this people, who occupied many villages around Chittamboore. He found that the Testaments and tracts distributed among them the year before by Appavoo had not been given in vain. One of the Testaments had been perused by the high priest himself, who received Mr Rhenius with the most distinguishing marks of regard, notwithstanding much pains had been taken, by the Brahmins about his person, to infuse into his mind prejudices against him, and suspicions of evil designs connected with his visit. He joined his people in their application for schools, but the Madras Committee were not yet able to comply with their request. Considering, also, the levity with which many applications of this kind were made, and the transient nature of the sentiment or feeling which produced them, the Committee deemed it prudent, as a general principle, to wait a longer observation of the actual result of the

¹ C. M. S. 19th Report, pp. 285-302.

² Vol. iii. p. 69. A more particular account of them in their present state may be seen in C. M. S. 19th Report, pp. 163, 292, *et seq.*; Missionary Register 1818, April. *Memoirs of Rev. C. T. E. Rhenius*, chaps. v. vi.

schools already subsisting, before they sanctioned the establishment of new ones. The case of the Jains shewed the wisdom of this caution ; for their state appeared for some time to be promising, and good hopes were entertained of some individuals among them. Yet in general they by no means answered the expectations that they had raised. Appavoo, who had been the means of calling their attention to Christianity, was removed in September 1819, being carried off in a very short time by the cholera morbus ; and there was no one left adequately to supply his place among them.

3. The missionaries had reason to be satisfied, on the whole, with the progress of education in and around Madras, though their schools were attended with the usual fluctuations arising from the natives' suspicions and prejudices. In reference to the encouragement derived from them, Mr Rhenius drew the following interesting picture :—"The schools give me a certain authority in every place ; and the desired opportunity of having the people assembled, and preaching the Gospel to them : besides that they are preparing the minds of the rising generation to understand the Gospel.

Progress
of schools.

"A Christian friend, in England, would witness, with tears, a sight like this. A minister of the Gospel comes into a village. He is carried to the shade of a fine large tree, near the place, or near to their temple. The people of the village, small and great, young and old, assemble round him, sitting on their cross legs. He addresses them on the salvation of their souls by Christ Jesus, and on the education of their children. The people at times listen with great attention, looking down to the ground, as if engaged by important thoughts ; then, turning to one another, they will say, 'What do you say to this or that ?' 'What will become of

CHAP.
VII.

this?' doubting, fearing, or rejoicing about what they hear."

"Let the Christian friend in England represent to himself such a scene in each village; and consider it, though he do not see the desired effects of conversion on the spot, as a way-mark pointing to the end. It will rejoice his heart, and redouble his liberality, to aid the establishment of missions and their schools; until, by the grace of God, the heathen will be enlightened to see, and enabled to walk in the beauty of holiness, and to take pleasure in providing for their own ministers and for their own schools."

For the more efficient management of the schools, the missionaries assembled all the masters from time to time, when they instructed them in their duties, encouraged them to be diligent and faithful, and elicited from them minute and confidential communications of their own proceedings at their stations, of the state of the surrounding country with respect to religion, and of the sentiments entertained concerning the Christian books introduced among them. On the information thus obtained they founded much advice and exhortation, how to avoid and overcome their difficulties, to answer objections, dispel apprehensions, and encourage a more familiar resort to their schools and readings. They were also examined as to their own progress in acquaintance with the Scriptures, and particular portions were pointed out, of which they would be expected to give an account at the next assembly. A solemn address concluded the meetings. Much harmony and friendly feeling attended them; and much increase of unity and diligence was the happy result.

In the paucity of Christian schoolmasters, the Committee consented to the employment of heathens in that capacity; and, out of thirteen now

employed, nine were heathens and Romanists. For some time the missionaries were able to make a favourable report of the ability and faithfulness of most of them in the discharge of their office ; but after a while the heathens did not, in every instance, maintain a fidelity and diligence proportioned to the readiness with which they had undertaken their office. The Committee were urged to make use of Brahmins also as Scripture readers in Sanscrit, in the expectation that their influence and the language would allure all classes of natives, and especially other Brahmins, to attend to what they read ; but the Committee, though they in no way discouraged any such forward spirit, and even cherished and employed its energies wherever they thought that nothing material would be risked, declined to lay out any of the Society's funds in maintaining such readers. As schoolmasters, and even as superintendents of schools, the employment of heathens was unobjectionable, as the duty to be performed was reduced to rules, and means were at hand to ensure their due observance. But as Scripture readers, they could not be depended on to accomplish the Society's object, which was to spread abroad pure Scripture truth, *the truth as it is in Jesus*. For not only might the fidelity of a heathen, as such, in expounding the parts of Scripture that he really understood, be suspected ; but also, the positive incompetency of the natural man to receive the things of the Spirit of God, must necessarily disqualify him from being a correct interpreter of the sacred Word. Indeed, those who applied for this employment, actually proposed to read and expound the Scriptures, conjointly with the Hindoo shasters ; thus, by the unhallowed mixture, to adulterate and confound the glorious Gospel of Christ with the inventions and fables of men, and, as it were, to set up the image of Baal

CHAP.
VII.

Erection
of the mis-
sion
church,
Black
Town.

in the temple of the living God. Such a proposition more than justified the rejection of the offer of these men's services.

4. On the 15th of March 1819, the missionaries removed to the new mission-house on the premises purchased for them by the Society.¹ The fresh and salubrious air of the situation greatly revived them. To the services before regularly held, an English service was soon added on Thursday evenings, at the particular request of the East Indians, between sixty and eighty of whom regularly attended. Many of them visited the missionaries for religious conversation, and awakened hopes concerning them. They began to establish worship in their households, and the appearance of piety among them encouraged the hope that they would ere long furnish the mission with useful assistants. There was likewise a greatly improved attendance upon the Tamul services, and the missionaries began to feel the want of a more spacious place of worship. Indeed, this necessity was felt in 1817, when the Corresponding Committee circulated a paper, inviting subscriptions for the erection of a church, the cost of which, including the purchase of the site, was estimated at three thousand five hundred pagodas (£1400 sterling). This proposal met with a favourable acceptance among the Europeans, and liberal contributions were raised and the building commenced. Difficulties, however, arising from an opposition which was stirred up among the natives, who objected to the situation, the Government of Fort St George were induced to interpose, and to refuse to sanction the completion of the work on the present site. At the same time they fully approved the object of

¹ B. x. chap. vi. sec. 27.

the building, and gave directions to the proper departments to select a suitable situation for it. They also engaged to indemnify the Committee for all the expenses incurred in the present building, and assured them of their countenance and support in all their measures for the furtherance of the Society's objects, so far as might be consistent with the paramount duty of preserving the public peace. Accordingly, they undertook to erect, at the public expense, a church for the native Protestants, and allowed the use of it to the Church Missionary Society. To add to the value of this important benefit, Government directed that the church should be built on the Society's premises in Black Town, which the Committee had purchased. On the 30th of June 1819, the foundation-stone was laid with due solemnity.* It was completed and transferred

* The Rev. Marmaduke Thompson, in a letter of July 20. 1819, thus expresses his feelings on this occasion :—“ Now, let me tell you of the holy triumph that we have just enjoyed. We have solemnly laid the first stone of our new mission church within our new premises; it took place on the 30th of June, and it was indeed a great and happy day to us. Several friends assembled with us at the mission house, with Major D'Haviland and his family, the superintending engineer, who is *ex officio* the architect. From thence we proceeded to the long-desired spot. There we found our Tamul congregation ranged opposite to the place where the missionaries and myself were to stand, with a considerable number of natives and others all around us, and spectators on the tops of the adjoining houses. The service began with the 117th Psalm, in Tamul; then followed prayer, in English, by myself; Mr Rhenius addressed the people, his own congregation chiefly, in Tamul, and then laid the stone. Having happily had it suggested to him, by a gentleman present, to explain this part of the ceremony, to prevent any erroneous notion among the heathen spectators of any such thing in it as their own superstitious practices, he again addressed them. Then a doxology was sung in Tamul, in which Hallelujah sounded out very distinctly and affectingly. Mr Rhenius offered up a prayer in Tamul, and we concluded with the apostolic benediction, in English and Tamul alternately;

• CHAP.
VII.

to the charge of the Corresponding Committee in the following year, and opened for Divine service on the 11th of October. The aged missionary, Dr Rottler, preached on the occasion, in Tamul, from Genesis xxviii. 16, 17. There were present upward of one hundred and fifty native children belonging to the different schools in Madras and its vicinity under the Society's care, the schoolmasters, catechists, and readers, and about one hundred and fifty other men and women, some of them avowed heathen, together with several East Indian and European inhabitants. Many heathen stood at the doors and windows to witness the service, and much order and reverence prevailed. Thus did the Lord overrule the opposition of the Society's enemies for good, and their object was accomplished in the most desirable manner.¹

With the progress of the mission, the feelings of the heathen towards their Christian countrymen improved. The converts themselves informed the missionaries, that the name of *Christian* was become less a badge of reproach; that not long ago a heathen would not endure to be seated near one of them, and that if a Christian had entered his house and rested in it, he would, on his departure, immediately purify the place where the man had sat: but that now all this had ceased, and the communications between them were in general unrestricted and friendly. Much of this improvement

Mr Rhenius following me sentence by sentence, so as to end both together; the effect of which was very solemn and impressive. The people were all very attentive, and the expressions of satisfaction, as they were dispersing, were very gratifying. It was, on the whole, I suppose, one of the most interesting ceremonies of the kind ever witnessed in Madras."

¹ C. M. S. Reports, xviii, pp. 115, 116; xix, p. 162; xx, p. 154; xxi, p. 143.

was attributed, under God, to the exertions and influence of the Catechist, Sandappen, of whose piety, diligence, and discretion, the Corresponding Committee speak in the highest terms.²

5. In 1819, a third missionary arrived for Madras, the Rev. George Theophilus Bärenbruck, and another in the following year, the Rev. James Ridsdale, a clergyman of the Church of England, in full orders. On the erection of the mission church at the expense of Government, together with other local circumstances, it was deemed expedient that the station of Madras itself should become exclusively an English mission ; while the Lutheran missionaries in connection with the Society would have stations of useful labour in various quarters. Accordingly, Messrs Rhenius and Schmid were now removed to Palamcottah ; Mr Ridsdale undertook the English department of the Madras mission ; and Mr Bärenbruck devoted himself exclusively to the native department of its concerns, until the arrival of another English clergyman in April 1822, the Rev. William Sawyer, who in a few months became competent to the charge of the Tamul department, when Mr Bärenbruck, a Lutheran, was removed to Tranquebar.

Arrival of
two mis-
sionaries.

Mr Sawyer was originally designed for Bengal ; but was detained at Madras in lieu of Mr Wilson, who, as mentioned in the last chapter, had been transferred to Calcutta. The native congregation was at this time in an encouraging state. Besides the Tamul services on Sunday, a regular Wednesday evening service had been recently begun, and meetings on Tuesday and Thursday evenings were held in a schoolroom near the bazaar, where there was a constant concourse of people. This house was

² C. M. S. Report xix., p. 169.

CHAP.
VII.

filled with Christians and heathens, and as many stood at the doors and windows as the space would admit. Mr Bärenbruck described the spirit of inquiry that seemed to be awakened among the people as very encouraging.

When Mr Sawyer took charge of the mission, the stated members of the congregation were one hundred and nine, and the communicants from twenty-five to thirty. On the 12th of February 1823, he made his first attempt to read prayers, and the 8th of June, to preach, in Tamul, and a few months after he was able to relieve the catechist from the whole duty. Among the congregation there were some of whom he expressed the hope that they had experienced the transforming efficacy of the Divine Spirit on their souls, for they were living a life of faith in God's dear Son. "Two or three," he remarked, "might be adduced as living examples; and, in the happy end of one lately departed, the grace of God was singularly magnified." "In my weekly visits to their respective habitations, I have sometimes had much satisfaction. At these opportunities, though spiritual advice and reproof are considered as most prominent, hints are occasionally given with regard to domestic economy, and other points of minor consideration."

Baptism
of a Brah-
min and
other con-
verts.

6. He then speaks of three baptisms of heathen converts, and the reception of three converts from Romanism, during the year 1823; and in a subsequent report he gives the following account of the baptism of a Brahmin, Jan. 1. 1824, which cannot but be read with interest:—

"The congregation was large; many heathen children and some adults, besides our ordinary number of Christians, attended. Mr Ridsdale read

prayers ; after which I proceeded to the most pleasant task that I ever performed in my life—that of baptizing this interesting man. Before the administration of the ordinance, I desired him to say what he had previously expressed a desire to say to the people. This he did to the following effect :—

“ ‘ Friends in Christ Jesus !—I, as one who am about to be admitted this day to the privileges of the holy Gospel in Christ Jesus, am desirous to shew you, in as concise a manner as possible, my former state, and my present change of mind wrought by Almighty God, through His dear Son, our Lord Jesus Christ.

“ ‘ My forefathers were of the Kauadannier tribe of Brahmins. My name is Soobarayen. I, together with many thousands of my caste, who are still deceived in the darkness of heathenism, and bound by the many deceitful Shasters, used to worship an image of stone ; but Jesus Christ, in a wonderful manner, hath blessed me with clearer light. Consider this goodness, of which I am not in the least worthy ! Jesus Christ having joined me to His holy communion, and having strengthened me, I do believe Him to be the only Way, the Truth, and the Life ; and that there is no salvation in any other besides. In conclusion, I beg you, Christian brethren, to beseech God on my behalf in all your prayers.’

“ After this address, the attention of the congregation was called to the circumstance of his breaking the sacred Brahminical cord ; which is the grand fetter, in which Satan binds these poor priests to his service. Taking the cord in his hand, he said, with great emphasis :—‘ In breaking this string, I desire to renounce the service of the devil ; and, dividing myself from him, to become the servant of Christ.’

“ After this, I baptized him by the name of John.

CHAP
VII.

“ Whether the man will continue steadfast or not, is known only to Him who is the searcher of hearts. In the mean while, we would be very strenuous with our friends, in entreating their interest for him at that throne of grace, from which no humble and believing petitioner was ever sent empty away.”¹

The baptism of this Brahmin was the occasion of giving a salutary check to the influence of caste among the Christians connected with the mission. The observance of the distinctions of caste by four Christian youths of the seminary, in refusing to eat with their Parriah schoolfellows, and even with John himself, though a Brahmin, because he had broken caste by eating with the Parriah scholars, was highly offensive to him, as he considered it entirely opposed to Christian love and unity; and the more so, as these four youths were all Soodras, which is the lowest caste recognised among the Hindoos. In consequence, it was thought right to suspend them, and there was every prospect that this event would issue in the extinction of this observance in the seminary.

About three weeks after the baptism of John, Mr Ridsdale gave an account of six other converts, whom he baptized in the mission church. They were all of humbler caste, but their cases appear to have been equally satisfactory.² Thus from time to time the missionaries report the reception of heathen and Romish converts, until, at the close of 1826, they amounted together to one hundred and fifty.

¹ In the *Missionary Register* for 1824, p. 322, this convert is, by mistake, identified with another, mentioned immediately before.

² *Ibid.*

7. At the same period, the Tamul schools for boys had increased to seventeen, containing seven hundred and forty-eight scholars ;^a and four for girls, with one hundred and thirty children. There were also three English schools for girls, containing one hundred and twenty. Mrs Ridsdale had charge of the FEMALE schools ; and under her care they advanced steadily, attended with many encouraging circumstances.

Increase
of schools.
Seminary
establish-
ed.

The seminary for training native teachers was another important branch of the Tamul department. When the Government undertook to build the mission church, the Corresponding Committee announced, in a circular, to the friends who had contributed to this object, that their subscriptions were again at their own disposal ; but made, at the same time, an appeal to them in behalf of a seminary, which they wished to establish in connection with the church. They then gave the following description of the object in view—that it was to be “the establishment of a seminary, or college, for the instruction of native Christian youths, for various services in the Society’s missions ; as schoolmasters and catechists, and they trust priests also, by Episcopal ordination, whenever their qualifications and piety may render them eligible for the higher sacred offices. The system of instruction will also comprehend the elements of general knowledge and the sciences ; and the institution will be open, either in these departments

^a Of these, the Christians were 128
 Brahmins, 73
 Soodras, 417
 Parriahs, 130

CHAP.
VII

exclusively, or in its whole course of instruction, to youths, destined for mere secular avocations, whether Christians, Hindoos, or Mahomedans; but there will be a permanent establishment of pupils for the primary purposes of the institution, who will reside in the seminary, and whose employments and government will be adapted entirely to the nature of their future destination.

“The Corresponding Committee have had this institution in contemplation from the commencement of the Society’s missions on the coast; but they have not before possessed all the means which are requisite for its establishment. It is hoped that the means now in their power will be adequate to the purpose. The missionaries of the Society in Madras are every way qualified, by learned and collegiate education, for the superintendence of the seminary; the ground comprised within the mission premises affords ample space for the necessary buildings; the course of instruction, and elementary works necessary for its accomplishment, are preparing; and it is hoped that suitable youths may be gradually found, to the number at present proposed to be maintained on the foundation of the institution.”

The Committee then conclude with their appeal to the contributors to the church, and nearly the whole of the subscriptions, amounting to about seven hundred pounds, were allowed to be transferred to the proposed institution.¹

This seminary was opened in the month of January 1823, with seventeen native youths, and six East Indians. Twelve of the natives were selected from the Tranquebar schools. The Lutheran mis-

¹ C. M. S. Report, 20th, pp. 155, 156. *Missionary Register*, 1820, pp. 484, 485.

sionaries had previously educated young men for the service of the mission, of whom the five that remained were now transferred to the seminary under Mr Sawyer's care. The situation of the mission premises in Black Town being too confined for the pupils' health, the seminary was in the following year removed to Perambore, a healthy and retired situation about three miles off. The progress of the institutions, and the difficulties contended with, will be best described in the words of Mr Sawyer's report at the close of 1826. He says, "The total number of boys now under instruction is thirty; of which twenty-three are natives, and seven country-born.

"Since the establishment of the seminary, eight of the elder youths have been placed in different situations according to their qualifications; four are now employed as schoolmasters and assistants in the Madras mission; two are employed as writers in offices; one as schoolmaster in the English school at Tranquebar; and one in service. Of the youths now in the seminary, six are sufficiently advanced in learning to undertake the charge of schools; but, not being of proper age to hold such appointments, they will be kept some time longer in the institution; in the mean while they will be daily acquiring additional knowledge and experience. Of the country-born young men, four have commenced the study of Latin, and two of the more intelligent native boys are about to begin.

"The institution, from its commencement until the end of last year, was tried, in a peculiar manner, by the perverse tempers and blind prejudices of the boys and their parents. These things were not without their use, in giving the mission practical experience, and a knowledge of the most effectual methods of overcoming the prejudices

CHAP.
VII.

and gaining the esteem and affection of the youths."

He next speaks of the permanency and enlargement of the seminary, which its opening prospects seemed to him to require. "Such an establishment should be on a sufficiently extensive scale to allow of the efficient instruction of sixty students in English, Tamul, Gentoo, Sanscrit, Latin, Greek, and Hebrew. Of these students, a fourth part might be country-born, and the rest natives. The internal management of the institution should be in the hands of two missionaries, if possible; one of whom should confine his attention to the theological instruction of the elder youths, while the other could pay more particular attention to their classical learning. A Moonshee should be employed for every branch of native instruction; and a person well instructed in the national system of education would be required as English school-master."

Then, after proposing its removal to a more eligible situation, called Royapooram, he thus describes the increased accommodation that would be required:—"The buildings requisite will be, a house for two missionaries and families; with suitable apartments for the purpose of sleeping-rooms, day-rooms, and school-rooms for the country-born and native youths. These buildings should be erected as near as possible to the residence of the missionaries in charge, in order to a constant inspection of the whole establishment."¹

The English department of the mission, under Mr Ridsdale's care, was not less encouraging. In 1823, he reported that the attendance on public

¹ C. M. S. Reports, 24th, p. 136; 25th, p. 113; 27th, p. 126. Missionary Register 1827, p. 549.

worship had become progressively more regular and devout ; and that increasing ministerial intercourse between the missionaries and their flock was attended with evident spiritual benefit to the people, while it imparted encouragement and satisfaction to themselves. By the year 1825, the English congregation had so much increased, that the church became insufficient for its accommodation. In consequence, it was enlarged in the following year, the government of Madras readily contributing its aid toward the work.

8. The members of the congregation, grateful to the Church Missionary Society for the means of grace thus afforded them, formed an association among themselves, in furtherance of its general design for the conversion of the heathen. A female association was next formed ; and the two associations proceeded together with equal zeal, and contributed materially to the Society's funds. These exertions kept in activity the principles of gratitude and benevolence among the members of the congregation. They likewise derived great benefit from a lending library which Mr Ridsdale established for their use. "Many young persons," he remarked, "have substituted its volumes for novels and such trash, which before occupied their attention."

C. M. S.
associations
formed.

9. The PRESS formed an important department of this mission. Its operations were commenced in 1819, with the revised version of the Scriptures in Tamul by Dr Rottler and Mr Rhenius. Several religious tracts, in Tamul and Teloo-goo, were published in the same year. Under Mr Ridsdale's direction, the press became a profitable resource for the Society's treasury ; besides executing all the work for its missions on the coast, without any charge, except the cost of paper. Besides defraying all its expenses, it was reported, in 1824, the press "has, this year, contributed a surplus of two

Printing
press.

CHAP.
VII

thousand two hundred and thirty-seven rupees to the general fund of the Corresponding Committee. During the same period, it has completed an edition of four thousand five hundred copies of the Tamul version of the New Testament, for the Auxiliary Bible Society ; twenty-three thousand school-books and tracts, for the Committee's stores ; and twenty-nine thousand for the School-book and Tract Societies."

With such rapidity did these operations continue to increase, that two years after, in 1826, the Corresponding Committee pleaded urgently for a printer from England to take charge of the press, as the care of it was found to interfere with Mr Ridsdale's important functions as a missionary. They stated also, that an additional number of presses was required to meet the wants of the mission in this growing department of labour.¹

Poonamallee.

10. In the course of the year 1822, an addition was made to the native branch of the Madras mission. The first place mentioned is Poonamallee, a military cantonment about fifteen miles from Madras. In 1821, the author was removed from Palamcottah to this station as garrison chaplain ; and before the end of the year, a Tamul school was established, containing forty-three scholars, who assembled in a commodious building, gratuitously procured for the purpose. A small native congregation was formed, consisting of twenty adults and six grown-up children, besides four women, candidates for baptism. Most of the women were the wives of the English pensioners residing at Poonamallee. A neat rustic church was built for their accommodation, with a house adjoining for the use

¹ C. M. S. Reports. xx., pp. 157, 162 ; xxi., p. 147 ; xxii., p. 138 ; xxiii., pp. 133-136 ; xxv., p. 115 ; xxviii., p. 58.

of the catechist. The church was built chiefly by local contributions. It stood on a dry and elevated spot by the road-side ; a situation favourable for the attraction of the heathen passing by. In 1822, the author being compelled by sickness to return to Europe, the Corresponding Committee took charge of this infant establishment, a Captain Miller, then in charge of the European Asylum there, having benevolently offered his services in aid of the measures which the Committee should take to maintain it. The missionaries from Madras visited the place from time to time, and stated, in their first report, that the catechist held two Tamul services every Sunday, and one on Friday evenings. He was also occupied in visiting the neighbouring villages, and conversing with the heathen, to whom he read and explained the Scriptures. The school also was in a satisfactory state. In 1823 six converts were baptized, and another school was opened ; but for want of efficient native teachers, they had both fallen into disorder. In 1826, there were ten adult baptisms, the congregation then amounting to thirty-five.

The next out-station was Trippasoor, about eighteen miles from Poonamallee. Here a Mr Dennis, an East Indian, opened an English school in 1822, and also performed divine service on Sundays, for the benefit of the invalids stationed there. Several natives also joined them ; and, in 1826, the average attendance on public worship was thirty ; when Mr Sawyer remarked, " The people are growing, I hope, in the knowledge and love of God." There was a small school also at this station.

11. TRANQUEBAR.—We have already mentioned Mr Schnarré's return to Tranquebar, to take charge of Dr John's schools.² In 1817, he undertook an

² Book x. chap vi.

CHAP.
VII.

inspection into the actual state of these establishments, and his report, on the whole, was as promising as could be expected, and the prospect of improvement, under his superintendence, very good. There were nineteen schools, containing eight hundred and twenty-five scholars, fifty less than last year. One or two extracts from his report¹ will account for this decrease of numbers, and give an idea of the character of the schools.

“The Roman Catholic priests at Kareical became, some time ago, provoked by our school there, and established a school for the children of their own congregation, and therefore about fifty of their children left our school; and as the distress and poverty among the natives here is so great, that many families have travelled away, and are still travelling away, to other places for want of food, we must expect a still farther decrease of our scholars.

“Of the above number of children, I suppose that only about one-third are Christian children: the rest are heathens, and a few Roman Catholics.

“As I went along to examine them, I found, in general, that the heathen schools were, with respect to learning and diligence, in a better condition than the Christian. The reason is, that the Christian schools are, for the most part, of the low caste; and as this poor people cannot attain any other station in life, but must be tied to the hard and mean labours which none of the other castes will perform.

“In all our schools, both heathen and Christian, our religious books and the same lessons are taught,

¹ This report may be seen entire in the *Missionary Register* 1818, January.

and are all opened and closed with our Christian prayers. The prayers used in the heathen schools contain the same petitions ; only that they are not in prose, but in verse, because the heathen used to sing their prayers.

“ In one of the three schools in the paper-mill, which we call our seminary, there are several youths educating for the offices of schoolmasters, catechists, &c. ; among whom are also some heathen youths, from sixteen to twenty years of age, who have received Christian instruction for three or four years, but they do not manifest as yet any desire to become Christians. The difference, however, which I observe between them and other heathen youths who have not received these instructions, is remarkable.

“ I am happy that I have two natives with me at the head of our schools, John Devasagayam and the catechist David, who are both faithful in their duty, and of a pious disposition. That our gracious Lord may increase the number of such among this people, and bless for this end your endeavours and the labours of those whom you send unto them, is the earnest wish and prayer of your humble and obedient servant,

“ JOHN CHRISTIAN SCHNARRÉ.”

12. At Chillambaram, the stronghold of Hindoo idolatry on the coast, and inhabited chiefly by Brahmins, Mr Schnarré was requested to establish a Free School ; to which he assented, on the understanding that none of their heathen doctrines should be taught in the school, and that the children should receive the same religious instruction as was given in the other schools. After some demur, and receiving from him an assurance that no force whatever should be used to compel their children to become Christians, they agreed to his stipula-

Chillam-
baram.

CHAP.
VII.

tion. A large school-room was, in consequence, erected in one of the principal streets of the town. It was opened April 13. 1818, and by the end of the month it contained eighty children.

At the close of 1819 these schools had considerably increased, the number of scholars being sixteen hundred and twenty-seven, nearly double the last return. Mr Schnarré's report of their present state and prospect gave a variety of important information, yet too closely resembling what we have already recorded to be repeated here. It was read, however, with special interest at the time, being the last public communication received from this able and indefatigable missionary.

Mr
Schnarré's
death.

13. On the 1st of October 1820, it pleased God to terminate his valuable life, in the midst of his career of usefulness, by a sudden and violent disorder, after a few hours' illness. The testimony of the Madras Committee to his worth will be best given in their own words :—"Mingling with their grief on this occasion the submission which is due to the all-wise but inscrutable will of the great Head of the Church," they performed the melancholy duty of bearing their testimony to the meekness, piety, and faithfulness of this esteemed servant of the Society and of the Lord Jesus Christ. The cordial attachment and harmonious co-operation which had uniformly subsisted between them and their late friend exacted the testimony of their affectionate esteem ; whilst a review of his useful labours, manifested in the increase and improvement of the Free School Institution during the period of his superintendence, called for their grateful acknowledgments.¹

¹ C. M. S. Report, xxi., p. 148.

14. The Committee being unable to appoint any missionary to this station without impairing the other missions, they resolved to place it under the temporary charge of John Devasagayam, who, as we have seen, had been attached to the School Institution from the period of its establishment by the late Dr John, and had in that capacity afforded entire satisfaction to Mr Schnarré. He readily consented to undertake this charge, but at the same time recommended that the Rev. Dr Coemmerer should be requested to assume the chief superintendence of the schools, and that he himself should act under that gentleman's directions in the execution of all the details of the duty. Under this arrangement, the schools continued to prosper, and at the close of the first year of John Devasagayam's inspection they contained 1634 scholars. He kept a journal of his proceedings, many extracts from which threw much light on the state of the natives generally, both Christians and heathens, and exhibited the devout spirit with which the writer was animated. He had to encounter great opposition from some parties; but the prudent and conciliatory conduct towards his opponents often removed their prejudice against him, when they left him to pursue his work in peace.²

Mr Schnarré, during his residence at Tranquebar, composed a number of sermons in Tamul, which, after his decease, came into the hands of the inspector, who employed his seminarists to transcribe them. In announcing the discovery of them to the Corresponding Committee, he remarked—"Be assured the expense of the Society for their late worthy missionary would not have

John Devasagayam takes temporary charge of the station.

² Church Missionary Society's Report, xxii., pp. 140, 141. In Appendix xii. to this report will be found a series of extracts from his journals.

CHAP.
VII.

been misplaced had these sermons been the only fruits of his labour." The original manuscripts were transmitted to Madras, and they proved a valuable help to others in their missionary work.

In 1821, the Rev. Isaac Wilson, whose arrival at Madras we have mentioned above, was transferred to Tranquebar, where he took charge of the schools. The seminary especially soon felt the benefit of his superintendence; but he was there too short a time to mature his plans for the general improvement of the mission, being removed in the next year to Calcutta, for the purpose explained in the last chapter.¹ John Devasagayam then resumed the charge of the establishment, until the arrival of another missionary, the Rev. G. T. Bärenbruck, in 1823. The schools at this period contained 1725 scholars. John Devasagayam had likewise begun to employ readers of the Scriptures to their countrymen in the interior, who travelled some distance, and it appears, from the journals which they kept of their progress, that their success was very encouraging.²

Head-
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the mis-
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Mayave-
ram.

15. Soon after Mr Bärenbruck's arrival, it was deemed advisable to change the head-quarters of the mission. It had been usual to visit from Tranquebar the schools in the province of Tanjore; but Combaconum being considered a station from which they might be more advantageously superintended, in April 1823, Mr Bärenbruck removed thither, with the seminarists and mission servants, who continued diligently to labour there until the following January, when another removal was thought expedient. The Society for Promoting Christian Knowledge had a school at Combaconum;

¹ Section 11.

² Church Missionary Society's Reports, xxiii., xxiv.

and the Corresponding Committee, in their solicitude to avoid intruding within the remotest limits of that or any other society's missionaries, had felt from the beginning that it was desirable, on that account, that Mr Bärenbruck should settle, if practicable, elsewhere. After much inquiry for a suitable spot, Mayaveram was ultimately fixed upon for the seat of the mission. It was fifteen miles west of Tranquebar, and twenty-one miles north-east of Combaconum. Owing to various impediments, it was not till a late period of the year that Mr Bärenbruck succeeded, with the assistance of John Cotton, Esq., the collector, in completing the purchase of an eligible piece of ground for the site of the mission.⁸

The erection of suitable buildings at Mayaveram for the purposes of the mission was immediately begun, under Mr Bärenbruck's superintendence. When finished, he established the regular performance of divine worship, with one English and two Tamul services on Sunday. He also devoted several evenings in the week to the reading and exposition of the Scriptures, in a small building open to the road, and easy of access to all who passed by. The Christians attached to the mission he assembled every morning and evening for family prayer, when he explained to them the word of God. He described himself as happy in these services, and remarked, "In this, as in all our work, we would entirely depend upon the Divine blessing, feeling the need of wrestling more seriously and perseveringly in prayer with the Lord, like Jacob of old, when he said, *I will not let thee go, except Thou bless me.* John Devasagayam, as

⁸ Report xxv., p. 116.

CHAP.
VII.

also some of the readers, are excellent helps to me in the work of the Lord."

The schools continued to prosper, and at the close of 1826 they amounted to thirty-three, containing 1749 scholars of all castes. There were seventy-eight Brahmins. The influence which, by the Divine blessing, the children were sometimes enabled to produce on the minds of their parents was very encouraging. One father remarked to Mr Bärenbruck—"My boy has only attended your school a few months, and he has learned more than I have in all the years of my life, and is now teaching me." Another, a relation of the Rajah of Tanjore, observing that the children of his servants learned more at the mission schools than his own son, who was instructed by a private tutor at home, sent him also, regardless of the remarks he heard upon the impropriety of his allowing his son to attend a free school. In this way the schools became the medium of diffusing Scriptural knowledge to a great extent.¹

The seminary at this time contained fourteen pupils. Several were already employed in the mission, and some who remained gave promise of future usefulness.

Tinne-
velly.

16. TINNEVELLY.—We have already recorded the revival of the Christian Knowledge Society's mission in this district in 1816, and have seen, that the Society's funds were not in a state to do more than provide for the immediate wants of their own Christian community.² But the author's views were

¹ Church Missionary Society's Reports, xxvii., pp. 128 *et seq.*; xxviii., pp. 89, 90. In 1827, the schools within the Danish territory were, at the request of the Danish Government, retransferred to their mission. Up to that time, 6006 children had passed through the schools.

² Book xiii. chap. iii. secs. 15-17.

extended to the vast heathen population around him, and his own resources, together with the contributions of his friends, soon proving unequal to the increasing demands of the people, he was constrained to look elsewhere for assistance ; and the Corresponding Committee of the Church Missionary Society at Madras entered immediately into his plans, and encouraged him with the pecuniary aid required. When he first consulted the leading members of his congregation as to the mode of proceeding most likely to prevail with the heathen, and the prospect of success in an attempt to educate their children, so little did they enter into the question, that they endeavoured, though in a friendly manner, to dissuade him from the attempt, and left him for several months to pursue alone what they deemed a hopeless task.

At length the collector, John Cotton, Esq., receiving an application for contributions to a school at Cochin, considered, that if inclined to support such institutions, they ought to begin with those of their own chaplain. In consequence, he requested to be informed what had been done, and contributed liberally towards the expenses incurred. His example was followed by his neighbours ; and from this time they subscribed annually to the maintenance of the schools. This countenance also of the British authorities tended to conciliate the natives, some of whom, men of influence, had hitherto manifested considerable hostility, and the rapid increase of the schools led to the application to the Church Missionary Society mentioned above.

17. Without entering into the various details of his progress, and the difficulties encountered principally in the use of Scriptural lessons, and in obtaining sites for the schools, it may suffice to give an abstract of the author's report for 1818, to mark the progress made at this period :—" At Palam-

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Rev. J.
Hough's
report, as
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CHAP.
VII.

cottah, and in different parts of the district of Tinnevelly, the Rev. James Hough has been enabled to promote the Society's objects, with increasing success. Much prejudice prevailed against the use of the Scriptures and other books, in the schools at Palamcottah ; but it has gradually lessened ; and, in several instances, a lively interest appears to have been taken in their contents. An entrance has been obtained, under many difficulties, into Tinnevelly, the chief town of the district : an English school has been opened, and a native of some ability was under preparation to take charge of a Tamul school, and measures were in progress for the purchase of premises, in order to secure a permanent establishment in Tinnevelly. In the large town of Tutecoryn, a Dutch settlement, a small school had been established, under a heathen schoolmaster ; but the jealousy and opposition of the Romanists would probably occasion his removal. At Tachinoor, near Tinnevelly, forty scholars were soon collected. At Mylappalyum, a populous place near Palamcottah, seventy scholars assembled : the opening of the school was a gratifying scene. ' Moormen and Hindoos,' writes Mr Hough, ' flocked AROUND and IN the place, to hear the Christian prayer that was offered to the Majesty of heaven, invoking the Divine blessing on their labours.' The number of scholars in these different places amounted, at the end of last year, to three hundred and fifty-three. To these schools has been added a seminary for the preparation of Christian youths for the service of the mission. At the villages of Situmburapooram and Kunrumgalum, about thirty miles south of Palamcottah, a catechist, named Arulanum, has been fixed, by desire of the people themselves ; which desire appears to have been awakened by the gift of a Testament, some time back, to a head-man, by Mr Ringletaube, late of Milaudy.

A seminary
opened.

In these two villages there were twelve families, or fifty souls, united under the catechist, and forming the first Christian congregation under the Church Missionary Society. At all these stations, the Scriptures, in different languages, are distributed among such persons as can read them ; and what may be the blessing conveyed by a single copy, the instance just mentioned will manifest. An affecting incident with reference to this distribution of the Holy Word is related by Mr Hough :—

“ ‘ A Roman Catholic, sixty-eight years of age, and the brother of a Roman Catholic four years younger than himself, came fourteen miles to beg for a Tamul Testament. His appearance, for his black face and breast were covered with white hairs, increased the interest which his request had excited ; and, as he bowed his aged body to receive the boon which he craved, I could not but pray, that the book which he held might lead him to bend before the footstool of mercy, to receive the salvation of his soul.’ ”¹

In 1819, the prospect was clouded by the prevalence of the cholera morbus, which, in the course of three months, swept away twelve thousand souls. The stoutest hearts seemed to be appalled by the unusual severity of this scourge, and several parents were afraid to allow their children to attend school. Notwithstanding this impediment, the scholars were this year increased to four hundred and seventy-one. In the establishment of these schools the feelings of the natives were consulted as far as practicable, which one instance, taken from the Report, will serve to explain.

“ In the town of Tinnevelly, a young Brahmin sold

¹ C. M. S. Report, 19th, pp. 173-177 ; Missionary Register 1819, pp. 431, 432.

CHAP.
VII

me a piece of ground ; and having had it regularly registered, I made preparations for the building of a school, and drew on your treasurer for one hundred star-pagodas for the purpose ; but on preparing to dig the foundation, what was my disappointment to find the neighbouring Brahmins interrupt the work ! The spot happened to be in a Brahminy street, and near the walls of a pagoda ; and these infatuated people contended that their dwellings and temple would be defiled were a school for the admission of all castes to be erected so near them. I found it in vain to endeavour to reason with them on the absurdity of their objection ; and some declared that they would perish on the spot rather than suffer the building to be commenced.

“What was to be done ? We had justice on our side, it is true ; but the workmen were at a stand, and could not think of proceeding in opposition to the Brahmins. While recollecting the fate of the mission church at Madras, under similar circumstances, I could not expect much better success by throwing the cause into court ; and the very thought of conducting such a work in a spirit of hostility on our part was quite contrary to our avowed intention of promoting the happiness and peace of the inhabitants. There seemed, therefore, to be no alternative but to allow them to repurchase the ground, which I did ; and trust our forbearance has made a more favourable impression on their minds than if we had done violence to their prejudices.”

The following testimony is borne in this Report to the benefit to be expected from native education, especially from the school for training catechists, if the plan could be extended :—

“The system of catechising them on what they read is new and difficult to them ; for it makes them think for themselves, as well as retain their

lessons in memory. I feel persuaded, however, that constant practice will familiarise their minds with the plan, and that it will be of the utmost advantage.

“A few of the elder youths are disappointed, I suspect, at not receiving some remuneration for their attendance ; for after they reach fourteen or fifteen years of age, they begin to earn something toward a livelihood ; and it is assigned as the reason for the absence of the eldest boy, who is frequently missing, that he is at work. I have, therefore, thought that the money would be well employed were each of the elder scholars allowed about half a pagoda per month, on condition of their giving up their whole time to their studies. To institute a seminary for the whole, where they should be clothed, lodged, and fed, would be a still better plan, would your funds admit of it ; each boy would cost half a pagoda per month, and there would be, besides, the expense of two or three servants.”

With regard to the effect produced on the minds of heathen youths, the Report proceeds :—

“I have received another striking instance of the utility of schools for the instruction of natives, in a youth who has just finished his education in our English school. He came to take leave ; and on questioning him as to what he had learnt, replied, without the least hesitation, that he was convinced in his mind of the truth of Christianity. This I should have attributed to the ductility so common among the natives, were it not that he stated his reason, out of the Testament and a Tamul book, which he is translating into English, with a degree of intelligence that surprised me. I mean not to say that this youth is a convert to Christianity ; nor is there anything in him that favours the hope that his heart is yet duly affected,

CHAP.
VII.

for he sees not the evil of sin in his own bosom ; and though he acknowledged, that to adhere to idolatry through fear of his relatives would prove destructive to his soul, and that it was to be attributed to his want of sufficient light, yet he could not promise to pray for Divine instruction and support. His knowledge has had the effect, however, of causing him to forsake the pagoda, and to employ his leisure hours over his Christian books at home. This I know to be the fact ; and he told me the same of another youth in the same class with himself ; and of a third, instructed in an English school at Madras, he made a similar report, adding, that though he could not walk in opposition to his father, he turned his ceremonies into ridicule.

“ Are not these things encouraging ? Does it not appear that the leaven is beginning to work ? We see an effect produced, short of a saving effect indeed, but such an one as nothing ever yet accomplished but the method of education adopted by our Society and by kindred institutions. And is it not rational to expect—yea, is it not highly irrational not to expect—that youths, so instructed, will grow up less prejudiced in favour of idolatry and against Christianity than their fathers ? And if they live to have children, it is most probable that they will rather foster than check, in the minds of their offspring, such impressions as they themselves have received.

“ Some may smile at this exultation over such a trifle ; but the wanderer in the gloom of night, who has missed his way, leaps at the prospect of a distant light, however dim, and thither bends his course. Then, amidst the darkness that envelopes us, let us press onward in the way which these instances of partial success seem to point out as the right way ; and then our children, or children's

children, if not ourselves, may witness a triumphant result to our exertions.¹

18. In the year 1820, the rapidly increasing demand for exertion, and the declining state of his own health, induced the author to apply to the Madras Corresponding Committee for the help of a missionary. In consequence, in July, Mr Rhenius was sent to him from Madras; and soon finding that there was already work enough for another, they applied for Mr Rhenius's former colleague at Madras, Mr B. Schmid, who was permitted to join them in October. Here they worked together till the following March, when continued sickness compelled the author to retire.² The schools, at the time of his departure, were increased to thirteen, two English and eleven Tamul, containing four hundred and ninety-seven scholars. There were extensive openings among the Shanars, or Toddy caste, inhabiting the Palmeira forest to the south, who have been described in a former volume. These people were less attached to idolatry, and more inclined to embrace the Christian faith, than any other class of natives; and, as in the days of Swartz and Jænické, there seemed to be good reason to hope that, if duly attended to by a European missionary, and amply supplied with native catechists, they would soon repay the benevolence of the Christian public, with a tenfold proportion of joy in their bosoms, crown the missionaries' labours with an abundant harvest, and encourage all who watch, and pray, and toil for the extension of the Redeemer's kingdom upon earth, to persevere unto the end.

Arrival of
its first
missionaries at
Palamcottah.

¹ C. M. S. Report, 20, pp. 182-185, 348. Miss. Register 1820, pp. 296, 297.

² See above, sec. 10.

CHAP.
VII.

Progress
of the
seminary.

19. It was proposed to select some Shanar youths for the Palamcottah seminary, to be trained for catechists and schoolmasters among their own people, the congregations that were beginning to form among them being likely soon to create a demand for Christian teachers. The average expense of each seminarist was estimated at one pagoda (eight shillings) a month. The first class of the several schools near enough to attend were assembled at Palamcottah, the first Saturday in every month, for examination in the New Testament, and writing from dictation. At the conclusion, another chapter was given out, which they were to read attentively, and come prepared at the next examination to be catechised upon it. They were accompanied by their masters, and formed a respectable congregation. The masters were prepared with ollas, to write down what they heard, which they found useful afterwards. The heathen were allowed to be present, and they sometimes entered into friendly discussions upon the word of God.

The circulation of portions of the New Testament and tracts was becoming considerable, and it was attended with beneficial effects. In the last nine months, sixteen hundred and seventy copies had been distributed; and the supply being exhausted, several heathens and others were anxiously waiting a fresh arrival. From all parts of the district, and even from the capital, Tinnevely, reports were frequently coming in of the general spirit of inquiry that was awakened. The BOOK-READERS were sometimes pointed at with scorn as they walked along the streets, but they were seldom deterred thereby from studying the sacred volume.

After the author's departure, the missionaries removed to his house, which the Corresponding

Committee had purchased for the mission. It was situated on the high road from Palamcottah to Tinnevely, about a mile from the former, and two and a half miles from the latter. It has already become a place of resort for inquirers after knowledge, and petitioners for books. A large space of ground was attached to the house, adjoining to which were an English and a Tamul school, with space to build as many more as might be required, and even a church. In the mean time, one of the school-houses was used as a temporary place of worship, and part of the mission-house was prepared for the reception of the seminarists.¹

¹ C. M. S. Report, 21st, pp. 142, 143, 156.

There was a weekly assemblage of mendicants in the Fort of Palamcottah, when paddy (rice in the husk) was distributed, and a word of exhortation given to them. These meetings were similar to those of the Rev. Henry Martyn at Cawnpore, (B. xi. c. i. sec. 27). The most necessitous of these poor creatures received a new cloth at Christmas. No instance of spiritual benefit resulting from these weekly addresses came to the author's knowledge at the time; but he has since met with one, recorded by an anonymous writer, which serves to encourage the hope that the seed of the Divine word sown on this unpromising soil did not all perish. In a work published by L. & J. Seeley, entitled, "Anecdotes Illustrative of the Catechism of the Church of England," the following anecdote is given, upon the Question and Answer, "What is the outward," &c., "Water, wherein," &c., p. 94 :—

"A lady in India gave the following account of an aged female who was baptized a short time since :—She is about seventy. I asked her what led her to think of changing her religion. She replied, "Before, I worshipped plenty idols; what good? I went to the church on Monday to have alms; heard the catechist preach; then after he done, Mr Hough asked questions, and if we knew we were sinners. I went home and thought, what this? Then the light come into my mind, and I feel myself great sinner. Then I tell my son and daughter, I like to be a Christian. They laugh, but me not mind. I feel very great love to Jesus Christ, and I think upon Him always." I asked her why she wished to be baptized? She

CHAP.
VII.Progress
of the
mission.

20. The missionaries paid special attention to the seminary, as an engine of primary importance to the working of the mission. At first some interruption was occasioned by some arrangements which they adopted affecting the prejudices of the pupils on the subject of caste ; but this occurrence proved eventually advantageous. Their occupations and instructions varied but little from the course usually adopted in similar establishments, as described from time to time in the foregoing pages. Besides geography, history, arithmetic, and English, they were daily instructed in the principles of Christianity, and were carried through the Old and New Testaments. In 1824, there were thirty-five young men and boys in this school ; and of the tokens of the Divine blessing vouchsafed to them, Mr Rhenius thus spoke :—
 “ Those who were last year in an awakened state have not only continued, but also advanced therein. Their conduct, in general, corresponds with the gospel. Some of them have, during the year, discovered much piety and zeal for the cause of Christianity among their countrymen : they have their private prayer meetings. When they visit their homes, they take tracts with them to read to their relations, and other people whom they meet with. At different times during the week they go into the high road which passes our compound, and read tracts or portions of Scripture to the passengers.” In the following year, they were

said, “ That I may come to Christ, and get pardon and salvation.” Fearing that she might have wrong views of the ordinance, I asked her if she thought baptismal water could pardon and save her ? She replied, with great earnestness, “ O no, no ! water can do nothing. Only Christ can save me.” ”

These meetings were continued by the missionaries. C. M. S. Report, 23d, p. 141.

employed in making excursions into the villages, and some of them proposed of their own accord to attend the idolatrous festivals of the people. They were now and then ridiculed, and sometimes in danger of being ill-treated ; but, on the whole, the tracts, and those who read and distributed them, were well received. Many who carried away their books came to the missionaries for more, expressing a wish to be well acquainted with Christianity : not a few Brahmins were of the number. Some persons even paid for the tracts ; and, in several instances, people of one village asked the seminarists to go to others, where the inhabitants, they said, would be glad to hear them and to receive such books.¹

In 1822, a change was made in the schools, in consequence of the establishment of an English school by Government, under charge of the chaplain of Palamcottah, from which Christian instruction was excluded. In consequence, the English schools on the mission premises and in Tinnevely were closed, most of the pupils now manifesting a repugnance to continue the course of Christian education observed in them. The discontinuance of these schools was a great interruption to the missionaries ; but it enabled them to give more attention to the native schools, and to employ one of the English masters, a pious and intelligent East Indian, very usefully in their inspection. They were now increased to thirteen, and contained four hundred and eleven scholars.

20. A beginning also was made in female education. In 1819, two small schools were estab-

Female
education.

¹ C. M. S. Reports, 25th, 26th, 27th. A particular account of these labours of the seminarists is given, from the missionaries' journals, in the Missionary Register 1816, pp. 501-505.

CHAP.
 VII

lished, after much difficulty, for the daughters of the Christians in the south. In 1823, one was opened at Palamcottah for girls of all descriptions, which soon contained twenty-three scholars. Next year, the numbers increased to thirty-six; and, with the view of extending female education in this mission, and for the better conducting of its increasing concerns, some addition to the Society's establishment became necessary. An advantageous purchase of new premises was, in consequence, effected. The house and ground were conveniently situated, being directly opposite the old premises, the public road passing between them. In September 1824, the widow of the late Mr Schnarré, missionary at Tranquebar, was appointed by the Corresponding Committee to take charge of this establishment. The girls were instructed in reading and writing, with other appropriate branches of female education. Mr Schmid remarked of them—"It is astonishing how quickly they improve. Their very features appear to me to become daily more expressive and pleasing. May only the Lord prosper our endeavours, and shower down his Spirit upon them, that they may become inheritors of his kingdom, and lead others also into the way of Zion!"¹

The ministry of the Word of God was manifestly accompanied with his blessing. Until the appointment of another chaplain to Palamcottah, the missionaries performed the usual public services in English. When relieved of this duty, they were enabled to pay undivided attention to the Tamil service; and the English school-room adjoining their premises, being shut up for the reason just stated, was now exclusively appropriated as the

¹ C. M. S. Reports. 24, 25, 27.

place of worship, where the service was performed twice on the Lord's day. At their Tamul devotions every evening for the mission family, several Romanists and heathens attended, when a portion of Scripture was read and explained. In addition, the missionaries soon began a stated service for the heathen on Wednesday evening, in the town of Tinnevely, at the place where the second English school was formerly kept. Upon this service they remark—"The attendance of the heathen has been most encouraging hitherto. From thirty to as many as one hundred and eighty at a time, have there heard of *the truth as it is in Jesus*, and received religious tracts. The attention which prevails, especially during the prayers, is remarkable."

At every visit to the village schools they took the opportunity of preaching to the people. At Keelpatam, a school and house of prayer was erected for the people, who had applied for religious instruction; and a catechist was appointed to take charge of them. At other places, many adults attended when the missionaries catechised the scholars; "and not seldom," it is remarked, "they make up a handsome congregation, to whom, after the school business is over, we preach the gospel, with exhortations to repent and believe in the Saviour."

21. The first converts baptized by the missionaries, in 1822, were one of the heathen schoolmasters, named Supramanien, a merchant, of the Soodra caste, and a Parriah woman, with her two daughters.² The man's behaviour on the occasion was a good token of his sincerity, and very encouraging to the missionaries. He might have objected to be baptized with this woman, who also was a

Baptism of
converts.

² Memoirs of Rev. C. T. F. Rhenius, p. 223.

CHAP.
VII.

widow, alleging, that it would expose him to the ridicule of his neighbours, and occasion the loss of caste. But instead of this, he stood by her side before the font, as a brother in the Lord, and was admitted with her and her children into "the fellowship of Christ's true religion." Mr Schmid has given the following account of the events which led this man to embrace Christianity, and of his subsequent conduct :¹—"He became schoolmaster to our girls' seminary afterwards, and his conduct was always perfectly unexceptionable and loving. Several years after, when my first child died, he came to Mrs Schmid, and related to her, that he had had eight lovely boys and a good wife, but all had died, one after the other ; so he gave up his mercantile business, since he had none to care for. But several years after, when Mr Hough had been establishing schools, he thought he might as well be useful to other boys, having none of his own, and had offered himself to Mr Hough. By being thus employed, he had become acquainted with the Bible and the Saviour. Had God not cut off, by death, his wife and children, those strong cords which had tied him down to the earth, he would never have come to the knowledge of salvation ; and he intimated to Mrs Schmid that God had, doubtless, gracious intentions in taking away her beloved child also."

This is one instance of the advantages that have accrued from the employment of heathen schoolmasters, when Christians were not to be obtained ; though nothing but this necessity should induce missionaries to have recourse to them, and their proceedings require to be watched with more than double care, lest they introduce with the Scriptural lessons instruction in their own idolatries.

¹ In a letter to the author.

The seed hitherto sown was now beginning to take effect, and in 1823, the total number of Christians belonging to this mission, at its different stations, together with seven candidates for baptism, were one hundred and three. In 1824, thirteen were baptized at Palamcottah ; and in several villages there appeared to be an extensive awakening among the people. The work of God in this district continued steadily to advance ; until, at the close of 1826, the people under instruction amounted to one thousand families, about four thousand three hundred children inclusive, and inhabited one hundred and twenty-five villages. Of these about thirty families were Soodras, thirty Parriahs, and the remainder Shanars. Several of these were merchants and proprietors of land in comfortable circumstances ; others were mechanics ; but the majority were cultivators of the palmyra tree.

The following brief statement will shew that the missionaries were in no haste to baptize these numerous inquirers after the way of salvation. The number baptized since the commencement of the mission, including children, was fifty-nine ; to these were added seventy-three formerly baptized in other missions, or received from the Roman Church. Making a total of one hundred and thirty-two.

Of the state of the people the missionaries say :—
 “The conduct of most of those who have been baptized is worthy of their profession. The unbaptized are such as have renounced idolatry, and placed themselves under Christian instruction : the attention of many, both men and women, and their desire to know the Lord and his ways, are very pleasing. The turning of their idols out of their temples, and the devoting of those temples to the worship of the only true God and to Him whom he hath sent—their breaking to pieces of other idols—their burning of the various utensils used in

CHAP.
VII.

idolatrous worship—their delivering up to us of objects of superstition, and the peculiar dresses which the devotees of Satan used when professedly possessed of him—their conviction of the wickedness and folly of idolatry—and their desire and readiness to renounce the customs connected with idolatry, and to adopt such as become Christians—these things are truly remarkable. Thus far darkness has receded, and light has sprung up among them.”

The missionaries add some remarks, which shew that they very justly appreciate the condition of the people:—“How far they have advanced in true self-knowledge, in justifying faith in the Redeemer, and in the sanctifying grace of the Spirit, we cannot say: but, from what we ourselves have seen, we cannot but confess, that, in all the congregations, there are at least some who have begun to experience this work of God. We have many instances of their teachableness, of their acknowledging their faults, of their speaking the truth, of their endeavouring to suppress their evil passions, of their desire to pray, of their wishing well to their enemies, and of their keeping the Sabbath day holy. There are, indeed, still many shades in them; but we cannot wonder at it, when we consider from what gross darkness they are emerging, and what a mass of wicked and superstitious habits they have to unlearn; besides, among so many, there will be such as turn to Christianity only because others do, or in expectation of worldly advantages. Under these circumstances, it cannot well be otherwise, than that evil should appear in these congregations; and that their old sins should occasionally break out, and require much of our patience and care. It was so in the apostolic churches: hence the various reproofs and admonitions contained in the Apostolic Epistles; they suit exactly, in many respects, the state of these new churches. The new congre-

gations, like every other congregation, are like a large hospital, in which persons labour under various sicknesses : it is the great and glorious work of Christianity to heal them. Happy are they that have come under its influence ! May the Great Physician and Shepherd and Bishop of their souls give them his Holy Spirit, and be health and cure to them, according to his gracious promise !

“That the teachers, whom we have placed among them, are all, we have reason to believe, truly desirous of serving the Lord and doing good to their fellow-countrymen, is a matter of no small congratulation, and of much gratitude to God : we desire that they may be particularly remembered in the prayers of all our Christian friends. The people have many and various afflictions to endure from their heathen neighbours and superiors : may the Lord preserve them in all their trials, and strengthen them to stand fast unto the end !”

22. At several stations small places of worship were erected : at others, the schoolhouses were used for that purpose ; and, in 1826, a new church was built within the mission premises at Palamcottah, and opened with two full services, in Tamul and English, on the 26th of June. The expense of the building amounted to two thousand rupees, of which the Madras Committee advanced eight hundred ; the remainder was raised by contributions, from all classes of people in the neighbourhood, Europeans, native Christians, Mahomedans, and heathens.

Asper-
sions an-
swered.

Thus the work continued to advance beyond the missionaries' ability to keep pace with it : and they called upon the Society to provide five missionaries, at least, for the province, and ample employment could already have been found for more.¹

¹ C. M. S. Reports, xxvii., xxviii. ; Missionary Register 1827, pp. 94, 95, 558-565.

CHAP.
VIL

It was not to be expected that the enemies of the Gospel should patiently look upon these triumphs of sacred truth without attempting to impede its progress. The Christians soon became involved in a serious persecution from their heathen neighbours. But the attempt on the part of Europeans to depreciate the missionaries' success was still more to be regretted. Two of the Calcutta newspapers, in order to throw discredit on the accounts of the advancing cause of truth in Tinnevely, brought against the missionaries the cheap and easy charges of enthusiasm, proneness to exaggeration, and a want of suitable qualifications for their work. Nor did those who were diligently seeking Christian instruction escape accusation. The majority of them were represented either as proselytes from Romanism, or the converts of Swartz and his associates, while a small portion of them were allowed to have been heathens ; and their conduct was charged with insincerity, and imputed to corrupt motives. There is no difficulty in tracing these general charges to their real source. Christian love *rejoiceth not in iniquity, but rejoiceth in the truth ; but the carnal mind is enmity against God.*

The missionaries were called on to vindicate the truth of their statements. In consequence, they drew up an account of their mission from its commencement till the month of July 1827, detailing the various circumstances connected with their proceedings, and the facts which had taken place ; and shewing to the satisfaction of every Christian mind that, whatever portion of alloy there might be, there was much precious gold ; and that, though tares, as might have been expected, had sprung up among the wheat, God had, by the enthusiasm of His servants, and *the foolishness of their preaching, turned many from idols, to serve the living and true God, and to wait for His Son from heaven.*

23. There were others, however, who viewed the work in Tinnevelly in a very different light ; and among these were some who, if influenced by the feelings of man's corrupt nature, might have been expected to look upon it with a jealous eye. We allude to the members of the Christian Knowledge Society in Calcutta, who, in the ninth report of their Diocesan Committee, bore the following unbiassed testimony to the success which it had pleased God to grant to the missionaries' exertions in this extensive field :—

Testimony
of the S. P.
C. K.

“ It is most encouraging to hear of the wonderful success of missionary labours at this Presidency (Madras), more especially in the district of Tinnevelly. The natives in this part of the south of India had long been under the tuition of the missionaries of the Society for Promoting Christian Knowledge, when, through want of a succession of them, they were kindly taken up by those of the Church Missionary Society ; thus verifying, in a double sense, the text that saith, *One soweth, and another reapeth*. To the great astonishment and joy of your Committee, as many as eleven hundred families have since renounced their idols, and entirely given up the distinction of caste ; and numbers of them have been added to the church by baptism. And certainly it is enough for these converts, though they know no more, to be enabled to say, like the man in the Gospel—*One thing I know, that whereas I was blind, now I see* ; and your Committee rejoice, for their object is equally attained, that these Gentiles were not suffered to remain in their idolatry, and that this timely assistance has been afforded by a sister society.”¹

24. TRAVANCORE.—The commencement of this

TRAVAN-
CORE.

¹ C. M. S. Report, xxviii., pp. 94-96. App. iii., pp. 150-164.

CHAP.
VII.
Reva.
Bailey and
Fenn at
Cotym.

mission under the auspices of Colonel Munro, and the arrival of Messrs Norton and Bailey at Allepie, have already been recorded.¹ Mr Bailey was soon removed to Cotym, with a view to his taking charge of the Syrian College, and also to his translating the Scriptures and the English Liturgy into Malayalim, the vernacular language of Travancore. Colonel Munro had a house erected for him in the vicinity of the college. The Metran, Mar Philoxenus, was, as we have seen, friendly to the projected improvements of his church; but being a man of devout and quiet habits, and wishing to retire into privacy, he consecrated the Archdeacon George to the office of Bishop and Metran, by the name of Mar Dionysius. The new Metran was equally anxious for the accomplishment of Colonel Munro's plans for the benefit of the Syrian community. In the autumn of 1818, a second missionary, the Rev. Joseph Fenn, arrived at Cotym, which enabled Colonel Munro to carry forward his benevolent undertaking. A cordial understanding was effected between the Syrian clergy and the missionaries; the reformation of several objectionable practices was set on foot; and an intimate connection was established between the missionaries and the great body of the Syrian people, by the missionaries being made the channel through which redress of the oppressions and grievances of the Syrians was derived to them; by the foundation of the college at Cotym; and by the translation undertaken of the Scriptures and the Liturgy of the Church of England into the vernacular language; while the endowment of the college by the Rannee of Travancore, and her other acts of liberality to the mission, gave it favour in the eyes of many respectable hea-

¹ Book x. chap. vi.

thens. At the same time, it must be confessed, that the jealousy of interference on the part of some of the Syrians, and, above all, the licentious manners of many of the clergy, concurred to render the missionaries' situation one of peculiar delicacy and difficulty. But God vouchsafed to them wisdom to conduct themselves in such a manner as to give no reasonable cause for offence to any, even of those most inclined to oppose their proceedings.

25. About a fortnight after Mr Fenn's arrival at Cotym, he received an invitation from the Resident to accompany him on a tour through Travancore and Cochin, which he was glad to accept; and a few extracts from his journal will best explain the hopes of the mission at this period.

Mr Fenn's
tour
through
Travan-
core and
Cochin.

"I have visited many churches; and, with a solitary exception, have been received with the greatest possible joy, treated with every mark of respect, and listened to with great attention. I have generally preached through an interpreter; and sometimes have been much affected with the deep interest *which* the statement of the love of God in Christ Jesus has excited. In most of the churches, schools have been established since my visit, and the people have been roused to industry.

"To a spectator, their service resembles very much the Roman Catholic worship. The whole of it is in Syriac; and is chanted by the priests, accompanied by frequent prostrations and crossings on the forehead and breast. Many of the prayers are translated into Malayalim, and taught to the people; these they repeat to themselves during public worship, and prostrate and cross themselves after the manner of the cattanars. I believe that in all the churches which I have visited, the Malayalim Gospels are now read. In some it had been the custom to read them before.

CHAP.
VII.

“ My first business, on arriving at our tents, has been to send for the cattanars and elders of the neighbouring churches, who have generally attended me daily during our stay in their neighbourhood. By this means I have become personally acquainted with them ; and have had opportunities of satisfying myself as to the number, information, and character of the people belonging to the different churches. I have seen, I believe, almost every person of any note among them.

“ The people are of a very interesting appearance, and are by no means deficient in capacity. They have not yet recovered from the sad effects of the oppression under which they so long laboured. These effects are visible in the fear which they manifest of attracting notice ; and herein is to be found, I believe, the cause of that great indolence discoverable among them. Not only are they anxious to avoid every public situation, but even of exciting envy by the cultivation of their fields and gardens, and by exhibiting the scene of comfort and happiness in their houses. When I have spoken with them on their excessive negligence in their gardens, &c., they reply, ‘ Heretofore, when we cultivated our grounds, our neighbours accused us to the Sircar, in order to obtain possession of them.’ You will not, therefore, be surprised in hearing that no manly exercises are practised among them ; and though they suffer great losses by the incursions of wild beasts, it is with difficulty that one or two in a district can be found accustomed to the use either of the spear or gun.

“ But notwithstanding all their degradation, they are greatly superior, in point of moral principle and feeling, to their neighbours ; and instances of dishonesty, a vice to which all other classes of the natives are particularly addicted, are rare among them. This is so remarkably the case, that the

Dewan, who is a Mahratta Brahmin, is anxious to have them in every station of trust ; and requested me to procure upwards of one hundred to fill various situations. Many have been in situations of trust for two years, and have acquired the confidence of the Government.

“The Government has manifested great kindness and liberality towards the Christians ; and in so doing, I am persuaded, has consulted its own advantage.”

Then, after mentioning the Rannee’s endowment of the College, and a loan of money, without interest, to the Syrian traders, Mr Fenn proceeds :—

“After we had visited one or two churches, it occurred to me that a general assembly, at Mavilleaare, of all the cattanars and elders of the churches south of Cotym would be a very desirable measure. It was accordingly held on Thursday, the 3d inst. A more interesting sight cannot be imagined. The Metropolitan took his seat in front of the assembly, which was held in the church, with Mr Bailey and myself on either side. The cattanars and elders were seated on mats before us, and filled the church. The number of cattanars exceeded forty, and I think there must have been seven or eight hundred persons present. Mr Bailey read the Litany, in Malayalim. Afterwards, two of the cattanars read the First Epistle to Timothy ; and the whole closed with an address, delivered through an interpreter.

“It is the wish of Mr Bailey and myself that this ancient church should rise, by the blessing of God, following its own exertions. We wish that her members should be instrumental in bringing before their own eyes the various rites and ceremonies now prevalent among themselves in connection with the word of God ; and it has occurred to us that the best plan which can be desired is

CHAP.
VII

that recommended in the address—the selection of half a dozen of their ablest and most respected cattanars, who, in conjunction with the Metropolitan and Malpan, shall define their present rites, ceremonies, and worship ; with them we shall canvass every part, and judge of it, so far as our ability extends, by the rule of Scripture. We wish to alter as little as possible, that the character and individuality of the church may be preserved.

“The college increases daily in importance. There, I trust, will be kindled the flame of piety, which shall diffuse light and heat, not only through Travancore, but the whole of the southern peninsula.

“We are wishing very much for a period of humiliation ; but must wait until there is the spirit of humiliation among the people. We purpose, hoping for the blessing of God on our endeavour, to attempt exciting this spirit, by preparing sermons to be preached in the different churches.

“Notwithstanding all that I have seen to distress and dishearten me, I freely confess that my expectations of a revival among the Syrians are high ; and should it take place, I think that I feel sufficiently the pulse of the great body of the inhabitants of Travancore to say, that the promulgation and extension of Christianity will be rapid and wide, to a degree that will astonish all who hear of it.”

The missionaries were not suffered, however, by the old enemies of the Syrians, the Romanists, to proceed far without interruption. They wrote in 1819 :—“With regard to the Roman Catholics, all possible means have been resorted to, to irritate every member of that body against us.” They

¹ C. M. S. Report, xix. ; Appendix xix.

looked with envy, and even alarm, upon the measures in progress for the Syrians' protection and improvement : and this year they resisted the proposed restoration to the Syrians of four churches, which originally belonged to them, but of which the Romanists had for some time held forcible possession. The violence of their attempts to retain them was so great, that it was deemed advisable to compromise the matter, allowing them to keep two of the churches, and to restore the other two to the Syrians, under stipulations which applied equally to both communions.

26. In April 1819, the missionaries were joined by Rev. Henry Baker, who, as we have seen, was detained some time at Tanjore, to assist Mr Kohlhoff.² In the same year they were deprived of the able counsel and assistance of Colonel Munro, who at that time returned to Europe ; and the multiplicity of affairs that now devolved upon them, including attention even to the secular interests of the college and the mission, pointed out the necessity of a division of their labours. It was accordingly determined, that Mr Bailey should devote his time chiefly to the clergy, and translations ; that Mr Fenn should have the management of the college, and a few introductory schools ; and that Mr Baker should have the charge of the schools intended for the great body of the people.

Mission
work at
Cotym.

On the first branch, which the missionaries judged to be the most important, they remarked :—
“ The clergy are a numerous body ; and, with instruction and care, may, under the Divine blessing, produce a wonderful reformation in the community. The composing or translating of useful tracts and small treatises, and circulating them among the cat-

² Chap. iii. sect. 10.

CHAP.
VII

tanars—the having three or four, by turns, near the missionary and under his instruction—the receiving quarterly reports of the churches, &c.—the appointment of readers, where the parishes are large, and the dwellings of any of the Christians at a distance from the church—the personal inspection of the churches : these are some of the duties devolving upon the missionary taking this department.”

The work of translations was already proceeding with spirit and effect. Besides a considerable portion of the Scriptures and Liturgy, Mr Bailey, with the assistance of an able Malayalim moonshee, had translated one Homily on the right use of the Church, Dr Watts's two Catechisms, Murray's Abridged Grammar, besides three valuable tracts, and several little things of daily use in the college.

As the missionaries became better acquainted with the people, the difficulties they would have to contend with opened gradually upon them ; and the following observations on this general subject, drawn from their communications at different periods, will help us, both to appreciate their exertions and to sympathise in their trials. Of the Syrians in general they remark :—“ It seems proper that we should say a little regarding their moral character. In our former statements on this point, we have never drawn highly-coloured pictures ; and if at any time we have spoken of their virtues, it has only been in reference to the standard of human conduct existing in this dark and wretched land. We see no reason to alter our opinion ; though the familiarity of Christian priests, churches, and ordinances, in a land of death-like darkness, extinguishes much of that enthusiastic interest at first excited.

“ In themselves, they are sunk and degraded indeed. The total disregard of the Sabbath, the profanation of the name of God, drunkenness, and

to a considerable extent, especially among the priesthood, adultery, are very prevalent among them. And yet, in this wretched condition, they are several degrees above the other castes. The crimes above mentioned they acknowledge to be crimes, and do not attempt to justify ; nay more, they wish and try to conceal them. Not so with the other classes : and the difference hence arising is of vast moment ; and one is almost tempted to say, is half-way toward a CURE : a conscience in any degree enlightened, a moral sense in any measure in exercise, is an incalculable blessing in such a land.

“ But, in estimating the moral condition of a body of people, it is at the rulers or members of influence among them that we must principally look ; at least when contemplating them as subjects of reformation and instruction. With the Metropolitan, the Committee are now well acquainted ; but an observation made by him the other day surprised even us, who think so highly of him, and entertain so strong an affection for him. He said that he did not expect much improvement among his people ‘ TILL THE BIBLE WAS CIRCULATED ’—a truly Christian and Protestant sentiment ! The opinions of the Malpans, of many of the judges, indeed we believe of all of the most aged and respected cattanars, agree with this sentiment of the Metropolitan. Most gratefully do they accept our services, and forward them heartily ; except where money is required. This cannot be said of any other class of people in India. It is not in word only, that they concur in our plans ; but with the before-mentioned limitation, by their actions also. What then is wanting to render them objects of interest to a Protestant country, and to endear them to a Christian public ? ”

In 1818, the Syrian Church was supplied with

CHAP.
VII.

the Syriac New Testament by the British and Foreign Bible Society, a large number being sent for the missionaries to distribute. A copy was sent to each of the churches; and where there were several cattanars, two copies were given. These were received as a great boon, the whole community having very few copies, in manuscript, among them.

Scriptures translated into Malayalim. Arrival of printing press, &c.

27. The next object was to give them the Scriptures in the language of the country, Malayalim, upon the translation of which Mr Bailey, as we have seen, had been engaged almost from the time of his arrival; and, until provided with a press, they employed writers to multiply copies of selected portions of the sacred volume. In 1821, a printing press, with English types, arrived from the parent Society, together with school-books, a lending library, and other useful things. Describing the opening of the packages, the missionaries remark:—"It would have delighted all the friends of the Society to see the Metropolitan, and to hear him express his gratitude to our liberal friends at home, as he sat and looked upon the room full of books around him. And more especially is he delighted with the press; he says that such a thing has been talked of in this country before, but never till now seen."

The great desideratum now was a supply of Malayalim types; and in the following year the College of Fort St George permitted a fount to be cast with its dies for the use of the Cotym Press. But these types proving too large, and very faulty, and failing to obtain better from any other source, Mr Bailey tried the experiment of having a fount cast under his own directions; and his success is thus described by the Rev. Marmaduke Thompson, who visited Travancore in 1824. Of the printing office, Mr Thompson says:—

“ It appears to be well and substantially built. It consists of two large rooms ; one of these is sufficient for the easy working of four presses, and for all the necessary types and apparatus ; and the other, which is of equal size, receives all the paper and other stores, and furnishes conveniences for bookbinding. The whole is enclosed with a rather deep verandah, one end of which is at present formed into a dwelling for the native printer, and the other end may be quite sufficient for the type foundry. The situation is elevated, airy, and dry.”

“ How very faulty the Malayalim types were, the Committee have long known. Hopeless of any thing better, at least for a long time to come, Mr Bailey, without ever having seen a type-foundry or its apparatus of any kind, eager to get some portion of the Scriptures and some other works respectably printed as soon as possible, set himself to endeavour to form his own types, with such aid as he could find from books alone and from common workmen. He had recourse chiefly to the *Encyclopædia Britannica* ; and, with the instructions which he derived from this and another smaller work or two, a common carpenter, and two silversmiths, it is pleasant to report that he succeeded so completely, that, some months ago, he sent a specimen of his types, in print, to the Resident, whose reply to Mr Bailey's letter sent with them I have seen, in the following terms :—‘ Accept of my best thanks, for the specimen of the new types which you have been so kind as to send me. The print is extremely beautiful and correct, and reflects much credit on your zeal and industry.’

“ The sight of this machinery, and of the means by which he has accomplished all, was very gratifying to me. He counted upon being able to prepare a sufficiency of types for the printing of the

CHAP.
VII.

whole Scriptures in little more than a quarter of a year. Besides the correctness and beauty of his types, noticed by Colonel Newall, he has so reduced them in size, that we can now print at one half of the cost of the old types."

"I have to conclude my Report with the welcome intelligence of a permanent reduction in the expense of printing, involving another little interesting circumstance in connection with Mr Bailey. The printer sent from Madras we were obliged to dismiss. In the mean time, a youth, adopted some years ago by Mr Bailey as a destitute orphan child, had acquired the art of printing sufficiently to succeed as head printer, to which office we appointed him, on a salary of seven rupees per month. This little incident adds singularly to the completeness of Mr Bailey's work in the edition of the Malayalim Scriptures, to issue from our press, we trust, in a short time. The translation is entirely his own; the types formed by himself from the very mould; and the printing to be executed by an orphan boy, reared up by his charity."

Progress
of trans-
lations.

28. The translation of the Scriptures Mr Bailey justly regarded as his primary object, and he gave to it as much of his time as he could spare from other duties. In 1824, he had nearly prepared the four Gospels and the Acts of the Apostles for the press. The remainder of the New Testament had also undergone his revision, and he was going over it again. As a considerable desire was excited among the Syrians in general to possess the Scriptures in Malayalim, the Gospel of St Matthew was printed first, and distributed among them. Before printing any other portions of the Testament, Mr Bailey was anxious to make his translation as correct as possible, to improve his types, and to obtain two or three more presses. Before the end of 1826, these three objects were attained, and

during that year an edition of five thousand copies of St Luke's Gospel was finished for the Madras Bible Society. At the same time Mr Bailey was proceeding with the remainder of the New Testament, the Liturgy, and smaller works. Indeed, his presses were now in active operation, and he seems only to have wanted a regular printer from England to accomplish all his plans.

29. His translation of the English Liturgy was very acceptable to the Metran and his clergy; and, of their own accord, several cattanars read it in their churches, not at the time, however, of their own Syriac services, with which the missionaries were specially careful not to interfere. At Cotym, Mr Bailey himself performed the Malayalim service, with the Metran's permission, in one of the Syrian churches, which was generally well attended. The author was present on one of these occasions, and will here give his remarks upon it at the time:—

Account
of the
Syrian
Church.

“In the evening, I attended our church service in Malayalim, performed by Mr Bailey in one of the Syrian churches; about ten cattanars and one hundred and fifty Syrians were present; and they appeared to be very attentive, particularly to the sermon. It was singular to see the person who, in the morning, officiated as priest at the Syrian altar, now performing the office of clerk to Mr Bailey; this was the head Malpan of the college, who expresses his admiration of most of our prayers, and will permit no one else to read the responses.”¹

The missionaries remark upon this use of the Liturgy in their presence—“We think they will be more delighted with the constitution of the English Church the better they are acquainted with it; and it appears to us to be of growing im-

¹ Missionary Register 1822, p. 426.

CHAP.
VII

portance, that the discipline and services of that Church should be fully exhibited to them, so far as it may be in our power. Not that we wish to impose any of our ceremonies on them, much less to identify them with the English Church ; but a model is necessary for them in their attempts at reformation, and we know of none better than the sober but dignified deportment of the Church to which it is our privilege to belong."

Acknowledging the advantage of performing public service in the language which the people understood, the Metropolitan admitted¹ that their Church had no canon against translating into Malayalim even their own Liturgy, except those prayers which were peculiar to the priests, which must always be read in Syriac. Many, if not all, the prayers, to the translation of which they would object, are such as it would even be desirable to preserve in Syriac; for they are addressed chiefly to the Virgin Mary ; and would tend to confirm the people in error, rather than enlighten their minds and brighten the flame of true devotion.

The missionaries, however, did not contemplate interfering with the Syriac services ; and the Committee of the Society conveyed to them their decided judgment, that the Syrians should be brought back to their own ancient and primitive worship and discipline, rather than be induced to adopt the Liturgy and discipline of the English Church ; and that should any considerations incline them to wish such a measure, it would be highly expedient to dissuade them from adopting it ; both for the preservation of their individuality and entireness, and greater consequent weight and usefulness as a Church ; and also to prevent those jealousies and heart-burnings

¹ In the conference with the author referred to above.

which would, in all probability, hereafter arise.² At present, the cordiality subsisting between the Syrians and the missionaries appeared to be complete. No apprehension of interference was manifested by the Bishop or any of his clergy ; and the work of improvement seemed to be advancing with the fairest prospect of ultimate success.

30. The second branch of the mission, the college and introductory schools, proceeded with equal promise under Mr Fenn's superintendence. His first report of the college pupils will shew with what encouragement he commenced his work. In 1820, he wrote—

College
and
schools at
Cotym.

“The number of students is forty-two ; of whom twenty-one have passed through the five initiatory ordinations. Their improvement has been tolerably good. Some can read English as well as the generality of our own youths, and are making advances in the real knowledge of it. All have acquired some knowledge of figures ; and some can go through the first four rules of arithmetic, according to our mode and in our language, with the same readiness as youth at home. In Sanscrit and Malayalim, the progress is fair. With regard to the Syriac, we have hitherto refrained from any interference in the mode of teaching ; but an alteration is absolutely necessary : no grammar is taught ; the progress is uncommonly slow ; and the knowledge acquired of no use beyond the simple translation of the parts of Scripture which have been learnt ; as the best foundation of a change, we have directed the attention of the most proficient student to the study of the Latin language. Dr Watts's First and Second Catechisms for Children are among the books which the students are learning ; and,

² C. M. S. Report, 20th, p. 179.

CHAP.
VII

though simple in themselves, they contain what the students have hitherto been very ignorant of.

“The Committee will be pleased to hear, that the application of many of the students has been very great. Many of them not more than twelve, thirteen, or fourteen years old, were up till past twelve o’clock of a night, learning the tasks assigned them. We deemed it our duty to repress this over-exertion.”

At the same time, the missionaries proposed the establishment of three grammar schools, as introductory to the college, where the rudiments of the English, Sanscrit, and Syriac languages should be studied, together with the elementary principles of science. Without such auxiliaries, it was obvious that the college must always remain a mere school, and the attention of its teachers be confined to the incipient branches of learning. The Madras Corresponding Committee, concurring in this view of the importance of such schools, agreed to commence with the establishment of one at Cotym, by way of experiment. A competent English master was obtained from Madras. It proved, as was expected, a nursery to the college. For some time it was under Mr Baker’s charge, and two or three years after it was opened, in 1824, it contained forty-five scholars, whose progress in the acquirement of English and Sanscrit had been steady. Two boys had been sent out as schoolmasters, and thus the school had begun to fulfil another important object in its plan, besides training pupils for the college. The boys were regularly instructed in religion, and almost all of them had committed to memory our Lord’s Sermon on the Mount. They would have learnt much more, Mr Baker remarked, but this was all he had ready for them in their own language. The first class had also begun the book of Genesis; had read two of the gospels in English; and the

greater part of the scholars were learning the Catechisms of the Church, and Dr Watts's. In 1825, the charge of this school devolved on Mr Fenn and his assistants, Mr Baker being obliged to give it up in consequence of the increase of the parochial schools.

In the mean time, the college had begun to attain the object for which it was established. Mr Fenn considered it of primary importance, in the infancy of such an institution, to promote in his pupils habits of study, reflection, and investigation, as well as to inspire them with a certain degree of confidence in their own natural powers, rather than to impart any particular quantity of general information on any subject ; and he had the satisfaction ere long of seeing his plan of education beginning to succeed. In 1824, there were fifty-one students, and their punctuality in attendance and application to study bore testimony to their desire for improvement. Thirty of them were now learning Latin and English, besides Syriac and Sanscrit, and he had it in contemplation to introduce Greek. But his health was beginning seriously to suffer through these exertions, and it became necessary to obtain assistance. In his application for help, he remarked—"What comparison is there between the labour of instructing lads in our own country, of similar habits and language and taste, and those who are dissimilar in these and other respects from ourselves? Besides this, books are formed in England to our hands—here, all is to be put into Malayalim."

31. Assistance was procured in India for the junior classes ; but Mr Fenn soon found it necessary to return to England, and applied for a missionary to relieve him of his charge. In consequence, the Society obtained the services of a gentleman competent to the post, the Rev. John William Doran, of Trinity College, Dublin, who

Arrival of
Rev. J. W.
Doran.

CHAP.
VII.

arrived at Cotym in April 1826. The college was soon placed under his superintendence, and Mr Fenn embarked shortly after for Europe. In consequence of a general disorder which had arisen among the Syrians, from circumstances soon to be explained, several of the students had left the college, and Mr Doran supplied their places with boys from the grammar school. There were now forty-eight students, from eight to twenty years of age, divided into six classes. In April 1827, Mr Doran sent home a full report of the studies of each class, with the dispositions and progress of the pupils. It would take us beyond the limits of the present volume to enter into the particulars of this communication;¹ but we may venture to give Mr Doran's concluding remarks:—

“In conclusion, I would say that the whole establishment rises daily in my regard. If I know myself (but who does?), I feel more and more willing hourly to spend and be spent in its service. Give us only SUFFICIENT help, and pray that the Spirit may be poured out from on high upon us, and I am convinced that this, even THIS, may become as interesting a spot as the eye of the Christian would wish to dwell upon in pagan India.”

Schools
for the
Syrians.

32. The establishment and superintendence of schools for the whole Syrian community formed the third department, which, as we have seen, was placed under Mr Baker's charge. It was wished and proposed, that wherever these schools were established, the churches should wholly support them; but, though the expense seldom exceeded five rupees a month, and the Metropolitan issued orders to the clergy and elders of the dif-

¹ It may be seen in the *Missionary Register* for 1827, pp. 602, 603.

ferent parishes to pay the money out of the funds of the Church, the people were not everywhere willing to meet the expense. This reluctance greatly disappointed the missionaries, and obliged them to apply to the Madras Committee for assistance to maintain a limited number of schools; and their application was granted for those parishes whose resources there might be reason to believe were inadequate to the support of their teachers. In 1821, Mr Baker had succeeded in establishing thirty-five schools, containing 806 pupils. No more than thirteen of these were maintained by the parishes themselves. There were yet many places to which masters had not been appointed. The difficulty of visiting the schools already established as often as necessary was great, owing to their distance from Cotym, some of them being eighty miles to the north, others upwards of a hundred to the south, and others being in the vicinity of the mountains eastward, at places almost inaccessible, and much infested by wild beasts. In 1825, there were forty-eight schools; but several of them being thinly attended, and in the failure of contributions from some of the parishes to maintain them, it was found necessary, in 1826, to reduce them to twenty-nine, which contained 770 scholars, of whom 445 were Syrians, and the remainder heathens. The Scriptures, Catechisms, and other religious books, were taught in these schools. In several of them the attendance was good, and Mr Baker reported favourably of the diligence of the masters and the progress of the scholars.

33. A commencement was made also in female education. Mrs Bailey, from the first, had a few girls under instruction in her own house, at her own charge; and, afterwards, Mrs Fenn and Mrs Baker opened a school for the instruction of ten or twelve girls. Mrs Baker subsequently received

Female
school.

CHAP.
VII.

eighteen into her house, wishing to increase the number to twenty-five, and undertaking to board and lodge them under her own eye, at a charge not exceeding twenty-five rupees a month for the whole. It were premature to state at this early period the successful result of this little establishment; but we may give Mrs Baker's report of her prospect in 1827. "All these children, except two, are under twelve years of age, and had scarcely learned anything before they came. They are now employed from morning till noon at their needles, &c., and in the after part of the day at their books. The first class read the responses of the Liturgy, which we use at morning prayer, and are regularly catechised and examined on the Lord's day. Under the blessing of God, we have some prospect before us of their turning out well."¹

¹ On this subject, Mr Doran thus expresses his sentiments:—

"As it regards the practicability of educating the Syrian females, I have only to point to a school which Mrs Baker supports and instructs at her own charge. I never visit this little establishment, and see the pretty little children engaged in their equally useful and sacred employments, without mingled feelings of thankfulness and pain—of thankfulness, that even so much is doing; of pain, that so much is left undone. Parents are now so satisfied that their female children are deriving benefit from being under Mrs Baker's kind care, that many of them are coming forward to solicit an entrance for more. Mr Baker assures me that he might have a school of eighty, had he but the means to support it. Here, then, is a most promising and interesting channel through which Christian benevolence and sympathy may move: the Christian heart, which now beats responsive to the calls of Bengal females, will not be insensible to the spiritual and intellectual wants of Syro-Indian females. Christianity (alas! falsely so called) has done but little, if anything, for the Syrian women. The marks of degradation are, I believe, equally apparent in Syrian and heathen women. I need not say that female improvement ought to go hand in hand with that of man, if not

34. We have mentioned Bishop Middleton's visits to the Syrians in 1816 and 1821, and the satisfaction he expressed on the latter occasion at the missionaries' proceedings. They were visited by other friends also from time to time during the present decade, who, without exception, reported favourably of the progress and prospects of the mission.² One of these was the Rev. Principal Mill, of Bishop's College, Calcutta, who made a tour of the coast in 1821, and we will give two or three extracts from his report. After describing the two divisions of the Syrian community—that which continued faithful to the see of Antioch, and that which still remained under "forced subjection to the see of Rome," he proceeds:—

Visits of
Bishop
Middleton
and Rev.
W. H. Mill
to the
Syrians.

"It is the former and happier division of this singular people, to whom we look with the greatest interest and hope, as those whose recovery and rise to their early primitive character will, as we may confidently expect, bring with it the emancipation of the rest. From their venerable Metropolitan, Mar Dionysius, who is exerting himself in various ways for the improvement of his clergy and people, I had the happiness of hearing very warm expressions of respect and attachment to the Church of England, and our late regretted Bishop, whose interviews with himself and mutual presents he evidently remembered with great satisfaction. I received, both from him and several of his clergy, copies of the New Testament and other works in Syriac, which I hope, at no distant time, to deposit in our College Library."

to precede it. In making these observations, I am but recording the sentiments and feelings of our whole circle."—Church Missionary Society's Report, xxviii., pp. 98, 99.

² Missionary Register 1822, pp. 425-432; 1823, pp. 149-157.

CHAP.
VII.

Mr Mill thus speaks of the Church missionaries stationed among the Syrians :—

“ The persons to whom I was chiefly indebted for my intercourse both with the priests and laity of this extraordinary people (of whose Indian language I was wholly ignorant), were three clergymen of the Church of England resident at Cotym, in Travancore, and actively employed in superintending the college and the parochial schools ; the former of which, by the grant of the heathen government of that country, the latter, by the desire and contribution of these Christians themselves, have been recently established in their community. Singular as such superintendence may appear, and almost unprecedented, there is nothing in it, as exercised by these clergymen, which opposes the order, either of that Episcopal Church which they visit, or, as far as I am capable of judging, of that to which they themselves belong.”

Of the considerate and candid spirit maintained towards the Syrian Church by the missionaries, Mr Mill thus speaks :—

“ They do nothing but by the express sanction of the Metropolitan consulting and employing them. Their use of the Anglican service for themselves and families at one of his chapels is agreeable to the catholic practice of these Christians (who allowed the same two hundred and fifty years ago to the Portuguese priests, as to persons rightly and canonically ordained, even while they were resisting their usurpations), and is totally unconnected with any purpose of obtruding even that liturgy upon the Syrian Church ; while their conduct with respect to those parts of the Syrian ritual and practice, which all Protestants must condemn, is that of silence ; which, without the appearance of approval, leaves it to the gradual influence of the knowledge now disseminating itself to undermine,

and at length, by regular authority, to remove them."¹

35. But, in 1825, a cloud came over the fair prospect of the Syrian Church. On the 16th of May it pleased God to remove the Metropolitan, Mar Dionysius. The day before he was in his usual health, and attended the funeral of a cattanar. In the night he was attacked with the cholera morbus, and died after a few hours' illness. His predecessor, Mar Philoxenus, who lived in retirement, was sent for, as there appeared to be cause for alarm ; but he arrived too late, but was in time for the funeral, and was greatly overcome by the death of his friend. The event was most sincerely felt and lamented by the missionaries also ; for they had received much encouragement from the deceased prelate, who entered cordially into their plans and operations, and seemed to be anxious to promote the interest of his Church.

Death of
Mar
Dionysius.

On Sunday, the 26th of June, the Malpan Philip, having been elected by lot after their manner, was consecrated to the office of Metropolitan by Mar Philoxenus. "Three persons were named, and lots cast in the primitive manner of an appeal to the will of God. For each person it appears that two papers were written in the following form :—

If it be the will of God that A should be chosen, let this paper come up—

If it be the will of God that A should not be chosen, let this paper come up.

The first paper which was drawn was the negative paper of one of the other candidates ; the second was the paper of Philip which established him in the office."

¹ C. M. S. Report, 24th, p. 148. Missionary Register 1823, p. 398.

CHAP.
VII.

But the peace of the Church was soon disturbed, and its unity broken, by a more serious occurrence. For many years past, the Syrians had been accustomed to receive, from time to time, a visit from some one appointed by the mother Church of Antioch, with which they were always desirous to keep up their connection. These visitors had uniformly been received with due respect; and, after investigating the state of the churches, they returned home to make their report to the patriarch. One of these visitors arrived in 1825, Mar Athanasius, who, when at Bombay, on his way to the south, gave out that he was "appointed by the patriarch of Antioch to be Metropolitan of the Syrian church on the Malabar coast." In this capacity he received marked attention from the Bishop of Calcutta, who was at Bombay at the same time, and from the clergy and others. One of the chaplains, however, the Rev. Thomas Carr,¹ in giving an account of this visitor, remarked—"We cannot but feel anxious, lest the measures now carrying on for the benefit of the Syrian Church should be interrupted."² What there was in the conduct of Athanasius to give rise to these apprehensions, does not appear; but they were too soon realized. On his arrival at Cochin, he waited on the British resident of Travancore, Colonel Newall, to whom he gave a similar account of his appointment over the Syrian Church of Malabar. But the resident informed him that the church had already two Metrans, acknowledged by the government of Travancore, who certainly would not recognise the authority of any other, especially of an unauthenticated stranger, to the prejudice of those prelates; and that he could

¹ The present Bishop of Bombay, (1846).

² C. M. S. Report, 26th, p 103.

only be allowed to pass into the interior on the distinct understanding that he should not interfere with them, nor do anything to disturb the harmony of the Church, or the arrangements which the government had always sanctioned. To these conditions he gave a reluctant assent, finding that there was no alternative ;³ but he soon forgot them after his arrival among the people. At first, he met with a cordial welcome ; but on his assuming uncontrolled authority over the Metrans, and the whole Syrian Church, and commencing a series of violent measures, with a view to support his pretensions, all was thrown into commotion. Having succeeded in gaining a party, headed by one of the disappointed candidates at the late election of a bishop, he endeavoured to persuade the cattanars to renounce their allegiance to their Metrans ; denied the validity of those prelates' title, and the orders which they had conferred, and insisted, if he were acknowledged, on their being stripped of their robes, and resigning their cross and pastoral staff. The missionaries were greatly distressed by these proceedings ; yet they offered no other interference than that of a friendly remonstrance, warning him, at the same time, of the consequences of his violence, should it become known to the Government. But he would take no advice, and, finding how much the people respected the missionaries, he told them he was sure they might maintain him in his authority if they would. This, however, they felt that they had no right to do ; neither, on the other hand, did they use any influence with the Syrians to induce them to resist his pretensions. At length, the tumult he excited was

³ His answer to the resident was—"As I have no guns to force my way, I must submit." This was mentioned to the author when shortly after on the spot.

CHAP.
VII.

so great that the civil authorities were compelled to interfere, and to remove him from the country. As nothing more was heard of him after he embarked, it was generally believed that he perished at sea ; but this report proved to be incorrect.¹

This event, as might be expected, in some degree affected the interests of the mission ; but, a few months after, Mr Bailey wrote—"The disturbances caused in the Syrian Church by the arrival of Athanasius have, in a great measure, subsided. Some of the cattanars, who manifested a very refractory spirit, have been fined by the Travancore Government for disobedience to its orders, and have been made to submit. The Metropolitan, Mar Philoxenus, on whom the government of the Syrian Church at present devolves, has summoned these cattanars before him, and endeavoured to bring them to a just sense of their improper conduct ; they have acknowledged their guilt, and promised to obey the Metropolitan's instructions in future ; I trust that, through the blessing of God, the exertions of the Metropolitan to restore peace, harmony, and brotherly love in his Church will be crowned with success. He appears very desirous to do all in his power for the good of his Church ; but his present weak state of health prevents him from exerting himself as he could wish. The late disturbances have affected his nerves exceedingly ; we were afraid, some time ago, that he would not be able to resume the management of the affairs of his Church ; but I am thankful to say that he is now much better. The late trials appear to have increased his confidence in us. I do not see how we could have acted otherwise than we did, or

¹ He was not heard of again till some years afterwards, when he visited England.

have interfered less than we did ; though it may be a general impression that we were, in a great measure, instrumental in Athanasius being sent out of the country, I can positively state that we had nothing whatever to do in it; the Travancore government acted with entire independence of us, and for the preservation of its own authority."²

Mr Fenn had now returned to England, with his family, and Mr Doran was left in charge of the college, which prospered under his care. It were premature here to give an account of his exertions and success ; we will therefore close this decade with a general view of the mission in the following year. Mr Baker wrote that he considered it to be in a more encouraging state than it had been for a long time past, and that chiefly because the attention of the missionaries was no longer greatly occupied as, from unavoidable circumstances, it formerly was, with secular concerns, but was directed solely to their proper work. They were now employed, he concludes, "in printing and circulating the Scriptures and religious books, in teaching children, and in training young men for the work of the ministry, who, we trust, will become our helpers in the work of teaching and preaching to their benighted countrymen."³

36. ALLEPIE.—The favourable commencement of this mission, under the Rev. Thomas Norton, was recorded in the last volume.⁴ In 1817, he established a school for natives, on the plan of those at Tranquebar, and soon had nearly fifty scholars, who willingly attended, and some of them made a toler-

Allepie.

² C. M. S. Reports, 26th, 27th, 28th. Missionary Register 1827, pp. 600, 601.

³ C. M. S. Reports, 26th to 28th.

⁴ B. x. a. vi. Also B. xiii. c. i. s. 27. Reached Allepie in 1816.

CHAP.
VII.

able proficiency. He also opened an asylum for orphans and destitute children, whom he boarded and clothed. This establishment was supported by local contributions, and it soon contained twenty-six children. Both these schools suffered for a while, from the apprehension that some evil use was to be made of the children; and the Romanists fomented, if they did not awaken, this fear. But, after some observation of Mr Norton's proceedings, the alarm subsided, when the Romish children attended in spite of their priests, and the people seemed to be satisfied that nothing but the benefit of their children was intended. The schools rose rapidly in their favour, and before long the applications for admission into the asylum exceeded the amount of the contributions. In 1819, a third school was opened in a populous part of the town, about a mile from the mission-house, in the Great Bazaar, calculated to hold one hundred children. All the scholars received Christian instruction, and many of them made satisfactory progress in Scriptural knowledge; but they still had to encounter some opposition, especially from the Romish Syrians, who met, however, with but partial success.

Success
of the
mission.

37. The church which, as we have seen, the Travancore Government undertook to erect,¹ was opened on the 18th of July 1819, and much attracted the attention of the natives. It was a substantial building, and would accommodate from seven hundred to eight hundred persons. The

¹ B. x. c. vi. It appears, however, that the Rannee of Travancore gave only the timber; exclusive of which, the building cost 4155 rupees: of which sum, 1500 rupees were raised by subscription, 555 were contributed by Mr Norton, and the remaining 2100 were supplied by the Church Missionary Society. C. M. S. Report, 21st, p. 169.

Moormen, who are numerous at this place, were much attracted with the ten commandments, and marked the opposition of the Romanists' worship of images to the second commandment. A congregation had been gradually forming in the mission-house, where Mr Norton performed public worship, first in English, and afterwards, in 1818, in Malayalim. This service was most acceptable to the natives; the Syrians and children joined readily in the responses, and others listened with attention. By the time the church was opened, a congregation of two hundred, school children included, was ready to be transferred to it. Mr Norton preached three times on the Lord's day, as he had done for some time past, twice in Malayalim, and once in English; he also established a lecture on Thursday evenings, for the benefit of all who understood English. In 1821, he added a fourth service on Sunday, in Tamul, there being a goodly number of Tamulians resident at Allepie, or resorting thither for trade. This service was conducted by a catechist from the Tamul country.

Mr Norton received much encouragement in his labours, and, in 1821, had the gratification of baptizing twelve adult converts and fourteen children from idolatry, and of receiving three Romanists into the Church. He had then eight regular communicants. In the following year he baptized two more adults, and five children of Christian parents, and admitted seven converts from Romish superstitions into the Protestant communion.

“On the free use of the Scriptures, Mr Norton is unavoidably at issue with his Roman Catholic neighbours, who manifest much hostility to his plans. In the mean while, the power of the Scriptures, under the influence of the Holy Spirit, continues to be manifested. A Hindoo youth in the school, impressed by the Gospels which he was

CHAP.
VII.

transcribing for Mr Norton, was removed by his relatives into the interior, but fled from their violence, and took refuge in the Society's seminary at Tinnevely, where he was preparing for baptism."

Many similar instances might be given of the converting influence of a simple perusal of the Holy Scriptures among the natives. One other case may be mentioned. It was that of a Romanist, who had suffered much persecution in consequence of his determination to join the Protestant Church. At last the Bishop applied to the British Resident of Travancore, requesting him to compel Mr Norton to give up the man. Mr Norton, at the Resident's request, sent him a full account of the case. The young man also wrote to the Resident, stating that he had been in the mission school more than four years; that he had there learned to read the Bible; and that he could not belong to a Church which would deprive him of the only book that would teach him the way to heaven. It is, perhaps, needless to say, that the British Resident allowed no one to interfere with the youth. There were several others in the school who refused to give up reading the Bible.¹

Hitherto Mr Norton had laboured almost alone, the Madras Committee being unable to comply with his calls for help: but, in 1823, God raised up for him two effective assistants. The Hindoo youth just mentioned, who sought refuge at Palamcottah from the persecution of his relatives, was baptized by Mr Rhenius on Christmas day 1822. Returning to Allepie on the following year, Mr Norton, after a few months' trial, appointed him to act as

¹ C. M. S. Report, 231, pp. 153, 154.

reader of the mission, in the bazaars and through the vicinity. The other assistant was an East Indian, who, though his father was an Englishman, had actually been brought up a heathen. After his conversion, Mr Norton baptized him in April 1823, when his heathen name, Appoo, was exchanged for that of Daniel. Both these young men became very useful to the mission, especially during Mr Norton's absence from home.

Under all the circumstances of his situation, his success was as great as could reasonably be expected. In 1825, his native congregations, Tamul and Malayalim, numbered between fifty and sixty, the English, consisting of East Indians, were thirty, and the average number of communicants; fourteen. There were one hundred and seventy-four under instruction in the four schools, including the asylum. The following is the moderate view which Mr Norton took of his progress :—" The work does not succeed so rapidly as we could wish. We have not those blessed visitations of Divine mercy and displays of the power of Almighty grace, which our brethren in Africa enjoy. But we know in whose hands the work is ; and have reason to hope, that the same gracious God will grant us also here the outpouring of His Spirit from on high. We have to be thankful that He does not altogether leave his word without testimony. A small number of souls have, I trust, been really benefited to their everlasting welfare. There is no small degree of reasoning and disputation about the Christian religion, in public places and in private families : this is the case among all castes and descriptions of people."

These works were carried on in much affliction ; and after the loss of his second wife, in 1826, he returned to England, where he succeeded in awakening a special interest in behalf of his asylum. In

CHAP.
VII.

the following year he returned to his post, and was spared many years to labour for the benefit of the people around him.¹

Cochin.

38. COCHIN.—The Rev. Thomas Dawson, whose arrival at Madras in October 1816 was noticed in a former volume,² was appointed to Cochin, whither he proceeded in the spring of 1817, and arrived in a precarious state of health. Prospects of usefulness were opening upon him, particularly among the Jews, of whom there were about fifteen hundred residing in the district. Sickness, however, prevented much exertion, and compelled him to return to England in the following year. His journal contains some interesting communications respecting the Jews, and an interview which he had with the Rajah of Cranganore. It was calculated to enlarge the Society's views of the importance of their Travancore missions, shewing that missionaries were everywhere desired by Christians, Jews and heathens.³

Labours
among the
Jews.

After Mr Dawson's departure, the missionaries at Cotym made arrangements to supply ministerial aid to the inhabitants of Cochin, who about this time lost their chaplain. This led to the renewal of the intercourse with the Jewish colonies there; and at the earnest request of the Jews, they established a school for their children, which was well attended by girls as well as boys, and before long contained ninety-six children. Besides an English master and mistress, Mr and Mrs Jones, the missionaries employed two Hebrew teachers. They directed Mr Jones to use a Malayalim translation of Dr Watts's Catechism on the Old Testament History, which was acceptable to the Jews; but,

¹ C. M. S. Reports, 25th, 26th, 27th. ² Book x. chap. vi.

³ For extracts from Mr Dawson's Journal, see C. M. S. Report, 19th, Appendix xx.

from some mistake, that on the New Testament also was introduced, which raised a great commotion, and the number of scholars was soon reduced to twenty. The panic, however, was removed after a few weeks, when the school revived; and, in 1821, it was delivered over to Mr Sargon, on the part of the Society for Promoting Christianity among the Jews, by which he was employed. Mr Sargon was a converted Jew, and he proved acceptable to the people.

39. The missionaries, relieved of this charge, were able to give the more attention to the European inhabitants. They opened a small Malayalim school also, near the fort; but the progress of the scholars was slow, owing chiefly to the irregularity of their attendance. The missionaries, in consequence of their great distance from the place, could do little more than keep the interests of religion awake, and they were urgent in their applications for a missionary to be appointed to the station. This, however, the Society could not immediately grant. In September 1824, the Rev. Samuel Ridsdale arrived at Madras, for the Travancore mission, and he remained some time at Cotym assisting Mr Fenn in the grammar school. In 1826, he removed to Cochin, where he laboured thirteen years with great diligence and success. Though it comes not within the period to which this volume is limited, to give an account of his exertions and progress, yet it may be remarked, that he quite realised the prospect before him, as he thus described it shortly after his arrival:—“I have the use of a noble church—a congregation of about two hundred, who

Success of
Mr Rids-
dale's
exertions.

* This will appear from the state in which he left the mission in 1839, when there were 150 communicants in his church, and 245 scholars in his schools. Missionary Register 1840, p. 185.

CHAP.
VII.

understand English—and immediate prospect of establishing a native service. I have also a school of twenty children, the number of which, I hope, will shortly be doubled.”¹

MINOR STATIONS.

Nellore.

40. NELLORE.—The Rev. Joseph Fawcett Beddy arrived, with Mr Ridsdale, at Madras in 1824; and the Corresponding Committee, desirous of occupying a station in the Teloogoo country, appointed him to Nellore, the nearest district north of Madras where that language prevails. He arrived there in December, and was cordially welcomed by the Collector, E. Smalley, Esq., and immediately commenced the study of Teloogoo. He also established two English services on the Lord’s day, and opened a native school. Convenient premises were purchased by the Society, and the station was considered as highly eligible for a mission; but Mr Beddy had occupied it little more than a twelve-month when he was obliged, by his own and his wife’s ill health, to return to England. Mrs Beddy and her infant died on the passage. The gentlemen at Nellore were anxious for another missionary, and ready to contribute to his support; but the Society were not able to comply with their request.

Masulipatam.

41. MASULIPATAM.—Several chaplains were desirous of attending to the natives as far as their official engagements would allow. The first to be mentioned is the Rev. W. Boy, at Masulipatam, the British head-quarters in the Teloogoo country. In addition to two schools for the European children in the garrison, in 1817 he opened one in the

¹ C. M. S. Reports, 25th, 26th, 27th.

Pettah for children of all descriptions. Most of the native scholars were, at their own request, instructed in the prayers and catechisms in use, and some of them attended the Sunday school and public worship. The onerous duties of Mr Roy with the Europeans prevented his doing more for the natives, and he was removed to another station before he could see much effect from his school.

42. TELLICHERRY.—The Rev. F. Spring was appointed to this station in 1816, and began immediately to study the vernacular language, Malayalam, with a view to the instruction of the natives, and to the translation of the Scriptures and other religious works. In 1817, he established a school, for which he obtained a Christian master, named Baptiste, of whose piety and capabilities he gave a satisfactory account. In his report at the close of the year, he remarks—“The school flourishes. We have ninety boys in all ; they come many miles to it. It does and will support itself. We have now above five hundred rupees in hand. It rises in reputation daily.” The school was well supplied with Bibles and Testaments, and the Church Catechism was freely taught. In his weekly visits, Mr Spring addressed the children and others who were present, supporting his remarks by quotations from the Scriptures.² Some of his elder scholars, especially two Nair youths, took such an interest in what they learned, as to go the length of renouncing their idols, and giving him reason to hope that they would, ere long, embrace the Christian faith. “I am persuaded,” he wrote in 1819, “that there are many plants of Christ hereabouts, ready to burst into blossom.”³

Telli-
cherry.

² C. M. S. Report, 19th, pp. 178-179, note.

³ C. M. S. Report, 20th, p. 185.

CHAP.
VII

Mr Spring established a fund for the relief of the poor, which was munificently supported by the European inhabitants. He also projected an asylum for orphans, both East-Indian and native. In 1821, he succeeded, after much exertion, in building a plain, substantial church. But his appointment to the occasional duties of Calicut took him so much from Tellicherry, that he was no longer able to give to his missionary work the attention it required. In the year 1823, severe domestic affliction and his declining health obliged him to return to Europe. He left, however, behind him, as the permanent fruit of his exertions in the service of religion, a complete translation of the Gospels into the Malayalim dialect of North Malabar, besides other works in the same language.¹

The school, hitherto supported by local funds, was now transferred to the Church Missionary Society, and continued under the care of its faithful teacher, Baptiste. One of the provincial judges, T. H. Baber, superintended it while at the station; and after his removal, others were found to undertake the office; but without a resident clergyman to give his constant attention to it, the missionary work, so well commenced, soon began to decline.

Cannanore.

43. CANNANORE.—This station is about thirteen miles from Tellicherry. Mr Spring, hearing of a native Christian, who was publicly preaching to a small congregation, his Christian countrymen, in the Company's chapel at Cannanore, paid him a visit, and found that he came from Trichinopoly, where he was brought up in a missionary school. His father and grandfather being Christians, he was baptized in childhood, and named Jacob Joseph.

¹ C. M. S. Report, 24th, p. 154.

Visiting his brother at Cannanore, he found a few Christians, who were anxious for instruction, both for themselves and their children, and was induced to become their teacher. On the Lord's day he assembled his little flock for public worship, and instructed them in religion during the week. He also opened a school, consisting of seven children, and yielding between three and four rupees a-month, upon which he subsisted, apparently well contented. Satisfied with Mr Spring's report of the piety and capabilities of this young man, the Corresponding Committee took him into their service, as catechist of the Church Missionary Society at Cannanore. Under Mr Spring's encouragement and attention, the congregation gradually increased, until, in 1820, it consisted of sixty-two souls, some of whom were converts from heathenism, whom Mr Spring had the satisfaction of baptizing. The school, also connected with the church, then contained twenty-five children ; and a second school was established in the town for all classes, and soon had fifty-four scholars. Though the Scriptures were used, the natives were favourably disposed towards the schools, and the progress of the children was satisfactory. Mr Spring describes his visits to this devout community as seasons of great refreshment to his spirits ; and he received pleasing testimony from several gentlemen at Cannanore to the good conduct of such of Jacob's congregation as were in their service, or had come under their observation.

The members of this church were generally connected with the troops quartered at Cannanore, who were frequently changing. This occasioned a perpetual fluctuation, both in the congregation and the schools ; and, in 1822, they were reduced so low that Mr Spring deemed it advisable to place the catechist at Coimbatour, where a promising field of usefulness had been opened for

CHAP.
VII.

Coimba-
toor.

him, and his labours were less likely to be interrupted.¹

44. COIMBATOOR lies nearly a hundred miles south-east of Tellicherry, and is the capital of a district. Here Jacob was welcomed by the collector of the district,² John Sullivan, Esq., under whose patronage he soon brought the native Christians of the place together, and established two Tamul schools. A third school, for instruction in English, was subsequently opened, under an East Indian master. In 1825, the author, being detained some weeks by sickness at Coimbatoor, paid what attention he could to the native Christians and schools. At that time the two Tamul schools contained together about one hundred children, and the English school thirty. The congregation was small, and the state of the people and the schools shewed that the work was too much for one catechist. There was a second catechist at a village three miles off, called Kanapuddy; but he was an indolent man, and required to be stimulated to go more among the inhabitants. Indeed, the whole mission needed a resident missionary.

At this time an opportunity occurred to recover a little girl from a life of infamy. A few years before, during the prevalence of famine, her father, a weaver, sold her, for seven rupees, to the dancing women of the pagoda, who were training her for their own dissolute course. After a while, both her parents became convinced of the truth of Christianity, and offered themselves as candidates for baptism. But their hearts yearned towards their

¹ C. M. S. Reports, 18th, 19th, 21st, 22d.

² This gentleman is a son of the late Mr Sullivan, President of Tanjore, whose enlightened zeal in the cause of native education has been already mentioned. Vol. iii. B. viii. c. 4.

child ; and conscience smitten, they told Jacob their grief. An offer was immediately made to repurchase her, which was refused ; but after some resistance from the Brahmins and the women, and through the Collector's humane intervention, we recovered her, and in due time admitted her, with her parents, into the Church of Christ. Considerably more than the purchase-money was demanded and paid for her ; but what price could be too great for the ransom of a soul from a course of profligacy upon which she must soon have entered ?

45. CHITTOOR.—The Rev. Henry Harper,³ the chaplain at Chittoor, engaged two native readers of the Tamul and Telogoo Scriptures, whom he sent into the bazaar ; he also opened a small school, chiefly for the children of native Christians ; but scarcely had he begun to realise, in some degree, the anticipations which he had indulged of giving a permanency to his plans, when he was transferred to Hyderabad. He did not leave Chittoor, however, before he had laid the foundation of a church for the native Christians of the place.

Chittoor—
Rev. H.
Harper
com-
mences a
mission
work.

46. Mr Harper's departure was the less to be regretted, as a gentleman at the station, Joseph Dacre,⁴ Esq., of the Madras Civil Service, took an active part in the Christian instruction of the natives. Mr Dacre was appointed to Chittoor about the year 1807, and subsequently became judge and magistrate at that place. While yet young in the service, he paid much attention to the instruction of the natives on the Lord's day, established schools among them, and exerted himself in various ways to introduce among them the bless-

Mr Dacre's
exertions
for the
natives.

³ Afterwards Archdeacon.

⁴ The head of an ancient Cumberland family, of Kirklington Hall in that county.

CHAP.
VII.

ings of Christianity. He was himself, at that time, very insufficiently informed in the doctrines of the Gospel; but having, in his occasional visits to Madras, sought the acquaintance of those who were able to instruct him more perfectly, he advanced rapidly in Scriptural knowledge and in grace. His zeal to impart what he thus learned, to his joy, increased with his own progress. He first became painfully affected by what he too well knew of the irreligious state, and consequent peril of the souls of his own countrymen around him,—the civil and military servants of the East India Company; and set himself with earnestness to improve the advantages which his situation afforded him, to communicate with them for their spiritual benefit. Among the early fruits of his pious care for his brethren in the service, was the accession of a young member of his own judicial court, his registrar, G. J. Waters, Esq., who, as he advanced in the knowledge and love of the Gospel, entered warmly into the benevolent missionary views of his zealous instructor, and readily engaged to assist him in teaching the natives. Being well acquainted with the Telogoo language, he devoted himself to that portion of the population around them; while Mr Dacre charged himself with the Tamul population. Each had his stated meetings for public instruction, a part of which was held in the prison, in Mr Dacre's tender compassion for the poor criminals whom he had been constrained, in his official capacity, to sentence to various degrees of punishment.

By these means, with the assistance of native teachers prepared by himself, he drew around him, in the course of time, a Christian community of about four hundred native converts, including children. His schools, maintained at his own cost, contained about one hundred children, boys and girls, under competent teachers. Intense were the

labours of this excellent man. In order to gain time for them, together with his own devotional exercises and a diligent study of the Scriptures, he invariably rose at four o'clock in the morning. By this means he avoided the least interference with his official duties, in which he was no less conscientiously punctual and laborious. To the willing sacrifice of his time and strength to these objects, he added, with a liberal heart, that of his money also, devoting to them, together with liberal contributions to other religious and charitable works, the whole of his Indian income. It is estimated that he expended, chiefly at Chittoor, no less a sum than twenty thousand pounds sterling. The amount has been stated even higher.

We are aware that he was sometimes imposed upon by artful men, who, taking advantage of his unsuspecting confidence, pretended to be convinced of the truth of Christianity by means of his instructions. This was, perhaps, to be expected; for what good thing, even the best of human undertakings, is not liable to abuse in this sinful world? In the present instance it was hardly to be avoided. Such isolated efforts to spread religion among an ignorant and designing people, are always made at a disadvantage; especially when the individual who undertakes them is so much occupied as Mr Dacre was with the official and onerous duties of a judge and magistrate, as scarcely to have time to investigate the motives, to trace and prove the characters, and to watch the conduct of his proselytes. It is much to be regretted that the good work at Chittoor rested so entirely, in all its parts and general conduct, on an individual so engaged in the public service, how temperate and judicious soever he might have been. It had, no doubt, tended more to the efficiency and permanency of his labours, if he could have associated with him-

CHAP
VII

self some chaplain or missionary more conversant with spiritual subjects and church discipline ; but of this the state of the clerical and missionary establishments in India at that time did not admit. In the last year of his valuable life, indeed, 1826, he obtained for Chittoor periodical visits from the missionaries of the London Missionary Society¹ at Madras, who soon formed the Christians there into a more regular congregation ; and after every deduction that can reasonably be made for his mistakes, and the relapse of several who had imposed on him, there can be no question that numbers, not of natives only, but of Europeans also, were by his instrumentality effectually converted from the evil of their ways, and built up in the most holy faith of the Gospel ; and that these will be his crown of rejoicing in the great day of the Lord.

Mr Dacre died on the 22d of February 1827, and a missionary of the London Society, Mr Jennings, gave the following account of the closing scene :—“ I was with him day and night, a witness of his sufferings and of his faith. Renouncing all self-righteousness, and all self-dependence, he looked to the Saviour with the same faith and feeling of unworthiness as the penitent malefactor on the cross ; and at length enjoyed the placid assurance of his interest in Christ, declaring ‘ all is peace, built on the right foundation.’ On one occasion, he said, ‘ I have preached Christ with all the powers of my soul, and now He alone is my confidence. Jesus’ (assuming the language of prayer), ‘ I have sinned against thee! I have dishonoured thee ! but thou art still my hope. And

¹ Up to this period Mr Dacre had derived his principal aid from the friends and stores of the Church Missionary Society at Madras. But they had not a missionary at his disposal.

wilt thou now let me go? Canst thou let me go? No! Thy mercy is a sea of boundless love!' On another occasion, he remarked, alluding probably to the ungenerous and unjust construction which was too frequently put on his motives, 'Had any one asked, for the last seventeen, I think I may say twenty years, what had been the object I had chiefly in view, I could have answered, by divine grace, without hesitation—the glory of God;' an important judgment for the conscience to pass on itself, in the prospect of immediately standing at the bar of God. During his illness, he was sometimes delirious; but even then his remarks were interesting, as manifesting the state of his heart. His funeral took place by torchlight, and was attended by a great multitude of natives, as well heathen as Christian. He died where he wished to die, in the room which he appropriated for divine worship, and where he had incessantly taught members how to live, and how to die. He was buried in a spot pointed out by himself, between the graves of two Europeans, to whose conversion God had made him instrumental."

Thus did this servant of God depart in peace, universally respected. Let those who may feel inclined to censure the irregularity of his course, candidly consider the unfavourable circumstances in which he was placed, and refrain from judging him by a rule applicable only to times when there is no such paucity of Christian missionaries, no such dearth of the Scriptures, as he for a long time found.²

VIZAGAPATAM.—The removal of the Rev. Charles

² Missionary Register 1828, pp. 112 and 414. London Missionary Society's Reports, 33, 34. Missionary Records, India, pp. 248-251.

CHAP.
VII.

Church to this station from Cuddalore, in 1819, was mentioned above.¹ Though his official duties, as chaplain, left him little time to attend to the natives, yet he soon commenced the study of Tellogoo ; but finding the place preoccupied by three missionaries of the London Society, he deferred opening any native schools, until better acquainted with the people and their language. He established an English school, however, without delay, under the auspices of the Church Missionary Society, for the benefit of East Indian children, in which between forty and fifty scholars were instructed ; and their progress gave him the highest satisfaction. But before he had been a twelve-month at this station, his labours were again interrupted, by his removal to Madras. A friend on the spot took charge of his school, until, in 1823, it was transferred to the missionaries of the London Society, as there was no prospect of a chaplain or church missionary being appointed to this station.²

¹ Chap. iii. sec. 9.

² C. M. S. Reports, 22d, 24th. Missionary Register 1824, p. 203.

CHAPTER VIII.

CHURCH MISSIONARY SOCIETY IN WESTERN INDIA,
1818-1826.

1. In consequence of several charitable measures requiring previous attention at Bombay, exertions in behalf of the Church Missionary Society were postponed till 1818. In that year a Corresponding Committee was formed for Bombay and the western parts of India, for the direction of such exertions as the Society might be enabled to make within that presidency and the adjacent places. The Rev. Thomas Carr,^a one of the East India Company's chaplains, in communicating this intelligence to the Society, requested that some intelligent missionaries might be sent out to them. In 1820, the Rev. Richard Kenney, with his family, sailed for Bombay, where he arrived June 18th; but in a few months sickness compelled his wife to return, with their three children, to Europe, and Mr Kenney was called upon to determine whether to accompany them, or remain at his post. Happily, he chose the latter alternative, preferring to suffer in his own feelings, than to desert the sacred cause in which he was embarked. Both submitted with

Arrival of
the first
mission-
ary.

^a Now Bishop of Bombay.

CHAP.
VIII

Schools
opened.

devout resignation to this trying dispensation of Providence, and they never had cause to regret the personal sacrifice they made.

2. Mr Kenney's first object was the study of Mahratta, and in a few months he had acquired a sufficient knowledge of that language to hold intercourse with the natives ; and the Christian population in Salsette presented to him a promising field for exertion. He soon opened a school for boys, which was followed by one after another until, in 1822, there were six, containing together one hundred and fifty scholars. This year the Rev. T. Carr gave a favourable report of these schools, which he had visited with a friend. The upper classes read part of the book of Genesis in Mahratta, and repeated the Ten Commandments very well, answering the questions put by Mr Kenney in a satisfactory way. About twenty of the elder boys attended him at his house, to learn Mahratta and English, which afforded him an opportunity to convey to them a knowledge of the saving truths of the Gospel. Five of these youths frequently attended public worship conducted by Mr Kenney. On the subject of native education, the Rev. T. Carr remarked :—" With prudent zeal, schools may be established to a very great extent ; and I have not heard of any objection having been made by natives to the use of Christian books in instruction. The schools might, in most cases, be houses also for the reading and exposition of the Scriptures."

But the want of suitable masters prevented their increase, and even obliged Mr Kenney ere long to reduce the present number.

Transla-
tion of
the Li-
targy.

3. The following extract from one of his letters will shew that he endeavoured to turn his knowledge of Mahratta to good account :—" I have translated, for the District Committee of the Chris-

tian Knowledge Society, the 'Principal Truths of the Christian Religion' into Mahratta. I have also written a little book in English and Mahratta, for the Society recently established here for the moral and intellectual improvement of the natives. The Liturgy, I have ever kept in view : I have translated a few of the prayers, and shall be thankful I am enabled to give a good translation of the whole."

This object, the translation of the Liturgy, he was able to complete ; and when the Bishop of Calcutta was at Bombay, in 1825, he appointed a syndicate of gentlemen, who were Mahratta scholars, to revise the work, and prepare it for the press, proposing to print it at Bishop's College, Calcutta.¹

4. In 1824, Mr Kenney made a tour in the northern Concan, in company with an American missionary, the Rev. John Nichols, where they had opportunities of distributing tracts, which were well received by natives of different descriptions. The people were uniformly civil and respectful ; and it appeared that a missionary stationed at any of the principal towns through which they passed might establish schools, and carry on the missionary work, with good prospect of success. The north of Guzerat also presented an opening, which the Bombay Committee were anxious to occupy, and very urgent with the Society to send out four missionaries, two for each country, without delay. At present, however, the Society could send only two, the Rev. William Mitchell and the Rev. John Steward, who arrived at Bombay July 12. 1826. But they were both detained for the presidency during the absence of Mr Kenney, who had returned to Europe, and the Committee placed them in charge of his schools. A beginning was now made in native

Extension
of mission
work
north-
wards.

¹ C. M. S. Report, 26th, p. 107.

CHAP.
VIIIFemale
education.

female education. Mrs Mitchell and Mrs Steward having acquired some knowledge of the language, opened a girls' school in September, and a second in October, which contained together between thirty and forty children. But this work was soon interrupted by the domestic circumstances of Mrs Mitchell, and the death of Mrs Steward, upon whom the care of these schools had chiefly devolved.

Hitherto the missionaries had no conversions to report. They employed part of the Lord's day, as Mr Kenney had done, in giving instruction to some native youths, who attended for the purpose. This they conducted in English; and several of those who were formerly instructed by Mr Kenney were tolerably regular in their attendance. Though none of them evinced an inclination to embrace Christianity, yet their readiness to receive religious instruction gave encouragement to hope, from the promises of Scripture, that the seed thus sown would not be altogether lost.¹

C. M. S.
Associa-
tion
formed.

5. In the year 1821, an association was formed at Bombay, consisting chiefly of persons in the middle classes, who were zealous for the advancement of missionary objects, towards which they contributed in the first year about four hundred pounds. This association was followed, in 1825, by the formation of an Auxiliary Church Missionary Society for the Bombay presidency, embodying the members of the association, and uniting besides many of the civil and military servants of the Company, of the first respectability, as well as most of the clergy. The friends of the Society at Bombay now wanted only a competent supply of missionaries to carry forward their designs with vigour at the principal stations of the presidency.

¹ Church Missionary Society's Report, 27th, p. 142.

CHAPTER IX.

CHURCH MISSIONARY SOCIETY IN CEYLON, 1817-1826.

1. THE arrival of three missionaries for the island of Ceylon, and their transfer to Calcutta and Travancore, have already been mentioned.² The Society, impressed with the importance of this sphere of labours, and encouraged by the facilities which the local authorities promised, in 1817, sent out four more missionaries, the Revs. Samuel Lambrick, Robert Mayor, William Ward, and Joseph Knight. They arrived at Columbo in June 1818, and were received with great kindness by all classes of persons, especially by Archdeacon Twistleton and the Rev. G. Bissett, senior chaplain. Owing to the absence of the governor, to suppress an insurrection in the Kandian provinces, they were detained from immediately taking their respective stations; but this delay was attended with the advantage of obtaining much information respecting the state of the island, and of the particular places to which the Society had directed their attention. As the result of their inquiries, Mr Lambrick was fixed at Kandy, Mr Ward at

Arrival of
four mis-
sionaries.

² Book x. chap. vi. Revs. Greenwood and Schroeter to Calcutta, and Rev. T. Norton to Travancore, as above.

CHAP. Calpentyn, near Manaar, Mr Mayor at Galle, and
IX. Mr Knight at Jaffnapatam.

Kandy.

2. KANDY.—Hitherto the governor, Sir Robert Brownrigg, had been unwilling to allow any missionary to enter the Kandian territories, “where,” he remarked,¹ “the bigoted and ignorant Buddhist people are hardly yet fit to listen to a Christian preacher, and where mischief might arise from the jealousy of a powerful and numerous priesthood.” In prospect, however, of the speedy restoration of peace in that province, he thought Mr Lambrick might be stationed there with great advantage. On his arrival, he found that the town had been almost wholly deserted by the natives ever since the rebellion broke out, and he was not permitted, in the present distracted state of the country, to preach to the people; but he obtained authority to open schools, and obtained two priests to be the masters of them, on their engaging to conform to his directions. He soon opened one school, for the instruction of native children in reading and writing their own language, as an introduction to their reading the Holy Scriptures.

When the governor proposed returning to Colombo, he desired that Mr Lambrick might be asked whether he would stay behind. It was a perilous position to occupy; but the intrepid missionary gave the following reasons for consenting to remain:—

“I took time to consider of it; and, after well weighing all the circumstances—the superior advantages which I have here for studying the language, the prospect of a door being opened for preaching the Gospel to tens of thousands who have never yet heard the joyful sound, the advan-

¹ In a letter to Lord Gambier, President of the Society. C. M. S. Report, 19th, pp. 187, 188.

tage which I have had of conciliating the goodwill of many among the priests and head men, whose influence is very considerable among the people—these things appeared to overbalance all that could be urged on the other side of the question. I therefore signified my assent; and, in consequence, the governor conferred upon me the appointment of assistant chaplain to the forces in Kandy, which, as long as I retain it, will save the Society my personal expenses.

“I am applying myself, as closely as possible, to the acquirement of the language. My progress is not equal to my wishes; but I hope to surmount its difficulties, at least so far as to deliver a written sermon in it intelligibly, in less than a twelve-month; and, before that, I hope long before, to be permitted to preach to the natives through an interpreter.”

Notwithstanding his appointment to the chaplaincy, Mr Lambrick still held himself at the Society's disposal, prepared to go whithersoever they might send him. “But,” he remarked, “if they think that the hold which we have on the Kandian provinces, the head-quarters of Buddhism, which have never yet been summoned to submit to the Lord Christ, should not be relinquished, I hope they will send me a colleague. My situation is desolate indeed. I have learned here how to estimate the value of Christian intercourse. How highly should I prize the advantage of one hour's conversation in a week with a Christian friend! I have had several very interesting conversations with priests; two of them have taken the New Testament, with a promise to read it attentively.”²

As his knowledge of their language increased,

² Missionary Register 1819, p. 277; 1820, p. 57.

CHAP.
IX.

the natives became more free to converse with him, and two or three priests manifested a desire to understand the nature of Christianity. But he dealt faithfully with their consciences, restraining, rather than urging them forward, and charging them well to count the cost before they began to build. He saw too much of the evil resulting from an ignorant or hypocritical profession, and had no wish to add to the number of those in the island who had evidently taken up the Christian name from worldly motives.

In October 1820,¹ he was joined by the Rev. Thomas Browning, who immediately assisted in the English services; and, in January 1821, Mr Lambrick commenced preaching to the natives, in Cingalese, "the glad tidings of salvation by Jesus Christ. This was perhaps," he remarked, "the first time that ever this joyful sound was heard in this city, in the native language."

Government grant
of land—
mission
buildings
erected.

3. In 1822, Mr Lambrick left Kandy, and took up his abode at Cotta, a few miles from Columbo, chiefly for the sake of the greater facilities at that station for the study of Cingalese. Mr Browning was left in charge of the Kandy station, and in June of the same year a grant of land was obtained from Government, for the erection of buildings requisite for a Christian institution. These, it was intended, should for the present comprehend a dwelling-house, school-rooms, and a printing office. A school-room was erected, in which divine service was performed on Sundays. Mr Browning preached in Cingalese in the afternoon, his congregation being formed of the scholars and servants, and a number of beggars, some of whom, he remarked, listened attentively. But for some time

¹ C. M. S. Report, 21st, pp. 182, 183.

he was discouraged by the reluctance of the natives generally to attend the service. In 1820, he gave an account of the baptism of an African drummer, in one of the Ceylon regiments, by Mr Lambrick ; and he was now able to employ this young man. His name was Jonathan Gambier, and his walk continued to be worthy of his Christian profession. Having induced some of his African comrades to go and hear the word of God, as they all spoke the Ceylon Portuguese, Mr Browning established a second service for them on the Lord's day, with the assistance of Jonathan, who acted as interpreter. This congregation was soon diminished by the removal of the regiment to which these Caffres belonged, when he lost Jonathan's services. He also endeavoured to instruct the Cingalese prisoners, but they gave him very little encouragement ; and the partial success attending all his exertions for the conversion of the natives appears at times to have depressed his spirits. In January 1816, a spacious school-house, built on the mission premises, was opened, both for a school and a place of worship. Besides the Sunday services, Mr Browning had a Cingalese service on Wednesday evenings, and one in Portuguese on Thursday evenings. The attendance at public worship had previously been small, many of the scholars were kept away by their parents, few adult heathen could be prevailed on to attend, and, of the prisoners, though some listened to the word, others were indifferent and callous ; but he continued to avail himself of this and other opportunities to make known the gospel.

4. He had another opportunity afforded him for preaching the word of God to many who would not otherwise hear it, by the grant of a piece of land, by Government, for a burial-ground for the Protestant Christians, who were before compelled to bury their dead at the Romish chapel. The occa-

Protestant
burial-
ground
opened.

MAP.
IX.

Mission-
ary en-
courage-
ments.

sion of a funeral frequently brought a great company together, and, under circumstances so solemn and interesting, Mr Browning addressed them on the concerns of their own souls.

5. At the end of July 1826, the schools had considerably increased. Besides the Kandy English and Cingalese school and the Kandy Malabar school, there were six in the country; the scholars were two hundred and forty-three. In all, the Scriptures were read; and, where the masters were professed Christians, prayers were daily offered at the opening and closing of the schools. Monthly examinations took place, when the number of lessons learnt during the month was put on record, and a mulct in case of failure enforced with very good effect both on the masters and the scholars. The Governor promised employment to such boys at Kandy as made competent acquisitions in English; this patronage of His Excellency was of great service to the school.

Much as Mr Browning's faith and patience had been tried, yet at the commencement of 1827, the prospect of affairs was improved. Instances were brought to his knowledge of good being received by some of his hearers among the higher classes of natives; some of the sons of the Kandian chiefs, who attended the school to learn English, came of their own accord to purchase the Cingalese and English Testament, to read and compare them at home; while his English services, which, in consequence of the sickness and absence of the chaplain, often devolved wholly upon him, were attended with a divine blessing to some of the troops. On the whole, he began to feel more encouraged, and was urgent with the Society to send him a colleague, remarking—"Here is an extensive field; and, though it is not inviting, by any wish on the part of the people to be instructed in Christianity,

yet I conceive that the Gospel might be preached to nearly all the interior, without much opposition, if a sufficient number of missionaries could be sent out for the purpose."¹

6. CORRA.—We have mentioned Mr Lambrick's removal to this station, which was very favourably situated for maintaining communication with Columbo, both by water and land ; and at the same time, was sufficiently distant from it, to avoid the evils connected with a large town. It was very cool ; and as healthy as any part of the island.

Grant of ground—schools built.

The character of the inhabitants Mr Lambrick thus described :—"I have found the people here nominal Christians ; but they are grossly ignorant of the first truths of Christianity, and awfully indifferent about it. The village is extensive and populous ; but a small proportion come to hear me ; among these, however, I am pleased to see some women. I go out among them on week-days, and talk to as many as I can find willing to listen. The cold assent which they give, equally to the most appalling denunciations and the most winning promises, is, I think, more discouraging than violent opposition would be. As an instance of their ignorance, I would mention, that, one day, on asking a man of what religion he was, he said, 'Budhu's'—'So then you are not a Christian?' 'O yes, to be sure, I am a Christian ; and of the Reformed Protestants too.' Now what this man, with unusual simplicity, declared, is, I believe, a true description of the great mass of the people around us. They are Budhists in belief, but politically Christians."

A little experience, however, having proved the

¹ C. M. S. Reports 1824-1827 ; also, Selkirk's "Recollections of Ceylon," pp. 200-202.

CHAP.
IX.

place to be most desirable for a permanent missionary establishment, a piece of ground of about five acres was purchased in perpetuity from Government, and assigned to the Church Missionary Society; some convenient buildings were soon erected thereon; and the place began to assume the appearance of an active missionary station. The people were willing to send their children, and there was little difficulty in establishing schools to the extent of the means at the missionary's disposal. In the year 1825, there were eight schools in and around Cotta, containing one hundred and eighty-seven scholars.¹ In the following year one was closed, when the scholars were reduced to one hundred and sixty-one, with an average attendance of one hundred and eight. In addition to these there was an English school, containing sixteen boys. The report of these schools was satisfactory. At the close of 1826, nearly one-half of the native scholars were able to read in their own tongue the Gospel of Christ. Most of them could repeat the Ten Commandments, and some could repeat the whole, and a few the greater part of a small catechism on the chief truths of the Christian religion.²

In reference to the exercise of the ministry, Mr Lambrick wrote in May 1824:—"I have now three services on the Lord's day—one, at Mirihani, early in the morning; a second, at Cotta, in the forenoon; and a third, at Nawela, in the afternoon. I go out among the people twice in the week, and find a little congregation assembled to hear the word of Life. Many more women have attended, within these few weeks, than ever did formerly."

¹ C. M. S. Report 1826, p. 111.

² C. M. S. Report, 27th, p. 144; Selkirk's Recollections, p. 314.

These services were generally held in the school-rooms, when Mr Lambrick preached in Cingalese. Besides the masters and scholars, the attendance varied at the several stations from ten to fifty adults. In some instances a favourable impression seemed to be produced on the auditors, though no case of conversion was yet reported.

The missionaries of the island were formed into a Committee of management, which, at this period, generally met at Cotta. In reference to the buildings at this station, they reported towards the close of this decade :—“There are now erected, 1, A substantial stone building, with convenient offices, for the accommodation of a missionary family ; 2, Complete printing offices ; 3, A bungalow, which will serve for the residence of a schoolmaster, and for a central school for this station. A great proportion of the materials requisite for the proposed buildings of the Christian institution is collected.”

7. On the printing department the Committee reported in 1824 :—“The press sent out by the Society has been set up ; together with another, the temporary use of which was granted to the missionaries by the District Committee of the Society for Promoting Christian Knowledge. A complete fount of Cingalese types had not been procured ; but a few small pieces had been printed, and some others in English ; it was expected that the press would, soon after the meeting, be in full operation, when the printing of one of the Gospels, of Mr Lambrick’s translation, would be begun : that translation had proceeded to the Book of Exodus in the Old Testament, and to the middle of St John in the New.”

Printing
depart-
ment.

They subsequently added :—“We have two founts of Cingalese types ; but neither of them is complete. There have been issued, since our last meeting, five hundred copies of a Cingalese tract ;

CHAP.
IX.

one hundred copies of the Gospel of St Matthew, the circulation of which has been confined to our own schools ; and two hundred and fifty copies of the first part, the accidence, of a Cingalese grammar. A vocabulary is preparing for the press."

Hitherto Mr Lambrick had laboured here alone, with the exception of a few months in 1823, when he was assisted by the Rev. Joseph Bailey, who was soon compelled, by sickness in his family, to embark for England. He returned to Cotta in 1826, and in the same year the Rev. James Selkirk joined the station. It were premature here to enter upon the active operations now pursued. Suffice it to say, that all the missionaries found ample occupation, and were, on the whole, encouraged in their work."¹

Character
of the in-
habitants.

8. BADDAGAME.—The Rev. Robert Mayor arrived at Point de Galle in July 1818 ; but, after surveying this sphere of labour, not finding the proper means of becoming well acquainted with the great body of the natives, and more of his time than he thought right being engrossed by Europeans, he determined to look out for a more eligible station in the interior. For this purpose he made an excursion thirty miles from Galle, up the river Gindrah,² and, encouraged by the apparent willingness of the inhabitants to receive instruction, he resolved, with his brethren's concurrence, to settle at a village about thirteen miles from Galle, called Baddagame, whither he removed in August 1819. The Gindrah was navigable about twenty miles higher, but the population decreased towards the Kandian territory. A few months after the Rev Benjamin Ward joined

¹ Selkirk's Recollections, pp. 314-363.

² As called by the English. Its proper name is Gin Ganga. Ibid., p. 229.

this station. The scenery of the country is described as remarkably beautiful, and equal to some of the most picturesque parts of England; yet to this picture of nature the inhabitants presented a dark contrast. Though, in general, nominal Christians, yet in reality they were heathen; and their character was described as "like the rocks which covered the hills—hard, and insensible to every godly motion; their hearts exalted with pride—that master of human nature—and covered with the thorns and briars of earthly cares, the abode of evil tempers and evil spirits." It was an advantage, however, that there were no distinctions of caste or religion among them, and that they were by no means averse to Christian instruction. They soon began to pay some regard to the Lord's day, and then became less attentive to their idolatrous ceremonies.

9. The missionaries soon began to establish schools; and by the commencement of 1821 they had opened seven at and around Baddagame, which contained one hundred and fifty-nine scholars. These schools were conducted on the national system, which seemed greatly to interest the children, whose progress, especially in the knowledge of the Scriptures, was very satisfactory. In 1824, we find they contained one hundred and ninety-seven boys, with an average attendance of one hundred and fifteen. There was a flourishing school for girls also, under the care of the missionaries' wives, and the numbers were seventy-two, and the average attendance was fifty-seven. From this period the schools began to fluctuate, chiefly owing to the extensive prevalence of disease; but their character did not decline, and the missionaries continued to describe the progress of the children in encouraging terms.

Schools
built.

10. They established besides a boarding-school, for maintaining and educating children, to be named

Boarding-
school es-
tablished.

CHAP.
IX.

by benefactors in Europe, who contributed to their support. This establishment was under the care of Mr Ward, who reported, in 1826, that it contained sixteen boys, and that the conduct of them all was such as to deserve commendation ; remarking, “ We trust it proceeds from a higher motive than that of pleasing us, and of obtaining knowledge.” Of the schools generally he wrote, in the same year, “ They are all visited twice, and in some cases three times, a week, by our young people ; which, together with our own visits, will be productive, I trust, of a gradual improvement in the rising generation. We never before possessed the means which we now have for the accomplishment of this important object.”

Occasionally, when the chaplain was absent from Galle, they devoted as much of their time as they could spare to the duties of his church, and also to the government schools, which were numerous ; but they were careful not to let these services interfere “ with the prior claim of the native population on their labour and their time : they could render, therefore, only that occasional aid, which they found compatible with their own immediate duties.”

Mission-
aries’
course of
ministry.

11. The missionaries preached in several places besides Baddagame and Galle ; and though occasionally their faith and patience were tried by the fluctuation in the number of their auditors, on the whole they were not without encouragement. As respected the exercise of their ministry, their course is thus described by Mr Ward—“ One of us takes the services at home ; and the other goes to some village, not more, however, than three or four miles distant. He who stays at home has two services ; he who goes out has, in general, two places where he preaches before his return. We have, besides, an English service in the evening, when our interpreter, and all the boys who understand, attend.

Almost every evening in the week, we are both out among the people. On Saturday evenings, we meet together for prayer."

They thus describe the reception they met with—"Sometimes a considerable number of adult natives attend; and not unfrequently the word preached is heard with attention, and encourages the hope that it is not heard in vain: and in our visits to the dwellings of the natives, and in the exhortations which we give to those who assemble to hear us, we are sometimes animated by the sure prospect that the gross darkness which now covers this land will ere long pass away, and that this wretched and captive people of Satan will become the people of the Lord of Hosts.

"We have, occasionally, had some pleasing intercourse with the people. One of us being at a distant school one Sunday morning, a considerable number of respectable and tolerably well-educated men were present, with about forty fine boys. The truths of Christianity having been closely pressed on their attention in a sermon just delivered, one of them observed, 'As for ourselves, we cannot now change our religion; but we will send our children to school, and we are willing for them to become Christians;' when it was immediately asked, 'Is it proper for parents to follow one religion, and their children another?' 'No,' answered another of them; 'that is improper; we must all, therefore, become Christians.'"

They remark of a respectable native who had shewn them some attention—"The Modeliar invited one of us, on two successive Sundays, to attend at his house in the afternoon, when he proposed to assemble the people to hear; on one of these occasions, there were about one hundred men present; many of them appeared struck with the things which were brought before them; after the discourse was

CHAP.
IX.

concluded, they still kept their places, seemingly anxious to hear more ; the missionary spoke to them afterward, till his strength was exhausted ; when he called on the Modeliar, who also, in a few words, recommended this true religion to their attention. From what has been said, the Christian will at once perceive **WHAT** it is that is wanted to give efficacy to these labours ; doubtless, it is the enlightening and renewing power of the Holy Ghost *to open the blind eyes, and to turn them from darkness to light, that they may obtain remission of sins, and inheritance among them that are sanctified through faith which is in Jesus.*"

Among the candidates for baptism, they particularly mention one, in 1825, named "Bartimeus, a Buddhist priest, who had been for several years wavering on the subject of religion, offered himself for instruction preparatory to baptism. He threw off his yellow robe, the badge of his priestly office, and became nominally a disciple of Christ. He remained with the missionaries upwards of twelve months, employed chiefly as a writer ; but as they exercised toward him their accustomed caution, he at length resumed his yellow robe and left them. He had acquired a tolerable knowledge of the Scriptures, particularly of the Gospels ; but the doctrine of Christ crucified seemed ever to be to him *a stone of stumbling and rock of offence.*"

Two other priests tried them in a similar manner ; but these disappointments only made them more cautious whom they baptized ; and, so far from yielding to despondency, they remarked—"We cannot but rejoice in the thought that, though we may not be permitted to realise the object of our prayers and labours, though we may be called hence before any peculiar display of the Divine power is manifested, we are nevertheless preparing the way of Jehovah in this idolatrous land. Our prayers

will be answered ; and the time is coming, when both he that soweth and he that reapeth shall assuredly rejoice together." This is the spirit in which every Christian mission should be undertaken. The labour is with man ; the result is with God.

12. When the missionaries first arrived at Bad-dagame, the place was a mass of rock covered with jungle. The Government having granted a portion of land, with much labour they cleared it of wood, blew up the rock, and levelled a spot for the erection of a mission-house. It was built on the side of a hill close to the river, and for some time was large enough to accommodate both families. They next laid the foundation of a church, a few yards distant from the house. The difficulty of erecting it may be judged from the fact, that seven hundred pounds of gunpowder were required to blast the rock for the foundation ; while the church and the house were built of the fragments of rock thus obtained on the spot. The foundation of this church was laid February 14. 1821, and it was opened on Thursday the 11th of March 1822, when the Archdeacon of Columbo preached in English, and the Rev. Samuel Lambrick in Cingalese. Sir Richard Ottley, with the chief officers and families from Galle, attended.

Grant of land—
Church,
mission-
houses,
and
schools
built.

Of the church Mr Mayor wrote—" It will contain four hundred persons, and is so constructed that a gallery may be added without much expense. It is built of stone ; and will remain, I doubt not, a monument to future ages of the day when the Sun of Righteousness first arose upon this benighted village ; and of that compassion with which the Saviour has inspired British Christians toward the deluded natives of Ceylon. It is the first church which has ever been erected in the interior of this island, for the sole benefit of the Cingalese." In

CHAP. 1824, this church was consecrated by the Bishop
IX. of Calcutta.

After a time it was found necessary to build a second house for Mr Ward and his family, on the opposite hill ; also two school-rooms of the same substantial materials.

Mr Mayor found his knowledge of medicine and surgery of great service among the natives. It also gave him considerable influence over them, inso-much that "the horrid practice resorted to by the natives in cases of sickness—the 'DEVIL'S DANCE'—fell into almost entire disuse in the neighbourhood of Baddagame ; and the people brought their sick regularly to be healed."

On this subject he wrote in 1823—"My labours among the sick and diseased have drawn people from a distance. I have frequently had patients from a distance of one hundred miles. The relief afforded makes them value our residence among them ; and not only warmly attaches individuals to us, but causes them, I hope, to entertain a good opinion of that religion, which teaches us to shew kindness to all without looking for anything again. Our influence among the natives is now very considerable ; and will, I trust, be the introduction to a far better union, even that of Christian fellowship."

The missionaries, in their joint report, give an account of one particular case :—"In the month of January, the chief priest of Budhu in this island, being blind, came hither from Kandy, to place himself under the care of Br. Mayor. A considerable number of priests accompanied him, and many more assembled from various parts of the country to meet him. We had thus an opportunity of distributing among them several copies of the New Testament and of the Book of Genesis ; and we had many discussions with them on the

principal subjects of Revelation. Br. Mayor operated on the old priest, but he has little hope now that he will recover his sight. Many prayers have been offered up to God for him ; he is still, however, the slave of prejudice and superstition. They are now in the village ; and their presence, together with their frequent readings of the Bana, have confirmed these poor ignorant people more than ever in the belief of their fabulous doctrines."

Contrary to Mr Mayor's own expectation, the man recovered his sight ; but the following extract of a letter from Mr Ward will shew that little spiritual sight seems at that time to have been gained by these heathens :—

"The Kandian priests, who have been in the village these last ten months, are about to depart as they came—bigoted and prejudiced against Christ and His holy word. Before their departure, the people intend to load them with presents ; but one man, who has been in our employ from the first establishment of the mission in the village, on being called on by his relations to contribute his share, refused, declaring that he would not give ANYTHING, that he believed their religion to be false, and that the Christian religion was the only true religion. The natural consequence is, that he is reproached and persecuted by them. His conduct is uniformly consistent."

13. With the exception of two of their native pupils, of whose conversion they had satisfactory evidence,¹ the missionaries saw little to encourage the hope that their labours thus far had been owned and blessed by the Lord to the salvation of sinners. The health of both had suffered from

Missionaries' healths fail—
Arrival of Mr Trimmell.

¹ An account of one of these youths may be seen in the Missionary Register 1827, pp. 185-187.

CHAP.
IX.

their incessant labours, and unavoidable exposure to the sun during the progress of their buildings ; and, in 1826, Mr Ward was advised to retire for a season. In the same year they were consoled, in the decline of their own health, by the arrival of another missionary, the Rev. George Conybeare Trimmell, whose labours, and the departure, in 1828, of Messrs Mayor and Ward, after ten years of active exertion, will be matter for future history.

Nellore—
Schools
opened.

14. NELLORE.—In July 1818, the Rev. Joseph Knight arrived at Jaffna, and in November removed to Nellore, a village about two miles off, which afforded him the advantage of sitting down in the midst of the natives, and yet enabled him to discharge the duties of chaplain, which he had hitherto done, at the request of the European gentlemen at Jaffna, at the Fort Church.

The population around Mr Knight at Nellore was very numerous ; and the place was one of the strongholds of idolatry, and had one of the largest heathen temples in the district, in which it was said that there were not less than one thousand !

His primary object was the study of Tamul ; and until he had acquired that language, he refrained from entering upon any active employment, with the exception of opening two or three schools for the natives. By the commencement of 1820, he had made sufficient progress to be able to preach in Tamul, and soon after he began to increase the number of his schools. By the month of August 1820, he had opened nine, which contained two hundred and seventy scholars, who continued to increase, until, in July 1821, they amounted to four hundred and nine, the average attendance being two hundred and ninety. “Mr Knight calculates that, with due assistance and accommodation, he could collect for instruction, within a mile and a half or two miles of his residence, eight

hundred boys, and in time an equal number of girls."

But these anticipations were soon checked by an impediment beyond his control, the cholera morbus, which filled the province with alarm and death. No less than seven schools were suspended this very year, 1821, in consequence of the sweeping ravages of this distemper ; and though most of them were soon after reopened, yet they continued to fluctuate, from the same cause, throughout the decade. In 1825, there were, in eleven schools, four hundred and eleven boys and seventy-three girls ; but in the following year the numbers were again reduced, and several of the schools were shut up for want of masters to supply the places of those carried off by the awful epidemic.

15. In the department of female education, Mr Knight did not succeed, like the American missionaries, in his neighbourhood, in consequence, probably, of his having no wife to superintend it. He subsequently married, and a good beginning was made ; but Mrs Knight lived too short a time to carry her plans into effect. In 1822, the Rev. Joseph Bailey, and his wife, joined the station ; but sickness soon compelled them to retire ; and Mr Bailey, as we have seen, was subsequently stationed at Cotta. In 1825, his place was supplied at Jaffna by the Rev. William Adley, who, besides the English services at the fort church, diligently studied Tamul, with a view to usefulness among the natives. Mrs Adley also entered with activity into the education of the females, and soon collected ten of the most promising girls from the different schools, to give them further instruction. The revival, however, of the cholera, aggravated by a dearth of food, again scattered the schools and hindered the labours of the missionaries.

Effects of
the ra-
vages of
cholera.

On this occasion, Mr Knight gave the following

CHAP.
IX.

account of the general effect of this visitation on the natives :—"Our efforts and means of usefulness among the people are much affected by these calamities. They seem, in most cases, to be less disposed to listen to our instructions ; and, as formerly when the disease prevailed, more bent on their heathenish ceremonies. When any are visited with the disease, vows are made to present their property as offerings to the temples, which are always fulfilled with the most scrupulous exactness ; so that, notwithstanding the scarcity and distress which prevail, contributions for the building, adorning, or endowing of temples, are much greater than at other times."

Such difficulties in the missionaries' way should be constantly borne in mind, lest the comparatively small result of their labours lead us to underrate their capabilities and zeal.

A semi-
nary com-
menced.

16. We have yet to speak of a domestic school. In 1820, Mr Knight obtained permission from the Society to maintain and educate for future service thirty of the most promising youths in the other schools. For want of efficient help, they seldom amounted to twenty ; but, on Mr Adley joining him, the number increased, and the character of the school revived. Several of these young men were, to all appearance, convinced of the truth of Christianity, and impressed with its value ; and desired to be admitted into the Church of Christ. Satisfied of their sincerity, Mr Adley, on the 3d of September 1826, admitted four of them to baptism and the Lord's Supper ; and the sentiments which they openly avowed gave every reason that could be desired to hope that they would continue steadfast in the faith which they had embraced.¹

¹ Selkirk's Recollections, pp. 276-280. *Missionary Register* 1827, pp. 614-620.

At the close of the decade, Mr Adley gave the following account of this seminary :—“ As promising youths offered themselves, I increased the number of our family scholars to thirty, the number limited by the Society ; and, nearly through the year, the number has averaged twenty-nine. Nearly the whole of them are making suitable progress ; and their state is far more pleasing and encouraging than I could expect a few months since. They generally write after me on the Sabbath morning ; and the repeating of the heads and the substance of the sermon, thus written on their ollas, forms an interesting and profitable means of instruction in the afternoon. The native employed as their superintendent is a devoted Christian ; and has, through the year, manifested great zeal and concern for the souls of those under his charge. During the time the boys are engaged in their Tamul studies, he is daily occupied in visiting the out schools, and catechising and speaking with the children. Between the services on the Sabbath, some of the youths go from house to house throughout the village, to read the Scriptures or tracts to all who are disposed to hear them, and to distribute such tracts as they may have to those who manifest a desire or willingness to read them. The accounts which they give of their proceedings on the following day are generally interesting.”

17. We have stated that Mr Knight was able to preach in Tamul at the commencement of 1820, when he relinquished the English service at Jaffna, that he might give himself more exclusively to the natives. On Sunday morning he preached at his own house, and repeated the sermon at two of the school-houses in the afternoon and evening. In the course of the week he preached at other schools, as he could collect congregations. He found his visits among the people the most effectual method

Church and mission buildings erected on ground granted by Government.

CHAP.
IX.

of interesting them, and of drawing them to public worship. Parents frequently accompanied their children. The congregation at Nellore becoming too large to assemble in the mission-house, in 1823, on their petition, the Government granted them the ruins of the old "Dutch church at Nellore, and the ground on which they stood, with another piece of ground contiguous to the premises formerly occupied as a burial-ground. Conveyances of the property were regularly made, in the names of four members, as trustees to the Society. The extreme length of the old church was about one hundred feet, and the breadth about thirty-six feet. This appeared larger than would be necessary to rebuild for a church; and, as it was requisite to erect buildings for the printing establishment, it was agreed to take that end of the church for this purpose, which adjoined the dwelling-house."

Here they erected several rooms for their purpose. On the remainder of the ground they commenced building a church, school-room, and various offices; and they soon found the advantage of this extended accommodation. The congregation began to increase; and though converts were not forward publicly to confess their faith, a few were added to the Church. In closing his report for 1826, Mr Adley mentioned thirteen who had been baptized and admitted to the Lord's Supper. He remarked, "Besides the Sunday services at Nellore, the Wednesday afternoon service at Nellore, and the English service on alternate Sunday afternoons at the fort have been continued; the church is regularly filled on the Sabbath, and nearly so on Wednesday afternoons, which last service has been a means of grace and benefit to many. The administration of the Lord's Supper has been continued monthly. I consider it to have been a great source of comfort and usefulness

to our little body : it has tended to raise the tone of Christian feeling, to increase the piety of the communicants, to unite them more with one another, and to separate them from the surrounding heathens."

The missionaries found great advantage also in the distribution of tracts. At first they obtained them from Madras ; but the supply soon becoming inadequate to the demand, they set up a press at Nellore, and printed several useful treatises. Of these they distributed some thousands in all directions, and their journals contain several instances of the benefit that resulted from their perusal.

CHAPTER X.¹

WESLEYAN MISSION IN CEYLON, 1817-1826.

Mission-
aries
obtain
native
assistants.

1. WE have already recorded the flourishing state of this mission at the commencement of 1817, when it was strengthened by the arrival of three missionaries.² At Columbo, the principal station, the operations already begun were steadily advancing. The district attached to it extended twelve miles to the south, seven to the north, and, in one place, ten miles into the interior, embracing a circumference of nearly forty miles. This wide circuit, in which several congregations were formed, demanded exertions which exceeded the missionaries' strength ; and it would not have been practicable to supply them, but for the "native and other assistance which it has pleased God to raise up. Mr Coopman, of Dutch descent ; Don Adrian, a converted priest, employed as a catechist ; Don David, a converted Cingalese, employed as a schoolmaster ; and Mr Gogerley, who was sent from England to conduct the mission press ; render assistance in preaching through the circuit."

¹ We continue to use the narrative of this mission by W. M. Harvard as far as it goes. Also the Wesleyan Missionary Reports and Notices.

² Book xii. chap. vii. ; Appendix H of this vol.

To these was added a young Cingalese of respectable family, named Don Cornelius de Silva Wijesingha. He was one of the fruits of the mission, and, in 1818, was appointed an assistant missionary. Of these native assistants, Mr Clough wrote :— “I feel a pleasure in stating to you, that, in our native congregations, though we go to them as often as we can, and shall do it while God gives us strength, they begin to take the precedency of us ; being natives, and of course perfectly familiar with the languages of the country. It is no small gratification to the native congregations, to hear the things of God faithfully and zealously delivered by their own countrymen, and in their own style of speaking : indeed our native brethren have access to persons and places that we cannot get at. We have two others coming forward, who appear actuated by the same spirit ; but we thought it best to try them another six months, before we entered their names on the plan.”

The children under daily instruction amount to eight hundred and thirty-five. “Our schools (says Mr Clough) are daily opening our way into every village and hamlet. Every school-house is a church, and sacredly set apart for Divine worship on the Sabbath-days.” “Twenty-five heathen boys and girls, after due instruction in one of the schools, offered themselves for baptism ; and were admitted into the Christian church, in the mission chapel, in the presence of a great number of natives, adults and children.”

2. A mission academy was opened in July 1823, for which a building was erected close to the mission chapel. The design of this seminary is thus stated :—“The primary object of the institution is, to communicate gratuitously to the poor a correct knowledge of the English language, and such an education as may best fit them for useful situations

A semi-
nary
opened.

CHAP.
X.

in society: it will be open, however, to children of respectable burghers and of Cingalese headmen. In its establishment we have in view, in the most direct manner, the spiritual interests of the great missionary work in which we are engaged; which we propose to promote, *first*, By educating a certain number of youths from each station, preparatory to their filling situations of usefulness, as schoolmasters and catechists in their own villages, under the superintendence of the missionaries; and, *secondly*, By securing a more perfect religious education to as many as we can bring under the influence of the institution."¹

The opening of this seminary was unavoidably delayed till March 1826, when a commencement was made with five scholars, and additions were subsequently made. In April, after speaking in favourable terms of some pupils sent from the Tamul district, Mr Clough remarks:—"I feel confident that we shall soon have a race of fine native Tamul youth, ready and prepared to go forth to fill up places of usefulness in the work of God in that extensive region."

About the close of 1826, the schools of this district contained five hundred and six scholars, and the congregations, ninety members. What proportion of these were native converts does not appear; and that many of them were Europeans who had joined

¹ "The plan of this institution will be seen from the following abstract of the principal regulations:—'Gratuitous instruction to be given to fifty children of reduced burgher families and to fifty Cingalese children, not under eight years of age, and who are able to read the New Testament in English—children of respectable burghers and of Cingalese headmen to pay eight six-dollars per month: any funds which may be realised above the expenses, to be laid out in the purchase of books and philosophical instruments for the use of the advanced pupils—the period of education not to exceed six years.'"

the Wesleyan Society, may be gathered from the following report of their ministry at this period :—
 “The unfavourable prejudice of the Dutch, by far the most numerous and important of the European population of the Pettah, against our public ministry and modes of church discipline, has considerably diminished. Our English congregations at the mission chapel are greatly increased, and several young Dutchman have lately joined our Society ; we now witness what the builders of the Columbo chapel never expected would be realised in their day—such were the obstacles which then presented themselves—a full chapel of attentive hearers, consisting of almost all classes of persons. The prospect in the fort, among the troops, wears a very cheering aspect : the place of worship which we now occupy is found by far too small ; and, had we a larger, we feel assured that our congregations there would be both large and respectable. During the year, the Society has undergone some changes in consequence of removals, but several have been added to our number.”

3. The operations of the mission press were greatly extended during this decade. Besides numerous school-books and religious tracts, they printed an edition of the Cingalese New Testament for the Bible Society ; and, in 1820, a second edition of three thousand five hundred copies. The following is the general report of the committee for 1825 :—

New Testament
and Li-
turgy
printed.

“The printing-office is kept in full activity by the new edition of the Scriptures in Cingalese, now printing for the Columbo Bible Society on a smaller type, and consequently in a more portable and cheap form than the quarto edition, lately so happily brought to a conclusion. It furnishes also various other works for general distribution, and the works in the different languages used in the

CHAP.

X

schools, which have been composed or translated by the brethren.

“Several portions of the New Testament, and also the Liturgy, have been at different times published, at the expense of the mission, in Indo-Portuguese, for distribution in Ceylon and India. These were translated by Messrs Fox and Newstead, and have been exceedingly useful among a most destitute class of people, who before had scarcely a book, except a few Roman Catholic missals, in that language. Mr Newstead also prepared a new translation of the Liturgy in the same language, at the recommendation of the late lamented Archdeacon Twistleton. This edifying form of sound words is in extensive use in every part of the Ceylon mission. The translation is printing at the expense of the Prayer-Book and Homily Society.”

We will select one from several instances given of the benefit accruing from the circulation of the works :—“One of the missionaries found a woman at the point of death, to whom the Gospel of St Matthew, thus translated, had been the means of salvation ; astonished at her pertinent answers to his questions, he made inquiries as to the means of instruction which she had enjoyed ; when she drew this precious portion of the word of God from under her pillow, and said, ‘ From this book I have learned these things, and am now dying happy in my Saviour ! ’ ”

Schools
estab-
lished.

4. NEGOMBO, twenty miles north of Columbo, contained fifteen thousand inhabitants, Cingalese, Mahomedans, and Romanists. “Long ago, this town and the adjoining country, which in general is also very populous, were remarkable for the readiness with which the natives embraced a profession of Christianity. The Roman Catholics, two centuries ago, made great progress in converting the

natives to their religion. They continued to flourish till the Portuguese were expelled by the Dutch, who in their turn were not unsuccessful in establishing Protestantism among the natives ; and, from the ruins of so many churches and school-houses still visible in the neighbourhood, as well as from the reports of the few aged native Protestants that remained, they must have succeeded to a considerable extent. But, on the island being taken from the Dutch, Romanism began to revive." The prevalence of its principles presented a most formidable impediment "in the way of propagating the pure principles of the Gospel ; and the missionaries, who had to cultivate this field, met with many difficulties, to try both their faith and patience."

Their primary object was the establishment of schools, in which they met with considerable success. For some time they had charge of the Government schools in the district, and at one period these, together with their own, contained seven hundred boys and two hundred girls. When the Government schools were withdrawn, there were few left ; but they soon began to increase ; and, in 1826, the mission had nine schools in the district, containing three hundred and thirty-eight boys, and one hundred and fifty girls. They opened an English school also at Negombo, which at present was on a small scale.

The congregation at Negombo was small, owing principally to the interference of the Romish priests. About the year 1825, however, they began to relax in their opposition, and immediately the attendance improved ; but the missionaries do not give a flattering description of their flock at this period, and they describe the state of pure religion as exceedingly low in the town and its immediate vicinity.

5. KORNEGALLE, a military station, about twenty-five miles from Kandy, seems to have been con-

Land from
Government for
mission
premises.

CHAP.
X.

ned by the missionaries with Negombo. In 1821, Government encouraged them to occupy this station, and assigned a piece of land for the purpose. They soon erected a spacious house and chapel; and, on the 30th of December, in the same year, the chapel was opened with an English and a Cingalese service. In 1823, Mr Newstead, the missionary, wrote—
 “Our work, having obtained a permanent footing, and having been noticed in a manner most favourable to its interests by Government, is now beginning more fully to approve itself to the Kandian people, who are naturally of a calculating and cautious turn, and therefore not very hasty in forming their opinion. The result of the whole is a very evident impression in favour of our establishment, which, they are assured, designs their everlasting good. Several native chiefs, of different ranks, have lately come from considerable distances, voluntarily bringing their sons to place under our instructions.”

Several schools were established, which were attended by adults as well as children; and many of the scholars, sometimes accompanied by their parents, attended public worship. In 1825, there were nine schools, containing three hundred and eight scholars. The native congregation consisted of ten members, though the attendance of others was at times great. But, in 1825, these brightening prospects were darkened by the ravages of a fatal disease, which rendered it very difficult for the missionary to carry on his operations, and the year 1826 closed before his institutions had recovered from the effects of this visitation.

Caltura.

6. CALTURA, about twenty-seven miles south of Columbo. This district extended about thirty miles north and south, and from four to twelve toward the interior. Near fifty miles further, the missionaries had another station, POINT DE GALLE;

Point de
Galle.

and another, MATURA, about fourteen miles to the east, and one hundred from Columbo. Matura was near Dondra Head, the southernmost extremity of the island. These stations were the centres of extensive districts through which the missionaries and their assistants, European and native, were constantly itinerating. As there was very little variety in their operations, we class them together, as the Cingalese stations south of Columbo. Matura.

7. SCHOOLS.—These fluctuated, as at other stations, from various causes. In 1826, they amounted to twenty-three, containing about nine hundred boys, and one hundred and sixty girls. All received a Christian education in their own language, and some of the most promising were instructed in English. The missionaries thus describe the views which the adult natives had of these Christian schools :—“It is equally pleasing and surprising, that, although the Cingalese in general adhere to their hereditary superstitions, they have so little objection to the instruction of their children in the religion of Christ. They seem to associate Christianity with the European character, and to think that various religions may be respectively good. They hardly apprehend the exclusive claims of revelation ; but assume the possibility of understanding the European faith, without abandoning Buddhism. Hence the adults often tell us that they are content with the religion of their fathers ; and, apprehending that great application is necessary to comprehend Christianity, they excuse themselves, by saying, that they wish their children to understand it, though too old to study it themselves. Very many have been the disputes and conversations with the adults at this place ; but our hopes are chiefly directed to the rising generation.” This communication was from Galle, but it was applicable to the other stations also ; Schools.

CHAP.
X.

and the whole at this period were in a hopeful state. Several of the scholars embraced Christianity and were baptized.

Ministry.

MINISTRY.—Besides the services on the Lord's day, when the missionaries generally preached four times, in English, Portuguese, and Cingalese, they and their native assistants were constantly occupied in their several districts through the week, and their labours are thus described by the Society :—"They have succeeded in collecting a number of native congregations, to whom they regularly preach in chapels, school-houses, private houses, and bazaars. Many of them have heard the word gladly, and have begun seriously to inquire after the truth. Copies of the New Testament, Scripture extracts, with various religious tracts in Cingalese, have been extensively circulated in this district. The principal priest of the whole island permitted a copy of the Scriptures, in Cingalese, to be deposited in his own dwelling, connected with the temple ; and certain portions of it were publicly read by one of the priests to the others, generally from twenty to thirty being present every day."

The missionaries add :—"We have been much encouraged in our labours among the natives: the congregations in most of our preaching-places are good, and the people hear with much attention. Providence is also opening our way into other villages, where we have no schools ; and, in several instances, very interesting congregations have been collected together by the highways and in gardens, who have listened with great earnestness to the truths of the Gospel: our young men, from among the Dutch and Cingalese, have manifested great zeal, and a delightful spirit of missionary enterprise."

Though the congregations were often crowded, yet the converts were not numerous. In 1826,

they do not appear to have exceeded ninety in these three districts, and several of these were Europeans. In reference to their limited success among the natives, the missionaries remark, after mentioning some converts :—“ More names might have appeared on our lists ; but we have been careful neither to admit those, nor to suffer such as had been admitted to continue among us, who do not strictly comply with the rules of our Society. Two have died during the year ; and, on attending their deathbeds, we have been comforted and edified by beholding their faith and hope in leaving this mortal life : we confidently believe that they both died in peace : both exclaimed in their last hours, *Lord Jesus, receive my spirit !* Those who remain appear to be seriously sensible of the supreme importance of being saved from their sins and of leading a holy life : so far as comes within our observation, they are strictly correct in their conduct, and attentive to religious duties and the means of grace.”

In 1826, Mr Sutherland, at Matura, writes :—“ A signal triumph of the Gospel over Budhism has been witnessed, in the baptism at Matura, in July, of a priest of Budhu, second in rank in the island ; whose conversion is to be traced chiefly, as a means, to the reading of the New Testament.” On the whole, while there was undoubtedly much to try the missionaries' faith and patience, their measure of success was quite enough to encourage them to go forward in the name of the Lord.

8. In the Tamul division of the island, the missionaries occupied a few stations, but their success hitherto was not great. At Batticaloa and Trincomalee they had two congregations, and the regular members amounted together to about twenty-five. There were also, at one time, ten schools, containing about five hundred scholars ; but, in

Batticaloa.

Trincomalee.

CHAP.
X.

1825, more than half these were broken up in consequence of the fatal ravages of cholera, especially at Trincomalee. At this station, they were also much opposed by a Brahmin and the Romanists ; so that they had a hard struggle to restore the schools. They resolved, however, not to relinquish these stations, so long as they could maintain them with any hope of success.

Jaffna.

9. At JAFFNA they were more successful : though here too they met with considerable difficulty, and it was not till after much delay and discouragement, that they were able to obtain access to the villages of this extensive and populous province. At one time, in 1820, they had nearly seven hundred children under instruction ; but these were subsequently reduced, owing to the cholera and other impediments, to about one-half the number.

The missionaries and their assistants all preached in Tamul, and they speak of the service as every where well attended. They state, in 1821 :— “The demand for the Scriptures among the natives is much on the increase. We have three young men who take their work regularly with us as preachers. By their help, we are able to have about sixty regular services every month in the Jaffna part of the circuit only. Our school-rooms are our general places of preaching ; but, as the congregations there are uncertain, wherever a company of men can be found there we preach and teach, whether it be a rest-house or the bazaar.”

Service
held by a
Portu-
guese
lady

On proposing to establish a Portuguese service at Jaffna in 1824, they mention the following interesting occurrence :—“Mrs Schrader, a venerable old lady, who had held Portuguese service in her own house for upwards of twenty years, and had translated nearly the whole of Mr Wesley’s sermons into Portuguese, began to feel herself incapable of attending to these services. In commencing our

Portuguese worship, we felt ourselves at a loss how to act, as she had service at the same time ; but the matter was no sooner mentioned to her, than she broke forth in praises to God, that she had lived to see the day, when she could give up her flock to the shepherds of Jesus ; and expressed a wish that we should take her congregation under our care. It is rather remarkable, that this lady did not begin to learn English until about fifty-five years of age ; and now she understands and regularly attends our English preaching."

In 1825, one of the missionaries wrote :—" Our Portuguese congregation has continued to increase. At the Table of the Lord we see English, Dutch, Portuguese, and natives, with their intermediate grades of colour, joining with one heart." He afterwards describes the crowded attendance of the people, and their devout attention to what they heard.

Of their Tamul ministrations also they speak, in January 1827, in these encouraging terms :—" Our congregations are increasingly large ; and God is carrying on a good work in the souls of many. One truly gratifying circumstance, which has taken place in the last quarter, is the baptism of seven heathen men, Malabars, most of them of high caste: they are by no means novices in Christianity, but are able to give a reason for the hope which is in them : they have been long under religious instruction, and their views of Christianity are clear : their reasons for embracing the Christian religion and wishing to be baptized are rational and scriptural, and they manifest every symptom of sincerity." Four of their adult converts, who died by the cholera, gave, as they state, " the fullest testimony that they departed in the Lord."

10. Connected with this station was Point Pedro, at the northern extremity of the island.

Point
Pedro.

CHAP.
X.

A native assistant resided there, and the station was visited by the missionaries from Jaffna; and, in 1823, they began to reap fruit from their labours. There were at that time seven schools, containing three hundred and twenty-one scholars, some of whom were adults. In 1825, another large school, built at the expense of the villagers, was opened with one hundred native boys.

This mission suffered much during the present decade from the sickness and departure of missionaries, when gaining experience in their work; but the cause of religion continued notwithstanding to advance. In 1826, there were, in the two divisions of the island, thirteen European and eight native missionaries, and many native teachers and assistants. The schools contained nearly three thousand boys, and five hundred and sixty girls; and, though their converts were not numerous, they are described as walking consistently with their profession, while several gave hope in death of the reality of their faith.

CHAPTER XI.

WESLEYAN MISSION IN SOUTH INDIA, 1817-1822.

1. WE have already recorded the commencement of the Madras Mission by Mr Lynch in 1816.¹ After some difficulty he succeeded in purchasing premises for a mission and chapel at Royapettah, three miles south of Madras, in the midst of a large heathen population. There he soon began to preach, twice on the Lord's day, and once on Thursday; and he had the satisfaction of seeing his congregation increase. He also opened an English and a Tamul school, and a third at the Mount, about five miles distant. In 1818, he was joined by the Rev. Titus Close, and they both found full employment. Mr Lynch was not long before he received converts from among the natives, and in 1820 he wrote—“Last year, six Indian converts, under my care, exchanged earth for heaven; and two poor heathens, who, never having seen a missionary, heard of Jesus by a country-born female, died, and I hope went to heaven.”

Progress
of mission
work in
Madras
and the
neighbour-
hood.

In 1824, Mr Lynch was compelled by sickness to return to Europe, but not before he had seen the erection of a substantial chapel at Madras. He was

¹ Book xii. chap. iii. sec. 44.

CHAP.
 XI.

succeeded by the Rev. Elijah Hoole, who, having acquired great readiness in preaching in Tamul, was able to make excursions among the natives in the country with great advantage. In 1826, after several changes, there were three missionaries at Madras, Revs. E. Hoole, R. Carver, and T. J. Williamson; but these were not enough to occupy all the fields of labour opening before them, and they were urgent with their Society to send them more assistance. They had four chapels at Madras, and in the district, which were generally well attended; and the associated members together, including soldiers and other Europeans, amounted to one hundred and thirty. The schools at Madras are included at this time with those at other stations. There were together sixteen, containing five hundred and forty-two scholars. These they might have considerably extended, but for the want of means. Of the schools at and near Madras the missionaries report—"The vigorous system of superintendence which has been adopted has caused the masters to be more strict, and consequently the boys attend better. Improvement in their behaviour, and in their attendance on divine worship, is among the encouragements which cheer the missionary to persevering exertions; and fruits of increase will not be wanting to his patient labours. Many of the boys are very industrious in learning everything to which they are directed; and several are very promising, fit to be introduced to a superior school, if we had means and time to establish and superintend it."

Negapatam.

2. NEGAPATAM.—The Society having been requested to occupy this station, the Rev. T. H. Squance, from Jaffna, arrived here in September 1820. Being well acquainted with Tamul, which he had acquired in Ceylon, he was able to enter upon his work without delay. He described the

field before him as promising; but in the following year sickness compelled him to relinquish it. He was succeeded by Mr T. Close, from Madras, who also was soon obliged, from a similar cause, to return to Europe. His place was taken by the Rev. James Mowatt, from Bangalore, who arrived here in August 1822. He also was able to enter immediately on the Tamul services. An assistant missionary, Mr John Katts, from Ceylon, had charge of the Portuguese department of the mission. In 1824, a small chapel was built, which was well attended, but chiefly the Portuguese service. The stated members of the chapel in 1826 were thirty-four, very few of whom were natives. There were four schools at Negapatam and in the neighbourhood, containing nearly two hundred scholars, who received a Christian education.

Small as this success may appear, yet it was as great as could reasonably be expected in so short a time, and under the repeated interruptions caused by the missionaries' removal. Under Mr Mowatt, the prospect improved, as appears from the report of Mr Hoole, after visiting the place. He writes—“The good work in Negapatam is steadily advancing. The English congregation, although necessarily small, is very attentive and regular. The Portuguese congregation in the new chapel, which was opened while I was there, is larger than I ever before witnessed it in Negapatam; and many members of the class have attained an established maturity in religion, highly encouraging to him who has been labouring among them.”

3. BANGALORE.—In 1820, Messrs E. Hoole and J. Mowatt arrived at Madras, appointed to commence the missionary work in Bangalore and Mysore. But while diligently studying Tamul, preaching in English, and preparing for future labour among the natives, Mr Hoole's services were re- Bangalore.

CHAP.
XL

quired, as we have seen, at Madras, and those of Mr Mowatt at Negapatam. The missionaries occasionally visited Mysore, but do not appear to have regularly occupied a station in that country during the remainder of the decade.

A mission
com-
menced.

4. BOMBAY.—We may mention here the Society's first attempt to establish a mission at Bombay. The Rev. John Horner arrived for the purpose in September 1816, and was kindly received by Sir Evan Nepean, the Governor. He then waited upon the Bishop of Calcutta, as mentioned above, who expressed his good opinion of the zeal and conduct of the Wesleyan missionaries in Ceylon, and wished Mr Horner equal success in Bombay. Immediately on his arrival, he applied himself to the study of Mahratta, and in the course of a twelvemonth he was able to converse with freedom among the natives in that language. He paid attention to Hindoostanee also, and, it appears, with equal success. He now discoursed openly in the streets and bazaars, but the result did not satisfy him. "Until we can get a house or room (he says) to preach in, I shall not be able to say anything of my sermons. The people consider the streets and bazaars, &c., their own; and though they listen to what we tell them, yet *they will talk*, and sometimes *contradict*, with all their might. But these are good signs; they shew that the Gospel appears to them of importance enough to call forth their opposition, and is not to be treated with silent contempt."

In 1819, he had four Mahratta schools, containing one hundred and eighty boys, which he proposed to extend on the arrival of an expected colleague, the Rev. Joseph Fletcher, who joined him shortly after.

In the same year, Mr Horner visited Malwan, and several neighbouring places, about two hundred

miles south of Bombay, with the view of ascertaining the state of the people, and whether it presented an opening for missionary operations. The result of his inquiries was unfavourable.

In 1822, these active preparations were abruptly terminated, both the missionaries being compelled by ill health to return to Europe ; and the measure of success does not appear to have been such as to induce the Society to supply their place. In their report for 1821, they remark—"This place has hitherto proved an unproductive soil to our brethren; and whatever seeds of truth may have been sown in the minds of the children at the school or by conversation with the natives, no apparent fruit has yet succeeded.

"The case of so many thousands of people, involved in the worst and most disgusting of Indian superstitions, renders every attempt to introduce our divine religion the more obligatory. The patience of missionaries on many other stations, after being long called into exercise, has at length been followed by an abundant success. May it prove so in Bombay ! In proportion to the discouragements of missionaries labouring among a people wedded to their idols, are they entitled to be held up by the prayers of the people of God ; and we trust that this awfully dark and idolatrous part of India will call forth intercessions more fervent, that the period of its visitation may not be long delayed."

Under these circumstances, it is not surprising that this station was suspended.

CHAPTER XII.

AMERICAN MISSION IN BOMBAY, 1817-1826.

Progress
of the
mission.

1. THE establishment of this mission was recorded in the last volume.¹ The missionaries, Messrs Hall, Newell, and Bardwell, still had encouragement to go forward. They had no difficulty in assembling the natives, who at times seemed to be impressed under their preaching, but they had not yet formed a regular congregation. The printing press was in active operation ; and they had twelve schools for the heathen, which contained above seven hundred children.

In February 1818, their hands were strengthened by the arrival of two more brethren, the Rev. John Nicholls and the Rev. Allen Graves. Mr Graves soon removed to Mahim, a populous district, six miles north of Bombay ; and, in the autumn, Mr Nicholls proceeded to Tannah, the chief town of the island of Salsette, and twenty-five miles north of Bombay. At the same time, Messrs Hall and Newell made excursions to various places, from ten to sixty miles distant from Bombay, and subsequently they went into the northern and southern

¹ In 1815. B. xii. c. iii. Our principal authorities continue to be the Reports of the American Board of Missions, and the Memoir of Gordon Hall.

Conkan, preaching, conversing, and distributing books.² The books were eagerly sought by all classes; and numbers, even of Jews, solicited and received copies of St Matthew's Gospel. The Jews generally regarded the mission with a favourable eye, and some of them became teachers, and sent their children to the schools.

Cordiality
of the
Jews.

The state and prospect of the mission, about the opening of the present decade, is thus described :—
“In the general health of its members—in its internal harmony—in the favour which it has obtained with the rulers, and with the people, European and native—in the free course afforded to its operations—and, above all, in its lively stedfastness in the *work of faith, and labour of love, and patience of hope*—the Lord has marked this mission with distinguished kindness.

“Since the dates reported the last year, a wide expansion has been given to the sphere of its operations. At first, the labours of the brethren were limited to the town of Bombay. After the arrival of Messrs Nicholls and Graves, by occupying the stations of Mahim and Tannah, they brought the whole island of Bombay, and Salsette also, within their range. Nor is this all. By the late war in India, the Mahratta states and territories, on the side of the peninsula or continent adjacent to Bombay, and to a great extent, were subjected to the British dominion. This event, as it rendered those countries more easily and safely accessible, gave a new spring to hope and to enterprise.”

2. The missionaries were indefatigable in preaching the word of God to natives of all castes, both

A chapel
built.

¹ The journals which the missionaries kept on these excursions are given in the Society's Reports, and will be read with great interest. See especially Report xi.

² American Board of Missions, Report x.

CHAP.
XII.

at Bombay and up the country. They were now able to conduct public worship in several languages, and a native audience was in frequent attendance, but under great disadvantages for want of a suitable building for their accommodation. The mission had been in operation eight years before the missionaries were in circumstances to erect a place of worship. They then circulated a proposal, soliciting subscriptions for the purpose, which was generously responded to by their friends. A valuable site was purchased in an eligible part of the native town; the building was soon commenced, and there is one circumstance connected with its erection which will give a lively idea of the deplorable state of Christianity in India at that time. The missionaries wrote—

“Mr West, the architect, expresses much pleasure at being authorised to suspend all work at the chapel on the Sabbath; and thinks that he can manage so as to have the same men do as much work on the six week days as, disregarding the Sabbath, they would in the seven days: this shews the plea of necessity for working on the Sabbath, which is so common in this country, to be as unfounded as it is impious. To the natives, it is quite a phenomenon to see a building carried on with activity, vigour, and bustle on every week-day; and, on every Sabbath, to observe all business suspended and everything quiet. It speaks for God and his holy Sabbath, with great emphasis; for not a building here, so far as I know, is erected, either by professed Christians or by heathens, the work of which is not carried on much the same on the Sabbath as on other days.”

The building was opened on the 30th of May 1823, with service in Mahratta, “which solemnity was preceded by a day set apart for invoking the blessing of God, with fasting and prayer. Public

worship was held therein in English every Sunday morning. In the afternoon, the scholars were catechised; and in the evening public worship was held in Mahratta. On the first Monday in each month, the 'Monthly Concert' for missionary prayer was held in the chapel. Government granted a burying ground for the use of the mission, and, unsolicited, liberally ordered it to be enclosed, at the public expense, with a wall of masonry."

But the brethren still exercised their ministry under the canopy of heaven, or under the shadow of a tree; and they thus speak of the manner in which it was received:—

"We continue our usual method of addressing the Gospel to the people—by the way-side, in the field, at their houses, and in their assemblies—as we meet with them, on going out for the purpose daily. Besides this, we avail ourselves of opportunities, which we esteem suitable, of making regular appointments in various places; sometimes weekly, sometimes daily, and sometimes twice a day, according to our ability and the prospect of collecting the people. Our method of conducting these meetings is various, according to the circumstances of the hearers. The number of these is various, from ten individuals to two or three hundred. Some persons of every class are occasionally present. Sometimes the stillness and attention almost or quite equal that of an assembly in our native country; and sometimes there are conversation and confusion, opposition, resentment, reviling, and blasphemy."

3. In 1820, they speak hopefully of a Mahomedan convert, whom they had baptized; and a few years after we find him usefully employed in distributing the Scriptures and tracts up the country. But we must confess—it is, indeed, confessed both by the

Conversion of a Mahomedan.

CHAP.
XII.

missionaries and their friends—that conversions were very rare. In 1822, the Board remarked:—“Though the prejudices of the natives are stubborn and inveterate, and though we do not discover that inquiry concerning the nature of religion, and that concern for the soul which is desired.”

And about the same time, one of the missionaries wrote:—“I exceedingly wish that I could tell you good news; but I must be content to say, or at least I must say, that we do not enjoy, in our labours, the converting influences of the Holy Spirit. But I do indulge the hope that, as a body, we are beginning to seek more earnestly this divine gift; and we are still hoping to see better days.”

The patience and faith of the brethren continued to be exercised in this manner for a few years longer, as appears from the following extract from a letter of a friend at Bombay, written towards the close of the decade:—“I wish our accounts of missionary success in this part of the world were more cheering. As yet, the Lord seems to withhold His blessing; and though the labourers in the vineyard are zealous, hard working, praying men, yet I do not hear of one instance of real conversion among the heathen.”

Similar testimony is borne to the piety, the discretion, and perseverance of the brethren, by several other persons unconnected with them. They were not disheartened by the apparent want of success. They looked upon this as the seed-time of the mission—believed that the Lord would bless it—and were content to leave the harvest to those who should follow.

4. Their schools were more prosperous, though they varied according to circumstances. For instance, in 1819, they had twenty-five, which, in 1821, were reduced to fifteen, in consequence of a

Schools
prosper—
continued
on Sunday.

deficiency in their receipts from America. In 1824, they rose again to thirty-five, containing nearly seventeen hundred scholars. In 1826, they fell again to twenty-four. Yet, notwithstanding this fluctuation in their numbers, the schools went on improving both in management and progress, and were free and open to all who chose to benefit by them. They were instituted, not only in several parts of the island of Bombay, but were also extended along one hundred miles of coast, on the adjacent continent. The instruction given was of a religious character, similar to that of other schools of Christian missions, which we have so often described. They added, also, in the upper schools, some instruction in the elements of mathematics and universal geography. The attendance of Jewish children was a feature of peculiar interest in these schools. At one time, in 1825, they amounted to one hundred and thirty-three. There were also no less than ten Jews among the teachers; and the scholars in the principal school at Bombay were regarded as a nursery of future instructors of the heathen. After a time, the missionaries were induced to discontinue the practice of dismissing the children on the Lord's day, which was no more to the heathen than any other day. They suspended, however, all secular instruction on that day, and employed the scholars in exercises of a moral and religious nature; so that they were proper Sunday schools. The children were informed of the reason of this change in their usual subjects of instruction, and no objection seems to have been made to it. "A portion of Scripture was given to the elder boys on the Sunday, in which they were examined on the following Sunday: this portion being read, the missionary examined them in it, and opened its meaning to them; an hour was thus pleasantly occupied. In the afternoon, the schools assembled

CHAP.
XII.

in the body of the chapel, which they nearly filled; they were catechised and addressed by the missionary, and dismissed with prayer. From thirty to forty adults, not connected with the schools, frequently attended."

Female
and boarding
schools
begun.

5. The missionaries were anxious to introduce female education, hearing how well it had succeeded in other parts of India. For some time there had been between sixty and eighty girls scattered through their numerous schools; and, in 1824, they thus speak of their first attempt to establish a female school—"In March 1824, we had the very great satisfaction of establishing a female school, under the instruction of Gunga, a competent female native. This is the first school of the kind, we believe, established on this side of India. It seemed quite beyond our expectations; and as soon as its establishment was known, two pious ladies most heartily engaged to defray its expense. But, about the middle of May, the epidemic cholera revisited Bombay, and indeed all parts of India, with awful violence and fatality; and, among the dying thousands of Bombay, Gunga, the school-mistress, was one! The school was broken up at once, as we knew of no one to fill her place. When we consider the obloquy which this native female had to brave, and the fetters which she had to break, in order to her engaging in this employment; when we consider that the Hindoo shasters denounce misfortunes, early widowhood, and early death to the female who dares to LEARN or dares to TEACH; we cannot but consider this as a truly dark and mysterious providence."

Shortly after, however, they opened two other schools, but were obliged to engage Brahmins of respectability to instruct the girls, not being able to get female teachers. This branch of labour was,

at the close of the Decade, in too incipient a state to claim further notice.

The missionaries opened domestic schools also, for the education of Hindoo children in their families. But these, at first, they found it difficult to obtain, owing to the violence formerly practised by the Portuguese on the natives and their religion, the remembrance of which kept alive their jealousy. The missionaries were not long, however, in gaining their confidence ; and, in 1823, there were fifty children—East Indian, natives, and Black Jews—divided between their three families. Some of the children were maintained by benefactors ; the remainder were paid for by their parents ; and the missionaries hoped, not only by the income derived from this source materially to diminish the expenses of the mission, but also to strengthen it in a point still more important. To this Mr Nicholls thus adverts, in speaking of the children, thirteen in number, under the care of Mrs Nicholls—“ Many of them are making rapid progress in religious knowledge, are quite serious, and retire very regularly for prayer. These children are destined to a rank and respectability far above the great mass of the population, and even above the first classes of the Hindoos and Mussulmans. Of what immense importance, then, is their religious instruction !”

6. In the printing department their success was very satisfactory. Their press was employed by the Christian Knowledge Society, the Bombay School-Book Society, and others, as well as for their own purposes. In May 1821, a printer, Mr James Garrett, arrived, and entered on the superintendence of the press. They soon printed and circulated a great number of tracts in Mahratta and Hindoostanee, and some of the Jewish teachers were among their most active distributors. The

The press employed by the Christian Knowledge and other Societies.

CHAP.
XII.

* report at the close of the decade states, that "from the commencement of the mission they had published nineteen different religious tracts, besides several others not so exclusively of the religious character,¹ in such editions as to amount, all together, to more than one hundred thousand copies. A few of these are translations from English tracts; but most of them were composed on the spot, with the peculiar circumstance of the people in view. All these, except twenty thousand seven hundred, have been distributed, almost universally, one by one—bearing the receiver read a portion of each, and accompanying it with a few words of Christian advice—receiving, too, a promise that it should be carefully preserved and read. They are sought for by many adults, as well as children and youth; and received with avidity. There are, comparatively, few of any class capable of reading, who are unwilling or afraid to receive them. During the past year, about twenty thousand small tracts and portions of Scripture have been distributed or used in our schools. Besides finishing the printing of the New Testament, and printing a considerable number of tracts for the Bombay District Committee of the Society for Promoting Christian Knowledge, there have been published or reprinted by the mission thirty-two thousand small tracts, making more than two millions of pages, 18mo. and 12mo., at a cost of one thousand and eighty-six rupees."

Mahratta
translation of the
Scriptures.

7. But their great work was the Mahratta translation of the Scripture, of which they printed single portions for distribution before the whole was finished. They conducted their translation of the "sacred

¹ One of these was a geographical and astronomical tract, of sixty-four octavo pages, containing a map of India, and a representation of the Solar System and of Eclipses.

volume with too much care to make very rapid progress. They sought assistance wherever there was hope of obtaining it; "yet, after all our care," they remarked, "we are not insensible that our work, as well as others of this kind, must bear many marks of imperfection, and will need much improving. Yet, had we not been aiming for something that will be, in the main, correct and permanent, we should have proceeded with much greater rapidity, and spared our often repeated investigations: but we think them requisite, not only on account of the importance and difficulty of discovering the most appropriate words and phrases, but because the idiomatical position of words in Mahratta, requires so much transposition of the original words and members of sentences, that, without the greatest care, their relation to one another is liable to be lost. Whatever degree of success may attend or be wanting in our exertions in this part of our work, we are actuated, in our moderation, we believe, by a reverent regard to the purity and sacredness of God's holy Word." And in order to attain the greatest accuracy, they invited the remarks of Mahratta scholars upon their translation in the newspapers.

By the close of 1826 they had finished the New Testament, and made some progress with the Old.

8. Such was the result of the labours of thirteen years, carried on amidst much interruption from the removal of missionaries by sickness and death. Of the eight who had arrived, only two and the printer remained to serve their three principal stations. The last death was that of the Rev. Gordon Hall, who founded the mission in 1813, and died March 20. 1826. From the first he had been the life and guide of the operations of the mission; and of his capabilities to direct them the American Board remarked—"Among Mr Hall's natural quali-

Death of
Gordon
Hall, foun-
der of the
mission.

CHAP.
XII.

ties, force of mind was the most prominent; and this he possessed in so high a degree, as to predispose and to qualify him for great undertakings: connected with this, was so much piety and moral courage, as rendered him, by the grace of God, strong and unyielding in purposes of Christian benevolence; and, blessed with health, he held on his way, amidst numerous trials and discouragements, until he thought he beheld the dawn of the morning, and saw the clouds breaking, and the star of promise shining in the East."¹

His surviving colleagues, who could best appreciate his worth, thus feelingly deplore his loss:—
 “Since this bereavement, we have endeavoured to keep up the general operations of the mission: but his personal labours among the people, his counsel and encouragement, his investigations of subjects connected with the translation of the Scriptures, and the responsibility which he bore in all the concerns of the mission, are a great loss, which, while we live, is irreparable to us except by peculiar assistance from Above.”

¹ Besides the memoir of this distinguished missionary, of which we have made use in our account of this mission, an interesting obituary of him may be seen in the *Missionary Register* for 1827, pp. 345–350.

CHAPTER XIII.

AMERICAN MISSION IN CEYLON, 1816-1826.

1. On the 22d of March 1816, five missionaries arrived at Columbo, Messrs Poor, Richards, Bardwell, Meigs and Warren, where they met with a friendly reception from the Governor-General Brownrigg, with other persons in authority, and the English missionaries. After consulting, by correspondence, with their brethren at Bombay and other missionaries upon the stations best for them to occupy, it was resolved that Mr Bardwell should proceed to Bombay, as we have seen in the account of that mission, and the other four to the province of Jaffna. The monsoon preventing their immediate removal, they employed themselves usefully at Columbo, where they were detained about six months. By the 1st of October, they were all safe at Jaffnapatam, and on the 9th, in a joint letter, they give the following account of their station and prospects :—“ We have visited the places in which we hope to spend our lives, in opening the treasures of the Gospel to the heathen. Tillipally is situated about ten miles north, and Batticotta six miles north-west, of Jaffnapatam. At each place, there are between three and four acres of land, on which stand a dwelling-house, a large church without a roof, and a variety of fruit-trees. From the esti-

The mission commenced at Tillipally and Batticotta.

CHAP
XIII

Assisted
by Go-
vernment
with lands
and build-
ings.

mates that have been made, 1200 or 1500 dollars would be necessary to make such repairs as a prosperous mission at these stations would require."¹

Messrs Poor and Warren were stationed at Tillipally, about ten miles north of Jaffnapatam, and Messrs Richards and Meigs at Batticotta, about six miles to the north-west, where, and in two or three adjacent villages, they soon commenced operations. The Government granted them several unoccupied Portuguese buildings in the districts for their dwelling-houses, chapels, and schools, together with several acres of land attached to them, and afforded them other assistance. Here they commenced operations without loss of time, but their proceedings were interrupted by sickness, and in the following year each station was left with only one labourer. The missionaries, Meigs and Poor, in a letter dated December 27. 1817, in pleading for more aid, thus feelingly lament their loss:—"By the removal of our two brethren, in such circumstances, we feel that our strength is greatly reduced. Whether we regard them as beloved companions, and fellow-labourers in the mission, or as physicians whose services our families, situated as they are at a distance from the European settlements, greatly need, we cannot but regard their removal as a great affliction. But our minds are more deeply affected when we consider its influence upon the state of the mission. Just at the time when we had nearly completed the necessary repairs for living comfortably among the heathen, and in some degree prepared ourselves for engaging with undivided attention to the appropriate duties of the mission with pleasing

¹ They then proceed to describe the state and character of the province, which is given in the Society's 8th Report: but it does not differ from the descriptions of other missionaries, which we have already given.

prospects of success, we are deprived of half our strength."

2. They were soon able to preach to the natives in Tamul, when on the Lord's day, and two evenings in the week, they were employed in reading and expounding the Scriptures. They likewise discoursed with the people on other occasions, as their avocations would permit. In 1820, they occupied two more stations—Oodooville and Panditeripo. In 1821, they established themselves at Manepy, and in 1824, at Kaits. So that at the close of 1826, they were actively employed at six stations, with their adjacent villages, all at convenient distances from Jaffnapatam, and occupied by missionaries and native assistants.

The stations increased to six around Jaffnapatam.

3. The attendance on their preaching was sometimes numerous, exceeding two hundred, and their behaviour generally serious. The divine blessing was soon vouchsafed to their ministrations, and, in 1821, their native flock consisted of fourteen converts, who were sufficiently established in the faith to be admitted to the Lord's Table. Three were added to these in 1822, but this measure of success did not satisfy the missionaries' burning zeal; and in December 1823, they held a meeting with the missionaries of other societies in Jaffna, to consider what means could be used for the more rapid diffusion of the Gospel. They considered it an appropriate subject for personal humiliation before God, and agreed to set apart a day for fasting and prayer. With this they redoubled their exertions, and the result was soon apparent, especially among the senior scholars, with several adults who had for some time attended the preaching of the Gospel, and now professed themselves seriously concerned to live a Christian life to the glory of God. There appeared, indeed, to be a general awakening to the importance of religion, which soon began to attract

A revival.

CHAP.
XIII.

public notice. How incredulous soever mankind may be on the alleged religious revivals, which have sometimes made much noise in the world, yet, in the present instance, none could deny the fact, that a number of persons had apparently a "serious concern for the salvation of their souls, arising under the use of the ordinary means of grace diligently employed, though occurring within a short period of time. And if the abundant influences of the Holy Spirit have been long and earnestly sought, and fervent prayer has been accompanied by diligent and persevering labour, shall we not expect and look for the blessing?—and, when the blessing begins to descend, shall we not gratefully acknowledge it, and cherish it as the best gift of God to His devoted servants?"

"Such manifestations, indeed, of the grace of God are accompanied, in our present state of weakness and temptation, with danger; and the danger is serious and imminent in proportion to the magnitude of the interests which are at stake. But, of this danger, the missionaries themselves—who were not hasty and sanguine men, but men of thought and experience—were well aware. They were prepared for disappointment. They were not forgetful of the weakness of man, nor of the power and malignity of the Great Adversary, nor of the probability of those trials which might be needful to keep alive in their minds entire dependence on the Lord. They looked for that evidence, which time alone could develop—the abiding fruits of righteousness."

On this movement, the American Board of Missions remarked—"During this very interesting season of special attention to religion, not less than 150 persons, at all the five stations, manifested more or less concern for their souls. It was, however, with the revival in Ceylon, as it is with revivals in our

own land—a part only of those whose attention is excited, whose fears are roused, really repent of sin, and believe in Christ.”

This appearance of blossom did not pass away without fruit. The missionaries were disappointed in a few that promised fair ; but their hopes of others were fully realized. Their converts gradually increased ; and at the close of 1826, they made the following report of the state of their flock :—
“ The mission church now contains not less than ninety native communicants—many possessing fine minds ; several considerably advanced in learning ; some useful preachers of the Gospel to their countrymen ; and all hopefully pious, and, amidst temptations such as we by experience know nothing of, adorning their profession by a Christian life. There is no special religious excitement now, at any of our stations, but some encouraging appearances : our meetings among ourselves have become more solemn, and a spirit of prayer is more prevalent.”

4. In the education of youth the missionaries appear to have been eminently successful, which is to be accounted for, in some measure, by the facilities which the local authorities afforded them. They were at comparatively small expense for building, Government everywhere allowing them to appropriate what they found ready to their hands. Within two years after their arrival, they had, at Batticotta and Tillipally, fifteen schools, with seven hundred scholars. At the close of 1826, they numbered, at their six stations, no less than seventy schools, containing two thousand six hundred and eighty-six children, of whom nearly five hundred were girls. The subject of female education had long engaged their anxious thoughts ; and, after much difficulty, they succeeded to the extent here mentioned, chiefly through the perseverance of their wives. On this interesting de-

Male, female, and boarding schools.

CHAP.
XIII

partment of labour they make the following judicious remarks :—“ The education of females, though rapidly advancing, is attended with many difficulties ; and will be thus attended, for a long time to come : the whole frame of society must be pulled down and rebuilt, before women can enjoy their rightful privileges, and be elevated to their proper rank. This mighty work can only be accomplished by the all-pervading influence of Christian principle, diffused by education, by example, and by persevering labour in all these ways, accompanied by the special influences of the Holy Spirit. One of the first impediments to the improvement of females, is the difficulty of finding any employments for them, compatible with cultivation of mind or elevation of character : but such employment will be found, as true civilisation shall advance under the auspices of Christianity.”

Besides these general schools, they commenced, in 1822, a central establishment, at Batticotta, for the reception of their most promising youths, to be trained for future service among their countrymen. In 1826, it contained one hundred and twenty-three pupils ; and, at the same time, the brethren gave the following account of the establishment :—“ This school is considered as the germ of the intended COLLEGE ; most of the youths, divided into two classes, are pursuing the studies intended for the first and second years of college course. In reference to the college it is stated by the Board :—Suites of plain low rooms, sufficiently large for the boys to eat, sleep, and study in ; with a neat college edifice, for hall, lecture-rooms, library, &c., and a small chapel, are needed. Through the generosity of several gentlemen in Ceylon and Madras, the missionaries have been able to commence, and have now nearly finished, two sets of rooms for the students, containing three rooms

each ; and one large and handsome room for a hall, and other purposes, until a college edifice may be built. These are all situated on the Church or Government lands at Batticotta."

Nor was this the extent of their schools. They had besides, like their brethren at Bombay, domestic, or, as they sometimes call them, BENEFICIARY schools, most of the pupils being maintained by benefactors in America. There was one at each station, and the missionaries state :—"The care and instruction of these schools devolve, in a great degree, on the females of our mission, assisted by natives ; and though domestic duties may prevent them from labouring, to any great extent, among the people, they may in this way be very useful. In these schools, much religious instruction is daily given, and all possible care is taken to keep the scholars from the contaminating influence of heathen customs. The change effected in the habits of these children, by the discipline of a few days only, is exceedingly interesting ; and the number from these schools who have been added to our church sufficiently proves, that the moral influence of such discipline is most happy."

On this statement the American Board remarked :—"Among these boarding scholars, in number about two hundred, the Spirit of God seems chiefly to have operated. The missionaries indulge the hope, varying in degree with respect to different individuals, that more than ONE-THIRD of these scholars have become pious. This is a grand result. And how was it brought about ? While the missionaries are all men of finished education, and would be respected for their talents and attainments in any society of men, they imitate, in their mode of operating on heathen minds, the great Apostle to the Gentiles, who determined to *know nothing except Jesus Christ, and Him crucified* ; and

CHAP.
XIII.

preached, *not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.* No parade was made of human learning. Philosophy had no agency. The grand result was produced by the simple inculcation of religious truth—by the simple means which are used by all evangelical missionaries, at every missionary station in the world.”

“On the effects of the schools, and the evidence which they afford of the Divine blessing, the missionaries state:—‘We are training up a **READING POPULATION**; and it is very noticeable, even now, when we go among the people to distribute tracts, that the young men who have been educated in our schools are by far the most eager to receive them, and the most able to read them with understanding. In the central school at Batticotta, there are now twenty-two, who give good evidence that they are born from above: most of these possess talents which would not disgrace the ministry. These, with a number of boys in the school at Tillipally, and others who are helpers in the mission, are the fruits of that system on which we have acted. To the Lord be all the praise for the work accomplished!’”

All these operations were carried on, as in other missions, by repeated interruption from sickness and death. At the close of 1826, there were six missionaries, one being a medical man, Dr Scudder, whose exertions for the recovery of the sick had been very successful, and tended to increase the popularity of the mission in the country. He was subsequently ordained by the brethren to the ministry, and then acted in the twofold capacity of physician to the body and the soul.

They had from the first availed themselves of the assistance of converts on whose piety and capabilities they could rely. They had now several of

these native assistants, of whose exertions they thus speak :—“The labours of our native preachers continue to increase, and to occupy a more and more important sphere in our mission. As we ourselves have acquired strength by the advance made in the native language, their labours as interpreters have become of less importance ; and, instead of being our medium of communication with the people, they have now become, in a more important sense, themselves, preachers of the Gospel. They have heretofore been principally occupied nearer home : but are now beginning to itinerate at a greater distance among the people ; and generally spend five or six days of each month, either separately or unitedly, on the islands adjacent, or in different parts of this district. For itinerating in this way, they have peculiar advantages, many of which it is impossible for us to possess ourselves: they can leave home without neglecting other duties, which are essential to the interest of the mission ; and they can, with less exposure, endure the fatigue and inconvenience which attend such tours in this country.”

They employed their elder scholars also, in spreading the Gospel abroad, whom they sent forth by two and two, to go into villages, fields, and streets, and from house to house, for the purpose of preaching the Gospel, or of reading tracts or extracts and portions from the Scriptures.

Upon this mode of proceeding they remark :—“The method of spreading the Gospel, by sending our boarding boys to read to the people, has become greatly useful: as it not only enables us to communicate the truth to hundreds in a day, who must otherwise remain uninstructed ; but, at the same time, teaches our boys to defend the Christian religion from all the false accusations and vain objections brought against it by the heathen. The

CHAP.
XIII

females, who have joined our church, often seek opportunities, by going to different houses, of communicating truth to their own sex ; and are sometimes successful in persuading a few to break away from their former customs, to go to the house of worship, and to listen to the Gospel."

In 1820, a printer, Mr James Garrett, arrived from America, but was not permitted to remain on the island, for what cause does not appear. In this department of labour, the missionaries appear to have done little ; but they were abundantly supplied with books and religious tracts from other sources, which they distributed in great numbers. On the whole, the general improvement of each station presented a contrast to its state when established but a few years before, which filled their hearts with gratitude for the past, and with hope for the future.

CHAPTER XIV.

LONDON MISSIONARY SOCIETY IN NORTH INDIA, 1817-1826.

1. HITHERTO the operations of the London Missionary Society had been limited to Chinsurah and its vicinity;¹ but, in the autumn of 1816, two missionaries, the Rev. Henry Townley and the Rev. James Keith, arrived to form a station in Calcutta. In the course of ten years they were followed by nine others, of whom, at the close of the decade, only four remained, Messrs Trawin, Gogerley, Hill, and Piffard, some of their brethren having been removed by death, or retiring, from sickness and other causes.

A mission
formed at
Calcutta.

Messrs Townley and Keith commenced their English service in the Free Masons' Hall, which was soon insufficient for their increasing congregation, when they were permitted to use a temporary place of worship occupied by the Presbyterians while their own church was building. They shortly opened a place for preaching at Hourah, on the other side of the river Hooghly, where the attendance was good. Mr Townley built a school-room in Calcutta, large enough to accommodate one hundred children, and Mr Keith engaged a Poojah-

¹ Book xi. chap. 8. Appendix I. of this Vol.

CHAP.
XIV.

house (a place for Pagan worship) for another. They also commenced a Sunday school, in which the children learned the Catechism ; and some of their parents attended.

In about a twelvemonth they had made sufficient progress in Bengalee to enable them to preach in that language ; and, having no place in which to assemble the natives, they set a table, under cover, on their premises, with gospels and tracts ; there they sat, and read to any native who might stop ; and thus they found opportunity to enter into frequent conversations, and distribute many books. This they did every evening, and soon found their opportunities for preaching multiply faster than they were able to embrace them, and they wrote home in urgent terms for more help.

Tally
Gunge
given up
to the S.
P. C. K.

2. In 1819, they occupied a new station, at Tally Gunge, of which they gave the following account :—“ Kalee Ghaut is the seat of Kalee Ma, or Black Mother—the Diana of the Hindoos in this district. It is situated about three miles from the southern boundary of Calcutta. Tally Gunge is about one mile to the south of Kalee Ghaut, and in the neighbourhood, not merely of the multitudes resorting for religious purposes to Kalee Ghaut, but of a great resident population. Going forth three miles from Tally Gunge in all directions, probably not fewer than one hundred thousand souls—all ignorant of themselves, of God, and of the way of salvation—would be found.” Here they built a school-room ; and having obtained the loan of a house, rent free, one of them resided at this station alternate weeks, and they had reason to be thankful for the measure of success vouchsafed to their labours. After a few years, however, at the request of the Diocesan Committee of the Christian Knowledge Society, the station, being connected with their schools in that quarter, was relinquished to

them, on their defraying the expenses which had been incurred. It is much to be desired that all Societies engaged in the same great work, would accommodate one another in this friendly manner, where it can be done without injury to their own operations.

3. In May 1820, they laid the foundation-stone of a spacious place of worship at Dhurrumtollah, called "Union Chapel," which was finished and opened in the following April. Nearly four thousand pounds were raised in India for its erection, another evidence of the growing improvement in public feeling towards religious objects. At this time the missionaries occupied twenty-one stations, within the city of Calcutta and in the suburbs, at which they preached weekly, in Bengalee ; besides preaching out-of-doors, in different districts where the native population was largest. The service at Union Chapel was in English, which was well attended. At Kidderpore, and the other stations, chapels were erected for Bengalee worship, and sometimes large congregations attended. Of these assemblies the missionaries wrote, in 1824—"On many occasions, these little bungalow chapels are crowded with attentive hearers ; who, at the conclusion of the service, frequently exhibit evident marks of astonishment and concern at what they hear—confessing that, if ever they are saved, it must be by believing on Christ. Hundreds have expressed doubts respecting the truth of their present system, and have declared their determination to investigate the claims of Christianity. Many, also, who have attended for the express purpose of cavilling and laughter, have gone away deeply impressed with the importance of preparing for eternity." In the following year they began to reap the fruits of these exertions, and they had the satisfaction of sending home the following report of

Chapels
built at
Dhurrum-
tollah and
other sta-
tions.

CHAP.
XIV.

their result. On the 18th of October 1825, five adults were baptized at Kidderpore, on a public avowal of their renouncing idolatry and receiving the Gospel ; three had been before baptized by Mr Trawin ; on the 3d of April, four were added ; and on the 9th of May, three more, making a total of fifteen. At Rammakalchoke, the inhabitants demolished their image of Siva, and erected a substantial chapel with the materials of the idol's temple.

Schools
for the
young and
adults.

4. Eight boys' schools, and five for girls, were established at Calcutta, Kidderpore, and the other principal stations, containing in the aggregate, at the close of the decade, three hundred boys and one hundred girls. A Sabbath adult school also was opened at Kidderpore, composed at first of the workmen of a gentleman, and afterwards joined by others, till the numbers increased to eighty. In all these schools the Scriptures were taught, to which, in the Sunday school, the Catechism was added ; and the missionaries give of the whole the following report :—" We are thankful in being able to give an account which, as it regards the increase of schools, the number and improvement of the children under Christian instruction, and the increase of labourers, is truly encouraging. Hope animates to redoubled exertions, by the fruits already presented as the reward of our toils. Catechisms and short prayers are committed to memory, the Scriptures are daily read and explained, and a goodly number of adults are gaining a considerable knowledge of the fundamental truths of Christianity, by the catechetical lectures delivered at the schools and the Bengalee sermon which follows. The schools afford striking instances of the good effects which result from the religious instruction of youth. It almost invariably disposes the parents to respect the missionaries ; and, consequently, to receive their admonitions with attention."

The female schools were chiefly under the charge of a Miss Piffard, who erected the buildings and supported the schools at her own expense, and gave to them her personal superintendence. This generous and indefatigable lady was assisted by one of the missionaries' wives, Mrs Trawin ; and they had much to encourage them, in the decline of the native prejudice against female education, and in the readiness of the children to be instructed.

5. The press also was an important engine in these operations. In 1819, Mr George Gogerley arrived, to take charge of the printing department, for which he was well qualified, and to assist in the Sunday school. The press was chiefly employed in printing tracts, in Bengalee, Hindoostanee, Hinduwee, and English, which were distributed far and wide ; and by the close of 1826, nearly one hundred and fifty thousand of these little winged messengers had been sent forth to proclaim the Gospel of peace. Much of the expense of this mission was defrayed by local contributions, the missionaries having succeeded in establishing an Auxiliary Society, which proved a liberal source of supply.

Printing
press.

6. CHINSURAH.—An account of the establishment and progress of this station, the first of the Society in Bengal, has already been given.¹ The chief object of the missionaries here, we have seen, was the education of youth ; and at the opening of the present decade, they had thirty-six schools under their charge, including on the books nearly three thousand children, of whom about two-thirds were in actual attendance. The scholars consisted chiefly of Mahomedans and Hindoos, a great proportion of whom were Brahmins.

Schools at
Chin-
surah.

The extension of these schools creating a neces-

School-
Book and
Calcutta
School
Societies.

¹ Book xi. chap. 3.

CHAP.
XIV.

sity for books, which there were at that time no means of supplying, in 1817, a society was formed at Calcutta, called "The School-Book Society," to meet this urgent demand. They began with publishing elementary works of instruction in Bengalee and Hindoostanee; to which were subsequently added, the Sanscrit, Hinduwee, Ooriya, Arabic, Persian, English, Anglo-Asiatic, and a few others.¹ From these works all religious instruction was excluded, none being allowed in the majority of the schools, which were supported by Government, and the society being formed of Hindoos and Mahomedans, as well as Christians. Their publications, which were designed for the native youth, soon attracted the notice of the more intelligent adults also, for they contained much information that was new to them, and they were the means of diffusing generally much useful knowledge.

In the following year, 1818, another society, called "The Calcutta School Society," was instituted by the same parties, whose object was to assist and improve existing indigenous schools, to establish and support any further schools and seminaries which might be required, and to prepare select pupils of distinguished talents, by a superior course of education, for becoming teachers and translators. Both these institutions were liberally supported by Government.²

Mr May, the founder and able conductor of the Chinsurah schools, did not live to see these societies, which arose out of his own exertions, in full operation. For some time his health had been declining, and, in August 1818, he removed to Calcutta for medical advice, where he died the day after his

¹ Lushington's *History of Calcutta Institutions*, p. 156, *et seq.* Appendix No. 9, where a list of the books is given.

² *Ibid.*, p. 168, *et seq.*

arrival. Mr Pearson took his place as superintendent of the numerous schools, assisted by Mr Harle at Bankipore; and but for the want of funds, they might immediately have opened twenty more schools, being compelled to refuse that number of petitions from various villages. Mr Pearson translated into Bengalee the British System of Education, and established, with advantage, public examinations.

7. A short time before Mr May's death, Chinsurah was restored to the Dutch, which caused a change in the European society, and deprived the schools of the patronage of Mr Commissioner Forbes. At first their scholars were diminished, but the schools do not seem materially to have suffered, when it was known that the British Government continued to support them. The Dutch Governor also countenanced them, and under his protection they soon nearly recovered their former number. The Gospels, together with Scripture selections, were introduced into several of the schools, simply as class-books, without any explanation or personal application of their contents; and this, so far from giving offence, led both teachers and scholars frequently to solicit from the missionaries copies of the sacred Scriptures, or books treating on Christianity.

Chinsurah restored to the Dutch, but schools continue to be supported by the British Government.

8. This decline of native prejudice encouraged the missionaries to open schools on the mission account, in which a Christian education was avowedly given; and, in 1822, they gave the following report of the result:—"We have taken under our care four native schools, containing about two hundred children. The Catechism and Scriptures are learnt, and read by them daily. On Sabbath morning they are all assembled in our large Bengalee chapel (where we every evening exhibit a crucified Saviour to the people), when we catechise and expound to

Mission schools opened.

CHAP.
XIV.

them. This commenced about ten weeks ago, and has hitherto gone on with great success : we are indeed constrained to say, *What hath God wrought !* Five years ago, on Br. Pearson's arrival, the name of Christ could scarcely be mentioned to a boy, or a printed book put into his hand, though its contents were nothing but a few fables, so great were their prejudices ; but now what a door is opening for the communication of that knowledge which shall cause them utterly to forsake the dumb idols of their forefathers !" This continued to increase till the number on Sundays amounted to nearly three hundred ; and the progress of the scholars in Christian knowledge was very encouraging.

A commencement was made also in female education, four schools being opened in and round Chinsurah, containing together about one hundred scholars.

But the missionaries were not so absorbed in education as to forget the more important duty of proclaiming the Gospel to the heathen. They devoted the mornings and evenings to preaching in Bengalee, and distributing tracts. In 1821, they erected a chapel on the outside of one of the town gates, where, or on the roadside, they daily took their stand, and addressed all who stopped to hear. The plan pursued in the evening service at the chapel is thus described :—" On a raised part of the floor we place a table, a stool, and a candlestick ; one of us sits down, and the people coming in take their seats also on stools and benches, in front and on either side. The missionary opens the Bible, reads, expounds, and prays ; then, sitting down again, converses with his hearers on what has been considered. Often do I think that I could sit and converse thus night and day. Independently of the good which, by the blessing of God, we may expect will accrue to the people, here is rapid im-

provement in the language,—in the knowledge of popular objections, with the mode of refuting them ; and, best of all, in the exercise of faith and love : for we find that hard words, or hard arguments, if alone, will do just as much as hard stones toward making men Christians." The congregations were generally numerous and attentive ; and it is further remarked :—" In consequence of our having been so much among the natives lately, we are become universally known ; and, as we pass along the streets, they will point at us and say, ' There go Jesus Christ's men ! ' "

For some time they were assisted in these ministrations by Mr Townley, who, in 1821, removed hither from Calcutta for the benefit of his health, and continued to assist his brethren, until sickness compelled him to embark for Europe. The missionaries found time to pay some attention also to the translation of tracts and school-books, and to superintend the press ; but, for want of assistance, they could not pursue these branches of operation so far as they desired.

9. BENARES.—The directors of the Society having for some time contemplated the establishment of a mission at Benares, in October 1819, they sent out a missionary, Rev. M. T. Adam, for that station. He arrived at Calcutta in the following spring. During his sojourn at Calcutta, the Society's report states :—" Mr Adam obtained much useful information, but particularly from the Rev. Daniel Corrie, who had formerly resided at Benares, and whose communications were made in the kindest manner possible."

Mission
-com-
menced at
Benares.

In August 1820, he reached Benares, and fixed his residence at Secrole, near the city. While studying the language of the place, he employed himself in distributing tracts, particularly at the great public festivals, when the resort of Hindoos

CHAP.
XIV.

to Benares from the various parts of India was immense. He also held public service in English in his own house, which was attended by some of the British troops. The interest they took in his ministrations was evinced in a gratifying manner, by their setting on foot a subscription, during his absence at some distance from home, and erecting a chapel for him on ground granted by the general within the cantonments. Mr Adam preached in this chapel on Sunday and Tuesday evenings, and gave as much time to the instruction of his countrymen as he could spare from his other engagements.

He established three schools for the natives, which, in 1826, were increased to six, in which Sanscrit, Hindee, and Persian were taught; and the Scriptures were introduced into all the classes sufficiently advanced to read them. The schools, at the last report of this year, contained 260 boys; and the missionary reports, in 1826—"they exhibit evidence of improvement. In all of them, the Bible is an established school-book, while the native school-books are excluded. The higher Hindoostanee classes have made considerable progress in the Catechism, and one class reads the Hinduwee Testament. Although, in consequence of the Scriptures being taught in the schools, some of the people have taken away their children, yet is there a manifest decline of prejudice evinced on the part of others, who have ceased to object to the schools on this score; while, on the other hand, the boys manifest greater willingness to read the Scriptures and Christian books, and more ardent thirst for knowledge in general."

On the distribution of tracts at the melas or fairs, he remarks:—

"The tracts and portions of the Scriptures which have been distributed may, by the blessing

of the Lord, make known the way of salvation in many a village, and to many persons, secluded, by distance or other causes, from the instructions of the voice of the Christian missionary ; so that it is impossible to calculate the actual extent to which the knowledge of Jehovah, and of *His saving health*, may be communicated by means of even one of these large assemblies, held for the express purpose of supporting the kingdom of darkness, or of celebrating the feats of some of its distinguished agents. It is thus that Hindooism itself, by its observances, presents many favourable opportunities for missionary exertions, not to be met with in many other heathen and Mahomedan countries."

In December 1826, he had the happiness of welcoming a coadjutor, the Rev. James Robertson, who took up his abode in the north-east part of the city, where no schools had been established, either by his colleague or the church missionaries. A commodious and substantial mission-house had recently been erected, and they started on the next decade with bright hopes of success.

10. In the year 1821, the Society sent a deputation, Messrs Tyerman and Bennett, to visit their missions in the South Seas and the East Indies. After reporting upon the state of the North India missions, in 1826, they remark :—

Report of
the mis-
sion.

"Having now given some account of the state of things as we have seen them in Calcutta, Kidderpore, Chinsurah, Berampore, and Benares, we would remark generally, that our expectations respecting the missionary good that has been effected, and the prospects of more good being done, have been greatly exceeded by what we have found, and by what, under the blessing of God, we may reasonably hope. Our faith respecting the conversion of the Hindoos has been much increased by

HISTORY OF CHRISTIANITY

CHAP.
XIV.

what we have seen both in Bengal and in the upper provinces ; and from the concurrent testimony of wise and observing men, who describe the great difference that there is between the state of things now and what it was some years ago, both among the rich and poor Hindoos, and among the Brahmins, many of whom begin to be ashamed of the gross impositions which they have so long practised, and of the oppressions which, by prescription, they have inflicted on the inferior castes. The reverential regard, reaching to actual adoration, with which these inferior castes treated the Brahmins, is very much lessened. We think we see the fetters of caste very much weakened ; and we do cheerfully hope that the whole series of the links of this cruel chain will be for ever broken, under the commendable moderation and prudence of our enlightened government ; and especially by the blessing of God on the efforts of prudent Christian members and missionaries, who, while they preach the Gospel very widely and faithfully, exhibit a Scriptural temper and conduct toward one another, toward the European inhabitants, and toward the heathen population, and who are also zealously engaged in superintending the education of the young of both sexes, and in writing, printing, and distributing useful books, especially the Scriptures, to so very great an extent.

“The effects which have been already produced on the native population by the introduction of an increased number of wise and good missionaries, and members of religion not being missionaries, have already been great, directly, in various parts of India ; nor less so indirectly, by having effected so manifest a moral improvement in the resident British population in these parts. This change is so great and so valuable, that no reflecting person can help seeing it, and no benevolent person

can avoid rejoicing in it. The decencies of social life are decorously observed—the day of God is distinguished—the places of religious worship, in and out of the establishment, are well filled—the institutions and ministers of religion are revered—and many pious families in the different ranks of society among the British offer their daily thanks to God, and pray that His kingdom may come and spread until it shall cover the whole earth!”

CHAPTER XV.

LONDON MISSIONARY SOCIETY IN SOUTH INDIA,
1817-1826.

MADRAS.

Account of
the first
native
convert.

1. THE arrival of another missionary for this station in the autumn of 1816 was mentioned in the last volume.¹ He was accompanied by several brethren destined for other stations, who, during their detention at Madras, were actively engaged in various ways, and a considerable revival took place in the mission. They preached to three English congregations and one native, all of which they describe as in a prosperous state. Hitherto, as we have seen, little attention had been paid to the natives, Mr Loveless being entirely engaged in English services; so that he disclaimed the name of a missionary. But now, as soon as his younger brethren had attained some knowledge of Tamul, they began to address the Hindoos around them. On Sunday, Feb. 14. 1819, Mr Loveless baptized their first heathen convert. His name was "Apavoo, whose parents were of the Batala caste, or highest sub-division of the Soodras. When about

¹ Book x. chap. v. Appendix J of this vol.

fifteen years of age, his appearance and manners, which were engaging, attracted the attention of the late Dr John, of Tranquebar, into whose family he was taken, and by whom he was treated rather as a son than a stranger. Some time after the death of his benefactor, his parents, apprehensive that he might become a Christian, succeeded in drawing him away from the school in which he had been placed. He had, however, learned, to use his own language, 'the vanity of his countrymen in worshipping images of stocks and stones,' and, therefore, whilst he continued with his parents, although he complied with their superstitious modes of worship, he did it reluctantly, and without the consent of his judgment. Released, however, from former restraints, and having his passions fanned by the influence of an impure religion, he soon sunk into vice. Still he was not entirely free from the rebukes of conscience. Without the knowledge of his parents, he sought readmission into the school, and was accepted, but after a short time was again drawn away. To prevent any further applications, he was afterwards taken to Madras.

"So difficult is it to eradicate superstition, and so contagious is the influence of corrupt example, that although Apavoo knew better, he actually joined with his idolatrous relations in offerings and penance to the Hindoo deities, in order that he might render them propitious to his journey, and its object. He chose, moreover, several of them, in hope that, if one failed, another might prove more favourable. Nevertheless, his gods deceived him: When he arrived at Madras, his relative was dead, he could obtain no employment, and his parents were compelled, by necessity, to leave him behind them in a destitute condition. The recollection of his past sins now revived and tormented him, and, to employ his own words, he 'besought

CHAP.
XV.

God most humbly to place him in any service, so that he might discover the truth of his infinite being, of Jesus Christ, and his gospel.'

"Introduced by an acquaintance to the Rev. Mr Knill, he was appointed to superintend a school recently established, and regarded this engagement as another instance of the gracious care of a superintending Providence. 'Surely,' thought he, 'this is intended by God for the good of my soul!' Whilst, however, he taught his scholars to read the Scriptures, he did not neglect to search them himself. By this means, and by the kind instructions of Mr Knill, he acquired a high regard for the Bible, and grew rapidly in a knowledge of its contents, though still he could not see that he was under an obligation to comply with all its precepts."

Subsequently, in conversation with Mr Knill, it appeared that he was struggling hard with his convictions, and fervently praying to be directed in the path of sacred truth. He had, however, an extreme horror at the thought of renouncing his caste; but was at length brought to the resolution to brave all the contumely and loss to which this step would expose him, by reading the following Scriptures, Jer. xiii. 10 and Psalm lxxxv. He then declared, "From the views I have derived from these passages of Scriptures, I was enabled to form a decision, that I would leave my heathen companions, and the worship of idols, and devote myself to God, according to his revealed will, and to be entirely his for ever." He also resolved to receive Christian baptism; but fearing the effect on his people, and his parents, he was desirous to postpone it for an indefinite period. His hesitation, however, to take the decisive step was afterwards removed; when the missionaries, satisfied as to the sincerity of his profession, publicly baptized him in the mission chapel, before a crowded congregation,

chiefly of native Christians, but intermingled with a few dissatisfied heathen. Mr Loveless addressed the convert with much personal emotion, and with pastoral interest. Apavoo was named John, out of regard, no doubt, for the memory of his late teacher, Dr John. The account of his present state of mind, drawn up by himself, which was read on this occasion, concludes as follows:—"Thus I have fully and firmly resolved to give myself up to Christ in public baptism, notwithstanding all the opposition that has been made thereto by my own people, and devote myself to his service, body, soul, and spirit, well assured that 'Christ is the way, the truth, and the life,' and humbly depending on him for my eternal redemption. In faith of his power, and of his willingness to save, I can defy all opposition, his grace assisting me. And I do hereby testify, that I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation: and may I have strength given me to persevere, even unto the end, to manifest the purity of my faith by a humble and holy life, and after death receive a crown of endless glory. I now humbly entreat my Christian friends here to remember me at the throne of grace, that I may be kept from all sin and danger, and that I may be made a useful and humble follower of Christ, honouring my profession, and glorifying God. And now I commit myself to your love and affection in Jesus Christ. Amen."¹

After his baptism, Apavoo continued to be employed in the mission, and had subsequently a Tamul congregation committed to his charge. Before long the missionaries also were able to take part in preaching the Gospel to the heathen, and

¹ Missionary Records, India, pp. 193-200.

two of them alternately performed missionary tours in the neighbourhood of Madras. The result of these exertions was very encouraging, and before the close of the decade, they had succeeded in establishing native churches at Vepery, Periamcottoo, Royapooram, and Tripasore. On every visit to the native schools also, they addressed the adult heathen, frequently in large numbers; and of these various exertions, also of other opportunities to address the natives, it is remarked:—"Unexpected opportunities of addressing the natives were afforded, in consequence of the prevalent distress resulting from the failure of the harvest. Mr Taylor, having been appointed secretary to the Vepery and Pursewaukum funds for the relief of distressed natives, took an active part in their distribution: about one thousand usually attended to receive assistance. On these occasions, they were sometimes addressed, in a body, by Mr Taylor; and sometimes in companies of about five hundred each, by himself and John Nimmoo, the native teacher. The most favourable opportunities, however, for addressing the natives, are the seasons of examining and catechizing the children in the schools: on such occasions, the missionary is surrounded by people, who patiently listen to the reading and exposition of the Scriptures and Catechisms, whom no persuasives would induce to attend the preaching of the Gospel in a place of worship."

The missionaries remark:—"Among the villagers and inhabitants of country-places, there are seen a simplicity of character, a curiosity of disposition easily excited, and an ingenuousness of mind, all highly favourable to the preacher who would declare to them the tidings of salvation; but among

¹ Society's Report for 1825.

the inhabitants of the city there is a willingness of character, an apparent pliancy of disposition, and a very thorough knowledge of the defects of merely nominal Christians, which are calculated to obstruct the unbiassed reception of Divine truth."

In the following year they reported :—"Teruchebray and Nimmoo (two native teachers) are constantly and usefully engaged. A member at Pursewaukum chapel has opened his house at Royapooram for worship in Tamul; Mr Crisp preaches there every alternate week. The congregation consists of heathens and Roman Catholics, chiefly heathens. At the close of the services, which have excited considerable attention to the place, numerous applications are made for the Scriptures and tracts."

2. The missionaries had also three English congregations in different parts of Madras and Vepery, composed chiefly of East Indians; and in December 1819, they opened a spacious chapel at Pursewaukum, built by voluntary contributions. Other places of worship were also erected where required; and of these English services it was reported in 1826 :—"The Black Town congregation, which, from local circumstances, had for a time declined, has revived, and presents a decidedly improved attendance. In each congregation more seriousness and spirituality are manifest: additions are, from time to time, made to the church. The prayer meetings on Sabbath evenings are fully attended: a prayer meeting on Saturday evenings has been commenced. The missionaries preach alternately at Fort St George, where from sixty to one hundred of the military attend. The soldiers hold prayer-meetings statedly among themselves: several of them exhibit satisfactory evidence of piety. A Sunday school connected with the English congregation was well attended."

Missionaries engaged in English services.

CHAP.
XV.

In the Hindoo schools opened in and around Madras, the aggregate number of boys, in 1826, was six hundred. The missionaries established a Hindoostanee school also, for Mahomedans, which contained sixty scholars. "The course of instruction is entirely under the regulation of the missionaries: a few native books are read; but the leading objects are the communication of Christian knowledge and the implantation of Christian principles. The New Testament is a standard book in all the schools. Many of the scholars, in the different schools, evince a knowledge and approbation of Divine truth."

A central
school
estab-
lished

3. They established a *central school* for training schoolmasters, which at this period contained twenty-one scholars, ten Mahomedans, and the rest Hindoos, who were both educated and supported. The annual expense of each youth was about seven pounds sterling. There were *English free schools* also, the average attendance in which was eighty boys and sixty girls; and many of the scholars were reported to be improving, both in attendance and learning.¹

¹ It would occupy too much space, in the progress of these and other missions, to mention all the changes that take place in the missionaries; but we cannot forbear to give the high testimony borne by the Society to Mr Loveless, the founder of this mission, on his return to England in 1824:—"Since he has resided at Madras, a short period excepted, Mr Loveless has not been in immediate connection with the Society: but he has, nevertheless, in the departments which he has actually filled, contributed materially to the establishment, support, and advancement of the mission; he has steadily officiated at the chapel in Black Town; and, together with Mrs Loveless, has taken an active part in the superintendence of the free schools; he has also maintained a useful correspondence with the directors on the general concerns of the mission, ever since his arrival in India. By these and other gratuitous services, as well as by his pious and consistent conduct, he has entitled

4. VIZAGAPATAM.—This station continued, as at the close of 1816,² under the care of three missionaries, Messrs Dawson, Pritchett and Gordon. The circulation of the Teloogo Testament, translated, as we have seen, by Mr Pritchett, soon began to awaken the attention of the natives, not only at Vizagapatam and its immediate neighbourhood, but to some distance through the country, as mentioned in our last volume.³ Mr Pritchett proceeded to Madras, to superintend the printing of two thousand copies of the Teloogo Testament for the Calcutta Bible Society. He then returned to Vizagapatam, with his family. Here he prosecuted his Teloogo translation of the Old Testament, in which he had made considerable progress while at Madras; but, on the 13th of June 1820, he was cut off in the midst of his labours, after about ten days' illness.

Teloogo translation of the Scriptures.

The Society, speaking of the effects produced by his translation, states,⁴—"Since the Teloogo New Testament has been circulated among the natives, and publicly read and explained to them, an increasing interest has been excited among them relative to Christianity. On the minds of some, favourable impressions appear to have been made, but none which the brethren regard as decisive of real conversion to God."

On this subject, Mr Gordon writes—"Often have

himself to the esteem and gratitude of the Society. Nor can the directors omit the present opportunity of gratefully acknowledging the very kind and hospitable manner in which Mr and Mrs Loveless have, from time to time, received and entertained at their own house the missionaries of this Society—not only those appointed at Madras, while they were yet unprovided with a residence of their own; but also those who have sojourned for a season in that city, while on their way to other stations."

¹ Book x. chap. v. secs. 20, 21.

² Ibid.

⁴ Report of the London Missionary Society for 1823.

CHAP.
XV.

I seen the Word of God take hold of the heathen ; and, while it caused them to tremble, extort an acknowledgment, honourable to the truth, gratifying to the missionary, confounding to the bystanders, and hateful to Satan."

Mr Gordon now carried on the Teloogoo translation of the Old Testament, with as much expedition as his other missionary engagements, and a due regard to the accuracy of the translation, would allow.

The native schools gradually increased, until, in 1827, they amounted to twelve, and the scholars to five hundred and twenty-five. These were all Teloogoo schools, with the exception of one held at the Court-House, where the scholars were instructed in English. There was also a native female school, containing thirty-five girls. Besides these Teloogoo schools, the English residents and some respectable natives maintained two schools, one of thirty boys, and the other of forty-two girls, instituted for the benefit of the orphans of Europeans and East Indians. Of the native schools, we have the following favourable report at the close of 1826 :—" They continue to inspire in the missionaries a lively hope of many among the rising generation at Vizagapatam eventually becoming Christians : the progress of the scholars is very encouraging ; their prejudices, generally speaking, are abating ; and their acquaintance with Christianity increasing. Scarcely a day passes, in which some circumstance does not transpire, indicative of the beneficial influence of religious instruction on their hearts ; and some of the elder boys not unfrequently ask questions, which the most sagacious Brahmins find themselves unable to answer. Such is the repute in which the schools are held, that many more would forthwith be established, were the means of support and of efficient superintendence within the reach of the

missionaries. An English lady, resident at Vizagapatam, has taken the native girls' school, superintended by the late Mrs Dawson, under her own immediate charge ; together with two other native girls' schools, situated in the fort."

The missionaries were indefatigable in distributing religious tracts, and preaching to the natives in different places. Of their stated performance of Divine worship, it is reported, in 1826—"Six English services are held weekly ; and, apparently, not without fruit. Native services are held every day, in one of the school-rooms : the attendance is of the most fluctuating character, amounting sometimes to a hundred, at other times sinking below ten ; the versatility of the natives, and their insensibility to the solemnity of Divine worship, render it impossible to observe the desirable order of Christian services ; the missionary is obliged to vary the mode of arresting the attention of his auditors, and of inculcating truth according to the peculiar circumstances of the case."

The hopes of the missionaries and their Society for this part of India, lighted up by the present results of these operations, were thus described—"While the prospects of the mission continue to brighten, there is here unquestionable proof of Paganism being on the decline. The car of Jugger-naut, at Vizagapatam, which seems to have fallen greatly in public estimation, did not make its appearance last year : its three images were offered to the missionaries for ten pagodas. The Brahmins, indeed, appear to support Hindooism merely to support themselves ; since, in other respects, they are as indifferent to its interests as they are ignorant of it as a system : they evidently feel their inferiority in argument with the missionaries, and stand confounded at the poverty of their own dogmas when contrasted with Christianity ; never-

theless, so blended are their interests with the existence of Hindooism, that they continue externally to oppose the truth, the force of which they are compelled to feel.

“The hopes, however, of the brethren, as to the introduction of Christianity into this part of India, are chiefly founded on the effect of the schools gradually preparing, by the Divine blessing, a race who will more readily yield to the force of its obligations.”

5. SOUTH TRAVANCORE.—The arrival of Messrs Mead and Knill at Malaudy, and the rude state in which they found the people, were mentioned in our last volume.¹ They soon removed to Nagracoil, about four miles distance, the Rannee of Travancore having presented to the mission a house there which was formerly occupied by the resident. It was situated in a healthy and central situation, close to the southern extremity of the Ghauts, and surrounded by scenery of singular sublimity and grandeur. Its lofty hills gave it a grandeur which no language can adequately describe.

The district allotted to the labours of the mission comprehended ten distinct stations, or villages, most of which had churches and schools, and all increasing congregations. At each station, the Word of God was read every Sabbath-day, by a native catechist ; who also preached, as well as his measure of knowledge would enable him. It was a part of the employment of the missionaries to instruct the catechists more perfectly.

Hundreds of the natives had renounced all connection with heathenism. They had cast their household gods out of doors ; and, on their public profession of Christianity, each of them had volun-

¹ Page 285.—*Note.*

tarily presented a note of hand, declarative at once of his renunciation of idolatry, and of his determination to serve the living and true God.

The missionaries adopted a plan for periodically visiting the several villages where there were congregations. They also established a seminary for the education of thirty boys, to be selected from among the most intelligent of their congregations, and brought up in the mission house, on the principles, and in the spirit and practice of Christianity. In his journeyings among the people, Mr Knill seems to have found the school children and some adults better instructed than he had been led to expect, as the following extracts from his journal will shew :—

“ When conversing with the people at Tamara-coolum, on the importance of being prepared to die, one man said, ‘ My father was prepared.’—‘ By what means ?’ ‘ Through the merits of my Saviour.’—‘ Did he live a good life ?’ ‘ Yes, after he knew the good way.’—‘ Who made him good ?’ ‘ It was God.’—‘ Did your father say much when he was dying ?’ ‘ One sentence I remember.’—‘ What ?’ ‘ He said, O Jesus ! receive my spirit !’ I cannot describe what I felt when the poor creature told me this ; and if we compare the dying expression of this man and the last verse of the Epistle of James, we shall see that the mission was not established in vain.

“ One night, when I was catechising, I asked, ‘ Who was your former master ?’ ‘ The devil.’—‘ Is he a good master ?’ ‘ Far from it.’—‘ Do you like his service ?’ ‘ No ; we like Christ’s service.’—‘ Is it good to be engaged in the service of God ?’ One of them promptly answered, ‘ Yes, it is good—*A day in thy courts is better than a thousand,*’ alluding to Psalm lxxxiv. 10. It was a lad from Malaudy, about fifteen years old, who gave this answer. Thus the Sacred Scriptures are treasured

CHAP.
XV.

up in his memory, and may prove 'a way-mark in the road to bliss.'"

Thus did the missionaries find the ground prepared for them, and they diligently availed themselves of their advantage. They soon had about four thousand persons under instruction, and fifteen schools, with a fair prospect of increase. In 1819, sickness compelled Mr Knill to return to Europe; but he was succeeded in the same year by a missionary from England, the Rev. C. Mault. They had also two assistants, East Indians, besides seventeen native readers, who were chiefly employed in the villages where congregations were formed. These were sent forth with the Scriptures and other books, for the instruction of the people, and their appointment gave new life to the mission.

January 1. 1819, the foundation-stone of a new chapel was laid at Nagracoil. The Rannee of Travancore, through the intercession of the British Resident, Colonel Munro, gave the land, timber, and stone for the building, which was to be one hundred and twenty feet by seventy. "The name of this place," the missionaries write, "will not fail to strike the pious mind—it means, literally, the serpent church, from there being a church dedicated to the express worship of that 'old serpent the devil.' We hope to build a Christian temple here, on a spot, on one side of which will be seen a large heathen pagoda, and on the other a Mahomedan mosque. Our edifice will be raised above them both. May this be the case soon in every part of the globe."

Owing to the want of funds, this spacious building was not completed for some years; but several smaller places of worship, which they call Bungalow chapels, were built in the most populous villages where congregations were formed.

The stations gradually increased till they

amounted to twenty-nine. At ten of them native readers resided. The missionaries preached every Sunday, and as often during the week as other avocations would allow, to three, and sometimes four, of the congregations ; while the assistants and native readers were constantly employed at the out-stations, and in reading to the heathen population in the vicinity of Nagracoil. In the years 1825, 1826, the missionaries gave the following account of these labours and their present effect :—

“ We are daily engaged in publishing the Gospel to the Protestant, Roman Catholic, heathen, and Mahomedan inhabitants of this place and neighbourhood. It has not been entirely preached in vain. We have reason to hope, that there are a few real Christians. During the past year, several families have publicly abandoned the worship and sacrifices of the EVIL SPIRIT. Several Roman Catholic families have also joined, but there is less hope of these continuing stedfast : they come to our places of worship, and are disappointed at seeing no altars—no images or crucifixes—no holy water—no mysterious rites : they have no services in what they deem a SACRED language ; we have neither cars nor processions : the Catholics have most of these, in common with the heathen : they say that the Protestants will not convert the Hindoos without these appendages, as the Jesuits could not succeed even WITH THEM. But we are aiming to propagate the Gospel ; by preaching its truths ; employing natives to read the Scriptures to the heathen and Christian population ; establishing and superintending free schools ; training up the most promising of the Christian youth to become auxiliaries in the work of evangelising their countrymen ; printing and circulating portions of the Scriptures, and small treatises explanatory of the doctrines and precepts of the Christian religion.

CHAP. XV. As these means are sanctioned by the Scriptures, we doubt not of success, through the Divine blessing accompanying them."

Of the native readers they say :—"They are instrumental in conveying a knowledge of the Gospel to many who otherwise would perhaps never have had an opportunity of hearing it : several small congregations have been raised by their efforts. They are *instant in season and out of season*, seeking opportunities of doing good,—not confining their labours to people professing Christianity, but going from house to house and from village to village, calling all to repentance. To secure a general hearing in the places which they visit, various methods are adopted : some, on reaching a village, take their stand in the most public situation, where many soon collect around them, and listen attentively to the truths of the Gospel, and receive with readiness the tracts with which the readers are furnished to distribute on such occasions : others, when they arrive at a new village, go to the house of some one with whom they are acquainted, or to whom they have been recommended, and tell him that they have an important message to deliver, and request him to collect his neighbours that they also may hear it. The plan promises to be attended with the most pleasing results."

Mission at
Combaconum.

6. In 1826, Mr Mead removed, on account of his health, to Combaconum, where he established a mission ; and after his departure, Mr Mault thus wrote of the encouraging aspect of affairs around him :—"In many of the congregations the work of the Lord is really begun : many of the people are now so attentive to the things spoken, that it is really delightful to make known the Gospel to them. Their outward condition, also, is greatly improved, especially that of many of the women, whose cleanly appearance and devotion in the house

of God are a great contrast to what they were five or six years ago. The work began with the readers, many of whom are really devoted to their office ; and with their zeal is mixed a great deal of prudence.

“ The holiness of God’s law, the evil of sin, the infinite love of Christ manifested in the death of the Cross, and what he effects on the hearts of men by his Spirit, are the subjects on which we principally dwell. When speaking lately of the evil of sin, and the infinite love of Christ in being *made sin for us that we might be made the righteousness of God in him*, the whole of the readers present were deeply affected : I believe there was not a dry eye among them. How different is the aspect of things from what it was ! What has God wrought ! Sufficient to check unbelief, and to prompt to vigorous exertion.”

They do not appear to have sent home a statement of the number of converts, who, in seven years, increased from two thousand to between five and six thousand. Many others also placed themselves under Christian instruction with a view to baptism. “ In some of the congregations a knowledge of the doctrines and precepts of Christianity was advanced ; a considerable improvement took place in the external appearance and social condition of the people. A few, who had recently departed this life, the brethren had reason to hope, died in the Lord.”¹

¹ Though we have little room for an account of individuals who died in the faith of Christ, we must find space here for Mr Mault’s description of the peaceful end of an aged Christian :—

“ Vesuvasum, whose name signifies Faith, was baptized, with his family, by Mr. Ringletaube. His attendance on the means of grace, ever since I have known him, has been regular. In conversation he said very little, but that was generally to the purpose, and shewed that he thought about the truths which he

HISTORY OF CHRISTIANITY

CHAP.
XV.

Schools.

7. Besides this primary object of a mission to the heathen, other means of instruction were diligently used. Schools were projected on an extensive scale, and, in 1826, they had increased to forty-nine, containing fourteen hundred scholars. Of the state of these schools, and of the hopes they lighted up in the missionaries' minds, they thus speak—
“In most parts, the schools are well attended. While a very small proportion of the children educated in the heathen schools are capable of reading a book so as to understand it, the proficiency made by many of these scholars in reading, and the taste for it which has been inspired, warrant a hope that the surrounding moral and intellectual darkness will be gradually dispelled : the scholars attend public worship ; and are catechized weekly, either

heard. Indeed, he seemed to take great pleasure in the ordinances of religion, and was very attentive under the preaching of the Word. This I particularly noticed the Sabbath previous to his death, while I was explaining the nature of a sinner's conversion to God. He was deeply interested in the subject ; and appeared to hear as one would who was sensible that there was but a step between him and death : which proved to be really the case ; for, in the following week, he was seized by that painful disease the cholera morbus, which in a few hours put a period to his life.

“ At intervals he took the New Testament and read it. He prayed frequently that the Lord would give him true repentance for all his sins, and faith in Jesus Christ. These seasons were often interrupted by fits that attend this disease, which occasioned delirium.

“ At one time, on recovering from one of these fits, a heathen priest, accompanied by some of his heathen friends, who were sent for by the neighbours for the purpose of curing his complaint and to induce him to renounce the Gospel, came in. He began to persuade the poor man to forsake the God whom he had been serving, and to give offerings to the gods which he had so long forsaken, and to put the mark on his forehead as a pledge of his return to heathenism ; telling him, by doing these things, he would restore him to health. To which he answered, Are you come hither to destroy my soul ? To the God who

by Mr Mault, or by the readers, who are carefully instructed by him with reference to this important work. The progress made, in the knowledge of the Scriptures, by the boys in the schools which are under good management, demonstrates the vast importance of education in the prosecution of missionary undertakings, and indicates that it is likely to become a powerful instrument, in the hand of Providence, in Christianizing India : instances now and then occur of boys who have been present at the catechizings returning home so strongly impressed with the folly of idolatry, as to entreat their parents to renounce it and become Christians."

They had besides a female school, which, in 1826, contained forty girls, who were fed and clothed, the only condition on which their parents would consent

gave my soul I will commit it. Moreover, you say if I worship your gods I shall not die. Is this true? Do not some of those persons die by this disease who worship them? And is there not a period coming when you yourselves will die? And if you die in your unconverted state, you will go to hell. If I now die, it is with the lively expectation of dwelling in the presence of God my Saviour for ever! He then desired them to leave his house.

"After this, he said to his wife, children, and friends who were present, 'Be not deceived with the words of this man.' Then, after speaking with composure of his approaching end, he turned to his nephew, who is the schoolmaster of the place, and said, 'I shall die: I therefore entreat you to be very kind to my wife and children.' He was now very much exhausted. Soon after, he was heard to say, 'O Lord, receive me into thy kingdom!' and so departed in peace.

"I was forcibly struck with the contrast between the last moments of this man and those of a heathen. Having felt the influence of the Gospel, he dies, not only in peace, but with feelings of the tenderest concern for his wife and children, whom he leaves behind; while a heathen, after he perceives that there is no hope of life, sinks generally into a state of insensibility and apathy toward his nearest relatives, and into a total indifference in reference to a future state."

CHAP.
XV.

to send them for instruction. About half of them were supported by friends in England, and the remainder by the proceeds of a school of industry, which the missionaries had established for both sexes. Here the elder girls worked half the day, principally in making lace; and so great was the improvement in their general habits and appearance, that the natives themselves soon began to notice their superiority to children who had enjoyed no such advantages. The youths in this school were taught several useful arts, and the establishment was supported by its own profits.

A semi-
nary.

The SEMINARY for training native teachers contained, in 1826, forty youths, several of whom were appointed in the same year to congregations recently formed. Of these pupils, Mr Mault thus reports—“Many of them are lads of ability; and would soon make proficiency in any branch of knowledge, were they under proper tuition. When I consider the many congregations in the neighbourhood that are to be supplied with teachers, the many openings in Providence for the diffusion of knowledge, and the adaptation of pious and well-instructed natives for the work of pastors and evangelists, I feel deeply anxious that a suitable person should be appointed to take charge of this institution.”

Union
with the
Church
missiona-
ries in
forming a
tract asso-
ciation.

8. They had a press which was actively employed in printing tracts. The work of the printing-office was chiefly done by the youths in the school of industry. The missionaries united with those of the Church Missionary Society in Tinnevely in forming a Religious Tract Association, and the Religious Tract Society in England made them considerable contributions in paper and English tracts. In 1826, Mr Mault gave the report of the operations of their press:—“During the past year, the press has been fully employed: 33,500 tracts have been printed by the Tract Society, most of which are in

circulation ; in addition to these, several thousands have been published by the mission and private individuals. We have had every encouragement to pursue this branch of our labour with vigour, for the tracts have been the means of diffusing much light among the Christian congregations, and of arousing some adults to learn to read, who had not enjoyed the advantages of education in their youth. They have also been the means of bringing a few heathens to see their state as sinners, and to inquire after the way of salvation."

One instance, among many, may be given of the good effect produced by the wide circulation of these winged messengers of sacred truth. Mr Rhenius, missionary in Tinnevelly, mentions, that in a village of that province he met with a woman who had resolved to renounce idolatry in consequence of the instruction which she had received from a tract sent to her by her son from Nagracoil.¹

9. On the arrival of another missionary, Mr Smith, it was determined that an attempt should be made to establish a mission at Quilon (Coulan), about eighty miles from Nagracoil. For this purpose Mr Smith proceeded thither in March 1821, and from the encouragement he received from the British resident, Colonel Newall, and other gentlemen, he began immediately to project an establishment of schools. The resident supported two schools in Quilon at his own expense. A third was opened at Trevanderam, about half way to Nagracoil. This was soon followed by others in different places, until, in 1825, there were eight schools, containing three hundred and thirty-eight boys and fifteen girls. In October 1823, Mr Smith was joined by a colleague, Mr Crow ; but, soon afterwards, they

¹ Missionary Register 1826, p. 496.

CHAP.
XV.

both suffered so much from illness, that, in 1825, Mr Smith returned home ; while Mr Crow, who, during a short interval of health, was enabled to prosecute his labours with activity, was again taken ill, and obliged, in 1826, to follow his colleague to Europe.

The station, however, was not relinquished. A small congregation was collected by an assistant missionary, Mr H. Ashton, consisting of about twenty persons, who met at the mission-house for worship on the Sabbath, and some of them on other occasions. There were also three native readers, who, besides visiting the bazaars and public places in Quilon, itinerated to the neighbouring villages. A superintendent of schools was appointed ; while Mr Mault visited the station as often as his engagements at Nagracoil would permit, and in January 1827, he gave the following report of its state :—
“ The schools are nine in number. Many of the children have committed to memory large portions of the Scriptures, besides two or three catechisms ; but, after all this is done, they may know but very little of the religion of Christ. A vigorous superintendence is necessary. To accomplish this, our schoolmasters must be better instructed, and must be taught to feel more interest in their work : this I am endeavouring to do in the south, and it is attended with indications of the Divine blessing.

“ During the period I was at Quilon, I had morning and evening service in Tamul, which was very well attended by the Indo-Britons and several natives out of the Carnatic ; on the Sabbath, about fifty attended. The readers improve in their work.”

Much, therefore, as the operations here had been interrupted, there was quite sufficient success to show that the mission had not been established in vain.

Baptism
of the first
converts.

10. BELHARY.—The arrival of the Rev. W,

Reeve at this station in 1816, and the successful prosecution of the Canarese version of the Scripture, were mentioned in our last volume.¹ In the following year, a third missionary arrived, Rev. Joseph Taylor, and through the next ten years the operations steadily advanced, but with little variety, except in the change of missionaries and their assistants, Mr Hands, the founder of the mission, alone being able to remain at his post. The English services in the fort were performed by the missionaries until the appointment of a chaplain, when they were relieved of part of this duty. To the natives they preached on Sunday and several times in the week, both in Canarese and Tamul, but their progress among them was slow. Those who seemed to take an interest in what they heard still held back, being deterred from making an open profession of the Christian faith. Two adult converts, a father and daughter, were baptized November 14. 1821. They appear to have been the first fruits of the mission, and they were soon followed by others ; but the numbers that joined the church do not seem to have been regularly reported. We read, not long after, of six communicants, and it is added :—"There is reason to believe that several others who have not made an open profession of the Christian faith are convinced of the sin and folly of idolatry, and abstain from its rites and ceremonies as far as they are able to do so without incurring persecution.

In October 1824, a new chapel was opened. Its cost was about seven hundred pounds, which was nearly defrayed by the liberality of friends in India ; and the missionaries, though not so successful among the natives as their zeal prompted them

¹ P. 295.

CHAP.
XV.

Transla-
tion of the
Scriptures
into
Canarese.

to wish, had, nevertheless, made progress enough to encourage them to persevere.

11. In the translation of the Scriptures into Canarese, Mr Hands found in Mr Reeve an indefatigable colleague, as stated in our last volume.¹ In January 1824. Mr Reeve was induced, by domestic circumstances, to quit India, but not before he had completed the translation of the Pentateuch, which, after very careful revision by the Translation Committee of the Bible Society at Madras, was printed by the Society. The translation of the remainder of the Old Testament was continued by Mr Hands.

Mr Reeve also composed a Canarese and English dictionary, and, before he embarked, succeeded in making arrangements for its being printed at the college press of Fort St George. Greatly, therefore, as the loss of so diligent a labourer was to be regretted, yet was there cause for thankfulness that he had been enabled to accomplish so much during his seven years' residence in the country.

The missionaries translated numerous religious tracts, which were chiefly printed at their own press. Besides their own Canarese tracts, they printed several in Teloogoo; and, in 1826, they circulated nearly 15,000 in those languages, besides numerous Tamul tracts, and upwards of 6000 in English, among the British troops and East Indians. Portions of Scripture, likewise in the native languages, were circulated through the country.

Bible,
mission-
ary, and
tract as-
sociation.

12. These operations were greatly facilitated by a Bible, Missionary, and Tract Association at Belhary. The united income of these associations exceeded two hundred pounds, and several of the

¹ P. 295—*Note.*

members promoted by their personal exertions the objects for which they were severally established.

The schools for natives gradually increased from eleven to twenty, which contained, in 1826, 864 scholars, with an average attendance of 750. Many of the boys are described as promising, and they acquired a considerable portion of Scripture knowledge ; and as they usually " made known to their parents what they learnt, much Scripture knowledge was thus indirectly communicated among the adult heathen. At most of the schools established at the villages in the surrounding country, the villagers, when at leisure, attended to improve themselves in knowledge, sat down among the scholars, and read in the religious books taught in the schools ; and when the superintendent, on his inspecting tours, visited them, they asked for explanations of such passages as they had not been able fully to understand."

A few native girls were instructed at most of the school stations. On the opportunities for extending native education, and the difficulty of embracing them, Mr Hands writes:—

" We have had the most earnest and pressing applications to establish schools in upwards of forty towns and villages within thirty or forty miles of Bellary ; but the want of sufficient funds and persons to superintend has obliged us to refuse. We have made some attempts to improve the mode of conducting the schools, but here we have not succeeded as yet so far as we could wish. We greatly need an improved class of schoolmasters. A few years ago, we formed a school in the mission garden, for the purpose of teaching English, and affording a superior education to a number of the most promising native youth, that we might form them for future schoolmasters and assistants in the mission ; about twenty were selected for this pur-

CHAP.
XV.

pose. Much personal labour was bestowed on them by the missionaries, and the progress which many of them made afforded us much satisfaction ; but as soon as they had acquired sufficient knowledge to qualify them for a public office, as writers or copyists, they every one left us, though some were offered a small salary to continue in the school. This seminary was maintained for three or four years ; but as it disappointed our expectations, and was attended with much expense and loss of time, it has been discontinued."

Mr Hands adds the following account of a charity school at the station :—

"We have also, besides the native schools, an English charity school, which was at first formed for European and country-born children. During the last two years, a few natives have been admitted into it. This institution is managed by an European master and mistress, under the superintendence of the missionaries and a committee of the gentlemen of the station. It is supported by a quarterly subscription, and its annual expenses are about £130. There are at present in the school twenty-eight boys and twenty-one girls. Since its establishment, at the commencement of the mission, it has educated 340 children, of whom twenty-eight have been supported in the school. Most of the children who have gone out from this school are now scattered over the country ; a few are usefully employed as schoolmasters. Some are in public offices ; one is now an assistant missionary, and a few, we have reason to hope, have safely reached the haven of eternal rest ! Many who were snatched from ruin by this institution are now useful and respectable members of society."

Exertions
of Major
Mack-
worth.

13. BANGALORE.—This is a large military cantonment in Mysore, two hundred and fifteen miles west of Madras. In 1820, two missionaries, Messrs

Laidler and Forbes, were sent to establish a mission at this place. While studying the native language, Canarese, they exercised their ministry in English, and were well attended by the British soldiers. A small chapel, capable of accommodating two hundred and fifty persons, was erected in 1821, chiefly through the zeal and liberality of a British officer, Major Mackworth, by whom the missionaries were greatly assisted and encouraged in their work. They performed service on Sunday and Wednesday evenings. There were several converts from the errors and superstitions of Romanism among those who attended. As the congregation consisted chiefly of the military, it was subject to great fluctuations. The communicants amounted, from time to time, to about fifty, several of whom had formerly profited under the ministry of the Rev. Henry Martyn, in Bengal. But these services not being strictly of a missionary character, we must not enter into further details.

14. A native congregation also assembled in the chapel, and in this service the missionaries were assisted by a native teacher. A second service was held in the Fort, and a third in one of the missionaries' houses. Of the effect of these ministrations it was reported, in 1826—"Pleasing evidence of success appears from time to time, both among the Tamul and Canarese people; a spirit of religious inquiry seems to have gone forth among them; and many hesitate not to express disapprobation of idolatrous worship, whether pagan or papal. Whilst some renounce Hindooism and embrace Christianity, others reject Popery and profess themselves Protestants. The number of each of these classes who have been baptized is considerable. Persecution has naturally ensued; but, in general, the native converts endure it with Christian fortitude and

Converts
from
among
Romanists
and
natives.

CHAP.
XV.

patience." In less than four years there were one hundred and thirty converts from pagan and papal error, and in that time seventy-one of these were admitted to the Lord's table.

There were four native teachers, who itinerated through the surrounding country ; and of the influence of the Gospel, which they everywhere proclaimed, the missionaries thus speak—" Among the people, we cannot but rejoice to see a spirit of inquiry prevailing to a very considerable extent, and contemplate it as the forerunner of better and happier days than this part of the world has yet seen. Many are dissatisfied with their present abominable system, and begin to say, ' That is not a good god,' alluding to their gods of stocks and stones. While such sensations have been created in Bangalore, the villages around have manifested no less concern to hear and receive the Gospel. Many of them have been visited ; a great number have listened, with deep anxiety, to the good news of salvation ; and not a few have received it with pleasure, and have treated its messengers with marked esteem and kindness."

They speak also of a considerable sensation produced by a public discussion between one of these teachers, Samuel Flavel, and a Romanist—" It was agreed that they should meet in the most convenient place which could be procured in the bazaar. The meetings were attended, in general, by sixty or seventy persons, many of whom were heathens ; and were continued for upwards of a fortnight. They were conducted with decorum and good temper on both sides ; and were finished, both in point of argument and conviction, much to the advantage of the cause of truth." Much inquiry was excited by this discussion among both Romanists and heathen ; particularly the former, who were greatly disquieted by the exposure of the errors of their

Church, and many of them began to read the Scriptures with attention.

In their endeavours to educate the native children the missionaries were not successful, owing to the determined opposition of the parents and friends. They opened a Tamul and a Canarese school, which, in 1826, contained together no more than thirty-two boys. They had a Tamul school for girls also, in which there were twelve scholars. Their seminary for native teachers was more promising. At this period they had fifteen youths, of whose general deportment and progress in religious knowledge they gave a favourable report. Some whom they had educated for the work were already employed in the bazaar, and the adjacent villages with good effect.

Of the native teachers the missionaries reported —“They continue to itinerate within a circuit of between thirty and forty miles; the natives, in general, listen with attention. During one of these tours, in October 1826, they visited thirty-six villages and conversed with nearly twelve hundred people; some asked many questions; others entered into disputations; while others appeared affected with what they heard.” But some extended their journeyings much further; while Seringapatam, about seventy-four miles south-west of Bangalore, and Mysore, nine miles further, were supplied by two of these teachers. They were encouraged in their work by the British resident of Mysore, the Hon. Arthur Cole, and a small congregation of baptized natives was soon established at each station.

15. BELGAUM.—This is another mission established from Belhary. Belgaum is a populous town about two hundred miles from Belhary, on the road to Bombay, and, in September 1820, Mr Joseph Taylor, accompanied by a native assistant, pro-

The missionary employed as chaplain by Government.

CHAP.
XV.

ceeded thither with a view to establish a new mission. It had recently been made a military station, and the commanding officer, General Pritzler, favoured the missionary's undertaking. "From Belhary to Belgaum, the Canara is spoken; from Belgaum to Bombay, the Mahratta. The Canara is spoken by nearly all the inhabitants of Belgaum and Shawpore; but their books are written in Mahratta, and their business is transacted chiefly in that tongue. Mr Taylor attended, therefore, to the study of both languages."

As there was no chaplain at the station, Mr Taylor performed Divine service both in the camp and at head-quarters, for which the Madras Government made him a liberal allowance. Although this was not missionary work, yet he was thankful to be so employed for the edification of his countrymen until able to preach to the natives, and the remuneration he received was a material relief to the Society's funds. There were several communicants among the troops, and he had reason to be thankful for the result of these ministrations.

Baptism of
Brahmins.

16. Two native congregations were formed at Belgaum and Shawpore, but those who attended were exposed to much persecution from their heathen connections; and the fear of similar treatment prevented others from uniting with them. It was in consequence of this opposition, probably, that, in 1825, three converts, two Brahmins and a Rajpoot, the first fruits of the mission, were sent to Bombay, where, after a satisfactory avowal of their faith in Christianity, in the presence of about three hundred natives, they were baptized.

One of the Company's chaplains at Bombay thus speaks of this baptism:—"The chapel was crowded in every part with natives of all castes; and I think I never witnessed any thing more affecting, more encouraging, more solemn, or more calculated

to call forth praise to Him, who, we hope, has redeemed these once-benighted and spiritually desolate heathen by His precious blood, and made them kings and priests unto God. The natives present were exceedingly attentive. The different services were in Mahratta : in this language they were most impressively and affectionately addressed by Messrs Graves and Hall."

But on their return to Belgaum, the persecution directed against them and their connections, "induced one of the Brahmins and the Rajpoot to surrender themselves to the will of their respective families; the Brahmin, however, rejoined the mission. The other Brahmin, who remained firm under persecution, removed to Bombay; to labour in connection with the American mission at that presidency."

Under these circumstances, the converts could not be expected rapidly to increase. Nevertheless the usual attendance on public worship continued, and at the close of 1826, there were several candidates for baptism.

The native schools, in which Mahratta and Tamul were taught, had increased, in 1825, to six, containing two hundred and thirty boys. But in the following year the number of scholars was reduced, and one of the schools suspended, in consequence of the baptism of the three converts, just mentioned. There was also an English school, to which natives were admitted.

17. In the distribution of religious tracts and portions of Scripture, Mr Taylor and his assistants found little difficulty. In the early part of 1826, "Mr Taylor made a missionary tour to the western coast of the peninsula : during his journey, he distributed many portions of the Scriptures and tracts, in Mahratta and Portuguese ; and, in general, found the people desirous to obtain them. Some of the inhabitants of Goa persist in reading

Benefits
of the mis-
sionary's
tours and
labours.

CHAP.
XV.

the copies of the Scriptures, which he distributed in that city, notwithstanding the prohibition of the Catholic Archbishop."

Several of the priests received copies for their own use. On this point the Committee of the Belgaum Association remarked:—"The disposition thus manifested to receive and read the Scriptures appears to the Committee a most encouraging token, that the time is not very remote, when a revolution will be effected in the spiritual state of these poor people; who have now, for a long period, been kept under priestly domination, and bound with the cruel chains of ignorance and superstition." The candid acknowledgment of error, or avowal of what they conceived to be so, and an ingenuous confession of inability to answer objections, without attempting to justify practices, merely because such have been enjoined and prevail in their church, are marks of increasing light, and loudly testify that bigotry no longer bears sovereign sway in their minds.

In 1826, the following account was given of a new and beneficial institution:—"A building has been erected near one of the mission schools for the reception of poor and diseased natives; where, together with medical and other aid, religious instruction is imparted: this institution, which is under the care of Mr and Mrs Taylor, is liberally supported by the contributions of charitable individuals at Belgaum. Beside the direct good done to the bodies and souls of the inmates, who, in December last, amounted to twenty-five, this institution has nearly put a stop to mendicity in the place: many, who formerly subsisted by begging, are now led to maintain themselves by useful labour."

18. CUDDAPAH.—Cuddapah, about one hundred and fifty-three miles north-east from Madras, was the third station occupied by the missionaries at

Belhary. Mr W. Howell removed thither in November 1822, and was received with much kindness by several gentlemen, who continued to patronize and assist him. The principal language spoken in this district is Teloogoo, with which Mr Howell was well acquainted, and therefore able to enter at once on the religious instruction of the natives. He opened one service after another in such places as he could procure ; and in little more than two years after his arrival he spoke thus of his success : —“ The Lord has so disposed the hearts of the people as to cause households to forsake their lying vanities. The number baptized by me is seventy-four men, twenty-five women, forty boys, and twenty-one girls ; and, with twenty-six baptized previously to my coming, make a total of one hundred and nineteen adults and sixty-seven children. Although all be not savingly converted to God, yet I have been induced to baptize them, as having nominally embraced Christianity ; and, I trust, under the stated preaching of the Gospel and the power of the Holy Spirit, they will be savingly impressed. A regular church has been formed, consisting of ten communicants,—six men and four women.”

Mission station commenced. Various translations into Teloogoo.

In 1826, he baptized others, amounting in the whole to one hundred and sixty-five, besides several candidates waiting to be received. “ A native catechist, in the service of the mission, who received the name of Paul Burder, itinerates among the villages round Cuddapah, publicly reads the Scriptures, and, according to his ability, explains them to the people. And, in 1825, Mr Howell performed a missionary tour of about one hundred miles in circuit. At every place which he visited the natives came in crowds to hear him preach. He distributed, in the course of his journey, about five hundred tracts and several copies of the New Testa-

CHAP.
XV.

ment, which were received with great eagerness. Beside these, he distributed numerous copies of portions of the Scriptures and tracts to prisoners in Cuddapah jail and others, and to those natives from the country who occasionally called upon him at his own house. The native families that attend Christian worship meet from time to time at Mr Howell's house for religious conversation."

A Christian village was erected in the vicinity, in order to afford the native Christians an opportunity to live near one another for the more convenient participation in religious ordinances and instruction. Upwards of thirty families availed themselves of this advantage. A Teloogoo school was opened in the village, "designed exclusively for the children belonging to it. It was placed under the superintendence of a converted Brahmin, who bore the name of Martin Luther. The number of scholars was thirty: their improvement was very encouraging. A workshop also was established, by the aid of European residents, for such native Christians as had not the means of supporting themselves, and six looms were at work: two families were provided with cattle and implements of husbandry, and the women in each family with a spinning-wheel." And, in October 1826, a new chapel was opened, erected chiefly by subscriptions from the residents of the station.

There were five Teloogoo schools and one Tamul, containing together about two hundred boys. There were likewise two Hindoostanee schools, separately supported by two gentlemen at the station; and the other schools were entirely maintained by the European residents. There were twenty-eight native girls also receiving instruction.

Besides these varied occupations, Mr Howell found time to translate several tracts, portions of the sacred Scripture, and a selection of Psalms and Hymns, into the Teloogoo language.

CHAPTER XVI.

LONDON MISSIONARY SOCIETY IN WESTERN INDIA,
1817-1826.

1. THE commencement of the London Missionary Society's mission at Surat, in the presidency of Bombay, was recorded in the last volume.¹ Messrs Skinner and Fyvie continued the labours and studies there described. They preached in English to large congregations, chiefly of soldiers, among whom they distributed numerous tracts. They were also well attended at the house of a native, in a populous part of the city, where they had frequent opportunities to address the people in their own language. In 1818, Mr J. H. Donaldson joined the mission, but it pleased God to remove him, after a residence of about six months in the country. In the same year Mr Skinner also died. He was a devoted and laborious missionary, and his loss was severely felt. He was succeeded by his colleague's brother, Mr Alexander Fyvie, and the two brothers were preserved to work together through the remainder of this decade.

The missionaries preach to English as well as natives.

Besides the English services held at their own house every Sunday morning and Wednesday even-

¹ Book xii. chap. ii. Appendix K of this vol.
VOL. V.

CHAP.
XVI.

ing, they held native services in the forenoon of the Sabbath and on Thursday evenings. They subsequently erected a spacious bungalow, capable of seating two hundred and fifty natives, which was used for the twofold purpose of school-room and chapel. Hither they transferred their Sunday and Thursday evening services, and in each of the other school-rooms, which were hired, they had public service once a week. The intervals between these duties at Surat they employed in visiting different parts of the province of Guzerat. Some of the villages were populous, and the people were attentive to hear them. Mr W. Fyvie wrote on this subject—"I experience much kindness from the people, and can truly say, that I find great pleasure in the service ; but the mighty power of God is necessary to effect the great work on which all our hearts are set." The school-rooms were regularly used as places for preaching. The number of attendants varied ; their attention to the message of mercy was great, and many of them seemed to discover the folly of their own system. Their conviction of its sinfulness did not stop short of their conversion to a belief in Christ for pardon and salvation.

At length
succeed in
establish-
ing
schools.

2. The natives objected so strongly to send their children to the missionaries for education, that they were not able to open a school for them before the year 1822. The impediments once removed, and the work well begun, it soon became popular ; and, in 1826, there were six native schools, containing three hundred and fifty boys, the greater part of whom were assembled in one of the school-rooms on the mornings of the Lord's day for religious worship and instruction. They repeated their catechisms, sung Christian hymns, and joined in prayer. Many of their parents, as well as others, attended, and seemed to enter with pleasure into

these religious exercises. It was a great triumph for the missionaries, after so long a struggle with the people's prejudices, to be able to collect so many heathen children together for the express purpose of worshipping the only true God. They derived encouragement also from their English school, to which both Romanists and heathen sent their children.

3. The missionaries were very diligent in translating the Scriptures into Guzerattee. In the course of about six years, Messrs Skinner and Fyvie acquired a knowledge of the language with scarcely any assistance, for the Grammar and Dictionary, in MSS., which they found, were too imperfect to be of much use to them. They had, therefore, in a great measure, to make out their own grammar, and to collect words and to fix their signification for the dictionary they undertook to compose. Yet, under these disadvantages, before Mr Skinner's death in 1821, they had acquired a competent knowledge of the language, had translated the New Testament, and, having learnt the art of printing, published an edition of the Testament. In five years more, the missionaries translated the Old Testament also, and sent out from their own press, a complete edition of the whole Bible, and a second edition of the four Gospels. Different books of Scripture were printed as finished, and circulated through the country. Besides these, they printed tracts, school-books, and cards, amounting together, in five years, to thirty thousand. They also completed their English and Guzerattee Dictionary, and translated several volumes of sermons into Guzerattee. In printing the Scriptures, the Bible Society assisted them largely with grants of paper and other materials. They established at Surat an Auxiliary Missionary Society, from which they received considerable pecuniary support. In 1826,

Transla-
tion of the
Scriptures
and other
books into
Guzerat-
tee.

CHAP.
XVI.

for instance, the local contributions amounted to about one hundred and fifty pounds.

In their intercourse with Mahomedans, they found opportunity to distribute the Persian Testament of Mr Martyn, of which many expressed great admiration.

The fruit of all these exertions, in the conversion of idolaters from the error, and sinners from the wickedness of their ways, was manifestly growing around them ; but for its ingathering they had yet to wait with patience and faith. We have seen above the favourable report of the Society's missions in Bengal, made by the gentlemen deputed in 1821, to visit their missions in the East ; and we will conclude this chapter with the general view of their Indian missions given in the Society's report for 1826.

“In reference to that important scene of the Society's labours, the East Indies, never had we before the satisfaction to report so many apparently decided instances of the power of Divine grace among the native population ; nor, perhaps, has there ever before existed, in the general state and prospects of our operations, in that part of the world, so much solid ground for pleasing anticipations, as there does at present.”

CHAPTER XVII.

SCOTTISH MISSIONARY SOCIETY IN WESTERN INDIA,
1823-1826.

1. IN the year 1822, the directors of this Society sent out the Rev. Donald Mitchell to Bombay, with a view to establish a mission on the western coast of India. Mr Mitchell had formerly served as an officer in the Indian army ; but returning to Scotland in 1820, he entered the Church, and offered his services to the Society. He arrived at Bombay in January 1823, when a Corresponding Committee was formed for conducting the Society's affairs, and it was resolved that Mr Mitchell should proceed to Bancoot, called by the English Fort Victoria, on the sea coast, sixty miles south of Bombay. Here he was very successful in the establishment of schools, having in a few months opened ten, and collected between four and five hundred children. The directors state on this subject—" Most, if not all, of these schools were established at the particular request of some of the inhabitants ; and Mr Mitchell was under the necessity of declining several other applications, on account of the distance of the villages, and the difficulty of visiting them at least during the rainy season. Having received some Mahratta Gospels from Bombay, he introduced them into the schools without any objection being

Com-
menced
by Mr
Mitchell.
Success of
schools in
neigh-
bouring
villages.

CHAP.
XVII

made to them ; and he, at the same time, required the children to commit to memory the Lord's Prayer, the Ten Commandments, and the Summary of them by our blessed Redeemer, and also a small Catechism by the American missionaries at Bombay."

But this prospect was soon clouded. In September, Mr Mitchell was attacked with fever, and he died in November 1823, on his way to the Deccan, whither he was proceeding for the benefit of a cooler climate.

Arrival of
four more
mission-
aries.

2. The work, however, which he had so successfully begun did not languish on his removal. In the same year, three other missionaries had arrived. The Revs. John Cooper, James Mitchell, and Alexander Crawford ; and, in 1824, they were followed by another, the Rev. John Stevenson. With this reinforcement, it was arranged for Messrs Crawford and Mitchell to occupy Fort Victoria, and Messrs Cooper and Stevenson to proceed to Hurnee, near Se-verndroog, about thirteen miles further south. While studying the Mahratta language, they proceeded with the work of education ; and at the close of the decade, their schools, together, amounted to forty-two, with eighteen hundred and twenty-six scholars. The report of the Society for 1826, remarks on this branch of their labours—"The missionaries have begun to meet with some of the same difficulties as missionaries in other parts of India experience. While the children at first make pleasing progress in their education, no sooner do they acquire some knowledge of reading and writing, than they appear to have reached the height of their ambition ; and either abandon the school altogether, or become so careless and unsteady as to make little further improvement. Still it is gratifying to reflect, that each of the young persons who thus leave school carries along with him some portion of the word of God in a language which he understands, and has

treasured up in his memory some of its most important passages. The missionaries at Hurnee have endeavoured to establish Mahratta schools among the Mussulmans, Portuguese, and Purwarees, respectively; but, from the want of proper teachers, the smallness of the number of children, and other causes, they have hitherto failed in the attempt."

On girls' schools, the directors add—"The missionaries have not yet succeeded in establishing separate schools for girls, either at Bankote or at Hurnee, although they have made exertions at both places for accomplishing this important object. The number of girls in the schools amounts, however, to thirty-five; and it is hoped that a foundation is thus laying for the establishment of female schools in the southern Concan."

The same report states, that the missionaries had all become sufficiently masters of Mahratta to be able to exercise their ministry in that tongue. "Messrs Crawford and Mitchell preach five times at least weekly, at or near Bankote; and Messrs Cooper and Stevenson twice weekly at Hurnee, and once a week in four villages. Besides these stated meetings, they have frequent opportunities of making known the Gospel in their neighbourhood, and in their visits to the more distant schools."

The Bombay report states—"The preaching of the Gospel to the adult population, which the missionaries regard as the principal design of the mission, has now become, from their acquisition of the native language, much more a part of their work than it formerly was: besides occasionally visiting towns and villages at a considerable distance, they have stated meetings with the people in the villages contiguous to Hurnee and Bankote. They imagine not, they say, that this part of the work can be accomplished without, in many instances, coming

CHAP.
XVII.

into direct contact with the prejudices of the natives, and the depravity of the human heart; at the same time, they must confess that, hitherto, they have by no means met with so much opposition as might have been expected."¹

Scriptures
in Mah-
ratta sup-
plied by
the Bible
and Chris-
tian
Know-
ledge
Societies'
associa-
tions.

3. In this work they had the assistance of an intelligent native Christian, Nriput Sing; and they were liberally supplied with the Gospels, Acts, and Book of Genesis, in Mahratta, by the Bombay Auxiliary Bible Society; and, by the Christian Knowledge Society's District Committee, with the national school books.

On the whole, few missions have made greater progress than this in so short a time after their establishment.²

¹ Report of the Bombay Corresponding Committee, March 1826.

² In 1836, this mission, with those subsequently established at Bombay and Poonah, were transferred to the General Assembly of the Church of Scotland.

CHAPTER XVIII.

EPISCOPATE OF DR REGINALD HEBER, SECOND BISHOP OF
CALCUTTA.

1. WHEN the public feeling awakened by the news of Bishop Middleton's death began to subside, all parties interested in the evangelization of India waited anxiously for the appointment of his successor. The nomination was with the President of the Board of Commissioners for the Affairs of India, the right honourable C. W. W. Wynn, a personal friend of the Rev. Reginald Heber, rector of Hodnet, to whom he applied to recommend him a suitable person to occupy the important post.¹ At the same time, he intimated the satisfaction it would give him if he himself would accept it, quite unconscious how sensitive a chord he touched in Heber's heart. He had for some time taken an interest in the conversion of the heathen, and this intimation quickened his missionary sympathies ; but various considerations caused him to demur.

Appoint-
ment of
Rev. R.
Heber to
the See of
Calcutta.

¹ This chapter is drawn up from the "Life and Journey of Bishop Heber," the Reports of the Society for Promoting Christian Knowledge, the Church Missionary Society, the Society for the Propagation of the Gospel, the Missionary Register, and other periodicals from 1823 to 1827, the Bishop's Memoirs, by Thomas Taylor.

CHAP.
XVIII.

This was a very trying and painful moment of his life: it was no struggle between conflicting temporal interests that he had to encounter; but it was a struggle between much self-distrust, much love of country and kindred, much apprehension for the future health of his wife and child (for he thought not of his own), and a strong persuasion, on the other hand, that the call was the call of God, and that to be deaf to it was to be deaf to the *still small voice*. He deliberated long and anxiously: he even refused the appointment. He recalled his refusal. Although in possession of clerical preferment of nearly equal revenue to that of the See, and justified in indulging sanguine hopes of advancement in England if ambition had been his object, he consented to sacrifice his comforts and expectations for a toilsome life in a distant and unhealthy climate. Mr Wynn was glad to receive his acceptance of the arduous post; and the general confidence inspired by a knowledge of his learning, talents, and activity, caused this appointment to be hailed as a most auspicious event by the Christian world.

He was consecrated at Lambeth Palace on the 1st of June 1823. On the 9th, he met the Committee of the Church Missionary Society; and on the 13th, he attended a special meeting of the Christian Knowledge Society, when he received from each a valedictory address; and, in reply, pledged himself to promote the objects of both Societies,—avowed his intention to devote himself wholly and fervently to the establishment of the Christian religion by every prudent means,—and earnestly entreated their prayers that he might be sustained from above in the arduous duties of the station to which Divine Providence had been pleased to call him.

Arrival in
India.

3. The Bishop sailed, with Mrs Heber, on the 16th of June; and, on the 11th of October, arrived in

good health at Calcutta, where he was welcomed with the honours due to his rank. On the same day, the Governor-General, Lord Amherst, accompanied him to the cathedral, where the ceremony of installation was performed. The day following, being Sunday, he preached to a good congregation.

Preparing to enter on the important duties that now devolved upon him, such was the state of affairs that he felt almost overwhelmed by the accumulation of business requiring immediate attention. Before long, however, by diligence and perseverance, he brought matters into something like a manageable compass. "The arrears of business," he wrote after a time, "which I have to encounter, though great, and some of a vexatious nature, are such as I can now see my way through."

3. One of the first objects to which he turned from the pressure of official engagements, was the general state of Christian education in Calcutta. On the 2d of November, he visited the Female Orphan School, under the judicious care of Mrs Thomason. He next examined the Free School for boys and girls, under the direction of a committee of governors. Then the schools for native females, under Mrs Wilson's superintendence. With all these establishments he expressed himself greatly pleased. In the last he took a special interest,—was astonished at the progress which some of the children had made, and became at once a zealous advocate of native female education. In going round the schools supported by the Society for Promoting Christian Knowledge, he was surprised, after all that he had been told to the contrary, to find not the least appearance of objection on the part of the natives to the Christian instruction given to their children. After mentioning his visit to these schools, he expressed his gratification at seeing with how much cordiality the Rev. J. Haw-

Examines
the state
of educa-
tion.

CHAP.
XVIII.

tayne, who accompanied him, "was received, not only by the children themselves and the school-masters, though all of them were Hindoos and Mussulmans, but by the parents and neighbouring householders, of whatever religion."

Bishop's
College.

4. Bishop's College, founded, as we have seen, by Dr Middleton, was now almost in the state in which that lamented prelate left it, little having been done to it since his decease, and the funds being nearly exhausted. Even the apartments appropriated to the Rev. Principal Mill were not yet ready for his reception. Bishop Heber entered, with characteristic ardour, into the noble design of this institution, and immediately began to carry forward the building, assisted by fresh contributions, and chiefly by the annual grant of one thousand pounds from the Church Missionary Society. In the ensuing year, the principal's apartments were ready for his reception; and the rest of the buildings were advanced as rapidly as the funds would admit. The Bishop obtained from Government a further grant of sixty acres of land for the College. He projected two additional wings to the building; and had the satisfaction ere long of hailing the arrival of two more professors, and the commencement of operations with a few students.

Licences
—Church
mission-
aria.

5. We have seen Bishop Middleton's difficulty respecting his jurisdiction over English missionaries in Episcopal orders. He appreciated and acknowledged the importance of their services, yet never considered himself invested with authority to license them to their several stations. With a view to remove this difficulty, Bishop Heber, previous to leaving England, submitted the case to the king's advocate, who gave it as his opinion, that all clergymen of the Church of England, employed within the diocese of Calcutta, were subject to the Bishop's authority. The members of the Board of

Control concurring in this opinion, the Bishop, on his arrival in India, proposed to license all English missionaries in holy orders, in the same manner as the Company's chaplains. At a meeting of the Calcutta Church Missionary Association convened for the consideration of this question, over which the Bishop was requested to preside, he stated, that his chief reason for desiring this jurisdiction was, that he might be able to station the missionaries where their services might be most required, for the services of the Established Church in India. But, as remarked in Bishop Middleton's case,¹ this would be to make them, what that prelate anticipated, "the parochial clergy" of the country, and so to divert them from the express object of their mission. Ready as they were to exercise their ministry for the benefit of their countrymen whenever opportunity occurred, yet their commission was to the wide world around them, to gather heathen into the fold. In future times, when a sufficient number should be converted within a given district to form a Christian community requiring ministerial supervision, it would be quite in character for one or more missionaries to be stationed there with the sanction of the Bishop's licence ; but in the present incipient state of the work, such a location of their missionaries would have been to cripple the Society's operations. For these, and other reasons of less importance, the Committee of the Calcutta Church Missionary Association felt that they were not at liberty to surrender the Society's missionaries into the Bishop's hands to the extent that he desired. They were invested with a responsibility which they had no power to transfer. These circumstances cannot

¹ Book xiii. chap. i. sec. 32.

CHAP.
XVIII

have been dispassionately considered by parties who vehemently censured their conduct. However, while thus faithful to their trust, the Bishop, as their president, had a leading voice in the stationing of the missionaries, and they uniformly paid respect to his suggestions. The missionaries received his licences with the latitude which their office required, and never failed to render him canonical obedience. The paucity of clergy in India, of which Bishop Middleton so loudly complained, still continued, and Bishop Heber, in the following remark upon it, acknowledged the valuable services of the missionaries. "Even in Calcutta and the neighbouring stations, though some of the clergy officiate three times a day, and though I myself and the archdeacon work as hard as any of the labouring clergy in any part of the world, yet were it not for the aid of the Church missionaries, we could not get the ordinary duty of the Sunday done. They, indeed, have cheerfully received licences, and submitted themselves to my authority; and they are, in fact, very respectable and painstaking young men, who are doing far more in the way of converting and educating the natives than I had expected." While, therefore, the Calcutta Committee deemed it their duty to retain the control of the missionaries, they took care that the Bishop should have all the aid from their services, which their primary engagement would admit.

The first
ordination
of a na-
tive.

6. We have already seen the inconvenience arising from the Bishop of Calcutta's want of authority to ordain natives of the country, and also the endeavours of Dr Middleton to have this restriction removed. This was now done,¹ and the first

¹ By the Act of 4 Geo. IV., c. 71, sect. 6, it was enacted:—
"And whereas doubts have arisen whether the Bishop of Cal-

person ordained under the Act which gave the power, was Christian David, a native Christian of Ceylon, the young man whose application Bishop Middleton was constrained to reject. He now renewed his application, and Bishop Heber directed him to repair to Calcutta, where he admitted him to deacon's orders on Trinity Sunday 1824. He then entered Bishop's College, where he pursued

cutta, in conferring holy orders, is subject to the several provisions and limitations established by the laws of this realm, or canons ecclesiastical, as to the titles of the persons to be ordained, and as to the oaths and subscriptions to be by such persons taken and made; be it further declared and enacted, That it shall and may be lawful for the Bishop of Calcutta for the time being, to admit into holy orders of deacon and priest, respectively, any person whom he shall, upon examination, deem duly qualified, specially for the purpose of taking upon himself the cure of souls, or officiating in any spiritual capacity within the limits of the said diocese of Calcutta, and residing therein; and that a declaration of such purpose, and a written engagement to perform the same, under the hand of such person, being deposited in the hands of such Bishop, shall be held to be a sufficient title with a view to such ordination; and that, in every such case, it shall be distinctly stated in the letters of ordination of every person so admitted to holy orders, that he has been ordained for the cure of souls within the limits of the said diocese of Calcutta only; and that unless such person shall be a British subject of or belonging to the United Kingdom of Great Britain and Ireland, he shall not be required to take and make the oaths and subscriptions which persons ordained in England are required to take and make."

The following is the form of title for holy orders which the Bishop required:—

"To the Right Rev. Father in God—Lord Bishop of Calcutta.

"These are to certify to your Lordship, that we, the Committee of the Calcutta Auxiliary Church Missionary Society, do hereby nominate and appoint _____ to perform the office of one of our missionaries to the heathen; and we do most solemnly declare, that we do not fraudulently give this certificate only to entitle the said _____ to receive holy orders, but with a real intention to employ him as such missionary, according to what is before expressed.

"Witness our hands," &c., &c.

CHAP
XVIII.

his studies preparatory to his ordination to the priesthood ; after which he returned to Ceylon, and was appointed by the Government of the island one of the colonial chaplains.

Confirma-
tion—Vi-
sitation of
the clergy.

7. Not long after the Bishop's arrival, he appointed the Rev. Daniel Corrie, senior chaplain in Bengal, archdeacon of Calcutta. Early this year he held his first confirmation, when above two hundred persons were received. And on Ascension day he held his first visitation of the clergy, and delivered his primary charge, in which he addressed the Company's chaplains on the arduous but honourable duties they had to perform ; and to the missionaries he enlarged on the peculiar nature of the great enterprise which they had undertaken. Under this division of his charge, adverting to the letters of the Abbé Dubois, which had been recently published, on the state of Christianity in India, he entered a strong appeal against that Jesuit's misrepresentations. The unchristian spirit in which that work is written was justly reprov'd ; and the assertions of the author on the impracticability of converting the Hindoos were confuted by an appeal to facts. Having adduced the testimony arising from the converts under the Church Missionary Society at Agra, Benares, Meerut, and Chunar, his lordship thus appealed to those of other societies, whether connected or not with the Church : —“ Bear witness, those numerous believers of our own immediate neighbourhood, with whom, though we differ on many, and doubtless on very important points, I should hate myself if I could regard them as any other than my brethren and fellow-servants in the Lord. Let the populous Christian districts of Malabar bear witness, where believers are not reckoned by solitary individuals, but by hundreds and by thousands. Bear witness Ceylon, where the Cross has lost its reproach ; and the chiefs

of the land are gradually assuming, without scruple, the attire, the language, and the religion of Englishmen."

8. The Bishop had for some time resolved to commence the visitation of his extensive diocese with the upper provinces of Bengal, the parts which Bishop Middleton had not visited. Accordingly, when his business at Calcutta appeared to be sufficiently arranged to admit of his absence, he embarked on the Ganges, accompanied by Archdeacon Corrie, and his chaplain, Rev. Martin Stowe. He proceeded as far as Agra to the north, and his journal contains a variety of information interesting to the traveller and the general reader ; but we shall confine ourselves to those proceedings and remarks which will serve to exhibit the state and prospect of Christianity in those provinces at that period.

Embarks
for the
Upper
Provinces.

The first station he reached was Dacca, about one hundred miles above the mouth of the Ganges, where he arrived on Saturday evening, July 3d. Such was his anxiety to spend the Sabbath here, that he travelled the last fifteen miles in an open boat, finding that there was no hope of his pinnace arriving in time. Dacca was formerly a place of some consideration, but was now much reduced. The churches and extensive factories, built by the Portuguese, French, and Dutch, were in ruins, and the trade which at one time had flourished in this city was all but gone. The bishop found that very little had been done for the Christian instruction and conversion of the natives, and that the European inhabitants were in a deplorable state of religious destitution. They were but few in number ; but they had built a neat church for themselves, in which the Bishop preached the morning after his arrival to a small congregation. He was greatly refreshed by the service, and it were hard to say whether he or the people enjoyed it most. On the

CHAP.
XVIII.

Death of
his chap-
lain.

following Saturday he confirmed about twenty persons ; and the next day consecrated the church, and administered the sacrament to about thirty-five communicants.

9. During his detention here, he visited the Nabob and other respectable inhabitants ; also the hospital and prisons, besides every object of interest to his intelligent mind. But his feelings were too painfully exercised for him to take much pleasure in anything but his appropriate duties. When he left his pinnacle for Dacca, his chaplain, Mr Stowe, remained behind, being too unwell to accompany him ; and on the arrival of the pinnacle next day, he was not well enough to go on shore. The Bishop went to him immediately, with a surgeon, and had him carefully removed to an airy apartment, where he attended him with the fidelity of a pastor, the solicitude of a friend, and the affection of a brother. But all his care, with the most skilful medical attention, were of no avail. The sufferer died in a few days, and was buried in the cemetery of the place. But his end was peace. At one time, as the Bishop remarked, " he had an awful mental struggle, but confessed his sins, and cried for mercy to Jesus Christ, with a simplicity, contrition, and humility which I shall never forget, but I trust always be the better for. By degrees his fears became less, his faith stronger, and his hope more lively ; and he told me at many different times, in the following thirty-six hours, that God's goodness was making the passage more and more easy to him, and that he felt more and more that Christ died for sinners." When his strength was gradually wearing away, he said, " If I lose sight of the Cross, though but for a moment, I am ready to despair ; but my blessed Lord makes his mercy and his power more and more plain to me."

The Bishop's letters to the sister of the deceased

and other friends, shew that he felt this visitation very acutely, and they express in an interesting manner the tender sympathies of his heart. The sickness and death of his friend detained him here eighteen days, which was so much beyond the time he intended to remain, as in some measure to derange his plans. He left Dacca July 22, and reached Boglipoor on the morning of August 10. Here he found Archdeacon Corrie, with his family, waiting his arrival. The chief object of interest in this place was a school, under the care of an intelligent young native. The order maintained was highly commendable; and considering the disadvantages under which they laboured, for want of suitable school-books, the improvement they had made was much beyond what could have been expected. The inhabitants of this part of India are called Puharrees, a quick and intelligent people, fond of learning, without any of the Hindoo prejudices against Christianity. Hitherto no efforts had been made to introduce the Gospel among them; but the Bishop determined to send them an active missionary. This he was enabled to do in a few weeks, when he appointed the Rev. Thomas Christian, one of the Gospel Propagation Society's Missionaries, at Bishop's College, to this important station. He laboured there with great ability, zeal, and acceptance, until December 1827, when he and his wife were both carried off by the hill fever. There had not been time enough to see much fruit from his exertions; but he had sown the seed for some future labourer to reap.

As there was nothing particular to detain the Bishop at Boglipoor, he left the day after his arrival. Just as the Archdeacon, who accompanied him, got on board his budgerow, he received a letter, in bad English, addressed to the abbot, as the writer called him, from a Brahmin named Go-

CHAP.
XVIII.

pee Mohun Doss, requesting an interview with him, and expressing great desire to receive instruction in Christianity. The archdeacon returned for answer, that he would see the writer with great pleasure, on his return down the river. This was not the only instance they met with, of persons in this neighbourhood who seemed willing to inquire into religious subjects. "There are several Hindoos and Mussulmans," the Bishop remarks in his journal, "who make no objection to eat victuals prepared by Christians, saying, that they think the Christians are as pure as themselves, and they are sure they are wiser."

Destitute
state of
religion.

10. In prosecuting their voyage, they spent a Sabbath at Monghyr, and another at Bankipoor. There was neither chaplain nor church at either place; the Bishop was, therefore, glad to preach to the European residents, administer the Lord's Supper, and baptize their children; and they expressed themselves grateful for his services, and entreated that a chaplain might be sent them. At Dinapore, a large military station a few miles beyond Patna, the Bishop found, as he remarks, "that everything was on a liberal scale, except what belongs to the church and the spiritual interests of the inhabitants. The church, or rather the place so called, was a small inconvenient room in the barracks, which seemed as if it had been designed for an hospital-ward; the reading-desk, surplice, books, &c., were all meaner and shabbier than are to be seen in the poorest village-chapel in England or Wales; there were no wall-shades, or other means for lighting up the room, no glass in the windows, no font, and till a paltry deal stand was brought for my use out of an adjoining warehouse, - no communion table. Bishop Middleton objected to administer confirmation in any but churches built, furnished, and consecrated. But though I do not think, in India, we

need be so particular, I heartily wished, in the present case, to see things more as they should be. Nor, in more essential points, was there much to console me for this neglect of external decencies. The chaplain of the station, whom I found extremely desirous of contributing to the welfare of the people, lamented, in a natural and unaffected manner, the gross neglect of Sunday, the extraordinary inattention of the lower classes to all religious concerns, and the indifference shewn by the Company's present military officers, to everything like religious improvement. The school that had been established had fallen into decay, and the lending library, that Government had sent six months ago, for the use of the European soldiers, to the care of the brigade-major, had never been even unpacked.

"This lamentable state of things," the Bishop goes on to remark, "might be accounted for in a great degree, from the bad conduct of the late chaplain, which must have driven many from church, whom it would be very difficult for the most popular preacher to bring back again, from the want of a decent place in which to meet, it being very unlikely that any respectable families would attend, to be crowded up promiscuously, in a room not large enough to accommodate half the soldiers; and from the too prevalent practice of sending young officers to India, whose religious principles can be expected, at the least, only to be loose and unformed." These painful circumstances had a depressive influence on the Bishop's spirits. "What I saw," says his lordship, "both at and after church, made me low and sad, to which perhaps the oppressive heat of the day greatly contributed." Before he left this place, he succeeded in re-establishing the school, and in obtaining from the colonel and several of the officers, a promise that they

CHAP.
XVIII

would give their patronage and support to the chaplain, Mr Northmore, in his efforts to instruct the people, and would see that the lending library should be regularly distributed.

This is a correct description of the state in which the Bishop found religion among the Europeans in the upper provinces generally. He quitted Dinapore, August 25, and on the evening of the next day reached Buxar. Finding in this garrison a goodly company of European soldiers, he regretted that he could not remain over Sunday; but he preached on the following morning to a crowded congregation, and was highly gratified with their apparent devotion. "All were very attentive," he wrote, "and the old soldiers, most of whom had Prayer-books, joined in the responses with a regularity, and exactness, and a zeal which much affected me, and shewed how much, in their situation, they felt the blessing of an opportunity of public worship."

Here the Church Missionary Society had a school and small native congregation, under a catechist, Kurream Messeeh (mercy of Christ), which was established by Mr Corrie on a previous visit. The scholars were of all ages, several boys, and some girls, but the greater part were women. The Bishop heard them read in the Hindoostanee Testament, and examined them in Watt's Catechism. They also repeated to him the Creed, the Lord's Prayer, and the Ten Commandments, giving a sort of exposition of each. "I was extremely pleased and surprised," he remarked, "at all I witnessed here; and heartily wished for some of the enemies of missions to see, in this small and detached instance, the good which, in a quiet and unpretending way, is really doing among these poor people."

In the afternoon of the same day, August 27, he left Buxar; arrived next day at Ghazepoor, and preached on Sunday to the European residents, in

a large thatched building, which had been a riding-school, but was now in so ruinous a state as to be unsafe to meet in. Here he remained till the 31st, refreshed with the intelligent society of his host, Mr C. Bayley, and a friend, Mr Melville, from whom he obtained much information about the inhabitants and state of the country. The prevalence of suttees in the neighbourhood distressed him exceedingly, and he resolved, should he live to return to Calcutta, to use his utmost influence to have the barbarous custom abolished.¹

11. On the 3d of September the Bishop arrived at Benares, a station of the Church Missionary Society, occupied by the Rev. Thomas Morris, who had a small chapel and native congregation. A chaplain also was stationed here, the Rev. ——— Frazer, and his lordship at last found a Company's Church, ready for consecration. On Sunday, the 5th, he attended the mission chapel, at six in the morning, when Mr Morris read the service and preached in Hindoostanee, and the Bishop pronounced the blessing in that language, for the first time. On the same day he held a confirmation, and consecrated the Company's church. In the evening he preached in English to a crowded congregation, and administered the Lord's Supper to about sixty communicants, fourteen of whom were

Church
and school
at Be-
nares.

¹ The Bishop mentions the following circumstance, which occurred not far from Ghazepoor, to prove how little a female death is cared for by the natives :—"A dispute had arisen between two freeholders, about some land, when one of the contending parties, an old man, more than seventy, for the sole purpose of being revenged on his antagonist, brought his wife, of the same age as himself, to the field in question, and with the assistance of his children and relatives, forced her into a little straw hut they had built for the purpose, and burned her and the hut together, that her death, as he imagined, might bring a curse upon the soil, and her spirit haunt it after death, to prevent for ever his antagonist deriving any advantage from it."

CHAP.
XVIII

native Christians just confirmed, with respect to whom he officiated in Hindoostanee. Next day he consecrated the burial ground, and examined the school endowed by Jay Narain, which we have already described.¹ He expressed himself highly pleased with the pertinent and intelligent replies of most of the pupils to his inquiries, and remarked, that the scene was indeed a very interesting one. The school was originally organized by Mr Corrie, who was present on this occasion ; and the Bishop, after describing the company assembled to witness the examination, adds—"One, however, of the most pleasing sights of all, to me, was the calm and intense pleasure visible on Archdeacon Corrie's face, whose efforts and influence had first brought this establishment into activity, and who now, after an interval of several years, was witnessing, with mingled emotions of joy and gratitude, its usefulness and prosperity."

The school now contained about one hundred and forty boys, with three teachers—English, Persian, and Hindoostanee—the whole being under the inspection of Mr John Adlington. The Bishop was glad to learn, in answer to his inquiries, that none of the boys' parents objected to their reading the New Testament ; that the boys themselves were very fond of it, and understood it as well, if not better than the majority of English scholars of their own age. Nevertheless, the school was not sufficiently of a missionary character to satisfy him, and he could not but feel apprehensive that many of the boys would settle down into a compromise between the two creeds, allowing that Christianity was best for the English, and Hindooism for themselves. He remarks—"On mentioning these ap-

¹ Chap. vi. secs. 39-41.

prehensions to Mr Morris and Mr Frazer, the missionary and chaplain ; they observed that the same danger had been foreseen by Mr Macleod, and that in consequence of his representations, they had left off teaching the boys the Creed and the Ten Commandments, not wishing too early to expose them to a conflict with themselves, but choosing rather that the light should break in upon them by degrees, when they were better able to bear it. They said, however, that they had every reason to believe that all the older and many of the younger boys, began already to despise idolatry, which they attributed, partly to the comparison which the boys learn to make between their system of worship and ours, and partly to the enlargement of mind which general knowledge and the pure morality of the Gospel have a tendency to produce.

12. After spending a week at this celebrated seat of Hindoo learning, the Bishop pursued his way to Chunar, where he arrived September 10th. This was the station of the indefatigable missionary, Mr Bowley, with whom Mr Greenwood was associated. Next day, Saturday, the Bishop confirmed above one hundred persons at the church, a large and respectable building. The men and elder women who offered themselves, had been Mr Corrie's converts during his residence here. He was now present, and gave the following interesting account of the Bishop's proceedings :—

Mission at
Chunar.

“ At Chunar, I may say, we beheld more than had previously been told us. On Saturday morning, the 11th of September, fifty-seven of Mr Bowley's congregation were admitted to Confirmation, together with nearly the same number of Europeans.”

“ Next day, a still greater number of native Christians communicated, together with a large number of Europeans. Several gentlemen came

CHAP.
XVIII

up from Benares, and some officers from Sultapore. Among them were Mr Fraser, Mr Morris, and Mr Adlington : these, with Mr Greenwood and Mr Bowley, made a greater number of *clerici* than are to be met with in one place, on this side of India, out of Calcutta. The whole had the appearance of a jubilee ; and the fine church, which the Bishop calls handsome and appropriate, was entirely filled. This service was in the morning : the heat was not oppressive, though the service continued from seven till ten o'clock. The Bishop preached, in English, on the parable of the good Samaritan ; and here, as at Secrole, ministered to the native Christians in Hindoostanee. I had here the pleasure to assist in administering the Lord's Supper ; and with no ordinary feelings—partaking, I trust, of gratitude to the God of all grace—I beheld the blessed fruits of the Gospel, in the improved religious state of so many, both European and native Christians, in the place where I entered on my ministry in this country."

"In the afternoon, worship was held in Hindoostanee, when Mr Morris read prayers, and Mr Bowley preached. One aisle was filled with native Christians, the other by natives ; among whom, towards the upper end, were twenty or thirty respectable Hindoo inhabitants of Chunar, several of whom seem on the very threshold of the kingdom of God. The middle of the church was occupied by Europeans."

"In the evening, there was a second English service, when Mr Greenwood preached."

Mr Bowley remarked, that the morning service was nearly four hours long ; and that, from the active part which the Bishop took, it seemed as if he could never be tired while thus engaged. Then, after describing the other services, he concludes :—
"Thus has his lordship devoted seven hours of

this day to public worship. May his example, and his zeal for the extension of Christ's kingdom, provoke very many."

13. Instead of halting here a few days to rest, he pursued his journey on Monday, and with great difficulty reached Allahabad on the afternoon of Sunday the 19th, when it was too late to make any arrangements for divine service. On the following Sunday, he preached, in a place fitted up for the purpose, to a good congregation. He then confirmed about twenty candidates, and afterwards administered the Lord's Supper to nearly eighty communicants. The English residents expressed a great desire for a chaplain ; and as there was no hope of one being at his disposal for some time, the Bishop promised, if possible, that they should have one of the Church missionaries.

Allaha-
bad—
Proceeds
by land.

As he intended to proceed the remaining part of his way by land, he dismissed his boats, and directed preparations to be made for his journey. Owing to the difficulty of obtaining what he required, he was detained here until the morning of the 30th, when he started, with a respectable caravan, well furnished with conveniences for so long a land journey. He was still accompanied by Archdeacon Corrie, and also by Mr Lushington ; and after suffering no little inconvenience from the heavy rains which fell, arrived at the next European station, Cawnpore, October 9th. Here he found a chaplain without a church ; but divine service was regularly performed in a thatched bungalow. The Bishop next morning, Sunday, confirmed above eighty candidates, and afterwards administered the Lord's Supper to about the same number of communicants ; and in the evening he preached.

Cawn-
pore.

Here he remained over the following Sunday for the convenience of his caravan, and to make

CHAP.
XVIII

what arrangements were required for the prosecution of his journey. As Cawnpore was a large military cantonment, he was enabled usefully to employ his time. He visited the regimental school, which was well conducted: but the public town-school, through the incompetency or neglect of the master, was so ill managed as to be almost useless, though liberally supported by Government, and under the superintendence of a committee. There were excellent school-rooms and a commodious house, but few scholars, either native or European. At the Bishop's suggestion, Archdeacon Corrie undertook to put the master upon a better plan than he had hitherto adopted; and his Lordship wrote out a list of books, which he recommended the Committee to procure,—suggesting, at the same time, some of the simplest elements of Bell's system for their consideration. The chaplain being disabled by sickness, Archdeacon Corrie remained here for the purpose of supplying for a time the spiritual necessities of the place.

Kingdom
of Oude.

14. On Monday the 18th, the Bishop quitted Cawnpore with a strong guard of sepoy, in consequence of the turbulent state of the kingdom of Oude, through which he had to pass. In four days he reached Lucknow, the capital of Oude, into which city he was conducted by a respectable escort, which the British resident at the court of Oude, Mr Ricketts, had sent to meet him. There was neither church nor chaplain at this place; but the resident had read the public service regularly every Sunday in a large room in his own house. Here the Bishop preached on Sunday, and also in a room at the cantonments fitted up for the purpose. In the course of the ensuing week, he was variously employed for the benefit of the Europeans, visited the King of Oude, and gathered information about whatever interested him in the place. On

Saturday, he held a confirmation ; and, on Sunday, administered the Lord's Supper, preaching on both occasions. He was detained here ten days, having kindly promised to officiate at the marriage of the resident, which was fixed for November 1st. After the service, in the afternoon of the same day, he proceeded on his journey, but without his valued companions, the Archdeacon and Mr Lushington, who were both too unwell to accompany him any further. At the first stage, the Bishop was himself taken so seriously ill as to deliberate whether to return to Lucknow, having no medical attendant or any European companion with him. He finally resolved, however, to move forward as well as he could, though his indisposition continued to increase for several days. At length he obtained relief ; and, on the 10th of November, when they arrived at Shahjehanpoor, he seems to have recovered his wonted health and spirits.

15. Shahjehanpoor is the first European station in the Company's territories beyond the frontier of the kingdom of Oude. But the Bishop did not remain here longer than to refresh himself and to give his caravan time to rest. He met the European residents, who expressed to him great desire to have a chaplain, having long regretted, they said, the want of public worship. Being unable to comply with their request, he recommended them to follow the example of the resident at Lucknow, by meeting constantly at some convenient place on Sunday, and reading a selection, which he pointed out, from the Church Prayers, the Psalms and Lessons of the day, and a printed sermon.

Enters the
Upper
Provinces.

He arrived at Bareilly on Sunday the 14th of November, in time to preach to a numerous congregation of the civil and military officers, with their families, as well as a good many Christians of humbler rank. He concluded with the admini-

CHAP.
XVIII.

stration of the Lord's Supper to about sixteen communicants. "After breakfast on Monday morning," he says, "I had a number of children brought to be baptized, and three couples came to be married. One of the females was a native, who had engaged to be married to an English soldier, and who was a candidate for baptism. Her intended husband had evidently taken much pains to instruct her in her new belief. I explained to her, as far as our means of communication went, her obligations, both baptismal and matrimonial. For the former she seemed very anxious; and, to judge from her extreme seriousness during the ceremony, and the trembling earnestness with which, both in English and Hindoostanee, she made the promises, I trust it was not performed in vain."

Himalaya
moun-
tain.

16. In prosecution of his journey, having determined to take Almorah in his way, though he knew that it would lead him through a tract of country so pestilential that, during many months of the year, even the monkeys, and every living animal fled from it instinctively, he left Bareilly, and arrived at Shahee on the 18th, a small village, where he rested for the night. Here he met with Mr Boulderson, the collector of the district, who offered him the loan of a sure-footed pony, and proposed to accompany him to the foot of the Himalaya mountains. With this intelligent and agreeable companion, he reached the foot of the mountains on the 22d, where he found suitable equipments provided by Mr Adams of Almorah. Next day they began the ascent. Mr Boulderson accompanied him another day's journey, and was then, on the 24th, compelled to leave him to pursue his way alone; and in three days he reached the small town of Almorah, after a toilsome journey up the hills. Next day, November 28th, he preached and administered the Lord's Supper to a respectable

congregation, being, as he remarked, the first Protestant minister who had officiated "in this celebrated and remote region." Here he met with Sir Robert Colquhoun, the commandant of the local troops of the Kemaon, with whom, and his lady, he passed an agreeable day, and obtained from several gentlemen much useful information respecting the country, the manners and customs of its inhabitants, with its productions and resources.

On the 2d of December he resumed his journey, accompanied by Sir Robert and Lady Colquhoun, who travelled with him till the evening of the 6th, when they parted. Advancing through a wild, mountainous country, he reached Moradabad on the 11th, the next European station. Next day, Sunday, he read prayers and preached in a commodious room in the collector's house, administered the Lord's Supper, and baptized three children. Afterwards, he says, that he had "an interesting visit from a fine, grey-bearded old man, who said that he had been converted by Mr Corrie to Christianity, at Agra ; that his name was Noor Musseeh (Light of the Messiah) ; that he was come to ask for books, if I had any to spare for him." He then introduced his son, whom he had been catechizing, and who now expressed a wish for baptism. As, however, the bishop could not then examine him sufficiently to judge of his qualification for admission into the Christian Church, he proposed that the young man should accompany him to Meerut for the purpose. He also interceded with the collector for the protection of Noor Musseeh against his enemies, some bigoted Mussulmans, who, on account of his religion, tried hard to have him removed from a small office which he held. "This," said Heber, "is the third or fourth Christian I have heard of scattered up and down in the mountain provinces ; but it is likely, which indeed Mr Corrie

CHAP.
XVIII

thinks is the case, that there are many more believers in Christ, who dare not, by owning themselves such, take the risk of incurring the ill-will of their neighbours."

Meerut.

17. He left Moradabad December 13th, and arrived at Meerut on the 18th ; the chaplain, Rev. Henry Fisher, with his two sons, having gone out to Mow, a short day's journey, to meet him. Here the Bishop was gratified to find a large and handsome church, capable of accommodating at least three thousand hearers. "It is remarkable," he wrote, "that one of the earliest, the largest, and the handsomest churches in India, having in it one of the best organs, should be found in so remote a situation, and in sight of the Himalaya mountains." But what pleased him more was, that this church was well filled and well served, Mr Fisher being indefatigable in the discharge of his duties ; and, besides the Sunday services, preaching twice in the week. Besides the British troops, he had also a small flock of native Christians, to whom he preached on Thursday ; and a school for natives in the town, which the Bishop visited, and remarked, "The boys are taught reading and writing, in Hindoostanee and Persian, and receive, such of them as desire it, which they all do, instruction in the Gospels."

On Sunday he consecrated the church. "The congregation," he says, "was very numerous and attentive, the singing good, and the appearance of everything highly honourable, both to the chaplain and military officers of this important station." On the following Friday he held a confirmation, which Mr Fisher thus described—"The whole of the native Christians, whether resident in Meerut or within convenient reach of us, came forward with peculiar meekness and simplicity of deportment ; and, as I venture to believe too, with consistent

warmth of feeling, and a just understanding of the nature and benefit of this ancient and holy rite ; and received the imposition of hands. Two hundred and fifty-five Christians (Europeans and natives included) were publicly confirmed in the church ; a considerable portion of whom were converts to the faith as it is in Jesus—many from Hindoo idolatries and Mahomedan infidelity—others from the apathy and ignorance of a nominal profession, worse than heathenism—all, I have much reason to hope, seriously in earnest to give themselves to God." They were in fact converted under his own ministry. "Surely this is a greater work," remarks the Bishop, "than could have been expected in so remote a part of India, and where no Englishman had set his foot, till the conquests made by Lord Lake and Sir Arthur Wellesley."

Saturday being Christmas day, he preached and administered the Lord's Supper to above two hundred communicants. Next day he preached again ; and after evening service confirmed several candidates, who were not able to attend on the former occasion. He was indefatigable during the ten days he spent here, and it is hard to say whether himself or the English residents were the better pleased with his visit. After his departure, Mr Fisher gave the following account of the effect he produced :—"Our dear and respected Bishop has left an impression behind him, which, I think, will not soon or easily pass away. Proofs, indeed, are continually before me, that the savour of his truly apostolic visit dwells generally in affectionate and grateful remembrance. He interested himself about every minute circumstance of this beloved vineyard—accompanied me to my native congregation—visited my native school—and saw and conversed with many of the Christians who were introduced to him, with the affability and kindness which we

CHAP.
XVIII

had been prepared to expect. We all still cherish the humble hope that the blessing of God Almighty was abundantly with him, and that the peace of God which he bequeathed us through Jesus Christ, remains upon our souls."

Delhi.

He left Meerut on the 28th, and reached Delhi next day, the resident, Mr Elliott, meeting him on the northern bank of the river, and escorting him to the city with oriental pomp. Though the humble mind of Heber was always more at ease, and therefore much happier, without such parade; yet he knew it to be the usual mark of respect in the country, and, therefore, quietly submitted to it. Here he was joined by his friend, Mr Lushington, and also by Mr Fisher, who had followed him from Meerut. On Sunday, January 2. 1825, he confirmed about twenty candidates, preached, and administered the Lord's Supper to about forty communicants. Mr Fisher read the prayers, and the congregations, morning and evening, were very numerous and attentive.

While at Delhi, the Bishop was introduced to the King, whom he describes as, "the poor old descendant of Tamerlane," and was moved to sympathy at the sight of fallen greatness. He also visited the splendid tomb of the Emperor Humaioun. On Monday the 3d, he resumed his journey, accompanied by his friend Mr Lushington, and also by a medical gentleman, Dr Smith, who was appointed in future to travel with him, and afford him, or any of the caravan, what assistance they might require. They reached Muttra on Sunday the 9th, in time for divine service, when the Bishop read prayers, and preached in a Bungalow to a small congregation, and administered the Lord's Supper to a few communicants.

Agra.

On the 10th, he started again, and reached Agra on the 12th. A severe cold which he had taken,

accompanied with much fever and lassitude, compelled him to remain here through the week. On Friday, though so hoarse as to be scarcely able to speak, he confirmed about forty candidates; and on Sunday, much against Dr Smith's advice, he preached and administered the Lord's Supper. Here he was highly gratified at meeting Abdool Messeeh, of whom he had heard so much, and whose conversion under Henry Martyn, and subsequent labours in the gospel under Mr Corrie, we have already mentioned. Abdool was stationed here by the Church Missionary Society, to preside over a small congregation of native Christians, collected by Mr Corrie, when chaplain at Agra. He expressed an earnest desire to be a clergyman of the Church of England; "and if God spare his life and mine," wrote the Bishop, "I hope, during the ember weeks in the next autumn, to confer orders on him. He is every way fit for them, and is a most sincere Christian, quite free, as far as I could observe, from all conceit or enthusiasm. His long eastern dress, his long grey beard, and his calm resigned countenance, give him almost the air of an apostle."

18. From this point his future route lay through the independent states of Central India; and the necessary arrangements being completed, the Bishop left Agra on the 17th, and reached Jyepoor on Saturday the 30th, without the occurrence of anything by the way worthy of special remark. He was welcomed at Jyepoor by the British resident, Colonel Roper, in whose house he read prayers and preached on the Lord's day, and baptized the resident's child. Here he was detained one day in consequence of the sudden death of his soubahdar, the native commander of his escort. Next day, February 2d, he left Jyepoor, and reach Nusserabad on the 8th, a British station, where he confirmed thirty candidates, preached to a congrega-

Central
India.

CHAP.
XVIII

tion of about one hundred, and administered the Lord's Supper. On the 15th he started again, and reached Neemuch, the next cantonment of the Bengal army, on the 25th. Here he remained three days, and on Sunday performed divine service, when he preached to a congregation of nearly one hundred. Next day, the 28th, he pursued his journey; and after traversing a wide extent of country, through dense forests and wild jungles, which were sometimes noxious, and abounding in tigers, he arrived at Jeridda in health and safety, on the 18th of March. Here he had the happiness to find Archdeacon Barnes of Bombay, who had come thus far to meet him. They were old college friends, and had not seen each other for seventeen years; the pleasure of the meeting, therefore, in such a place, after so long and perilous a journey, may well be supposed to have been great indeed.

Baroda.

19. The Bishop's present plan for his visitation of the Archdeaconry of Bombay, differed materially from his original arrangements, as, owing to his unexpected detention on the way, he found himself unable to devote to it the time he had intended. He proceeded, therefore, with all possible expedition, and arrived at Baroda on the 19th, escorted by a large and splendid military cavalcade, sent by the British resident to meet him. Here he found a chaplain, and a neat Gothic English church, which he consecrated on the 20th, and afterwards administered the Lord's Supper.

Kairah.

On the 25th, he left Baroda, accompanied by the resident, and reached Kairah in the night of the 26th. On Sunday, he consecrated a large church, recently built at this station, and on Wednesday, confirmed about seventy persons. On Friday, being Good Friday, and also on Easter Sunday, he preached to good congregations; and during the intervening day he visited the schools,

and attended to other matters connected with the station. "The station library here," he writes, "is a very good room, with a small adjoining apartment for the non-commissioned officer who has the care of the volumes, all of which bore evident marks of having been read, especially those of the Christian Knowledge Society, which are circulated in the manner usually practised in the lending libraries of that institution. Altogether, I have seen no Indian station, Meerut excepted, from which I have derived so much pleasure and comfort."

He left Kairah April 4th; was rejoined next day by Archdeacon Barnes, who had been obliged to leave him; and arrived at Broach on Sunday morning, the 10th. Here he preached and administered the Lord's Supper, in the room which for some time had been fitted up and used for the purpose. Next day, he set out again, and reached Surat on the 13th. He was much pleased to find a neat and convenient church in this city, which he consecrated on Sunday the 17th, and afterwards preached and administered the Lord's Supper. Here, too, was a considerable school, where Persian, Mussulman, and Hindoo boys were instructed in reading, writing, arithmetic, and English. The Scriptures were used as a text-book, without any objection being made, and their progress seemed highly creditable.

20. On the 18th, he embarked for Bombay, where he arrived on the following night, and landed early next morning, the 20th, when he was received by the authorities with the honours due to his rank. Government having provided a convenient residence for him near the sea, he greatly enjoyed the repose and the refreshing breezes; and being shortly after joined by his family, his strength was soon recruited, and his spirits refreshed, after the fatigues of his long and perilous

Broach.

Surat.

Arrival
and exer-
tions at
Bombay.

CHAP.
XVIII.

journey. It was more than ten months since he left Calcutta. He had travelled nearly three thousand miles, during which he had visited almost every important station in the provinces of Bengal. Though many of his Sundays were unavoidably passed in wildernesses remote from the society of Europeans, yet he had found opportunities to preach more than fifty times, besides administering the Lord's Supper, holding confirmations, and consecrating new churches. He seldom slept under any other cover than that of his cabin or his tent. Much harassed and worn by this fatigue and long exposure to the burning climate, he stood greatly in need of the relaxation which he now found in the bosom of his family and the society of his friends.

After a few days' rest, he resumed his work, and, on the 25th of April, confirmed about one hundred and fifty candidates, to whom he delivered, as was his custom, an appropriate charge. On the 28th, he held his visitation of the clergy. He was indefatigable in regulating whatever required his attention, and examining into the state of religion and education in Bombay and the neighbourhood; and he expressed himself highly gratified with the general state of ecclesiastical matters in this archdeaconry.

Among the various places which he visited, one was the island of Salsette, the extreme poverty and ignorance of a great part of whose inhabitants affected him grievously. "I have felt much anxiety," he wrote, "to learn more of the unfortunate tribe who inhabit this island, under an idea that the establishment of a school and a missionary among them would at least meet with no opposition; but have had at present but little encouragement to expect that such a measure would be followed by success."

Wherever he went, he neglected no opportunity to obtain subscriptions in aid of Bishop's College at Calcutta ; and in Bombay his exertions were specially successful. At the suggestion of the archdeacon, who had well prepared the British public for the proposal, the Bishop succeeded in establishing district committees throughout the archdeaconry in aid of this object. We have already mentioned¹ the Bishop's sermon on Whit-Sunday, from Acts ii. 38, 39, on the conversion of the heathen, and the favourable impression it made, the governor and highest authorities concurring in the Bishop's proposal to encourage the conversion of the heathen in their private capacity. Never, it has been remarked, were the arguments of the opponents of missions more triumphantly refuted, nor the inducements to engage in the work more powerfully stated.

Desirous to know the state of religion in the Deccan, the Bishop, accompanied by the archdeacon, proceeded as far as Poonah, the principal British settlement in those parts. Owing to the heavy rains which had fallen, and the fatigue of the journey, which they performed with all possible speed, he arrived too ill immediately to attend to business. In two or three days, however, he felt well enough to take his usual part in the services of the Lord's day, when he consecrated the church, preached, and held a confirmation. Here he succeeded in persuading the commanding officer to rescind an order which he had issued, prohibiting the soldiers in the different cantonments from using the books in the station library.

We have mentioned the death of the Bishop's chaplain, Mr Stowe ; and at Poonah he met with

¹ Chap. ii.

CHAP.
XVIII.

a clergyman, the Rev. Thomas Robinson, chaplain of this station, whom he appointed to the vacant post. From this period, Mr Robinson became his constant companion in travel, and proved of essential service to him in the prosecution of his work.

The Bishop was detained at Bombay nearly four months, his time being constantly occupied with his various and important engagements. Here, as throughout his long journey, he lost no opportunity to proclaim from the pulpit the glad tidings of the Gospel. Besides discharging publicly his Episcopal functions, he preached every Sunday in the place where he happened to be, and on most occasions twice. Of his great exertions hitherto, the *Bombay Courier* of the 16th of July thus speaks :—

“ It is now more than twelve months since the Bishop left Calcutta ; and though he has since been constantly engaged in personally visiting the principal stations under that presidency and Bombay, he can scarcely be said to have as yet visited half of his immense diocese ; for, in addition to the Company’s territories, we learn that the Archdeacon of New South Wales and twenty-five chaplains in that increasing colony have lately been placed under his superintendence as Bishop.”

On the 15th of August he left Bombay, with his family and chaplain, much regretted by the principal inhabitants of the settlement, of whose kind attentions he wrote in the warmest terms. On the occasion of his departure, the *Bombay Courier* remarked—“ The high talents of Bishop Heber, united with his very kind and amiable feelings, engage the regard and friendliness of all who know him ; and his frequent discourses from the pulpit, exhibiting with unusual force the leading features of the Christian faith and character, leave an impression on his hearers, which will long remain to

their delight and improvement. He carries with him, we are sure, the prayers of every good man for his health and for his success in the arduous and awfully-important duties in which he is engaged."

As mere expressions of personal regard, it would, perhaps, be out of place here to record these friendly attentions paid to Bishop Heber, and the manner in which he and his labours were spoken of; but as indications of the public respect for his office, they are of more importance, and serve to shew, that the British residents in India were prepared to welcome the establishment of their Church among them in all her efficiency and strength.

21. On the 25th of August the Bishop reached Point-de-Galle, the southern extremity of Ceylon, where he was received with the accustomed honours. He remained over Sunday, when he held a confirmation and preached. Early next morning, the 29th, he set out for Columbo, where he arrived the following day, and was kindly welcomed by the Governor, Sir Edward Barnes and his lady. On Thursday, September 1, he held a visitation of his clergy, which was attended by all the colonial chaplains and church missionaries, except Mr Mayor, who was detained at home by indisposition. This visitation is described as one of peculiar interest, and the clergy especially seem to have been encouraged and refreshed by the Bishop's affectionate charge. He next examined into the state of the schools, of which Government had one hundred under their control in the island. Examining the proponents for catechists, he did not find them so well instructed as he could have wished; which, perhaps, led to the desire he now expressed to devise a plan¹ for training a body of native clergy

Visitation
of Ceylon.

¹ He thus explained this plan, among other suggestions for

CHAP.
XVIII.

for the whole island ; an object of great importance, and justifying any expenditure of money and exertions needful for its accomplishments : but the time was not yet come for the prosecution of so extensive a design.

On Sunday, September 4, the Bishop preached to a crowded congregation, in St Thomas's Church which was so close and badly constructed, that he suffered more than usual from the heat. Archdeacon Twistleton, the active and liberal patron of every good work, whose exertions we have so frequently mentioned, was now dead ; and the Rev. J. M. S. Glennie was acting archdeacon, with whom the Bishop was occupied on Monday in arranging for the visitation of the island. Next day he visited Cotta, the principal station of the Church Missionary Society, accompanied by his chaplain, Mr Robinson, who thus describes the Bishop's interview with the missionaries—" Mr Lambrick, in behalf of his brethren, read an address to his lordship, most touchingly and admirably worded, expressing their joy at ranging themselves under his paternal authority, their gratitude for his kindness, their thank-

the improvement of Ceylon, in a letter to the Society for Promoting Christian Knowledge—" The native proponents or catechists—whom I am most anxious to raise in character and acquirements, and by degrees to admit into holy orders, and make the groundwork of a regular parochial clergy—though good men, and willing to do their best for the instruction and improvement of their flocks, are, themselves, very many of them, extremely ill-informed, and destitute of the means of acquiring information. Above all, they greatly need some plain sermons to read to their people ; and I have already, in consequence, encouraged some of the colonial clergy to undertake translations into Tamul and Cingalese, of the Book of Homilies, which I purpose to follow up with similar translations of Berens' Village Sermons, Bishop Wilson's Sermons, and some other of the more popular works in the Society's Supplementary Catalogue."

fulness for his present visit, and at seeing a friend, a protector, and a father in their lawful superior. The address was neither read nor heard without tears. The Bishop, though he had no previous intimation of their purpose, returned a most kind and affectionate answer, attaching to himself more strongly the hearts which were already his own. His utterance was ready, and only checked by the strong emotions he felt at the time. The scene was to me most beautiful. We were embowered in the sequestered woods of Ceylon ; and yet here was a transaction worthy of the apostolic age—a Christian Bishop, with his heart full of love and zeal for his Divine master, received in his proper church by a body of missionaries of his own church, who with full confidence and affection ranged themselves under his authority, as his servants and fellow-labourers. It realized my ideas of true missionary effort. After breakfast, the schools were collected, in a large, open, but roofed place, used occasionally for preaching. His lordship examined them all—about two hundred ; spoke to them, and catechised them. At twelve, we returned home—the Bishop rejoicing at what he had seen, and I, in having the privilege to share in his joy. Would to God every missionary station could exhibit the same beautiful sight of zeal and church order !”

On the following day, the 7th, the Bishop presided at a meeting of the Christian Knowledge Society’s District Committee ; and afterwards examined about one hundred and sixty boys under Mr Armour’s care. The next day he confirmed about two hundred candidates, half Europeans and half natives. At seven on Sunday morning, the 11th, he attended the Tamul church, and took some part in the service. At eleven, he preached at the English church in the fort, in aid of Bishop’s College, and afterwards administered the Lord’s Supper.

CHAP.
XVIII.

At four, he attended the Cingalese service, and pronounced the benediction; and in the evening he was again present in the English church. "At the close of the day," says Mr Robinson, "on my remarking, 'I fear, my lord, you are exhausted;' he said, 'I am tired indeed, but I would give some years of my life for such a day as this.'" The next day he attended a meeting for the formation of a Society to Promote the Propagation of the Gospel, with special reference to Bishop's College. Here he set a noble example of liberality, presenting a donation of £300. On the 13th, he held another confirmation.

Early next morning he set out for Kandy, accompanied by Mrs Heber, his chaplain, the governor, and a small party of gentlemen. They arrived on the following day about noon, much gratified with the luxuriant beauty of the scenery through which they had passed. When refreshed, after the fatigue of the journey, the Bishop examined the mission school, under Mr Browning, and was highly pleased with the progress of the children, and with the neatness, order, and good management that seemed to prevail. At seven on Sunday, the 18th, he held a confirmation in the audience hall of the late king, there being no church at the station. At eleven, he preached in the same place; and Divine service was again celebrated there in the evening. At his request, an evening service was in future regularly performed. Afterwards, in adverting to the place where they had been worshipping, Mr Robinson remarks—"I was mentioning to the Bishop how forcibly it struck me, during the service, that in that hall, where, a few years ago, the most savage tyrant received his miserable subjects, a Christian prelate was now administering the solemn ordinances of our religion. He leaned his head on his hand, and burst into tears. 'How wonderful,' said

he, 'is the providence of God in the economy of His Church! Never was any people entrusted with such a power of doing good as England now is! What a fearful responsibility rests on the Government and its ministers; on the nation and all its children; and, above all, on our Church and its rulers!' Such were the remarks made in the palace of the deposed Emperor of Kandy on this memorable morning."

Early next morning, they left Kandy, and reached Columbo on the evening of the following day, the 20th. On the 21st, he held another confirmation, and afterwards admitted Mr Armour to priest's orders, who, as already mentioned, was ordained deacon by Bishop Middleton.¹ The next morning he presided at the first meeting of the clergy, chaplains, and missionaries, convened at his suggestion, for the purpose of strengthening one another's hands, and encouraging each other in the arduous work in which they were engaged. "Several important points were discussed," says Mr Robinson; "and the Bishop entered with great life and energy into the business. His address to the clergy, and fatherly benediction at the end, were full of feeling, and made a strong impression upon all. At the close of the meeting, the Archdeacon delivered an address to his lordship, in his own name and that of the clergy, expressive of their thankfulness, reverence, and affection. Nothing could be more unexpected; but the Bishop's answer was very noble, and all parted with many tears."

A written address was afterwards presented to the Bishop, signed by all the clergy; to which he made a most suitable reply. And, besides joining

¹ Book xiii. chap. i. sec. 63.

CHAP.
XVIII.

in this, the missionaries presented a separate address, in which they detailed the circumstances of each station, with their various difficulties and encouragements. In reply, the Bishop entered at considerable length on the subjects which they had submitted to his notice ; and manifested such a spirit of kindness toward them as much heightened their esteem and increased their affection for their revered Diocesan.

On the morning of the 23d, the Bishop and his party left Columbo for Baddagame. Their parting interview with Sir Edward and Lady Barnes, and other friends, from whom they had received so much attention and hospitality, was one of mutual regret. They reached Baddagame on Saturday, and next morning the Bishop consecrated the church and burial-ground, and preached to a numerous congregation. Almost all the European residents from Galle, and a great number of natives, were assembled to witness the ceremony ; and the peculiar circumstances under which it was performed rendered it highly interesting to the greater part of the congregation. In the afternoon, the Bishop confirmed thirteen persons, all of whom, save three, were Cingalese ; making, together with five who had been previously confirmed at Galle, fifteen recently converted natives in this mission, four of whom received the sacrament. In the evening, the Bishop examined some of the scholars, and heard them read and construe a chapter in the New Testament from English into Cingalese.

The season being too far advanced to visit Jaffna, the Bishop postponed his visitation of that province, and proceeded on the 26th to Galle for Calcutta. While waiting for a favourable wind, he wrote an account of his visit to the island in several letters to his friends. One of the missionaries at Baddagame was a son of the Rev. John Mayor, vicar of

Shawbury, an old friend of the Bishop's, to whom he sent an interesting description of his son's proceedings. To Archdeacon Barnes he wrote :—" I have spent a very interesting month in Ceylon ; but never in my life, to the best of my recollection, passed so laborious a one ;" and then he relates what he had seen and done. But a letter to his mother contains so full an account of the present state of Christianity in the island, and his hopes of its improvement, that we are induced to give it in his own words :—

" Christianity has made, perhaps, a greater progress in this island than in all India besides. The Dutch, while they governed the country, took great pains to spread it ; and the black preachers whom they left behind, and who are still paid by the English Government, shew a very great reverence for our Common Prayer, which is translated into their language, and a strong desire to be admitted members of the Church of England. One excellent man, named Christian David, I ordained last year in Calcutta, and there are several more in training. There are also some very meritorious missionaries in the island : one of them is the son of our neighbour, Mr Mayor of Shawbury, who, together with another Shropshire man, Mr Ward, has got together a very respectable congregation of natives, as well as a large school, and built a pretty church, which I consecrated last Sunday, in one of the wildest and most beautiful situations that I ever saw. The effects of these exertions have been very happy, both among the Roman Catholic descendants of the Portuguese and the heathen. I have confirmed, since I came into the island, three hundred and sixty persons, of whom only sixty were English ; and, in the great church at Columbo, I pronounced the blessing in

CHAP.
XVIII.

four different languages,—English, Portuguese, Cingalese, and Tamul.

“Those who are still heathen are professedly worshippers of Buddhu; but by far the greater part reverence nothing except the devil, to whom they offer sacrifices by night, that he may do them no harm. Many of the nominal Christians are infected with the same superstition; and are, therefore, not acknowledged by our missionaries: otherwise, instead of three hundred to be confirmed, I might have had several thousand candidates.

“On the whole, I rejoice to believe, that, in very many parts of this great country, *the fields are white already to harvest*; and it is a circumstance of great comfort to me that, in all the good which is done, the Church of England seems to take the lead,—that our liturgy has been translated into the five languages most used in these parts of the world,—and that all Christian sects in the East seem more and more disposed to hold it in reverence. Still little, very little is done, in comparison of all which there is to do.”

Return to
Calcutta.

22. On the 29th he embarked for Calcutta; but owing to the dangerous and tedious passage, he did not arrive there before the 21st of October, when he landed after an absence of fourteen months, in the visitation of three portions of his immense diocese. He had travelled through a greater extent of country, and had encountered more perils than, perhaps, had ever fallen to the lot of any other Christian bishop since the days of the apostles. In every place he manifested the liveliest zeal for the missionary cause, gladdened the hearts of the native Christians, and brought them into close connection with their Episcopal head. They were taught to regard him as their chief pastor, and encouraged to look up to him for protection.

The Bishop found much important business had

accumulated during his long absence from home ; and as he proposed setting off again in two months for southern India, to complete his visitation, he had no time for relaxation to recruit his exhausted strength. The first object of his care was Bishop's College, which institution he regarded as of great importance in promoting the spread of Christianity in India. The buildings were not yet completed, and the subscriptions received for its support had been found inadequate to the expenditure. Some alterations also in the original design were considered necessary, and several additional buildings, with other improvements about the grounds, were indispensable. To all these matters he paid immediate attention.

On the 30th of November 1825, he held an Ordination in the Cathedral, when three missionaries of the Church Missionary Society, the Rev. Theophilus Reichardt, who had received his education at the University and Mission College at Basle, in Switzerland, and had been ordained in the Lutheran Church before he left that country ; and the Rev. W. Bowley and the Rev. Abdool Messeeh, who, as already recorded,¹ some years ago received Lutheran ordination in India, having found it expedient, from their connection with the Church of England, to apply for Episcopal orders, were admitted to the order of deacons ; and, on December 21, his lordship held a second ordination in the Cathedral, when Mr John Adlington, who had been prevented by a serious accident from attending on the previous occasion, was ordained a deacon, and the before-mentioned three missionaries were admitted to the order of priests. "The well-known character of all the candidates," Mr Robinson remarks,

¹ Book xiii. chap. vi. secs. 20, 25.

CHAP.
XVIII

“and the bright prospects of futurity which opened upon the mind, as the probable result of this day's services, conspired to make the scene one of deep and powerful interest.”

The lively concern with which the Bishop entered into the progress of Christianity in his diocese, was manifest in his frequent mention of the subject in his public discourses and private conversation, in his increasing zeal to advance the missions in connection with his own church ; and in the satisfaction with which he regarded the progress of the cause carried on by missionaries of other denominations. In January 1826, he visited Chinsurah, where he found three missionaries from different societies actively engaged in their common Master's work ; and he was gratified to learn that they all lived in harmony and peace, making it their great object to promote the spread of Christianity, without murmurings or disputings, or the least compromise of principle. The missionaries looked with equal cordiality upon the Bishop's pious zeal ; and, on Sunday, when he preached to a numerous congregation, Mr Mundy, of the London Missionary Society, gave up his own service, and became a hearer, bringing with him all his flock.

Embarks
for
Madras.

23. The Bishop continued to be occupied almost without intermission till the end of the month, when, on the 30th, he left Calcutta for Madras, to complete his visitation of South India. It was with no light struggle of domestic feeling that he so soon tore himself again from the bosom of his family ; but public duty called for the private sacrifice, and he did not hesitate to obey. He embarked with his chaplain at the village of Fultah, February 2d. They were more than three weeks in reaching Madras, during which time the Bishop laboured indefatigably to make himself useful to all on board ; but especially to a company of invalid soldiers,

whose constitutions and emaciated frames, worn out by service and, chiefly, by intemperance, but too plainly told that they had not long to live. He preached every Sunday, and was pleased to observe that he was listened to with respectful attention : and his concern for the people's best interests, together with his amiable conduct, so endeared him to them in this short time, that when he left the vessel, on his arrival at Madras, there was not one who did not regret his departure.

He landed at Madras on the 25th, and was immediately conducted to a house provided by Government for his accommodation, where he was visited by the public authorities, and many gentlemen of the first respectability. He entered immediately upon active duty, visiting mission stations, examining schools, attending committee and public meetings of religious societies, besides his own proper engagements. On the 8th of March he confirmed four hundred and seventy-eight candidates, and next day about one hundred and twenty, at Poonamallee, a military station ten miles off. On the 10th, he held his visitation, when sixteen clergymen, including the Archdeacon and missionaries, were present, to whom he delivered an impressive charge. He was frequently in the pulpit, and during the fortnight he remained at Madras he preached no less than eleven times, including his confirmation and visitation addresses. At his suggestion, a Sunday evening service was established at St George's church, he himself preaching on the first occasion. This was his last sermon at Madras, and it is described as a powerful appeal to the consciences of his auditors. This, combined with his other discourses, which were always attended by a crowd of attentive listeners, left a solemn impression on their minds.

He thus notices the Madras institutions which

CHAP.
XVIII

he visited :—“ There are some noble charities here. The Military School for Male and Female Orphans, where Dr Bell first introduced his system, is superior to anything in Calcutta, except the upper schools at Kidderpore. The orphan asylums in the Black Town, though much smaller, put the management of the Calcutta Free School to shame ; and at Vepery is the finest Gothic church, and the best establishment of native schools, both male and female, which I have yet seen in India.”

The Bishop expressed himself highly gratified with the harmony which prevailed among the clergy, chaplains, and missionaries, and with the promising appearances of religious interest, both in Europeans and natives. Of the Vepery mission, he especially remarked :—“ Although I had visited several native congregations in the north of India and in Ceylon, I had not met with one which gave me so much pleasure, or held out so fair a promise of future good.” Yet he candidly remarks :—“ The native Christians are numerous and increasing ; but are, unfortunately, a good deal divided about castes, respecting which I have to make some regulations, which I have deferred till I have seen the missions in the south. I have obtained the appointment of a select committee of the Society for Promoting Christian Knowledge, to inquire into the real nature of the claims of caste still subsisting, and to report to me at my return, which, with my own inquiries, may perhaps land us nearer the truth.

“ I find there is a vast deal to do connected with the southern missions, and have had many intricate and important points referred to me, both by the Committee, Dr Rottler, and Mr Haubroe. My journey, I foresee, will not be a party of pleasure ; but I rejoice that I have not delayed it any longer.”

24. On the 13th, he left Madras for the south,

accompanied by his chaplain and the Rev. J. W. Doran, a young missionary, destined for the Church Missionary Society's College at Cotym. The travellers arrived on the 18th at Cuddalore, the first missionary station, where they remained over Sunday, and the Bishop preached both morning and evening. At the request of the Society for Promoting Christian Knowledge, he examined particularly into the state of their land and buildings at this place, and was grieved to find both their property and the mission in a neglected state. For some years past, the Society had not been able to place a missionary at this station, and the occasional visit of one from Madras or Tanjore was not enough to stop the progress of decay. This the Bishop regretted the more, as he saw that, under the management of a judicious and active labourer, there were great facilities here for missionary operations on an extensive scale. In a memorandum containing the result of his investigations, he remarked, in reference to the Society's land :—"It is not as a source of income, but as the nucleus of a Christian agricultural population, that this property appears to me most valuable. There is no want of colonists of such a description ; a considerable number from Tranquebar, well recommended, have applied for permission to settle there. The place would afford accommodation and nourishment for sixty families. Give them the land in small lots, and on easy terms, as tenants at will ; build a church, and send a missionary, and what an opening would not this give to the spread of the Gospel !" The judicious plans, however, which he devised for the revival of this mission, once so flourishing under the devoted Gerické,¹ were destined to remain some years

CHAP.
XVIII

Mayave-
ram.

in abeyance, until a similar labourer could be sent to carry them into effect.

25. They proceeded thence to Mayaveram, a station of the Church Missionary Society, in the centre of thirty schools, which were under the superintendence of Rev. G. T. Bärenbruck, assisted by John Devasagayam. The Bishop visited the mission house and some of the schools; and though he found the station in its infancy, having been recently transferred from Tranquebar, he was gratified to observe such promising indications of extensive usefulness.

Comba-
conum.

Arriving at Combaconum on the morning of Good Friday, they were agreeably surprised to find that the sub-collector, hearing of their progress, had made preparations for the performance of divine service. The Bishop preached to a congregation of about thirty persons, among whom was Mr Mead, of the London Missionary Society, who had sent his own desk for the occasion, and, at the close of the service, gave his Lordship an account of his labours and success at this place.

Tanjore.

26. Next morning, he arrived at Tanjore, the head-quarters of the Christian Knowledge Society's South India missions; and on the following day, Easter Sunday, the 26th, he preached at the mission church in the fort. The circumstance of his being on the spot where the apostolic Swartz laboured, inspired him with unusual animation, and considerably increased the interest of the service. The evening service was performed in Tamul, when there were not less than thirteen hundred native Christians present. Mr Bärenbruck, who had followed from Mayaveram, read prayers, assisted by a native priest, and Dr Cameron preached. The Bishop pronounced the blessing, in Tamul, "with much solemnity and feeling." His chaplain describes it as a scene of intense interest,

adding—"The Bishop's heart was full ; and never shall I forget the energy of his manner, and the heavenly expression of his countenance, when he exclaimed, as I assisted him to take off his robes, ' Gladly would I exchange years of common life for one such day as this ! ' "

On Monday, he confirmed twelve European and fifty native candidates, Mr Kohlhoff, the senior missionary, preaching in Tamul on the occasion. In the evening, the Christians assembled in Swartz's chapel, outside the fort, when Rev. J. G. P. Sperschneider preached in Tamul to a crowded congregation. The Bishop was not prepared for this service ; but, as there were seven missionaries present, he availed himself of the opportunity to make it his visitation, which he wished to be entirely of a missionary character. Accordingly, he addressed these ambassadors to the heathen on the peculiar nature of their duties, exhorting them " to fidelity in their high office,—to increasing diligence and zeal,—to a more self-denying patience under privation, neglect, and insult, looking for the final recompence of reward ; and, lastly, to more earnest prayer for themselves and the souls committed to their trust, and for the native prince under whose mild and equal government they lived. The address was short and simple," Mr Robinson remarks, and, though delivered impromptu, " no study could have improved it. It was the spontaneous language of his own heart, and appealed at once to the hearts of all present, making an impression upon them never to be effaced."

The Bishop was surprised to hear that the Rajah, to whom he referred in his charge, had never been distinctly prayed for in the public service of the native Christians ; and he immediately composed an appropriate prayer, which he ordered henceforth to be used in all their churches. On the 28th, he

CHAP.
XVIII.

paid the Rajah a visit by appointment, which the prince returned on the following day.¹

The Bishop now began to feel the effects of his exertions for the past few days, and his friends endeavoured to prevail upon him to take a little relaxation. But, whatever repose he consented to give his body, his mind could not rest. Besides the extensive correspondence which he continued to carry on with the Government, individuals, and societies, in all parts of his vast diocese, and the difficult cases often submitted for his advice or decision, he took upon himself the care of all the native churches, in whose prosperity he felt an intense interest; and the few days he spent at Tanjore were passed in devising plans for their improvement and extension. But this involved the necessity of additional labourers. Tanjore had only two missionaries, and the senior, Mr Kohlhoff, had for some time begun to bend under the infirmities of age. The Bishop, therefore, considering the extent and importance of this mission, expressed his intention to ordain three more clergymen at his earliest convenience, to be employed at Tanjore and in different parts of the district. But this, with all his other wise and useful plans for the propagation of Christianity in India, he was too soon to leave for his successors to carry into effect.

Trichino-
poly.

On the 31st, he left Tanjore for Trichinopoly, where he arrived next morning, and met, as usual, with a friendly and hospitable reception. Instead of resting after the fatigue of his journey, he was closely occupied all the morning in receiving information connected with the schools and the mission,

¹ As the ceremonies on this occasion were similar to those observed in the case of Bishop Middleton, which have been described above (Book xiii. chap. i. sec. 16); they need not be repeated here.

which he regretted to find in a very poor and deserted state, though gradually recovering under the care of a young missionary, Rev. David Rosen.

27. On Sunday morning, April 2d, the Bishop preached in the Government church, and held a confirmation in the evening. After which, he delivered another discourse, concluding with a solemn and affecting farewell to the congregation. It was, indeed, a last farewell! On Monday morning, at six o'clock, he visited the native congregation in the fort, and confirmed eleven candidates. Mr. Robinson, his chaplain, being confined by sickness to his couch, the Bishop was accompanied by Mr. Doran, who thus, in a letter to Archdeacon Corrie, describes his closing scene :—

The
Bishop's
death.

“ In going and returning, he was most affectionate in his manner, and talked freely on the glorious dispensation of God in Christ Jesus, and of the necessity which rested on us to propagate the faith throughout this vast country. On his return, he went to the bath, in which he had bathed the two preceding days : but his servant, thinking that he remained long, opened the door, and saw him at the bottom of the water, apparently lifeless ! The alarm was given,—I hastened to the spot,—and, alas ! mine was the awful task to drag, together with Mr Robinson, his mortal remains from the water. All assistance was instantly procured,—such as bleeding, friction, and inflating the lungs,—but in vain ! The immortal inhabitant had forsaken its tenement of clay, doubtless to realize before the throne of the Lamb those blessings of which he yesterday spoke so **EMPHATICALLY** and **POWERFULLY**.

“ A cloud hangs over our horizon ! The disinterested friend, the loving husband and parent, the beloved and honoured of God, is gone from among us ! It is a season for prayer,—for deep humilia-

CHAP.
XVIII.

tion. May we kiss the rod! *Cease ye from man, whose breath is in his nostrils! Trust ye in the Lord Jehovah, for in Him, only, is everlasting strength.*"

The Archdeacon of Calcutta, to whom this was written, remarked, in a letter to a friend in England—"The event is so overwhelming, that I know not what to say—*They perish, but thou remainest!* To whom must we look to repair the breach, but to Him who made it? Men of mere secular ambition will be, in a measure, deterred from braving this climate, by this stroke upon stroke; and, in the ordering of Providence, we may perhaps obtain men of a right spirit in succession: but the kindness and unmeasured benevolence of Bishop Heber are of rare occurrence, even in men of piety. I cannot describe to you how he attracted all hearts. It seems difficult to believe that he is no longer with us."

It appeared, on examination, that a blood-vessel had burst on his brain, which must have occasioned instant death. But whatever the immediate cause of this heart-rending event, the state of mind in which he stood prepared for his departure hence, tended greatly to mitigate the sorrow of his friends. It must have been gratifying indeed to view him, as it were in the spirit of *the family in heaven* which he was so soon to join, assembling around him the clergy and missionaries of different societies and of different churches, and leaving to them his dying counsel to love and to labour as ministers of Him *of whom the whole Family in heaven and earth is named.*

Due respect was paid to the mortal remains of this revered prelate. His interment took place at sunrise on the 4th. The path to the church, near a mile and a half in length, was lined with troops; the pall was borne by the chief civil and military authorities, and thousands of natives thronged the

road. He was buried on the north side of the communion table ; the very spot from which he had blessed the people but twelve hours before his own happy spirit was admitted to the blessedness of heaven. The funeral service was closed with more than usual military honours ; and seldom was an event known to have caused a more general consternation throughout the country, for wherever he was known he was beloved.

28. As soon as the sad intelligence reached Madras, the Governor issued the following order, dated Fort St George, 5th April 1826 :—“ The Hon. the Governor has received, with feelings of unfeigned regret, the melancholy intelligence of the demise of the Right Rev. the Lord Bishop of Calcutta, which event occurred at Trichinopoly on the morning of the 3d instant. As a tribute of respect to his lordship's memory, his Excellency directs, that the flag of the garrison be immediately hoisted half-staff high, to continue so during the whole of the day ; and that forty-six minute guns, corresponding with the age of the deceased, be fired from the saluting battery.”

Public demonstrations of sorrow.

The testimonies borne, in India, to the character of the deceased prelate were more general than was even known on any former occasion. Public feeling seemed to be universally moved : the Governor-General ; the Governors of Madras, Bombay, and Ceylon ; judicial, civil, and military authorities ; all deplored his death more in the language of private friendship than in official expressions of regret. Public meetings were held at the presidencies and in the different provinces of India, and resolutions passed, expressive of the incalculable loss which India, and especially the interests of Christianity in the country, had sustained. Tablets, with appropriate inscriptions, were erected in several of the principal churches ; while the religious and chari-

CHAP.
XVIII

table societies which had shared his fostering care, the pulpit, the public journals, and Christians of every denomination, joined in these universal demonstrations of grief. All served, not to idolize the man, but to magnify the grace of God in raising up, and so endowing an instrument of good to mankind. They furnished also a powerful stimulus to all public men to follow the example of his wise, meek, and conciliatory spirit.

“The Christian dignitary, chaplain, or missionary, who will tread in the steps of Bishop Heber, though not gifted as he was, will secure the regard and support of men who shew themselves thus alive to the virtues of the Christian character; and who here announce to all who may be appointed to office and dignity in the Church of India, what those qualities are and what that course of proceeding, which will commend themselves to enlightened men well acquainted with the moral and religious wants of our Indian empire.”

Similar demonstrations of general sorrow were displayed in England on the arrival of the mournful tidings. The Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, also the Church Missionary Society, lost no time in convening general meetings of their members, at which resolutions were passed, expressive of the high sense they entertained of the departed prelate's services in India, and of the deep regret they felt at the loss which the Indian Church sustained by his death. The Christian Knowledge and Church Missionary Societies founded each two *Heber Scholarships* at Bishop's College, Calcutta, as a lasting memorial of their regard for his character, and gratitude for his services.

At his own University, Oxford, and his former parish, “beloved Hodnet,” as he often called it, similar feelings prevailed. Oxford raised a monu-

ment to his memory in St Paul's Cathedral, and Hodnet erected another in the parish church. Even in America, where his journal had been reprinted and extensively circulated, the news of his death was followed by similar tokens of regret.

29. Before Heber accepted the Bishopric of Calcutta, he strongly recommended the division of the unwieldy diocese into three bishoprics, making the Bishop of Calcutta the Primate. But his friend Mr Wynn, President of the India Board, informed him that insuperable objections existed to the adoption of his proposed plan. His own experience more and more confirmed him in his opinion, and the circumstances of his lamented death now gave practical proof of its necessity. Accordingly, the three Societies just mentioned took this opportunity to memorialise the British Government on the necessity of establishing a bishopric in each of the Indian presidencies. They expressed their persuasion, that it was impracticable for any one bishop duly to superintend so vast a charge, and strongly represented the importance of appointing more than one to so immense a diocese. These memorials, however, produced no immediate result, India continuing till after the premature fall of two more bishops, to be presided over by only one diocesan.

Expe-
diency of
dividing
the dio-
cese.

30. It is hardly possible to read the history of the first two Bishops of Calcutta without observing the difference in their characters, and how exactly each seemed to be adapted to the state of public feeling in India, at the time they were respectively raised by Divine Providence to preside over that vast diocese. This observation cannot be better expressed than in the words of Heber's successor, Bishop James¹—"If ever there was a man well

Compara-
son of
Middleton
and
Heber.

¹ At a meeting of the Society for the Propagation of the Gospel in 1827.

CHAP.
XVIII.

calculated to lay the corner-stone of the Church establishment in a foreign land, ever one whose correctness and precision of judgment, whose uncompromising firmness of mind, whose piety and learning fitted him for such a purpose, it was Bishop Middleton—one who never swerved from that path which his Christianly-formed conscience told him was the true one—one who, if ever man did, *digged deep and laid his foundation on the rock*. Nor were those peculiarities less striking in themselves, however different in their nature, which belonged to that generous and highly-gifted being, whose loss we more recently have mourned; his it was, to conciliate, to soothe, to subdue: it was his, to win over, by his openness and frankness of manner, all that had else beset his path; and to unite all those varying discordant humours, that too often arise to perplex and confound the zealous advocate of the Christian cause; while, by the splendour of his talents, he kindled a new flame, and all around him were incited to shew a sympathy with a mind like that of Heber."

Estimate
of Heber's
character.

31. The exhibition of Heber's character and exertions, given through this chapter, leaves little to be said of him in conclusion. Some have thought that he did not at all times sufficiently maintain the dignity of his station; and certainly, in this respect, he presented a perfect contrast to Bishop Middleton. But his apostolic simplicity, which, in all situations, he uniformly maintained, commanded the reverence and respect of every one to whom he was introduced. His easy and open carriage, conciliating address, and the affectionate earnestness he evinced to promote the best interests of mankind, invested him with a dignity in the eyes of all, which no official reserve and distance of manner could have commanded. Even those who differed from him on questions of Church government and

discipline were drawn to him by the influence of his Christian deportment ; and if they maintained the essential and fundamental doctrines of the Gospel, he was ever ready to receive them in the spirit of charity. The claims of his character, however, to our veneration, rest not so much on the amiableness of his disposition, or on the brilliancy of his talents, or even on the purity of his morals, as on the fervent, devoted, indefatigable zeal he evinced in the cause of missions, during the whole of his professional career ; but more especially after his appointment to the See of Calcutta. From the time of his consecration to the last hour of his life, he devoted himself to the discharge of the duties of his sacred office, with a zeal and diligence worthy of the great object in which he was engaged.¹

We will conclude this tribute to the memory of Heber with the testimony of a nobleman who has for many years been forward to patronise every undertaking whose object was the propagation of Christianity in the world. At the anniversary of the London Missionary Society in the same year, Lord Bexley is reported to have addressed the chairman to the following effect :—“ Sir, I allude, with particular pleasure, to that portion of the Society’s report which describes its successful operations in the East Indies. I feel more, perhaps, on this topic than on any other, from having recently perused the journals of the lamented individual, who not long ago presided over the spiritual concerns of that vast country. He has been removed from us, but the effect of his labour is not gone : he is dead, but he has left a valuable record behind : and if any one can doubt the policy, or

¹ See Taylor’s Memoir of Bishop Heber, pp. 485-497.

CHAP.
XVIII.

the necessity, of endeavouring to convert the natives of India, let him peruse that record, and he will doubt no more. I have frequently heard it asserted, and asserted by authorities both weighty and respectable, that the attempt to convert the native Indians was altogether hopeless; and I have heard it further affirmed, that if the attempt were even successful, the effect would not be beneficial: but what an authority, on the other side, have we in the late Bishop Heber! What does the testimony of that able and excellent man declare? He states, that if the religion of the Indians were not of a nature so degrading, so tending to debase the mind, the people of that country would be an intelligent and a useful race: 'Shall not we, then,' he continues, 'who hold the sceptre in our hands, endeavour by every means to carry Christianity among them? God forbid that we should not attempt so to do! God forbid that we should not, by every conciliatory mode, introduce the blessed Gospel among that people!'¹

¹ *Missionary Register* 1828, p. 401.

CHAPTER XIX.

EPISCOPATE OF DR JOHN THOMAS JAMES, THIRD BISHOP OF
CALCUTTA.

In looking for a successor to such a bishop as Heber, it was not easy to find a man suited to occupy the high and responsible post from which he had been so prematurely removed. The person selected for the office was the Rev. John Thomas James, vicar of Flitten, Bedfordshire.² Mr James had already distinguished himself as a scholar and a traveller,³ and was now actively employed in the duties of a country parish, little contemplating the wide and important sphere to which he was to be removed.

Appoint-
ment of
Rev. J. T.
James.

² This chapter is drawn up from the Memoirs of Bishop James, published by his brother, the Rev. Edward James. Also from the Calcutta Reports of the Christian Knowledge Society, the Missionary Register, and other periodicals.

³ Mr James published an account of his travels in the north of Europe; also a series of views, taken during this tour, which he engraved upon stone with his own hand, and coloured in a manner which gave the effect of the original drawings. After his return from a tour in Italy, he published two works on the Italian, Flemish, Dutch, and German Schools of Painting. Having seen much of the evils of infidelity on the Continent, he was induced, in consequence of the attacks upon Christianity which had issued from the English press, to publish a work entitled "The Semi-Sceptic; or, The Common Sense of Religion considered."

CHAP.
XIX.

Upon receiving the offer of this appointment, he declined it ; but being afterwards strongly advised to reconsider his objections, he determined to obtain the best medical advice as to the fitness of his constitution to endure the climate of India. The opinion of the physicians favouring the undertaking, he felt that he could no longer shrink from the offered post on account of its danger. "I sought it not," he remarked ; "and I accepted, after twice declining, what I found I had no longer any excuse for continuing to decline."

His consecration.

On Whitsunday, June 3d, 1827, he was consecrated at Lambeth. His time was now fully occupied in preparation for the work before him. At a meeting of the Gospel Propagation Society, May 25th, which was convened for the purpose, he delivered an address, expressive of the views and feelings with which he entered upon his arduous charge. After a tribute to the piety and talents of the two prelates who had gone before, which has been noticed above, he proceeded :—"For myself, my path is clear and open,—an humbler task, and yet one which, if Heaven spares me a term of years, may not pass without fruit : be it mine to aim at producing a closer union of the Christian body in general, and to endeavour to present a less unbroken phalanx than heretofore to the enemies of the Cross."

On the 13th of June, a similar meeting of the Society for Promoting Christian Knowledge was held, when he delivered an appropriate reply to a valedictory address by the Bishop of Gloucester.

Lands at the Cape of Good Hope.

2. July 14th, the Bishop, with part of his family, and his chaplain, the Rev. S. H. Knapp, embarked at Portsmouth, and sailed next day. October 14th, they arrived at the Cape of Good Hope, where, though not within his jurisdiction, the Government had charged him with a special commission to

commence his episcopal functions. Accordingly, he lost no time in making arrangements for what was to be done. On the 21st, he preached to the English residents, and next day confirmed nearly five hundred candidates. These services were performed in the Dutch church; but the British inhabitants being anxious to erect a church for themselves, a public meeting was held, in the afternoon of the same day, to take into consideration the best mode of fulfilling their desire. The Bishop presided; and, after an appropriate address, laid before the meeting the offer he was commissioned to make, on the part of the Government at home, to give a grant of land, and supply half the expense of building the church, provided the inhabitants would furnish the other half. This proposal was cordially met; and next day, in presence of the Governor and nearly all the English inhabitants, the Bishop consecrated the piece of ground allotted for the church, and also another piece to be used as a cemetery.

Confirma-
tion.

Proposes
the erection
of a
church.

While at the Cape, he presided at a meeting of the District Committee of the Society for Promoting Christian Knowledge. He also found an opportunity to send a pastoral letter to the English settlers on the island of Tristan d'Acunha, expressive of his satisfaction on hearing of their Christian conduct, and proffering the assistance of the District Committee at Cape Town.

3. After spending eleven days at the Cape, the Bishop and his party again embarked for Calcutta, where they landed January 18, 1828, with the accustomed honours, and were hospitably received at the Government House by Earl Amherst, the Governor-General.

Arrives at
Calcutta.

Before the Bishop had time to accommodate himself to the novelty of his situation, he sat down to the work before him. The business of the dio-

CHAP.
XIX.

cases had accumulated in enormous arrears during the vacancy of the see ; many important cases had been awaiting his arrival, and he found them to embrace matters of no ordinary delicacy and anxiety. To these, therefore, he immediately directed his unremitting attention, and for several weeks he was almost incessantly occupied with diocesan affairs.

Visits
Bishop's
College.

4. One of the first objects of his care was Bishop's College, to which he paid his first visit early on the morning after his arrival, and found there, as he had reason to expect, much to engage his immediate and serious attention.¹ He looked to this institution as the most promising means of educating Christian missionaries born in the country, and hoped that the time was not far distant when it would be no longer necessary to send out missionaries from England. A few weeks after, he paid the college a second visit, for the purpose of examining the students ; at the same time, he intimated his intention to repeat the examination at stated intervals, which he continued to do as often as he could find opportunity. In the month of March, he addressed the Society for the Propagation of the Gospel in Foreign Parts, on the state and prospects of the College, and mentioned several regulations which he had made, with the approbation of the principal and professors, for the improved management of the institution. In stating the alterations he proposed to introduce in the system of

¹ Before the Bishop left England, a revision of the statutes of Bishop's College had taken place, on the suggestion of the late Bishop Heber, by which societies as well as individuals were authorised to found scholarships : the sum now fixed for each scholarship was 12,000 rupees, or about £1200 sterling ; and if the nomination were reserved in perpetuity to the founders, 15,000 rupees, or £1500 sterling.

education hitherto pursued, he drew a distinction between a university education in England, after which professional studies are to begin, and the education at Bishop's College, which was intended to be at once a school to the students, and a university to those who were probationers in theology, and were thence to enter immediately on their duties as catechists and missionaries. But this course did not quite meet his views. He wished that something more professional, something more of direct preparation for the ministry; above all, more of Scriptural study should be there pursued; that it should not be forgotten, that it was instituted as a mission college, and that the object should be, not so much to educate the students for classical scholars, as to qualify them to go forth as catechists and teachers of Scripture lessons to the heathen, and, hereafter, if found duly qualified, to be ordained as "ministers of Christ, and stewards of the mysteries of God."

On Ascension day, at an early hour, the Bishop consecrated the college chapel and burial-ground—a ceremony which had been expected with much interest by the Christian community of Calcutta, and was accordingly attended by a numerous company of the first respectability.

Conse-
crates the
Chapel
and settles
business
connected
with the
College.

In the letter to the Gospel Propagation Society just mentioned, the Bishop stated that he had been engaged in making provision for carrying into full effect the statute of the college for the appointment of a syndicate to superintend the press established there, and had been seeking out those who were qualified and willing to become associate syndics in the different oriental languages. On the day of the consecration, the Bishop was enabled to accomplish this important object. He presided at a meeting of the syndicate, which was attended for the first time by several oriental scholars, whom the Bishop

CHAP.
XIX.

had requested to become associate syndics in different eastern languages. At this meeting much important business was settled relative to the revision of translations already made, or in progress; some regulations were also made with regard to the press; and the translation of several Scriptural tracts was undertaken. After the business of the syndicate was concluded, the Bishop proceeded, with the members of the council, to inspect the plans for the proposed addition to the buildings of the college, and they agreed as to the best to be adopted.

Divides
Calcutta
into
church
districts.

5. Another object of the Bishop's serious attention, was some arrangement for the more effective ministerial supervision of Calcutta. Instead of leaving the Company's chaplains to find their own range, as heretofore, he proposed to assign to each a particular district, within which he should visit the Europeans when sick, and perform what are generally considered the parochial duties of the clergy in England. For this purpose he divided the city of Calcutta into three ecclesiastical districts or parishes, according to the present number of chaplains; and the plan having received the sanction of Government, directions for carrying it into effect were published, with a plan of the districts annexed, in a gazette extraordinary, on April 3. 1828. He purposed to make the same arrangement at Madras and Bombay.

Chaplains
appointed
surrogates.

6. Shortly after, he succeeded in accomplishing another object, which Bishop Middleton had much desired. After great perseverance and laborious correspondence, he prevailed upon the Government to concede that the issuing of marriage licences should be placed in the hands of the clergy; and he immediately appointed the chaplains of the cathedral to be surrogates for that purpose.

Conse-
crates the
church in
Fort Wil-
liam.

7. On the 27th of March, he consecrated the church and burial-ground in Fort William. April

8th, he confirmed about four hundred young persons in the cathedral; and on the 10th, he held another confirmation, and visited the schools at Dum-Dum. He took a lively interest in the education of the natives, and especially encouraged that of the females, which was continuing to advance. The Committee of the native female schools met in his palace, which was filled on the occasion, principally by English ladies; but several natives of the first respectability were present, and, for the first time, contributed liberally to the object. This was reasonably regarded as an indication of the decline of their deeply-rooted prejudices against the instruction of their wives and daughters, and encouraged the hope that they would henceforth allow them to learn something more than how to plait and oil their hair.

Confirma-
tions.

Advocates
female
education.

8. The Bishop was not inattentive to what was going on in the Hindoo and Mahomedan colleges in Calcutta, which were patronised and liberally assisted by Government. The progress of the students in English literature had recently attracted much attention. But *the Bible was a prohibited book!* Deeply did the Bishop lament the fear, the groundless fear, of the English authorities, which caused the exclusion of the Scriptures; for he saw, from all that was passing around, that both these institutions in their present state obviously led to deism, and, we add, to hostility to British rule.

Deplores
the exclu-
sion of the
Bible from
the col-
leges in
Calcutta.

9. The sensitiveness that still existed in the minds of some Englishmen high in station, made the Bishop cautious how he moved in the support of measures that he found in active operation for the conversion of the natives. He considered that one indiscreet step might do more harm than many discreet ones would do good. "In the missionary cause," he wrote, May 4th, "it is difficult to get a

Mission-
ary views.

CHAP.
XIX.

clear view of the proper line to be taken ; nor till I have made my visitation shall I venture on any general views, though I shall have an anxious eye upon them in every part. I am quite clear of this, that there is much which may be improved by and by." That his caution proceeded from no want of zeal in the cause, is evident from the interest he took in proceedings of the Gospel Propagation Society. He also accepted the office of President of the Calcutta Auxiliary of the Church Missionary Society, and presided at the meetings of the Committee. His anxiety to have none but effective missionaries sent out, he thus expressed to the Gospel Propagation Society, in the communication noticed above :—" Let me make it my especial request to the Society, that the strictest attention be paid to the temper and deportment of persons selected for the high and important office of missionaries. If they have not steady, sober judgment, and mild manners, whatever other acquirements or abilities they may possess, they will never produce any good effect here." Then, after speaking of the heathen, he remarks :—" They must be won, if won at all, by being shewn the beauty of Christian holiness demonstrated by Christian example ; in their present state, few truths can be taught them otherwise than this. Let us have another Swartz in temper, in manner, in judgment, and in Christian feeling, and I fear not to say that, under the blessing of God, we may look for a Swartz's success."

Visitation.
Addresses
the missionaries
in his
charge.

10. To the missionaries themselves, he afforded every encouragement his kindness of heart could suggest, directing his attention to every object that would increase their comfort, or in any way tend to promote the success of their labours. In the charge delivered at his visitation, he specially addressed them on the nature and importance of

their office ; on the dangers and privations attending it ; and the encouragement they had, in the character and success of those who had gone before, to persevere : he added—" Go on, blessing and twice blessed. Be it my duty to guard your interests, to study your welfare ; to aid, to advise with you in all spiritual concerns ; to strengthen you in all things, according to my ability ; and to prove myself (a title I covet more than all) publicly, privately, the missionary's friend. And if there should be any now present who are not of the same communion with ourselves, let me repeat here what I have elsewhere said, 'None that cometh in the name of Christ shall ever be regarded as a stranger by me.' The curious and carnal questions which the refinements of European study have brought forth, concern not those whom we have to instruct 'in the first principles of the oracles of God.' The plain and yet saving truths of the Gospel, the primary essentials of Christian doctrine, in the 'pure Word of God,' are all that a missionary here can or ought to attempt to exhibit to his hearers. If some of those who, in our native country, dissent from our establishment on certain questions, and thus place themselves without our pale, are too apt to regard us with somewhat of an unfriendly view, here, at least, all such feelings ought and must vanish and disappear in sight of our common adversary ; all those who are Christians in principle are with us, and not against us ; the only dissenters in this land should be the idolatrous heathens, or the professed enemies of the cross of Christ."

While, however, he attached great importance to the character of the European missionary, he regarded the East Indians and converted natives as best adapted to cultivate a successful intercourse with the population of the country, as missionaries

CHAP.
XIX.

and catechists, and to forward the diffusion of Christian truth. For these reasons, besides acting as a watchful visitor at Bishop's College, he took particular interest in the education of both these classes, and used, as often as he was able, to attend the examinations at their different schools in Calcutta.

Ordina-
tion.

11. On Sunday, May 18th, he admitted to priests' orders the Rev. Charles Wimberley, one of the Company's chaplains, and the Rev. John Adlington, of the Church Missionary Society, whose labours and admission to deacon's orders by Bishop Heber, we have already recorded. In compliance with a general wish that had been expressed, this service was performed at the time of public prayer, and it seems to have deeply impressed the numerous congregation assembled.

Supports
the Bible
Society.

12. Shortly after his arrival in India, the Bishop had consented, on the Committee's invitation, to join the Calcutta Bible Society, and it was resolved that a complete set of the Society's publications and reports should be presented to him. On receiving this present, June 19th, with an appropriate letter from the president, George Udney, Esq., he returned the following reply, which shews how ready he was to unite in the use of every means to advance the interests of Christianity in his diocese :—

“Accept my warmest and best thanks for the very splendid present which the munificence of the Society has placed before me—a present valuable, highly valuable, on many grounds ; but really invaluable, when viewed in the light of a testimony of your confidence and regard. I have come, in various respects, as a stranger among you ; but believe me, I am not on that account less zealously interested in the great objects of our common exertions, nor am I less actuated by kind feelings toward you collectively as a body, or less disposed as a friend

toward every individual member of this Society. How, indeed, should any Christian feel otherwise than anxious for the furtherance of our great and noble object, when he pauses to reflect on the history of Christianity in the East—when he hears that well-known fact, which the sight of the several translations of the Bible at this moment forcibly brings to one's recollection; namely, that, amidst the deluge of Mahomedan superstition, which has swept over so many fair portions of the Asiatic Continent, and overturned so many Christian churches reared by the primitive labourers of the Gospel, a successful stand has ever been made by the inhabitants of those countries, who once were put in possession of the Holy Scriptures in their own native tongue! The Armenian Church, the Syriac, the Coptic, the Abyssinian, and our venerable Church of Travancore, at this day bear witness of this striking fact—some in a more pure, some in a less pure, form; but all, in some sort, have still preserved their adherence to the faith, and shewn themselves founded on the spiritual rock of Christ.

“ Let us hope, in looking at these volumes, that our labours, too, may thus be blessed; that where we have scattered the seed, a similar spirit of perseverance may, under God's providence be given; and that, among these several nations, churches may thus be founded, against which the gates of hell shall not prevail.

“ But I will not trespass longer on your attention. We have all our several duties to perform: the day is already far advanced: it were a waste of time, to press upon your notice those ideas with regard to our holy cause which are common to us all, and to descant upon sentiments which belong to, and are fundamental in, our Society.”

13. On the following day he held a visitation of

His health
begins to
suffer.

CHAP.
XIX.

the clergy in the cathedral, which was well attended. But the exertion of the delivery of his charge, in such a temperature, combined with the intensity of his interest on the occasion, was too much for him, and he returned to his palace quite exhausted with the heat. He made an effort to receive his clergy at dinner in the evening, which greatly increased his fatigue, and he passed a restless night. Since his arrival at Calcutta he had been attacked no less than three times with violent fever, which had so reduced his strength, that he was obliged to have cushions placed to support him in the pulpit, and he actually preached on his knees. But his anxiety to discharge his duty had carried him too far. His exertions was one continued struggle with disease, and the zeal of the Lord's house was consuming him. His present illness proved to be an attack of the same nature as those he had suffered from before, brought on by the heat and exertion of the day; but his physician hoped that he would soon recover, if removed from the scene of his anxious occupations at Calcutta. This suited his arrangements, as it was the time that he had fixed for his visitation of the upper provinces; and sanguine hopes were entertained that he would derive great benefit from the bracing air of the river.

Com-
mences his
visitation
north, but
obliged to
return.

14. He had long looked forward to the visitation of his vast diocese with interest, and while on the voyage to India, he drew out a plan¹ by which

¹ The following is the Bishop's plan:—"I shall probably, next year, go up the Ganges, and visit the different stations up to Agra and Delhi, &c., and return to Calcutta. July 1829 to September 1830—Madras, Tanjore, Trichinopoly, Madura, Tinnevely, and the Syrian Christians; then to Ceylon; then to Bombay before April; and thence by the Kistnah to Masulipatam and Calcutta. July 1831—To Penang, Singapore, and so to New Holland and Van Diemen's Land, returning to Calcutta in May or June 1832".—Memoirs, p. 16.

he might accomplish it in five years, hoping by that time, on the renewal of the Company's charter, to be relieved of a considerable portion of his charge by the appointment of more Bishops. Having received answers from the chaplains to questions which he had circulated upon points on which he desired to be informed, arrangements were speedily made for his voyage up the Ganges, and he embarked June 24th, accompanied by his family, chaplain, physician, and some friends. They stopped at the principal stations, but the Bishop was too weak to attempt anything in the way of duty. At Burhampoor, indeed, he was taken seriously ill, with what seemed to be an attack of the liver. Though the pain was removed by the application of violent remedies, yet it left him much debilitated, and very unwell. He resolved, however, to persevere ; but by the time he reached Boglipoor, where he arrived July 16th, he was arrested by disease. The pain in his side had increased to such a degree as to excite the worst apprehensions, and the physicians urged his immediate return to Calcutta ; but his sufferings were not sufficiently alleviated for his removal before the 23d, when he was carried on board his pinnace, and retraced his way to Calcutta, which he reached on the 31st. Though now somewhat better, he was still too weak to go on shore, or even to put on his clothes. Dr Nicholson, the principal physician at Calcutta, who had formerly attended him, came on board, and soon discovered that an enlargement of the liver had taken place, though it appeared to have yielded to prompt and skilful treatment. He was therefore of opinion that his patient should not be removed from the pinnace ; that no time was to be lost in getting him out to sea ; that he should proceed immediately to Penang, and thence to England, for that

CHAP.
XIX.

Resigns
his
bishopric.
Sails for
Penang.
Dies on
the voy-
age.

he ought not on any account to think of remaining in India.

15. Upon hearing this opinion, the Bishop dictated a letter to the President of the Board of Control, resigning his bishopric, yet expressing a hope that he might still be able to superintend the duties of the diocese from Penang or Bombay until the arrival of his successor. This hope, however, proved delusive. After some official communications with Archdeacon Corrie, who, with several other friends, visited him on board his pinnace, his mind was relieved; and, on the 6th of August, he proceeded down the river from Calcutta, and reached the new anchorage on the 9th, where one of the Company's ships was waiting to receive him, and he was taken on board with great care. Soon after they had put to sea his spirits were raised, and he felt better; but the worst symptoms of his disease soon returned, and the physician informed his anxious wife that all hope of his recovery was nearly at an end. After a while, when herself, convinced by appearances of the fact, which it was so natural for her to be reluctant to believe, she made the communication to him as calmly as her feelings would permit, and he received it with Christian resignation to his heavenly Father's will. He now gave his mind almost exclusively to devout preparation for death; and, on the 22d of August, he resigned his soul without a struggle into his Redeemer's hands. It would have been a mournful gratification to the sorrowing widow, could his corpse have been kept for interment at Penang; but it was found necessary to commit it to the deep during the voyage; and his chaplain, Mr Knapp, had the painful duty of performing the last solemn rite of the Church, in the presence of the captain, passengers, and officers, and the ship's company.

16. Thus was this estimable prelate removed in the forty-third year of his age, the second of his consecration, and about seven months from the period of his landing at Calcutta, to the great loss of the Indian Church, for the government of which, his previous habits, as well as his natural endowments, had fitted him in an eminent degree. In the Government gazette which announced his decease, it was remarked : " His lordship's exercise of the important functions of his exalted ministry in this country was comparatively short ; but the claims which he had established to the regard and esteem of the members of this Society, and of the community of the settlement, will make his loss a source of sincere regret."

Testimonies borne to his life and character.

Similar testimonies were published on the same day in the journals of Calcutta. " The career of his lordship," they remarked, " has indeed been brief ; and, removed by PROVIDENCE to a better world before he had long entered on the discharge of his sacred and important duties in India, Bishop James has left us little to record of him, since he arrived among us, except the high esteem in which his character was held by all, and the manifestations he had already given of a zeal and judgment in the faithful discharge of his episcopal functions, from which the happiest results to the Church in India were fondly anticipated, had it but pleased heaven to spare his life." " By the few to whom his short residence at Calcutta, and the brief interval of health which he enjoyed during this period, had afforded an opportunity of becoming acquainted with him, his memory is endeared by many recollections of the piety and excellence of his character, the soundness of his judgment, and the extent and variety of his general information."

There had not been time, and too little was yet known of his exertions, to produce in England an

- CHAP.
XIX.
equal impression of his value to the Church in India, for the intelligence of his sudden loss to awaken such a sensation as the death of Heber had produced. But it confirmed, it deepened, the general conviction of the necessity of dividing the Indian diocese; and applications to Government were renewed, but again without effect, and a fourth Bishop was appointed over this onerous charge.

CHAPTER XX.

EPISCOPATE OF DR JOHN MATTHIAS TURNER,
FOURTH BISHOP OF CALCUTTA.

1. THE successor of Bishop James was the Rev. John Matthias Turner, rector of Wilmslow, in Cheshire, prebendary of Lincoln, and examining chaplain to the Bishop of Chester. It appears that he was selected for the office not long after Dr James had signified his intention to resign. For Lord Ellenborough, to whom he had for some time been known, offered him the appointment, and in a postscript to a letter to Sir John Malcolm,¹ his lordship states—"I am going to send you a very excellent new Bishop, whenever Dr James resigns—Mr J. M. Turner. The Archbishop of Canterbury, the Bishop of London, and indeed all the Bishops I have seen, are quite satisfied that Mr Turner is as fit a man as could have been selected. He will be mild and firm. He is a very good and pious man, without worldly notions, and really devoted to his high calling."

Circumstances which induced Dr Turner to accept the Bishopric.

The following pages will shew the correctness of this estimate of Dr Turner's character and capabi-

¹ Published in the *Bengal Hurkaru*, June 1. 1830, No memoir or journal of Bishop Turner having been published, this chapter is drawn up from the best sources of information the author could procure.

CHAP.
XX.

lities for the post to which he was raised. When the appointment was offered him, he determined to accept it, not from any overweening self-confidence or ambitious views, but influenced, doubtless, in a great measure, by the dying injunction of his wife, recently deceased.¹ Yet, though his heart was given to the cause of Christianity in India, "he still lingered from better motives than personal peril, and would much rather have preferred a less conspicuous and responsible station in his Saviour's vineyard."

Interviews
with Mis-
sionary
Societies.

2. After his appointment was settled, he was invited by the Christian Knowledge, the Gospel Propagation, and the Church Missionary Societies, to meet their several committees, and in his interviews with them, he gave them assurance of his intention to tread in the steps of his predecessors, and extend his patronage and protection to their operations in different parts of his diocese. At the anniversary meeting of the Church Missionary Society in 1829, he gave, in the following address, his view of the missionary work, and of the benefit of trials and difficulties attending it:—"I shall take leave to offer a few suggestions, by way of encouragement

¹ It is said, that "this excellent woman, on her deathbed, in reply to an inquiry whether he ought to accept the Bishopric of India in case it were offered him, as probably it might be, entreated him by no means to decline it. She urged him, at whatever sacrifice of ease, or health, and favourable prospects at home, to go out in the spirit of a martyr to that distant land; not counting his life dear to himself, if by any means he might promote the glory of his Redeemer and the welfare of immortal souls for whom He died. She had before her eyes the names and early loss of Middleton, and Heber, and James; but she bid him let none of these things move him, but in the faith and strength of his Lord go wherever his sacred vows of fidelity as a servant and ambassador of Jesus Christ impelled him." *Vide* a "Brief Notice" of Bishop Turner, published in the *Christian Observer and Missionary Register* for 1832.

to those who have exerted themselves in promoting missionary labours, and who have closely and anxiously considered this subject. That difficulties and hindrances should lie in the way of missionary labours, is nothing more than might be expected : but it is consoling to think, that many of the difficulties are transitory ; and there is encouragement in the reflection, that there are no difficulties or obstructions which patience may not endure and perseverance subvert. It is a sufficient incentive to consider, that thousands are famishing to partake of those counsels of wisdom, which it is the object of missionary labours to supply to all, and that the promised reward of such labours is the treasure of everlasting love. In the difficulties and hindrances which present themselves to the progress of missionary labours, it is also to be observed, that the fulfilment of an express promise may be recognised. It is nothing more than what the holy Scriptures give the friends of the missionary cause reason to expect. It is necessary that the leaven should purify itself gradually, until all should be purified ; and that the light should shine more and more, until at length all is brightness. In reading the history of military achievements or of commercial adventure, the mind is distressed by considering the loss of life which such contests and enterprises lead to, and thousands fall victims to war or to commercial enterprise ; but, in this peaceful, but glorious struggle, comparatively few lives have been lost, and the names of the individuals who have fallen victims to their zeal for propagating the Gospel may be counted man by man. The objects, however, with which wars are in general commenced and commercial speculations carried on, are extremely insignificant, even when confessedly just and laudable, compared with the great cause which this meeting has assembled for the purpose

CHAP.
XX

Holds a confirmation at the Cape, and establishes a Sunday school.

of advancing ; and which must prosper, because it has the sanction of God himself.¹

3. Bishop Turner embarked for India July 15, 1829, stopping a few days at Madeira, Rio, and the Cape of Good Hope. At the Cape he preached, held a confirmation, and visited the Government day schools and college. He also established a Sunday school, commenced an afternoon service in the school-room, chiefly for the benefit of the Sunday scholars, and guaranteed the payment of three years' salary for a master and mistress. The success of this school exceeded the most sanguine expectations of those who took an interest in it. "Many a child," writes one gentleman from the Cape, "of every shade and hue might justly be taught to bless the name of Bishop Turner. In fact, I have been assured by those who are acquainted with the colony, that his visit gave a decided spring to the social-religious feelings, so to speak, of this town."²

Conveys the proposal from Government to arrange an ecclesiastical establishment there

4. Before the Bishop sailed from Portsmouth, he received a communication from the Colonial Office, intimating a wish, that, on his arrival at the Cape, he would communicate with the Governor, Sir Lowry Cole, for the purpose of ascertaining what arrangements it would be desirable to adopt, with reference to the ecclesiastical establishment of the colony. The governor being absent during the whole period of his visit, the Bishop conferred with the acting authorities and the senior chaplain, the Rev. George Hough ; and, "after diligent inquiry,"

¹ Missionary Register 1829, p. 296.

² A letter, in MS., to the present Bishop of St Asaph, dated from Government House, Cape of Good Hope, February 7, 1833, which, with other documents, his lordship has kindly entrusted to the author for his use.

he wrote, "I am satisfied that the general feeling of the more respectable classes at this moment is favourable to our Church ; the personal character and declared views of the present governor, and of Lady Frances Cole, have had a most salutary influence ; those who were disposed to activity have had their hands strengthened ; the hostile are conciliated ; and many who professed indifference have been induced to declare themselves." Then, after expressing a confident hope of success if this concurrence of favourable circumstances were improved, he remarks—"The several points to which the Society's^s attention should be turned may be enumerated under the following heads :—1, The appointment and maintenance of the clergy ; 2, The erection of churches ; 3, The establishment of schools ; 4, Missionary institutions for the direct object of converting the heathen."

Having enlarged upon each of these heads, and stated that, in reference to the first, he had fully communicated his sentiments to Government, the Bishop concluded his despatch in the following impressive terms :—"I should apologise to the Board for the length to which this letter has been extended, if I did not feel persuaded that the subject will justify a large demand on their attention. The question is nothing less than this, whether a colony so fertile in resources, so rapidly advancing in civilisation and social importance, shall or shall not form a part of our national church ? Should this question be resolved favourably, we shall look forward with confidence to the issue ; but should the decision be adverse, we must be prepared to see this powerful dependency, not merely alienated from

^s He is writing to the Society for Promoting Christian Knowledge. *Vide* Report 1830, pp. 35-37.

CHAP.
XX.

Proceeds
to Cal-
cutta.

our establishment, but engaged in actual hostility against us."¹

5. After spending twelve days at the Cape in this useful manner, the Bishop proceeded on his voyage, and arrived at Calcutta December 10th 1829, where he was received with the accustomed honours. On the following Sunday, December 13th, he preached in the cathedral, and appears to have made a very favourable impression. "Bishop Turner seems to come in a spirit of Christian conciliation," wrote Archdeacon Corrie. "He promises to be everything desirable in his station. I have shewn him a letter which I wrote to the Archbishop of Canterbury, all of which he approved, and said that he had nothing to do but to follow up the views there stated."²

A meeting
of the S.
P. C. K.

On the last day of the year, the Bishop wrote to the Society for Promoting Christian Knowledge, announcing his safe arrival, mentioning the convening of a special general meeting of the Diocesan Committee; and expressing his very great satisfaction at the proceedings of the day. The meeting, he said, was numerously attended, and there were many assembled of the first-rate ability and character. All seemed to be impressed with the importance of the work in which the committee was engaged, and resolved to exert themselves in forwarding it, as far as the circumstances of the country would allow. In the same communication, the Bishop mentioned that Archdeacon Corrie, in anti-

¹ The Society lost no time in communicating with the Home and Colonial Governments, with a view to the furtherance of the Bishop's views; but, for some time, little was done: and the inhabitants of the Cape, in common with all *British* colonies, had for years, and have still, in 1847, to complain of the neglect of their religious institutions.

² Memoirs of Bishop Corrie, pp. 464, 466.

icipation of the Society's wishes, had finished and printed a version of the Liturgy in *Hindoostanee*; and that a *Bengalee* version of the Liturgy was in a state of progress, under the superintendence of the Rev. W. Morton, a missionary of the Propagation Society.³

January 6th, the Bishop held a visitation of his clergy; and shortly after he confirmed three hundred and seventeen persons, delivering an appropriate charge on each occasion. He also connected himself at once with the different religious institutions at Calcutta; became patron of the Bible Society, and president of the Church Missionary Society.

Visitation.

6. Shortly after his arrival he was deprived of his chaplain, who was compelled by sickness to return to Europe. Being now without a domestic companion, he requested of the Archdeacon that he and Mrs Corrie would take up their abode with him. After some consideration they acceded to the arrangement, which became a source of mutual satisfaction. Mr Corrie remarked—"I find his conversation very improving: he is naturally cheerful, and our intercourse is easy and agreeable."⁴ Their constant and unrestrained communications gave the best opportunity for suggesting and maturing plans for the efficiency of the Church, and the advancement of Christianity in India, to which they were both so heartily devoted. The Bishop's estimate of the Archdeacon will be seen in the following extract from a letter to a friend, in which he describes also his state and occupations.

Archdeacon and Mrs Corrie become residents at the palace.

³ Society for Promoting Christian Knowledge Report 1830, pp. 25, 26.

⁴ Memoirs of Bishop Corrie, pp. 467-473.

CHAP.
XX.

The
Bishop's
estima-
tion of his
character.

7. After acknowledging the receipt of his correspondent's letter, he proceeds :—" It finds me in all respects, I think, as my friends would desire to see me,—well in health, constantly employed, though not overworked ; and, in the midst of many hindrances, disappointments, and difficulties, enabled to accomplish some visible good to the community in which my lot is cast. I find all the little experience I had gained in parochial and school matters turn to excellent account here. What they want is *detail*. It is not difficult to get good *paper* schemes arranged, and adopted, and applauded ; but when the moment for action comes, there are no eyes, &c. Every body is for working by deputy ; and the wily Bengalee knows how to make his market of this. He is always at hand to lend his aid ; and, under the name of Sircar, or Banian, or some such appellation, manages to squeeze profit out of the scheme in all sorts of ways, caring for nothing so long as he can throw a veil over the real state of things, and make it appear that some of the objects of the Society are not altogether unaccomplished. It is this habit of trusting to native agency which paralyses all plans of beneficence in Calcutta, and it is against this habit, therefore, that I am struggling, and the struggle is not slight. In the Archdeacon, however, I have all the aid I could wish for, and supplied in a way I most desire. He is in very truth *ad unquam factus* ; discreet and patient ; gentle, and easy to be entreated, yet firm as adamant in purposes for good ; laborious beyond all ordinary measure of labour, yet altogether without bustle or parade ; ever on the watch for good, and bringing his mature experience to bear upon every circumstance which may be turned to account in the great cause to which every thought of his heart and every moment of his life is absolutely devoted. Such is Daniel

Corrie ; and well may I rejoice that, being such, he is Archdeacon of Calcutta." Then, after again giving a favourable account of his health, he thus details his proceedings :—" I commonly preach twice on Sunday,—in the morning at Calcutta, and in the evening at Bishop's College. I have a catechetical lecture to a class of about one hundred and fifty, every Wednesday morning during Lent, at the cathedral, and an evening lecture, very largely attended, on Friday evening. I am engaged in reforming the mode of teaching in the native English schools connected with the Establishment : I have carried into effect a District Visiting Society for the whole of Calcutta and its neighbourhood : I have laid the ground, and shall soon, I trust, get accomplished, a society for the protection and religious instruction of seamen in the port of Calcutta, and for a savings' bank ; and, furthermore, I have three churches building. You will agree that I must at least be a busy man. Would that I were more a man of business ! Some of the details of these things, which are now very embarrassing, would then become easy."¹

Various societies established in Calcutta.

8. Of the three churches here mentioned, one was at the Free School, the second was a Mariner's Church at the Custom-house, and the third at Howrah.² The last two of these churches were to be served by clergymen appointed by the Gospel Propagation Society. These arrangements were all effected without any expense to Government.

Three churches built.

While the Bishop was thus promoting the erection of churches, he took measures to secure the better observance of the Lord's day. It was the

Bishop promotes the observance of the Lord's day.

¹ A letter in MS. to the Rev. William Short, rector of Chippenham, dated Calcutta, March 22. 1830.

² Memoirs of Bishop Corrie, p. 474. Missionary Register, 1832, pp. 201, *et seq.*

CHAP.
XX.

general custom on Sundays, not only for the Company's servants to take their own pleasure more than on any other day of the week, but also to keep the native workmen employed about their premises as usual; so that the unseemly appearance of carpenters, bricklayers, and others, at work about the premises of Europeans presented itself in all directions. Such a profanation of the Sabbath, the Bishop deemed it his duty to endeavour to correct, and for this purpose he drew up "A form of an Association for the better Observance of the Lord's day," and sent it to the chaplains and all the dissenting ministers in Calcutta, who cordially responded to the appeal, and sermons were preached on the following Sabbath, in all the churches and chapels, on the duty of sanctifying the Lord's day.¹ The "CIRCULAR" was published in the Government Gazette,² and, as was to be expected, it immediately

¹ Memoirs of Bishop Corrie, p. 474.

² The following is a copy of this document as it appeared in the Government Gazette, and in the *Bengal Hurkaru*, April 16. 1830 :—

COMPACT TO OBSERVE THE SABBATH.

We, the undersigned, being desirous to express our conviction, that it is our duty as Christians, and will be for our advantage as Members of the Community, to promote a more exact observance of the Lord's day, amongst the Inhabitants of Calcutta and its neighbourhood,

DO HEREBY DECLARE,

1. That we will personally, in our families, and to the utmost limit of our influence, adopt, and encourage others to adopt, such measures as may tend to establish a decent and orderly observance of the Lord's day.
2. That we will, as far as depends upon ourselves, neither employ, nor allow others to employ on our behalf, or in our service, native workmen and artisans in the exercise of their ordinary calling on the Sabbath day.
3. And further, we will give a preference to those master tradesmen, who are willing to adopt this regulation, and to act

aroused the hostility of the Anti-Christian party, who gave vent to their jealousy of this invasion, as they chose to call it, of their liberty of action in the coarsest invectives. A brisk correspondence was carried on in the public papers by the opposite parties, the opponents, both in sarcastic prose and doggerel verse, shewing the bitterness of their enmity, not only against the prelate and his clergy, but against the institutions of the Christian religion. The Bishop knew too well what was due to his character and office to take part in this controversy. His object was to get a public representation made to the Government on the part of the Christian inhabitants to suspend labour on the public works on Sunday, as well as all such business in the Government offices as could, without embarrassment to the service, be dispensed with. He remarked, "Though my point was not gained, some advances have been made towards it." It would be a matter of very easy arrangement, and

upon it constantly and unreservedly, in the management of their business.

4. We will be ready, when it may be deemed expedient, to join in presenting an address to the Right Honourable the Governor-General in Council, praying that orders may be issued to suspend all labour on public works on the Lord's day, as well as all such business in the Government offices, as can, without embarrassment to the service, be dispensed with.

The communication of "AN OBSERVER," has reference to a subject deserving of serious consideration; and which, we believe, requires no advocacy of ours, influentially supported as it is, and comprehending within itself claims to such solemn attention and imperative obligation.—*Gov. Gaz.*

* It is satisfactory to know, from accounts recently received from India, that the Supreme Government has at length (1847), conceded what Bishop Turner in vain desired to see. Earl Hardinge, the Governor-General, having "ordered the cessation of all public works on the Lord's day, which has called forth the grateful thanks of the Bishop of Calcutta and his clergy."

CHAP.
XX.

is, in fact, adopted in every private factory of any claim to respectability. But upon this an outcry was raised that a persecution was meditated against the poor innocent 'Hindoos,' and the whole extent of the editor's historical knowledge was put in requisition to find [parallels for so monstrous an oppression.¹ When warned, which he previously was, of the obloquy which would probably be cast upon him for the attempt, he replied, that personal considerations of that sort would never deter him from doing his duty. He persevered; and the result proved the anticipation to have been well founded. He had the satisfaction of knowing that, notwithstanding the hostility and misrepresentations in question, the object in view, namely, the due observance of the Lord's day, was even here extensively promoted by the measure; and at one of the sister presidencies his endeavours for the same purpose were afterwards still more successful.

Proposes
measures
for the
benefit of
India.

9. In his private letter just quoted, he has stated his views of the measures needful for the amelioration of India. After describing the immoral and unprincipled character of the inhabitants generally, he remarks, "There is but one principle obviously which can work a change; but how to get that principle applied! The most that I desire from the Executive Government² is, that they would let us alone. Their share in the matter, the duty of Christianising India, should be confined strictly to the support and maintenance of a system of religious instruction adequate to the wants of the actual

* Letter in MS., dated May 22. 1830, to the Rev. Dr T. V. Short, now Bishop of St Asaph. In the same letter Bishop Turner describes the editor referred to as "a renegade Baptist of Scotch extraction, who calls himself a Socinian. To abuse Christianity and Prelacy, in the person of the Bishop of Calcutta, was an occasion too promising to be missed."

Christian population ; and narrow as these limits may seem, they are, I am sorry to say, too wide for the present Government. They complain that their ecclesiastical establishment is already too burdensome and expensive, and, to prove this, have lately sent me a statement of the last year's expenditure, which, including the Scotch Church, several Roman Catholic chaplains, and a monthly payment in aid of the Calcutta poor's fund, amounts to £45,000 ! Supposing then, if indeed under present circumstances, we could venture to make the supposition, that an ecclesiastical establishment was provided for those who profess and call themselves Christians, what should we then do for the heathen ? Some are for preaching exclusively ; some, for teaching as exclusively. One party says, declare in their hearing the great truths of the Gospel, and leave the result to Him who gave the Gospel ; another urges us to keep back the Gospel altogether until their moral sense is raised, and their social habits are purified. The conclusion to which I am brought is, that all these sticklers for their own systems are in a certain sense right, and I am endeavouring to encourage all to persevere in the way most congenial to their own views, without disparaging, or interfering with the views of others. But this is no easy task." Then, after remarking upon the misguided zeal of some embarked in missionary labour, he proceeds:—"The real work must be done by the Church, by a well-ordered, faithfully-administered establishment." "What I want to see is, a Church Establishment, which should have in it an expansive principle, and would adjust itself to the actual wants as they arose. I have no doubt that this could be arranged, and if I am encouraged to do so, I will undertake to point out a way of effecting it." "I shall move

CHAP.
XX.

Zealous
for an
efficient
ecclesiastical
establishment.

all the powers within my reach as far as individual exertions can go."

10. From the incidental notices of his proceedings which we have been able to glean, the Bishop does indeed appear to have given himself wholly to his work. Archdeacon Corrie, after six months' acquaintance with him, and an attentive observation of his course, remarked:—"He is by far best suited for this appointment of any who have occupied it. With more practical knowledge of men, and of parochial matters than any of them, he has large views of usefulness; and, with perfect propriety of language, states them to Government. Had we a man who had any fixed views of Government at the head of affairs, something effectual might be accomplished for the religious welfare of India; but when —— is on one hand, and —— on the other, of Government, what can be expected but fancies and crudities?" The principle was broadly affirmed, in a report on ecclesiastical affairs made up by the Finance Committee, that Government was not bound to supply the means of grace to any but the European troops, to which the charter bound them. It was actually recommended from the Supreme Government to reduce the number of chaplains, seven, and to secure the occasional services of missionaries, of any and every persuasion, even Romanists, and to abolish the Scotch establishment altogether. The Bishop could not bear of such a proposal without strongly protesting against it. He represented to the Government, that by such a scheme of church arrangement, they would recognise missions, which they had never done; would have no control over the agents so authorised; and that by a variety of procedure in those employed, confusion probably would ensue. Whereas, if they were serious in their attempts to extend sound knowledge, by extending

the Church establishment, and taking more pains than at present to secure fit persons, they might provide a body of most efficient agents in forwarding the improvement of the country.

But all his exertions to move the present Government were to no purpose, and his only hope was of obtaining some improved provisions in the next charter. With such energy did he give himself to the subject, that the archdeacon seems to have known, or suspected, that he would undertake a voyage home for the purpose of representing the claims of the Church in India; for he remarks to a friend—"You need not be surprised should you hear of the Bishop's arrival in England a few months hence, as it is quite evident, that should the home Government depend on the information derived from this quarter, nothing will be done for us in an ecclesiastical point of view; and twenty more years of this miserable system will be perpetrated, which can only end in confusion almost irremediable."¹

11. Although the Bishop failed to obtain all that he desired for the pastoral provision of the Christian community, he omitted nothing in his power to further the cause of Christianity in the country. One of the first objects of his attention was the extension of the benefits of Bishop's College. Bishop Heber had called the attention of the Gospel Propagation Society to the large accommodation afforded by the new buildings at the College, and suggested a plan for extending the benefits of education, then limited to divinity students on the foundation, to lay students generally, under certain restrictions. In 1829, the Society came to a resolution to take measures for carrying this

Proposes
the extension
of the
benefits of
Bishop's
College.

¹ Memoirs of Bishop Corrie, pp. 480-483.

CHAP
XX

suggestion into effect. The proposed extension of the benefits of the institution was submitted to the visitor (the Bishop) and the College Council, who lost no time in carrying it into effect. It was agreed to admit *non-foundation* students, without requiring from them the customary declaration which pledged the ecclesiastical divinity students to a missionary calling. They were required to pay for expenses of board and tuition. The charge fixed on for diet, room-rent, and tuition, was one hundred rupees a month. This payment was reasonable, considering that the College was originally founded entirely for bringing up young men as Church of England missionaries. In special cases, however, of desert, the College Council were empowered to remit to students so appointed the College expenses incurred during the year of probation.¹

Ordina-
tion. *

12. The Bishop was very sedulous in his attendance at the College, entered much into its affairs, and generally preached there on Sunday evenings. On Palm Sunday, April 4. 1830, he held an ordination in the cathedral at Calcutta, when the junior professor, Mr George Undy Withers, B.A. of Trinity College, Cambridge, and Mr John Macqueen, a domiciliary probationer of Bishop's College, were admitted to deacons' orders. The ordination sermon was preached by the Rev. Dr Mill, principal of the College.

The Bishop was also unremitting in his attention to the objects of the Society for Promoting Christian Knowledge. Owing to the decline of public liberality, and the increase of sects and societies in Calcutta, he found that the funds of the Diocesan Committee had greatly diminished, and,

¹ Report of the Society for the Propagation of the Gospel in Foreign Parts 1829. Calcutta Government Gazette, January 1830.

consequently, that the Society's operations for a time had languished. Under his active superintendence, however, they soon revived. He relieved the Society from the charge of supporting St James's School, which he took upon himself. "For a time," he remarked, "the expense will be burthensome, but I shall bear it very willingly, in the hope that a commencement will now be made of a system of district schools, in connection with the several churches in Calcutta, to be maintained by voluntary contributions and congregational collections." Government granted the use of a large building at Howrah, which was fitted up as a central native school for teaching English. In mentioning the appropriation of a grant of £300 from the Society to two of his new churches and this school, the Bishop remarked, that this was an institution to which, in the present state of Bengal, great importance attached.² In about a fortnight after the date of this letter, April 1. 1830, the school was in active operation, and soon began to produce the benefits which he had anticipated.

A central school established at Howrah.

13. The Church Missionary Society also received a full share of his countenance and support. He presided at the meetings of their Corresponding Committee, and took a lively interest in all their proceedings; while from his judicious counsels, his pastoral exhortations to their missionaries, and the paternal and social intercourse he maintained with them, the Society received, and yet anticipated, extensive benefits.³

Support of the Ch. Miss. Society.

14. The impulse given to the education of the labouring classes was now reaching the middle and higher orders, for whom no adequate means of instruction were yet provided. While Bishop's

Calcutta High School established.

² Society for Promoting Christian Knowledge, Report 1831.

³ Church Missionary Society's Reports, 1831, 1832.

CHAP.
XX.

College was established for the purpose of educating ministers in connection with the Established Church in India, it was found that the wants of the European and East Indian community required an institution which should give general and easy access to education of a higher kind than they at present enjoyed. The East Indians especially were fast increasing in numbers and respectability. Besides the number in charity schools, there were not less than five hundred in boarding schools in Calcutta alone. Not above one hundred, it was reckoned, could afford to pay sufficient to remunerate masters of a superior class ; yet they were all descendants of gentlemen. Though for the past few years a manifest improvement had been going on among them, yet they had hitherto had no bond of union, and stood separate from all established order. Archdeacon Corrie, deeply concerned for the welfare of this class, endeavoured to interest the public authorities to provide suitable means of instruction for them, as well as for the Christian community generally. But failing in all his applications, and finding it to be the settled determination on the part of the Indian Government to leave Christianity and Christian education to take care of themselves, he resolved to appeal to the public, and, accordingly, circulated in Calcutta the outline of a plan for establishing in that city an institution which should aim at promoting the interests of true religion in connection with an enlarged and liberal education.

The Bishop entered into this plan with his wonted energy and intelligence, and suggested that the Grammar School at Calcutta should be taken as the foundation of the proposed College. A public meeting of persons interested in the object was held on the 5th of June 1830. The Bishop presided, and it was resolved, that an institution should be

formed, to be called the CALCUTTA HIGH SCHOOL;¹ that five trustees should be appointed, and a man-

¹ It may be desirable here to put on record the plan of the Institution according to Archdeacon Corrie's proposal :—

I. That a college be founded in this metropolis, in which, while the various branches of literature and science be made the subjects of instruction, it be an essential part of the system to imbue the minds of the youth with a knowledge of the doctrines and duties of Christianity.

II. That this college be, in every way, conformable to the United Church of England and Ireland; but, as there are also many in this land who are not members of that Church, who are at present completely excluded from the means of bestowing upon their children a liberal education, to provide which is the chief object of the proposed seminary, persons of all persuasions be permitted to attend the various classes under certain restrictions, but without restraints tending to interfere with their religious opinions.

III. That the following be approved as the general outline of the plan on which the college be founded and conducted :—

1. A liberal and enlarged course of education to be pursued, adapted to the respective attainments of the students. The college to be divided into two departments—a higher department for the elder, and a lower department for the younger.

2. The system to comprise religious and moral instruction, classical learning, history, modern languages, mathematics, natural philosophy, medicine and surgery, chemistry, jurisprudence, and other branches, as time and circumstances may require.

3. The college to be open to the sons of native gentlemen, as well as to all denominations of Christians; and to be divided into two parts, viz., those who conform in all respects with the regulations of the institution, to be designated members; and those who only attend the classes for the purpose of receiving instruction; the advantages to be available by all students, with the exception of some theological privileges, which must unavoidably be restricted to the members of the college; no student, not being a member of the college, to be required to comply with any religious form, provided he submit to the general system of education pursued within its walls.

4. The benefit of attending any course of lectures in the higher branches to be afforded to all who may be disposed to avail themselves of it, under the preceding and such other regulations as may be specified.

5. All students entering as members of the college to con-

CHAP.
XX.

aging committee, consisting of fourteen members, five of whom were to be the trustees, and the remainder chosen from among the shareholders. The plan of the Edinburgh academy was to be pursued as nearly as the circumstances of the country would admit. The Rev. J. Macqueen, from the College of Edinburgh, was appointed head-master, with a second and third master under him. To provide for the educational department, it was proposed to raise a sum of money by transferable shares, which were to bear interest arising from dividends of profit. Subscriptions were collected for the erection of proper buildings and the establishment of a library.¹

Unexceptionable as this institution was in the opinion of all right-minded men, it did not escape the opposition of those who were jealous of the growing influence of the Bishop and his clergy, and of all their plans for the advancement of Christianity in India. But, unmoved by the virulenc or sarcasm of several correspondents in the Calcutta papers, the Bishop persevered, and was constant in his attendance at the meetings of the Committee, and indefatigable in promoting the efficiency of the school.

form, in every respect, to the doctrines, usages, and forms of the United Church of England and Ireland; and members of the college only to be received as resident students within its walls, and these to be subject to such rules of discipline, and to such an extent, as may be hereafter determined.

Other regulations follow, relative to the government of the college, the funds, and the nomination of students.—Memoirs of Bishop Corrie, pp. 450–453. *Missionary Register* 1830, p. 192.

¹ *Missionary Register* 1831, p. 35. *Memoirs of Bishop Corrie*, pp. 478, 479. *India Gazette*, June 21. 1830. On the circulation of the Archdeacon's "Proposal," 24,000 rupees were collected for his projected college, and 30,000 rupees were placed in his hands for the same purpose, by a gentleman in England. These sums were now appropriated to the High School.—(*India Gazette*, June 23. 1830.)

15. The Bishop established an Infant School, the first which was known in Calcutta, and the whole expense of which was borne by him till his death.

Infant School established and maintained by the Bishop.

An account has already been given of the Free School at Calcutta, and we have seen the great improvement in its management which Bishop Middleton effected.² This was an institution of too much importance to fail specially to interest Bishop Turner. The accommodation for divine worship being insufficient, he proposed to erect a new chapel in the grounds; and, on the 13th of April 1830, Lady William Bentinck laid the first stone, in presence of the Members of Council, the Governors of the Institution, and a numerous and respectable assemblage of ladies and gentlemen. The Bishop preached on the occasion from Ps. cxxvii. ver. 1, "Except the Lord build the house, they labour in vain that build it."³ In the annual report of the School, which the Bishop himself consented to draw up, he thus explained the necessity for this chapel, and the accommodation it would afford to others residing in the neighbourhood:—"Amongst the events of the year, a prominent place must be given to the measure of erecting a church on the school premises. The Governors were unanimously of opinion, that in thus supplying the want, which has long been felt, of the means of stated attendance on the public services of the Church, they were consulting the highest interests of the individuals entrusted to their superintendence, and thereby acquitting themselves most effectually of the responsibility attaching to their charge. Nor has the advantage of the

Erection of a new chapel at the Free School.

² Vol. iv. Book ix. chap. 1. secs. 5, 14; Book xiii. chap. i. secs. 5, 22.

³ Bengal Hurkaru, April 14. 1830.

CHAP.
XX

community at large been lost sight of: to a considerable portion of the residents in that part of the town, a facility will be afforded for regular attendance on the public ordinances of the Church, such as these have never before enjoyed; and there can be no doubt they will derive much satisfaction and comfort from the arrangement."¹

The remainder of the report sufficiently evinces the lively interest he took in this establishment, which contained at this time two hundred and nine boys, and one hundred and eighteen girls.

The graduated system of Christian instruction, of which the Bishop laid the foundation, and which was intended by means of the Infant School, the Free School, the High School, and Bishop's College, to provide for the intellectual wants of infancy, childhood, youth, and opening manhood, would have left nothing hardly in this respect for the Christian community to require. But his views were not confined merely to that community: he thought he saw in the state of things which had already been effected, an opening through which Christian instruction might be successfully imparted to the natives; and as he was convinced that no other description of education would ever render them, what it is desirable they should become, namely, well-principled, well-informed, and well-conducted members of society, he was therefore determined to avail himself of every favourable opportunity that offered for directing their views to this object. He visited the different native schools and colleges, in which so much progress has been made in the acquisition of European literature and science.

Visits the
Hindoo
College.

16. To the Hindoo College he paid several visits,

¹ Bengal Hurkara, July 17. 1830.

in company with the Governor-General and his lady, the Members of Council, and other distinguished individuals, and examined the students in the different branches of natural and experimental philosophy, geography, history, and other departments of general knowledge, in which they acquitted themselves with great credit. Not long after, several of the students waited upon him, and testified the strongest disposition to cultivate the most cordial communication with him. He had purchased, at a considerable expense, various astronomical and mathematical instruments, for the purpose of assisting them in the prosecution of their studies in the higher branches of those sciences; and he was in hopes that the minds of the native youth, who might thus by degrees collect themselves around him, would, in the progress of these pursuits, be led "to look through nature up to nature's God," that enlightened men might one day issue from these institutions to dispel the darkness in which their countrymen had been for ages involved. But these hopes were little likely to be realized under the present system. The Hindoo College, especially, was under the patronage of Government, religion was excluded from the course of instruction, and the evil consequences to the British interests of such a mistaken policy, which Bishop Middleton had anticipated,² were already beginning to appear. Archdeacon Corrie had watched the progress of the system from the beginning; and, in 1831, he thus described the result:—"The mode proceeded on has succeeded in detaching many of the Hindoo youths from religion of every kind. In sentiment this has appeared for three or four years: it now begins to appear in practice."

The Archdeacon shows the evil effects of education without religion.

² Book xiii. chap. 1. sec. 49.

CHAP.
XX.

“Mr H. D. became so convinced of the need of morals to the Hindoo College system, that he proposed a moral philosophy lecture, and D. the lecturer. W. B., who is one of the Committee of Public Education, let his colleagues, who had consented, know the character of D., and it was agreed to be best to postpone the appointment; and now D. is dismissed from the Hindoo College on a charge, by respectable Hindoos, of atheism. He stoutly denied the charge; but they said, ‘We see your works.’ It is evident the English I have named are at their wits’ end. The young men say they will no longer be guilty of the hypocrisy of upholding Hindooism. Christianity they have been warned against as an English prejudice; and they seem to hate Christianity and England heartily.”

“Some of the youths are gone to other schools. Upwards of fifty have left the Hindoo College: six are entered at the High School.” Speaking of the wealthiest class, the Archdeacon adds:—“They seem to a man opposed to every thing English. Not a movement in favour of religion in any form is heard of. This has arisen, in a degree, from the part B. and his friends” (wealthy East Indians, who, for some time past, had been clamouring for political privileges) “have been and are playing. They complain as if they had lost mighty privileges once in possession, and claim to be employed by the State as a matter of right. This, I think, has arisen from Government having withheld all patronage from plans of Christian improvement. The little they are advanced above former days is entirely through their own exertions.” “With them the enlightened Hindoos seem disposed to make common cause. They can effect nothing at present; but the *impolicy*, not to say the sin, of withholding Christian instruction, is now beginning to appear.”¹

¹ Memoirs of Bishop Corrie, pp. 494, 495.

Such a system of anti-christian policy Bishop Turner could not countenance, how desirous soever to promote the mental improvement of the people. Every right-minded Christian had long foreseen the consequences here detailed, but little or nothing has since been done by the Indian Government to correct their fatal mistake.

17. Besides attending to the various public charities in Calcutta, the Bishop was the means of establishing a Society, similar to the "Friend-in-need Society" at Madras, already described.* Of late years, European paupers had increased to such an extent in Calcutta, that not only had the charitable funds in the hands of the Select Vestry at the cathedral become inadequate to meet the exigencies of the distressed, but frauds had been practised with such facility on the charitable part of the community, that it became necessary to provide for the fuller investigation of the cases of applicants for relief. Frauds the most gross were practised on the public with such facility, that impostors, speculating on the benevolence of the community, and making, as it were, mendicinity a trade, found no difficulty in procuring from money-lenders advances, proportionate in amount to the probability of success which the acquisition of certain leading names to their applications for relief justified a reasonable expectation of ultimately obtaining. To remedy these evils, a "DISTRICT CHARITABLE SOCIETY" was formed, at the Bishop's suggestion, and carried on by a central committee of superintendence, aided by subordinate committees, corresponding in number with the ecclesiastical districts into which Calcutta was divided. The subordinate committees were charged with the distribu-

District
charitable
society
formed.

* Vol. iv. pp. 234-236.

CHAP.
XX

tion of the funds; the Committee of Superintendence determined the principle on which the distribution was to be made, and disposed of cases specially referred to them for consideration.¹

On the 20th of June 1830, the Bishop left Calcutta, in company with the Archdeacon and others, on a visitation of the upper provinces. They proceeded, however, only as far as Chunar, circumstances having induced the Bishop to defer his visitation of Delhi and the intermediate stations. He therefore returned to the presidency by the latter end of September.² No record is left of his proceedings on this journey.

Visitation
south—
Madras—
Confirmations.

18. A few days after his return, he sailed from Calcutta on his visitation of the other presidencies, and arrived at Madras October 15th, where he was received with the usual honours. On the following Sunday, he preached at St George's Church, from Isaiah lii. 7. On the 19th, he confirmed the candidates residing within the districts of St George's; and in order to meet the convenience of candidates in other districts, he held a confirmation in every church at Madras. On each occasion he delivered an impressive and appropriate address. After the confirmation in Black Town Chapel, he examined the male and female orphan asylums, and expressed himself highly pleased with their condition. He also complied with the wish of the directors, to preach in behalf of these valuable institutions.³

Visits the
S. P. C. K.
establishment.

19. Besides his numerous and laborious official engagements, he inspected the different mission establishments connected with the church. That

¹ Memoirs of Bishop Corrie, pp. 475, 476. India Gazette, March 12. 1830.

² Memoirs of Bishop Corrie, p. 481.

³ Calcutta Government Gazette, Nov. 1. Hurkaru, Nov. 2.

of the Society for Promoting Christian Knowledge he fully appreciated. "The Vepery Mission Institution," he remarked, "so long an object of interest to the friends of the Church in India, assumes now an increasing importance. The establishment of the Heber scholarship, in addition to what had been previously accomplished, is a reasonable cause of satisfaction. I look forward with confident expectation to the probable results of this measure."⁴ He regarded it as a nursery for Bishop's College, and expressed a hope that it would ere long send forth useful labourers into the missionary vineyard.

20. With the Church Missionary Society's establishment he was equally satisfied. The children from all the Society's native schools in the neighbourhood, amounting to three hundred boys and six hundred girls, were assembled together in the mission grounds, when the Bishop examined the upper classes. He also confirmed seventy-three members of the Society's congregations, at a confirmation held at Vepery : and at an ordination in St George's church he admitted to deacon's orders two of the Society's catechists, Mr Edmund Dent, an East Indian, and John Devasagayam, a pupil of the late Dr John, mentioned in our last volume.⁵ He

Also the
C. M. S.
establishment.

Ordains
two of its
catechists.

⁴ Society for Promoting Christian Knowledge Report, 1832. In another letter to the secretary, dated three days after the above, Nov. 26. 1830, he remarks on the S. India missions generally. "The report I shall have to make to the Society of the state and prospect of their affairs in this archdeaconry will be most satisfactory ; but I delay the preparation of it till I have completed the visitation of those districts which I can hope to visit in person during this season" (Report 1831). It does not appear that he was spared to draw up this report ; nor has any account been published of this visitation. The notices of his proceedings given in the text are collected from the newspapers of India, the reports, and periodicals of the time.

⁵ Book x. chap. ii. sec. 9. *Note.*

CHAP.
XX.

had been for fourteen years a native inspector of the Society's schools in and near Tranquebar, and during a considerable portion of that period the unwearied and steady assistant of the missionary, the Rev. T. Barenbruck.¹ Mr Dent had for some time been occupied as a teacher in the Society's seminary at Perambore, in the neighbourhood of Madras.²

On his last Sunday at Madras, the Bishop advocated the cause of the Church Missionary Society at St George's church, preaching from John x. 16, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." He spoke of this text as furnishing abundant materials for the exercise of the Christian graces—Faith, Hope, and Charity, and discoursed at large on these subjects—the doctrines to be believed, blessings to be thankful for, and duties to be performed.

On the evening of the same day, he closed his labours in this neighbourhood with a service in the Pioneer Camp.³

While at Madras, he visited St Thomé, where many East Indians resided, who were baptized in the Church of England, and connected with the Vepery congregation, distant four or five miles. Here he supplied money to purchase a piece of ground for the erection of a place of worship.⁴

21. After holding a confirmation at Tripassoor, thirty-four miles west from Madras, the Bishop

Bishop
visits Tri-
passoor,
Bangalore,
Ser-
ringpa-
tam.

¹ Book xiii. chap. vii. sec. 3.

² Church Missionary Society's Report 1831. Missionary Register 1831, pp. 456-461.

³ Bengal Hurkaru, Nov. 30. 1830.

⁴ Bishop Corrie's Memoir, p. 626.

pursued his journey to Bangalore, a large military cantonment, in the north of the kingdom of Mysore, where he arrived on Friday, November 19th, and preached on Sunday. We have no further account of his exertions at this station. He proceeded thence to Seringapatam, and Mysore, the capital of the district, where he wrote, "I had very interesting communications with the Mysore Christians, sixteen candidates for confirmation, and nearly thirty communicants. We set apart and dedicated a portion of ground near the fort as a site for a church, and the first stone was laid. The funds are nearly ready, and no doubt Mr Casamajor (the British resident) will see it well finished."⁵ This station was occupied by Mr William Miller, who was educated at the military asylum at Madras, and now stationed at Mysore as a schoolmaster and catechist in the service of the Society for the Propagation of the Gospel. He was much encouraged in his work by the Bishop's visit, paternal advice, and promise of assistance in books; and whatever he required besides.

On his route to Bombay, the Bishop passed a few days on the Neilgherries (the blue mountains of Coimbatore). While there, he drew up a plan for the improvement of the poor people inhabiting these mountains, the counterpart of one he had sent home to the Society for Promoting Christian Knowledge, in behalf of the poor natives of the Rajmahal Hills in Bengal, to be established at Banglipore.⁶ The Neilgherries.

22. After spending a week in this salubrious and exhilarating climate, he pursued his journey to Bombay.

⁵ Private letter to the Rev. Dr Roy, senior chaplain at Madras, dated December 4. 1830.

⁶ Ibid.

CHAP.
XX.

Ceylon.

Bombay, where he celebrated the festival of Christmas, and then proceeded to Ceylon.¹ He landed at Columbo on the 17th February 1831, and, after a short rest, entered upon the business of his visitation. Besides his official engagements, and attention to the business of the Christian Knowledge Society at Columbo, he visited the four stations occupied by the Church Missionary Society in the island, and refreshed and encouraged the hearts of the missionaries by his paternal counsels and conduct. At a confirmation of English candidates at Columbo, nine of them were from Cotta; and at a subsequent confirmation in the Portuguese, Tamul, and Cingalese languages, held February 24th, seventy-eight were from the same station. The service was performed in St Paul's Church, when Mr Lambrick, from Cotta, read the prayers in Cingalese. This was the first time that the Cotta translation of the Prayer-Book was ever used in any church in Columbo. Mr Lambrick also read the confirmation service in Cingalese, after the Bishop. The prayer at the laying on of hands was also read in Tamul and Portuguese.

Cotta.

March 3d, the Bishop went to Cotta, and spent nearly the whole of the day in examining the children of the out-schools, and the students of the institution. He expressed himself much pleased with both, and particularly with the institution students; to each of whom he promised to give a Bible and a Prayer-Book.

Kandy.

He next visited Kandy, where he confirmed thirty-six persons belonging to the mission, and examined some of the schools. He was satisfied with the scholars' progress, and remarked to the

¹ Society for Promoting Christian Knowledge Report 1831. The author has found no record of the Bishop's proceedings at Bombay.

missionaries, that they had enough to encourage them, and nothing to elate them.

At Baddagame he confirmed fifteen candidates, and examined all the country schools, the girls, and the boys of the boarding school, "all of whom, I believe," Mr Trinnell remarks, "gave him satisfaction."

Badda-
game.

The account of his visit to the Tamul province, in the north of Ceylon, we will give from the report of the missionary, Mr Knight :—"April 18. 1831. —We have just been cheered by a visit from our excellent Bishop. He reached Jaffna on Wednesday the 13th instant, and remained among us over the following Sunday ; delighting every one, but especially the missionary circle, by his condescension, Christian kindness, and affability. He entered deeply into every plan calculated to promote the best interests of the inhabitants ; and we were much struck, considering how recently he arrived in the country, with the accuracy of his views on all subjects connected with the moral improvement of India. On Friday he visited and examined the seminary of our American brethren at Batticotta ; and the next day, came to Nellore, where he heard some of the boys of the out-schools read in their own language, asked them a few questions by an interpreter, and then examined some of the classes of the seminary, with which he appeared to be much pleased. On Sunday, he held a confirmation in the Fort Church, at seven o'clock in the morning ; and preached at eleven o'clock. Great numbers came to hear his instruction ; to witness the performance, for the first time in this place, of this primitive and simple rite ; or to participate in the privilege thus afforded them, of publicly ratifying their baptismal vow. We trust that much good has been done by his lordship's visit. The direct sanction which he gives to missionaries and mis-

CHAP.
XX.

sionary efforts ; and the bright testimony which he leaves, wherever he goes, of fervent piety and disinterested attachment to the cause of his Divine Master ; are such as cannot fail to promote the cause of true religion. On the whole, it will not soon be forgotten that a Christian Bishop has visited Jaffna—that a dignitary of our Church, worthy of the exalted station which he holds, has been among us.”

Hitherto he appears to have enjoyed tolerable health ; but in Ceylon he began to feel the effects of the long and fatiguing visitation that was now drawing to a close ; and the missionaries and others could not but be apprehensive of the result. Mr Knight remarked, in concluding the account of his visit :—“ We regret that his lordship’s health appears to be in a declining state ; so that we almost fear he will not be able to bear the climate of India long. His visit to Jaffna was in the hottest and most trying month in the year : he seemed to suffer much from a little exertion, and to be unable to bear the least exposure to the sun.”

His spirit, however, was still active in his work, and the following communication from Mr Selkirk, of Cotta, will shew his impression as to the progress of Christianity within his diocese :—“ During the Bishop’s long journey through India, he has delivered four different charges ; two of which have been printed at this press. The testimony which the Bishop here bears to the great advance that Christianity is making, not only among the Europeans who are scattered over different parts of the vast continent of India, but also among the native population, is so much the more valuable, as it is given by one who speaks from accurate observation. Those who are conversant with the people from day to day may not be able to trace so distinctly the progress that is made in Christian knowledge,

as those who are only occasional visitants. Such a testimony, borne too by the head of the Christian Church in India, must be a source of great joy to the friends and supporters of missions in our own country ; as they will thus know that the cause for which they are exerting themselves is prospering ; that their prayers are heard ; and that the contributions, which they have so liberally supplied, are answering the end for which they have been given."¹

23. The progress at these stations appears to have been the only thing in the island that gave the Bishop satisfaction. Archdeacon Corrie wrote —“ He is much out of heart with Ceylon in everything but as respects missionary work ; and he says that the Church Missionary Society has done, and is doing enough there, to answer all the expenditure ever incurred by it.”²

Testimony
to the
work of
the
C. M. S.

24. From Jaffna he proceeded to Madras, where it was remarked that he had suffered considerably from the fatigue he had undergone in the progress of his visitation, though no danger was apprehended. On the 4th of May he arrived in Calcutta, but in a state of health which then excited much apprehension among his friends. He appeared to be suffering from some internal disarrangement, which was excited into activity by the fatigue and heat he had to endure on his visitation. He was able, however, to pay some attention to business, and on the 28th of May he wrote to the Society for Promoting Christian Knowledge, giving some interesting particulars of his journey, and a satisfactory account of the progress of the great

Report of
the
S. P. C. K.
versions.

¹ Church Missionary Society Report, 32d ; Missionary Register 1831, pp. 401, 407 ; 1832, p. 117.

² Memoirs of Bishop Corrie, p. 493.

CHAP.
XX.

work which, under his auspices, was carrying on by the society, of furnishing the natives, and especially the native Christians, with the liturgy of the Church of England, in their own languages. "In addition to those already completed," he remarked "there are now in different degrees of forwardness new versions into Persian, Arabic, Teluzoo,¹ and Guzerattee, besides the Bengalee, upon which Mr Morton has been so long engaged. These I hope to print in succession at the Bishop's College press, as well as revised editions of the popular versions of the Hindoostanee, Tamul, and Cingalese."²

Bishop's declining health. His view of the state of religion generally.

25. This was his last communication. He had other plans in view for the benefit of India, but his attacks of fever becoming more frequent and more severe, he was unable to attend to anything; and a voyage to Penang was recommended in hope of its recruiting his strength. He contemplated this removal with a tranquil mind, remarking to Archdeacon Corrie, July 2d, that he was going to Penang, and if he did not recover there as he expected, should proceed to New South Wales: that he had now seen enough of the diocese to judge of the state of religion generally, which he thought as favourable as, under present circumstances, he could well expect: that he judged, too, it would be progressive: that there was a sad deficiency of clergy, but that, notwithstanding, many active agents were at work. He alluded to several laymen, especially officers, of whom he had spoken, as wisely and diligently attending to schools in different places he had visited. He then added, that no difficulties manifested themselves, at present, in the adminis-

¹ Qy. Telooqoo.

² Society for Promoting Christian Knowledge Report 1832, pp. 30-32.

tration of ecclesiastical affairs, and that he should leave India without anxiety.*

26. After this conversation he declined too rapidly to admit of his removal. Next morning, being unable to cross the river, as he had intended, to take the Lord's Supper in Bishop's College chapel, the Archdeacon administered it to him at home. Afterwards he remarked, "How many blessings have we to be thankful for ! I have often enjoyed these ordinances in administering them, but a person must be in my circumstances to feel the value of them. I have growing evidence that I know in whom I have trusted : " and then he proceeded to contrast the uncertainty attending science, with the increasing confidence which the Christian feels in Divine truth as he advances in the knowledge of it. "A little knowledge of science," he said, "makes us confident ; but as we advance, we feel less certainty ; whilst the more we advance in religious knowledge, the greater certainty we attain."

His illness.

This evening he retired early to his room ; on Monday he took a short airing ; but on Tuesday was not able to leave his couch. After some conversation on domestic and other matters, the Archdeacon mentioned this expression of the late Rev. D. Brown, on his deathbed—"The Lord's will is best. His way is best. His time is best." The Bishop added, that he greatly needed the intercession of his friends, that such might be his state of mind. His thoughts seemed to be dwelling on the conversion of the heathen, for he subsequently said, how happy he should be could he speak to the natives in their own tongue ; and referred to his head-bearer. The Archdeacon offered to speak to the man in Hindoostanee ; but the Bishop said,

* Memoirs of Bishop Corrie, pp. 497, 498.

CHAP.
XX

“Not now, he is fearfully untutored.” This conversation shewed the pains he had taken to instruct those about him, and the anxiety he felt for their salvation.

Wednesday, July 6th, was a day of intense and incessant suffering. In the evening he observed to the Archdeacon, that we do not arrange matters in religion sufficiently for ourselves. Then, assenting to the remark, that our mercy consists in that the covenant is ordered in all things and sure, he said, “But to those who are orderly there might be more of joy and peace.” The Archdeacon said, that, in great bodily distress, there could be little beside a child-like reliance on a father’s care and love. To which he replied, “I have an assured hope:” and added, “We want God to do some great thing for us, that shall prevent the necessity of humiliation, and closing with Christ.” The Archdeacon then read two hymns, and offered up a prayer, to which he added a fervent “Amen.” After a pause, the dying prelate himself broke out in prayer: “O thou God of all grace, stablish, strengthen, settle us. Have mercy on all, that they may come to a knowledge of the truth, and be saved. There is none other name given by which they can be saved. Other foundation can no man lay.” The Archdeacon added, “And this is a sure foundation;” on which his feelings were much moved; and the doctor entering, their conversation ended.

Death.

The Bishop spoke no more after this prayer, which expressed feelings amongst the most appropriate that could have occupied the thoughts of a dying man. His articulation failed; he breathed with difficulty, and could get little repose, or cessation from suffering. Yet his appearance exhibited a perfect picture of patient endurance; and throughout the whole of his illness the exhibition of Chris-

tian graces was most exemplary ; there was entire submission to the Divine will, increasing patience under intense sufferings ; freedom from all earthly anxieties ; calmness in viewing the dark valley he was to pass through, and full assurance of those glories that were shortly to open upon him. The lingering spirit took its flight at a quarter before ten on the morning of the 7th of July 1831. Thus sank another devoted prelate under the overwhelming burden laid upon him, in little more than a year and a half, at the age of forty-five. By this, we may call it, premature death, the Protestant Episcopal Church in India was deprived of its earthly head for the fourth time in the short space of nine years, nearly the half of which period the see was in abeyance.

27. The public demonstrations of sorrow at Calcutta on this occasion were similar to those exhibited at the death of Bishop James. Deep regret was expressed at the other presidencies also, where the departed prelate had so recently been. On the Sunday after his decease, the Archdeacon preached a funeral sermon at the cathedral, in which he gave the following brief view of his character, drawn from an almost brotherly intimacy with him, and which corresponded with the opinion of all who knew him and could appreciate his character and exertions :—“We have left us, in the character of our departed Bishop, an example of one who sought *glory, honour, and immortality, by patient continuance in well-doing.* He began where the Scriptures teach us to begin—with personal religion. He had low thoughts of himself. He was seriously affected with a sense of his frailties and unworthiness, and rested his hope of

His character drawn by Arch. Corrie.

¹ Memoirs of Bishop Corrie, pp. 497-502 ; Christian Observer 1832 ; Missionary Register 1831, p. 552.

CHAP.
XX.

salvation only on the mercy of God in Jesus Christ. He had attained in a remarkable degree the spirit of self-control, so that he was to a considerable extent a copy of the great Shepherd and Bishop of our souls, whose word is, *Learn of me, for I am meek and lowly in heart*. He took Revelation for his guide; and whilst the Triune God of the Bible was the object of his adoration, the will of God was the rule of his practice.

“In his peculiar office, he came near to the apostolic standard given in the Epistles to Timothy and Titus. Of his learning and capacity for perpetuating an order of ministers in the Church, it would require one of a similar measure of learning and piety to speak; but all could judge, that as a Bishop he was blameless and free from reproach; moderate in all his habits and pursuits; disinterested in a high degree, and free from all suspicion of the love of money. He was apt to teach; a true labourer in the word and doctrine; sober in judgment; wise to solve difficulties; of a compassionate spirit; and heartily desirous of men's eternal good. In the public exercise of his office, he must unavoidably, whilst human nature is what it is, have given offence to some. The lively sense he had of his own responsibility, rendered him more keenly alive to such defects in any of those under his authority as might hinder their usefulness, or do injury to the cause they had solemnly pledged themselves to serve. He felt himself bound, therefore, when occasion arose, to *reprove and to rebuke with all authority*.”¹

The missionaries whom he had visited spoke of him with peculiar reverence and regard, and stated that they derived great comfort and instruction

¹ *Missionary Register* 1832, p. 204.

from his presence, and his judicious and Scriptural counsels and directions. At the annual meeting of the Church Missionary Committee at Calcutta, held on the 26th of July, W. W. Bird, Esq., bore similar testimony to the worth of the deceased. Indeed, such were the sentiments generally expressed ; and we will conclude this tribute to his memory in the words of the Archdeacon of Calcutta :—“ The persuasion that God would carry on His own work on the earth, and that He could and would abundantly supply the means of so doing, left him without a care for this world. He conversed calmly on the prospects of religion in this country, and of the support which divine truth afforded to his own mind under the sinkings of nature. He seemed like a man who had been long preparing to take a journey, and now was to set off. This evidently spoke to all a lesson of the blessedness of habitual preparation for death ; and if, like the eminent person deceased, we are found *faithful unto death*, we need not fear but that the Saviour will bestow the promised *crown of life*.”¹

28. When the news of his death reached England, the general sorrow expressed on the decease of his predecessors, seemed to be deepened by this quick repetition of the blow. It painfully confirmed the conviction so long felt of the necessity of increasing the Bishops in India. The deceased prelate had himself, in his communications with the religious societies at home, strongly urged the indispensable need of at least two new Bishops to perform a portion of that important work under which he felt himself rapidly sinking, without being able to discharge one half of its demands. And

Effect in
England
of the
news of
his death.

¹ Memoirs of Bishop Corrie, pp. 502, 503. Notices of Bishop Turner in the Christian Observer and Missionary Register for 1832.

CHAP.
XX.

now, special meetings were held, at which appropriate resolutions were passed, by the Christian Knowledge, the Gospel Propagation, the Church Missionary, and other religious Societies connected with the Church of England, with a view to bring the question, with its proper weight, before the legislative and executive authorities. The subject was also brought, by John Poynder, Esq., before the Court of East India Proprietors; and the approaching renewal of the Company's charter rendered the time favourable for this general appeal. The President of the Board of Control, the Right Hon. Charles Grant,¹ was also friendly to the object, though it still had many influential opponents. It were to no purpose here to enter into their objections, which were little more than a repetition of what was urged against the first erection of an ecclesiastical establishment for India. Suffice it to say, that by the new charter granted to the East India Company, in 1833, the object so long and earnestly desired, with regard to the Indian episcopate, was received. Parliament authorised the erection of two new sees, one at Madras, the other at Bombay, the Bishops of which were to be subject to the Bishop of Calcutta,² who thus became the metropolitan of India. The advantages anticipated from this enactment to the rising Church in Hindoostan soon began to be realised; but we will leave their record to the future historian, and close these pages with a brief review of the past success, and the promise it gave of future abundance.

¹ Now Lord Glenelg.

² The clauses in the Act of Parliament by which His Majesty, William IV., was enabled to erect these Bishoprics, may be seen in the Report of the Society for Promoting Christian Knowledge for 1833, pp. 71-74.

29. The result of Bishop Turner's exertions had already begun to appear, and the benefit of some of his plans continue to this day. Taken in connection with the labours of the three prelates who preceded him, those who knew the country before and compared its former with its present state, observed the moral and religious reformation which had taken place in the society of British India. Not to go back to the times previous to the erection of the see of Calcutta, when the number of the clergy was so small, that many large stations, as we have seen, were unprovided with religious instruction and ordinances, and the Christian Sabbath was known, even at presidencies, by the hoisting of the British flag and diversions to which the day was appropriated, we have only to compare the opening and closing of this volume to observe the complete revolution effected within the short space of fourteen years. We have seen that notwithstanding the quiet and inoffensive labours of German missionaries in South India during the past century, and when Englishmen began to enter the field at the close of the last and beginning of the present century, the spirit of opposition rose against them and their proceedings. Some were sent out of the country ; others allowed to remain on condition that they would exchange their spiritual functions for secular occupations. So bitter was the feeling against them, that all sense of justice was disregarded, and disturbances among the native troops, known to be occasioned by an attempt on the part of Government to introduce some obnoxious regulations, were actually attributed to missionaries who were several hundred miles distant from the scene of action, and many persons in England and India were credulous enough to believe the imputation. In the year 1813, on the renewal of the East India charter, this hostility was carried beyond all bounds

Concluding remarks.

CHAP.
XX.

in the endeavour to prevent the establishment of Episcopacy in India, and throwing open the country to Christian missionaries, for which the advocates of Christianity in India contended ; and the victory they achieved soon began to change the face of things. It was in fact a new epoch in the history of British India. Many high in station who had resisted the appointment of the Bishop, now that he had arrived, paid him the respect they knew to be due to his office. The number of chaplains was soon increased ; they were selected with greater care than before. They were in general men who entered into the spirit of their sacred duties, and under their exertions the increased regard for religion was soon manifest ; while at stations not yet supplied with a chaplain, the residents were glad to avail themselves of the services of any missionary who might be in the neighbourhood ; and even where there was neither chaplain nor missionary, some civilian or military officer was found willing to conduct the services of the Lord's day, until, before long, there were few stations of any size where the Christian Sabbath was not kept, missionary schools were established for European regiments, and Bibles, Prayer-books, and religious tracts were distributed by officers among the troops.

The improvement in the religious character of Europeans was followed by attention to the native inhabitants, and a desire to impart to them the blessing of religious instruction. As missionaries became known, their character and object began to be appreciated. Some of the old alarmists indeed still looked on with a jealous eye, and ceased not to prognosticate commotions, and the loss of the country at no distant period, in consequence of these proceedings. But as year after year rolled on, the course of Christianity among Europeans, and the education of natives increased without the

slightest disturbance to public tranquillity. On the contrary, the natives began to respect the English, when they saw that they really had a religion which before they had questioned, and the British interests increased, their dominion extended, and their power became more firmly established.¹

But we must not forget that, beneficial as was the alteration which had taken place in the public mind in India, it is to be attributed to the agency of that Holy Spirit by whose influence alone such a change could be accomplished. And seeing what has been effected, with the divine blessing, during the few years that appropriate means had been

¹ It is unnecessary to repeat the accounts given in the text of the great increase of chaplains and missionaries, to whose united exertions, under God, this improvement is to be attributed. Testimony on this subject was borne, in 1827, by James M. Strachan, Esq., who had known India some years before the arrival of Bishop Middleton, and had watched with lively interest the progress of Christianity in the country, down to the abrupt close of the devoted Heber's life. Mr Strachan continues—"Missionaries then have, in their sphere, contributed to the improvement of public opinion in India. Chaplains have done this still more; but to the bishops who have been appointed to India belongs the high prerogative of having, by their commanding influence, mainly contributed to turn the current of public opinion altogether on the side of missions. The character of Dr Middleton for great talents, with his high and dignified demeanour, constrained the respect of his countrymen, for whose personal benefit he was zealously and wisely engaged; and it was left for his revered successor to convert that sentiment of respect into cordial esteem and love. Yet let me not be misunderstood as saying—would, indeed, that there were grounds for saying!—that the British community in India has acquired a religious character. The improvement in public opinion, the turning of the tide in favour of religion, does not include the conversion of Hindoostan; but who does not see that public opinion in favour of missions must progressively tell on the native mind? But especially is it of importance in India, as it raises up exertions in favour of the natives."—*Missionary Register* 1827, pp. 272, 273.

CHAP.
XX.

diligently used, what may we not expect in future from the steady pursuit of the same course? Already it could no longer be said, as it was not twenty years before, that if it should please God to destroy the British sway in India, scarcely a vestige would remain to shew to our successors that a Christian nation had ever held power over the land. Too many of the inhabitants had received a Christian education in our schools,—the Scriptures and religious treatises had been circulated too extensively in all the languages of the country,—too many churches had been erected, and congregations of native Christians formed, not to leave traces of our rule behind, which, we believe, would have remained indelible; and we cannot but think that God would have carried on his own work of mercy for India by other instruments, had those employed in its commencement been removed. How much more, then, may we hope in His wisdom and power to complete His gracious purposes for the land, so long as He shall preserve the British rule, and His servants continue faithful to their trust. While, therefore, we thank him for the past, we will hope in Him for the future, and from time to time set up our Ebenezer to His praise, saying, “Hitherto hath the Lord helped us,” 1 Sam. vii. 12.

APPENDIX

THE following Appendices have been drawn up for the benefit of those readers who may not possess the former volumes of this history, in order to put them in possession of the passages referred to in the present volume. But only a faint outline is given of the great work performed by those indefatigable men who first broke up the fallow-ground of heathen India, and, through many trials and difficulties, established the several Missions whose onward course is herein detailed.

APPENDIX A.

CHAPTER I.

From Book X. Chap. I.

THAT eminent servant of God, Dr Buchanan, whose exertions to obtain an Ecclesiastical Establishment for India are well known, was removed to his rest in February 1815, but not before the appointment of the first Indian Bishop. "The person selected was Archdeacon Middleton, whose learning and services to the Church, as well as his appropriate address, delivered in 1813 to M. Jacobi, a missionary of the Christian Knowledge Society, pointed him out as peculiarly fitted for this arduous trust. 'Overpowered by the vast magnitude and appalling novelty of such a charge, Dr Middleton was at first tempted to decline the offer. His maturer thoughts, however, condemned this determination as unworthy of a Christian minister; and he found no peace of mind until he had recalled his first decision, and had formed a resolution to brave the difficulties of the office, and the dangers of a tropical climate, in the service of his Saviour.' He was consecrated at Lambeth, May 8. 1814. On the 17th he attended a special meeting of the Society for Promoting Christian Knowledge, to receive their valedictory address, which was delivered by

the Bishop of Chester. To this address he replied in terms expressive of diffidence of his capabilities for the arduous duties entrusted to him, and commended himself to the Society's sympathies and prayers. The Society placed one thousand pounds at the Bishop's disposal for the extension of its efforts in the East." He sailed June 8th; the Archdeacon of Calcutta, Rev. Henry Lloyd Loring, and the Archdeacon of Bombay, Rev. George Barnes, sailed in the same fleet.

APPENDIX B.

CHAPTER II.

From Book XII. Chap. I.

THE first English church was built in Bombay in 1718 by the exertions of the chaplain, Rev. Richard Cobbe. A school was established and Scriptural instruction given, and many benefits resulted to individuals. "These, however, were but faint glimmerings of religious light, and the nineteenth century opened with very little improvement in the European society of Bombay." Few attended public worship, and the state of Christianity was very low. A lady who visited Bombay in 1809 wrote:—"The only English church is in the fort; it is large, but neither well served nor attended." When the Rev. H. Martyn visited it in 1811, he found the society in the lowest state with regard to morality and religion. His spirit was oppressed with its ungodliness. "The Lord's day was openly and notoriously disregarded," being often spent in hunting and public amusements. But his preaching and remonstrances, as well as the influence of his character, were favourable. "His visit was also a season of refreshment and encouragement to some juniors in the service, of a more Christian character, who had not been long in the country. Several of these young men had enjoyed the privilege of a religious education at home, but found themselves in Bombay cast upon a society altogether worldly and licentious. The number of those who made even an outward profession of religion was very small. They hailed the ministrations and discourse of Henry Martyn, who appeared to them as an angel of light in the midst of the moral darkness around." "Short as was his visit of only five weeks, he left an impression behind which no doubt prepared the way for the improvement which was soon to follow."

In 1812 Sir Evan Nepean arrived as Governor. His consistent religious example was invaluable. He scrupulously attended church twice on the Lord's day, and promoted every object of a moral and religious tendency. The number of chaplains was doubled. An Auxiliary Bible Society was established in 1813, under the auspices of the Governor, W. T. Money, Esq., in the chair. A girls' school was established, and carried on by a native Christian lady; and, in 1814, Archdeacon Barnes arrived, when "a brighter day dawned on Western India."

APPENDIX C.

CHAPTER IV.

From Book IX. Chap. II., and Book XI, Chap. II.

Messrs THOMAS and CAREY went to India, in 1793, as the first missionaries of this Society. Messrs Ward, Brunson, Grant, and Marshman arrived in 1799, and took up their abode at the Danish settlement of Serampore, where they were soon joined by Mr Carey from Kidderpore, and thus was laid the foundation of the Serampore Mission. In 1796 Mr Fountain arrived from England. He reported that "the education of the young was well begun, the translation of the New Testament was nearly completed," and the mission work among the natives was progressing. In 1800, a large house was purchased, with extensive grounds. Its proximity to Calcutta was of importance to their school and printing-press, from which, as will be seen, the Holy Scriptures in so many languages of the East, as well as many religious works, have issued in vast numbers. "From this time they may be considered fairly launched on the wide sea before them, and a noble course they have steered." In Calcutta their mission had been successful. In 1807, they obtained permission from Government to build a chapel. In 1810, they established the Benevolent Institution for poor East Indian Children. Several missions were formed in different parts of Bengal. Among others Dinagepoor, Cutwa, formed by Mr Chamberlain after many difficulties; Malda, Balasore in Orissa, Chittagong, and many others related in the present volume.

APPENDIX D.

CHAPTER VI.

From Book XI, Chap. IV.

"At the period of Martyn's death, in 1812, the long glimmering light seemed to be spreading high and wide on the Indian horizon; the grain sown with so much care had sprung up, and even here and there a spot was found white already to harvest; and among the names of those who prepared this vast field for future labourers, not the least honoured are Brown, Buchanan, and Martyn, who were called to their rest so nearly together." In 1807, the Church Missionary Society sent a grant to Calcutta to promote the translation of the Scriptures into the Eastern languages, then carrying on in Fort William. In 1809, it was increased, a portion applied to the publication of the Scriptures, and another towards the support of Scripture readers in markets, and other places of public resort. Abdool Messeeh was the first reader. He accompanied Rev. D. Corrie

to Agra, where the word preached brought many inquirers after the truth, and several converts were baptized. On Mr Corrie's departure, Mr Bowley, from Meerut, undertook the mission with Abdool Messeeh. Talib Messeeh remained reader at Meerut. In 1815, Rev. T. T. Thomason visited Agra, and thence removed Mr Bowley to Chunar, where he was spared to labour many years with success. His ordination is mentioned in this volume. Anund Messeeh became a reader and schoolmaster at Meerut, under Rev. H. Fisher. Two schools were established at Burdwan, and the land at Benares given to the Society for schools by Jay Narain. In 1815, the school at Kidderpore was completed, and, in 1816, the two missionaries arrived, Revs. D. Greenwood and C. T. S. Shroeter. An estate at Garden Reach was purchased for mission premises.

APPENDIX E.

CHAPTER VI.

From Book XI. Chaps. I. and IV.

SHEIK SALIH, the future Abdool Messeeh, was born at Delhi. He was a zealous Mahomedan, and having considerable knowledge of Persian and Arabic, he became at twenty-one a Moonshee. Leaving his situation with an English officer because he was reprov'd for converting a Hindoo servant to the faith of Islam, he wandered about, engaging in various pursuits, and at length visited his father at Cawnpore, where one evening he heard Mr Martyn preach to a crowd of fakeers, and was so struck with his arguments in proof of Christianity, that he determined to remain at Cawnpore, where he gained employment by copying Persian writings for Sabat. When Mr Martyn had finished his translation of the New Testament into Hindoostanee, it was given to the Sheik to bind. He seized the opportunity to study it, but concealed his religious impressions till Mr Martyn was on the eve of leaving Cawnpore when he opened his mind to him, and accompanied him to Calcutta. There he was left with Mr Brown, and after five months' further delay, was baptized Abdool Messeeh, servant of Christ, on Whitsunday 1811. In 1812, he accompanied Mr Corrie to Agra, and there assisted him as Scripture reader for two years. He felt Mr Corrie's departure severely, and met with much opposition and many trials from Mahomedans. But he continued his course diligently. He began the practice of physic, distributing medicine to the poor gratuitously, which, he said, made some of the enemies become friends. At this point the present volume finds us, and continues his career.

APPENDIX F.

CHAPTER VII.

From Book X. Chap. VI.

THE Danish Mission at Tranquebar, begun in 1706 by Ziegenbalg and Plutschow, carried the gospel into Southern India. From this the Mission of Tanjore in 1726, and of Trichinopoly in 1762, originated, and the labours of Swartz in both these are well known. The Christian Knowledge Society gave the first grant from England in 1709, and continued to support the mission. But when Tranquebar was ceded to the British, the mission resources from Denmark being cut off, Dr John found it impossible to meet the increasing demands of the schools. He was assisted by the Madras Government, and many individuals. In 1812, he applied to the Church Missionary Society, and immediately obtained a grant. He died soon after. In 1814, the Church Missionary Society sent out two missionaries, Schnarré and Rhenius. They were, however, recalled to Madras the following year, but Mr Schnarré being much wanted at Tranquebar, he returned there, and Mr Rhenius was retained by the Corresponding Committee in Madras, where a mission was formed, and mission-house premises and ground for a church were obtained, and schools were opened. The 7th chapter continues the mission from this period.

APPENDIX G.

CHAPTER VII.

From Book VIII. Chap. V., and Book X. Chap. IV.

NATIVE priests and catechists from the Tranquebar mission visited Tinnevely from time to time, and a small congregation was gradually formed under their instructions, but no native teacher resided there till Schavrimootoo went in 1771. In 1785, Swartz visited Palamcottah, where he found a congregation of 160 persons assembling in a church built by the widow of a Brahmin recently baptized. After a visit of three weeks, he left them with two catechists and a schoolmaster. One of these, Sattianaden, had many years sustained the character of an able teacher and pious Christian. A portion of the English liturgy, translated into Tamul, was regularly used in the church. In 1790, Sattianaden received Lutheran orders in one of the Christian Knowledge Society's mission churches. In 1791, the Rev. J. D. Jænické arrived at Palamcottah, and laboured there with Sattianaden, preaching in the villages, and building some churches at the expense of Swartz. Writing to the

Society, Jænické says, "I believe we shall have a great harvest in the West;" in which anticipation Swartz also participated. In 1800, the faithful Jænické died, after many years of sickness. In 1799, one year after Swartz's death, the mission was visited by Gerické, from Madras, and again in 1802, when he found the Christians had been much persecuted; but the preaching of Sattianaden and the catechists had been blessed of God. Several inquirers wished to be further instructed in Christianity, and the inhabitants of four villages had broken up and buried their idols, converting their temples into Christian churches. In 1803, Mr Kohlhoff found Sattianaden so advancing in age, and declining in health, that he obtained permission from the Society, and ordained four catechists. One of these, Wedanagayam, was sent to Palamcottah in 1811, and another, Abraham, in 1816. The Christians in Tinnevely had received protection and pecuniary aid from Mr Sawyer, a resident there, who died in 1816. Lieutenant-Colonel Trotter had also given them every encouragement in his power; but no mention is made of any missionary visiting the spot since 1803; so that when the Rev. J. Hough was appointed chaplain to that station, in 1816, he found the schools and mission generally greatly in need of improvements, as described in the foregoing pages, and besides reviving them, established there also the Church Missionary Society.

APPENDIX H.

CHAPTER X.

From Book XII, Chap. VII.

"THIS Mission seems to have been undertaken on the recommendation of Sir A. Johnstone, during his visit to England." "Dr Coke, a leading member of the Wesleyan body, was, like J. Wealey, educated at Oxford, and ordained in the Church of England. He had long wished to send or carry the gospel to India, and when this mission was projected, being possessed of considerable property, he proposed to establish it, and to advance whatever money was required for the outfit of the missionaries. It was finally agreed that six should accompany him—Messrs Ault, Lynch, Erskine, Harvard, Squance, and Clough—and they sailed December 31. 1813. But Dr Coke was not preserved to lay the foundation of the mission, having died at sea, May 1815." The hearts of the missionaries sank at this loss, but "they learnt, under the Holy Spirit's influence, to depend more entirely on the providence of God; and it did not fail them." They were kindly received at Bombay by the Governor, Sir E. Nepean, and assisted by W. T. Money, Esq., the well-known friend of missions. They sailed thence for Ceylon, where they were cordially welcomed by the Governor, Sir B. Brownrigg, the chaplain, and other residents, and by them assisted in establishing the several mission stations, whose progress is now detailed.

APPENDIX I.

CHAPTER XIV.

From Book XI. Chap. III.

MR FORSYTH went to India in 1798, under the patronage of the London Missionary Society, and, in 1811, began mission work at Chinsurah, where he was joined by the Rev. R. May in 1812. In 1814, Mr May opened a school for the natives, which increased so rapidly, that, with the assistance of the Commissioner; Gordon Forbes, Esq., several more were established, and a Government grant was obtained. In 1816, the grant was increased, the schools amounted to thirty, containing 2,600 children, and a colleague, the Rev. J. D. Pearson, was sent out by the London Society. It should be stated that, in the school supported by Government, religious instruction was disclaimed, the object being to improve the education given in the native schools, which was described as "extremely deplorable." They were appreciated by the higher classes of natives, and imitated by some—among others, by the Rajah of Burdwan,—Mr May also establishing a seminary for training teachers.

APPENDIX J.

CHAPTER XV.

From Book X. Chap. V.

THE missionaries of this Society arrived at Vizagapatam in 1795, and established a mission here, and at other stations on that coast, Ganjam, South Travancore, and Belhary, where they laboured with success, translating the Scriptures, Liturgy, and tracts into Telooogo. In 1804 Dr Taylor and Mr Loveless arrived at Madras; the latter commenced his mission in that city, with encouragement from the chaplains, and other friends of missions there. In 1816, he hailed the arrival of a colleague in Mr Knill.

APPENDIX K.

CHAPTER XVI.

From Book XII. Chap. II.

DR TAYLOR proceeded to Bombay in 1807, and was engaged in studying the languages, with a view to the translation of the Scriptures, but upon

his acceptance of a medical appointment under Government, the mission work was suspended till 1815, when Messrs Skinner and Fyvie arrived, and proceeded to Surat, where they began the study of Guzerattee, opened schools, &c. ; and the following year the work so increased that they became anxious for assistance, which, as the present chapter records, was soon sent to them from England.

THE END.