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[Vol. III.]

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The "Bombay Guardian"

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THE GUARDIAN is printed EVERY THURSDAY AFTERNOON, the dawk Edition being despatched by that day's post.—The General and other orders which appear in the Government Gazette of Thursday morning are thus supplied to Subscribers one day sooner than they are by any of the other local Journals, the Government Gazette excepted.

WE have this day admitted Mr. JOHN ROSS a Partner in our Firm.

LYON BROTHERS & Co.
 Bombay 1st July, 1853.

NOTICE.—MR. GEORGE L. PERRY has been authorized to sign all Bills issued from this Office, and it is requested that all monies for this Establishment may be made payable to that gentleman.

Bombay Guardian Office, }
 25th January, 1853.

Dental Surgery.

DR. MILLER, Rampart Row, attendance daily from 10 A. M. till Noon.
 January, 1853.

CURE FOR INDIA !! HOLLOWAY'S OINTMENT.

EXTRAORDINARY CURES EFFECTED BY HOLLOWAY'S OINTMENT AND PILLS.

Copy of a Letter from George Draton, Esq., Deputy Collector of Customs at Allahabad, January 24th, 1852.

To Professor HOLLOWAY.

MY DEAR SIR.—Having for several years past used your Pills and Ointment with unfeigned success, I beg leave to mention a few cases which have come under my observation. One was a Cancer of the right breast. The patient was an elderly native Christian and the mother of several children: she had suffered for years, and was under the treatment of several medical men: the breast was entirely gone, leaving a large ugly sore, which after the application of your Ointment, spread upon plantain leaves, was completely healed, in a very short time.

Another was that of a Child, 6 years old, the son of a Surgeon; the little fellow's legs were covered with sores; they resisted the treatment of his father, and his mother very wisely tried your remedies, which in less than a fortnight effected a perfect cure.

The third was a boatman, who had split the nail of his great toe against a stick in the river, in which the mud accumulated and formed a sore; neglect caused proud flesh, and when brought to me, there was over the nail a lump as big as a pigeon's egg. Punctures, caustics, and your Ointment entirely cured it in less than 6 weeks.

A CRIPPLE SETS A'SIDE HIS CRUTCHES AFTER TEN YEARS SUFFERING.

Copy of a Letter from Mr. Thompson, Chemist, Liverpool, dated August 20th, 1852.

To Professor HOLLOWAY.

DEAR SIR.—I am enabled to furnish you with a most extraordinary cure effected by your invaluable Ointment and Pills, which has astonished every person acquainted with the sufferer. About 10 years ago, Mr. W. Cummins of Railway Street, in this town, was thrown from his horse, whereby he received very serious injuries; he had the best medical advice at the time, and was afterwards an inmate of different infirmaries, yet he grew weaker, and at length a malignant running ulcer settled in his hip, which so completely crippled him, that he could not move without crutches for nearly 10 years; recently he began to use your Ointment and Pills, which have now healed the wound, strengthened his limb, and enabled him to dispense with his crutches, so that he can walk with the greatest ease, and with renewed health and vigour.

(Signed) J. THOMPSON.
 A MOST EXTRAORDINARY CURE OF A DREADFUL SKIN DISEASE WHEN ALL MEDICAL AID HAD FAILED.

Copy of a Letter from Mr. Hird, Draper, of Keady Gainsboro, dated March 1st, 1852. Afflicted

To Professor HOLLOWAY.

SIR.—Some time since, one of my children was a scar, with dreadful eruptions over the body and limbs. I obtained the advice of several eminent Surgeons and Physicians, by all of whom the case was considered hopeless. At length I tried your Ointment and Pills, and without exaggeration, your medicines cured the case, and the

I previously lost a child from a similar complaint, and I firmly believe had I in her case adopted your medicines she would have been saved also. I shall be happy to testify the truth of this to any enquirer.

(Signed) J. HIRD, Draper.

A MIRACULOUS CURE OF SCROFULOUS ULCERS WHEN THE PATIENT WAS SUPPOSED TO BE AT THE POINT OF DEATH.

Copy of a Letter from Mr. B. G. Baxter, General Merchant, of Ballina, county Mayo, dated March 27th, 1852.

To Professor HOLLOWAY.

DEAR SIR.—Susan Doher, of Bally-Glen, near this place was for upwards of three years afflicted with Scrofulous Ulcers, and of so virulent a character that the bones of her arms and hands protruded through the flesh. She tried various remedies, and was in the Castlebar Infirmary for thirteen weeks, but sent out as incurable. After returning to her home she was in so weak a state, owing to the continuous discharge from the ulcers that she could not get her bed for several weeks; and when reduced apparently to death's door, Mr. James Carlaw, the Scotch Agriculturist of the locality, purchased from me some of your Ointment and Pills for her which immediately wrought a most extraordinary change for the better, and in a few months she was restored to sound health. All the ulcers are now completely healed, and the use of her arms and hands perfectly restored.

(Signed) ROBERT G. BAXTER.

The Pills should be used, conjointly with the Ointment, in most of the following cases:

Bad Legs	Gout
Bad Breasts	Glandular Swelling
Burns	Lumbago
Bunions	Piles
Bites of Mosquitoes and Sand-Flies	Rheumatism
Coco-Bay	Scalds
Chiligo-foot	Sore Nipples
Chilidians	Sore throats
Chapped hands	Skin diseases
Corns (Soft)	Scurvy
Cancers	Sore-heads
Contracted and Stiff joints	Tumours
Elephantiasis	Ulcers
Mistulas	Wounds
	Yaws

Sold at the Establishment of Professor HOLLOWAY, 244, Strand, (near Ten 12 Bar, London), and by all respectable Druggists and Dealers in Medicines throughout India and China, at the following prices—12 Annas, 2 Rupees, and Rupees each Pot.

There is a considerable saving by taking the larger sizes.

N. B.—Directions for the guidance of Patients are affixed to each Pot or Box.

AGENTS FOR INDIA.—All Chemists in Calcutta. Mr. F. Nes-serwanjee, Bombay, Messrs. Oakes Dalgairus and Co., Madras, Ashton, Richardson and Co., Do.—Messrs. Stephenson and Co., Do.—Thomas Payne and Sons, 7-3 Writers' Buildings, Calcutta; Mr. Cook, Banca; Mr. Bell, Cuttack; Mr. Chapman, Darjeeling; Mr. Wheeler, Huzarebaugh; Messrs. Thomson and Co., Monghyr; F. Smyth and Co., Dinapore; Tuttle and Charles, Benares; Mr. Fiernan, Chunar, Baboo Bhugbute Churn Chuckerbutty, Mirzapore; Boillard and Co. Allahabad; Brandon and Co., Lucknow; Greenway, Brothers, Cawnpore; Mr. Pyle, Fattyghur; Mr. J. A. Gibbons, Meerut; Noor Bux and Co., Delhi and Lahore; MacDonald and Co., Umbalhur; Mr. Coules, Erozapore; Nuby Bux and Co., Loodaiah and Julundur, Bombay, Vivian and Co., Simlah; Mr. Greig, Mussorie, Mr. Johnstone, Nainoe Tal; Postojice and Co., Mhow; Cursetjee and Co., Saugor, Jabalpur, Kamptee and Secunderabad; Hulse and Nephew, Agra.

THE BOMBAY MONEY MARKET. THURSDAY EVENING, JULY 14, 1853.

EXCHANGES.

ON LONDON.—
 6 months' sight, per Rs. 2s. 12d. For doct. Bills.
 6 months' sight, per Rs. 2s. 1d. 1/2 % For credit bills.

ON CALCUTTA.—
 60 days' sight, .. Rs. 99 1/2
 30 days' sight, .. Rs. 99 1/2
 at sight, .. Rs. 100

ON MADRAS.—
 30 days' sight, .. 100
 at sight, .. 100 1/2

ON CHINA.—
 60 days' sight, .. 100 \$—Rs. 229 at 230

BANK AND OTHER SHARES. [ont closed.
 Bank of Bombay—Rs. 1,000 each, 36 Sares. Transfer books
 Oriental Bank .. 250 do. 94 per cent. prem.
 Corporation.]

Commercial Bank .. 1,000 do 29 pr. ct. pm.
 Agra Bank .. 500 do 50 pr. ct. pm.
 Bank of Madras .. 1,000 do 1,000 19 at 20 pr. ct. pm.
 Apollo Press Com. .. 12,500 do 12,500 20,500
 Colaba Press Com. .. 10,000 do 6,500
 Colaba Land Com. .. 500 do 6,500
 Bombay S. N. Com. .. 510 do 400 65 pr. ct. disct.
 Gr. Ind. P. R. Com. .. 50 do 22 1/2 pr. pm. each sh.

GOVERNMENT SECURITIES.
 5 per cent transfer loan .. Rs. 112 per 100 Sicca.
 5 per cent loan 1829-26 .. Rs. 105 1/2 per 100 Sicca.
 5 per cent loan 1829-30 .. Rs. 106 1/2 per 100 Sicca.
 5 per cent loan 1831-42 .. Rs. 104 1/2 per 100 Co.'s.
 4 per cent loan 1832-33 .. Rs. 100 1/2 per 100 Sicca.
 4 per cent loan 1835-36 .. Rs. 100 per 100 Co.
 4 per cent loan 1842-43 .. Rs. 100 per 100 Co.

PRICES OF BULLION.
 Sovereigns, each, .. Rs. 10 as. 0
 Bank of England Notes, .. Rs. 10 as. 0
 Spanish Dollars, .. Rs. 24 at 25
 German Crowns, .. Rs. 216
 Sycee Silver, .. Rs. 104 1/2
 Gold Leaf, (range of quality) .. Rs. 15 1/2
 Gold .. Rs. 104 1/2
 .. Rs. 15 1/2
 .. Rs. 104 1/2

FREIGHTS.
 To London .. £ 3 .. per ton.
 To Liverpool .. £ 2-15 at 2-17-6 .. per ton.
 To Calcutta .. Nominal .. per Rassa.
 To China .. Rs. 11 .. per candy.

BANK OF BOMBAY.

DISCOUNTS, EXCHANGES, &c.

DISCOUNT.
 On Government Bills .. 4 per cent
 On Private Bills at or within 3 months 7 do
 INTEREST.
 On Fixed Loans on Govt. Notes .. 5 per cent
 On Cash Credits and Loans on Govt. Notes 6 do.
 On Loans on deposits of Goods, &c. .. 7 do.
 The rates of advance on deposit of 5 per cent Government Notes 95 per cent on 4 per cent Govt. Notes 85 per cent and on goods, three fourths the approved value.
 Parties discounting Bills may take them up at any period prior to their maturity, and the Bank will refund the discount for the unexpired portion of the time such Bill may have to run, at the rate of 3 per cent per annum under the date charged.

ORIENTAL BANK CORPORATION.

(Incorporated by Royal Charter.)
 BOMBAY AGENCY.

INTEREST ALLOWED,
 On Deposits payable on demand .. 2 per cent. per annum
 On do payable in one sum at
 3 months' notice .. 3 do do
 On do payable in one sum at
 6 months' notice .. 4 do do
 INTEREST AND DISCOUNT CHARGED,
 On Government Bills .. 4 per cent. per annum
 On Private Bills .. 5 do do
 On Private Bills secured by
 Government paper .. 7 do do
 On Private Bills secured by
 Goods &c. .. 8 do do
 Rebate on uncovered Bills allowed at Government Bill rate only.

RATES OF EXCHANGE.
 On London, at 6 months' sight .. 2s. 1d. per Rupee
 do at 3 do do .. 2s. 0 1/2 do.
 do at 2 do do .. 2s. 0 1/2 do.
 do at 1 do do .. 2s. 0 1/2 do.
 do at 1 day's do .. 2s. 0 1/2 do.
 On Ireland at 1 do do .. }
 On Scotland at 1 do do .. } 2s. 0 1/2
 Circular Notes payable throughout Europe .. }
 N. B.—The Corporation does not draw at 2 1/2 months' sight or sums under £50 nor for sums under £20 except at one day's sight. No drafts are issued for less than £5, but small sums are remitted by advice.

For the convenience of parties not resident in Bombay the Corporation undertakes to remit to Europe by its own Drafts, at the Current Exchange, and without any charge for Commission, on receiving the Equivalent.

Parties are requested to make all Orders or Hoodees payable to "The Oriental Bank Corporation, or Order," and to state as distinctly as possible the name and address of the person to whom the remittance is to be made, and the sight at which the Bills are to be drawn.

Commission.
 Charged on the purchase or sale of Government and other Securities, negotiable in Bombay .. 1/2 per cent

COMMERCIAL BANK OF INDIA.

DEPOSITS.
 Interest is allowed on Deposits above Rs. 1,000 and not exceeding Rs. 50,000 and until further notice at the following rates per annum, viz.

On deposits payable on demand .. 2 p. ct. an.
 On deposits withdrawable on 1 month's notice .. 3 per cent.
 do do do 3 do do 4 per cent.
 N. B.—Notice may be given at the time of depositing or at any subsequent time. It is required always to be in writing.

DISCOUNT.
 On Private Bills at or under 3 months .. 7 per cent.
 N. B.—Rebate on Private Bills allowed at 3 per cent. per annum under the rate charged when discounted.

CASH CREDITS.
 On Government Securities .. 6 per cent.
 On other Securities .. 9 do
 N. B.—Interest is chargeable on two-thirds of the amount of each Cash Credit, whether availed of or not.

EXCHANGE.
 Bills on England at 6 months' sight .. 2s. 1d. pr Rupee.
 do do do 3 do do .. 2s. 0 1/2 do.
 do do do 2 do do .. 2s. 0 1/2 do.
 do do do 30 days' sight .. 2s. 0 1/2 do.
 do do do sight .. 2s. 0 1/2 do.
 do do do .. 2s. 0 1/2 do.

Fee of one Rupee is charged on each set of bills, and 12 p. cent. on the balance.

SELECTIONS.

CHINA.

THE BOOK OF RELIGIOUS PRECEPTS OF THE THAE-PING DYNASTY.

(From the North China Herald, May 14.)

The form to be used in praising God is as follows:—

We praise God, our holy and heavenly Father
We praise Jesus, the holy Lord and Saviour of the world.

We praise the holy Spirit, the Sacred Intelligence.

We praise the three persons, who, united, constitute one true Spirit (God).

Then follows the hymn.—

How different are the true doctrines from the doctrines of the world!

They save the souls of man, and lead to the enjoyment of endless bliss.

The wise receive them with exultation, as the source of their happiness.

The foolish, when awakened, understand thereby the way to heaven.

Our heavenly Father, of his great mercy and unbounded goodness,

Spared not his first-born Son, but sent him down into the world.

To give his life for the redemption of all our transgressions.

The knowledge of which, coupled with repentance, saves the souls of men.

The ten celestial commands, which are to be constantly observed:—

The first command. Thou shalt honour and worship the great God.

The great God is the universal Father of all men, in every nation under heaven. Every man is produced and nourished by him: every man is also protected by him: every man ought, therefore, morning and evening, to honour and worship him, with acknowledgments of his goodness. It is a common saying, that Heaven produces, nourishes, and protects men. Also, that being provided with food we must not deceive Heaven. Therefore, whoever does not worship the great God, breaks the commands of Heaven.

The hymn says—

Imperial Heaven, the Supreme God is the true spirit (God):

Worship him every morning and evening, and you will be taken up;

You ought deeply to consider the ten celestial commands,

And not by your foolishness obscure the right principles of nature.

The second command. Thou shalt not worship corrupt spirits (gods).

The great God says: Thou shalt have no other spirits (gods) beside me. Therefore all besides the great God are corrupt spirits (gods), deceiving and destroying mankind; they must on no account be worshipped: whoever worships the whole class of the corrupt spirits (gods), offends against the commands of Heaven.

The hymn says—

Corrupt devils very easily delude the souls of men: If you perversely believe in them, you will at last go down to hell.

We exhort you all, brave people, to awake from your lethargy,

And early make your peace with your exalted heavenly Father.

The third command. Thou shalt not take the name of the great God in vain.

The name of the great God is Jehovah, which men must not take in vain. Whoever takes God's name in vain, and rails against Heaven, offends against this command.

The hymn says—

Our exalted heavenly Father is infinitely honourable;

Those who disobey and profane his name, seldom come to a good end.

If unacquainted with the true doctrine, you should be on your guard,

For those who wantonly blaspheme involve themselves in endless crime.

The fourth command. On the seventh day, the day of worship, you should praise the great God for his goodness.

In the beginning, the great God made heaven and earth, land and sea, men and things, in six days, and finished his works on the seventh day.

the day of rest, (or Sabbath) of the world.

It is therefore reasonable that men should give thanks and sing.

At the daily morning and evening meal there should be thanksgiving.

But on the seventh day, the worship should be more intense.

The fifth command. Thou shalt honour thy father and thy mother, that thy days may be prolonged. Whoever disobeys his parents breaks this command.

The hymn says—

History records that Shun honoured his parents to the end of his days.

Causing them to experience the intensest pleasure and delight:

August Heaven will abundantly reward all who act thus,

And do not disappoint the expectation of the authors of their being.

The sixth command. Thou shalt not kill or injure men.

He who kills another kills himself, and he who injures another injures himself. Whoever does either of these breaks the above command.

The hymn says—

The whole world is one family, and all men are brethren.

How can they be permitted to kill and destroy one another?

The outward form and the inward principle are both conferred by Heaven.

Allow every one, then, to enjoy the ease and comfort which he desires.

The seventh command. Thou shalt not commit adultery or anything unclean.

All the men in the world are brethren, and all the women in the world are sisters. Among the sons and daughters of the celestial hall, the males are on one side and the females on the other, and are not allowed to intermix. Should either men or women practice lewdness, they are considered outcasts, as having offended against one of the chief commands of Heaven. The casting of amorous glances, the harbouring of lustful imaginations, the smoking of foreign tobacco (opium), or the singing of libidinous songs, must all be considered as breaches of this command.

The hymn says—

Lust and lewdness constitute the chief transgression. Those who practice it become outcasts, and are the objects of pity.

If you wish to enjoy the substantial happiness of heaven,

It is necessary to deny yourself, and earnestly cultivate virtue.

The eighth command. Thou shalt not rob or steal. Riches and poverty are determined by the great God, but whosoever robs or plunders the property of others transgresses this command.

The hymn says—

Rest contented with your station, however poor, and do not steal.

Robbery and violence are low and abandoned practices;

Those who injure others really injure themselves.

Let the noble-minded among you immediately reform.

The ninth command. Thou shalt not utter falsehood.

All those who tell lies, and indulge in devilish deceits, with every kind of coarse and abandoned talk, offend against this command.

The hymn says—

Lying discourse and unfounded stories must all be abandoned.

Deceitful and wicked words are offences against Heaven,

Much talk will in the end bring evil on the speakers; It is then much better to be cautious, and regulate one's own mind.

The tenth command. Thou shalt not conceive a covetous desire.

When a man looks upon the beauty of another's wife and daughters with covetous desires, or when he regards the elegance of another man's possessions with covetous desires, or when he engages in gambling, he offends against this command.

The hymn says—

In your daily conduct, do not harbour covetous desires,

When involved in the sea of lust, the consequences are very serious:

The above injunctions were handed down on Mount Sinai.

And to this day the celestial commands retain all their force.

verses:—

I believe in the great God our heavenly Father, and you will in the end obtain happiness.

Assist the great God, our heavenly Father, and you will surely weep for it.

Obey Heaven's commands and worship the true Spirit (God), when

Those who follow the world's customs and comply with the devil's wishes, when they come to their end, will find it hard to escape from hell.

Those who believe in depraved spirits, will at last become the slaves of depraved spirits;

Those who in life get involved in the devil's meshes, will when they die be taken in the devil's clutches.

Those who worship God, are his sons and daughters; having derived their origin from heaven, they will finally ascend to heaven.

Hymn—

God is the superintending Lord,
Do not be agitated by alarms:

Rely on him with a true heart,

And then you will go to heaven.

Worship God in sincerity,

Believe not in human fables:

Abandon all worldly views,

And then you will go to heaven.

Another hymn—

The true Spirit (God) of heaven is one God (Shang-ti) But men in general are ignorant and walk in error;

When you bow down to images of clay, wood and stone,

We beg to ask, how long have you parted with your reason?

Do not say that to comply with Heaven is to follow foreigners,

For the generality of mankind are stupid and disobedient.

Think of the reverence for the Deity displayed by Thang and Wan,

And courageously break through the devil's barrier. Comply with heaven and be happy, disobey and perish.

What is the use of disputing about minor matters? You are none of you the children of Buddhist idols,

Why do you not then repent, and strive to get to heaven?

W. H. M.

MISCELLANEOUS.

— THE Bishop of Jerusalem writes a letter to the *London Record* of June 2nd, regarding a visit His Lordship lately paid to the Malta Protestant College. He speaks in the highest terms of the progress and development of the Institution "since he opened it by calling on the Lord for his blessing on the undertaking, about seven years ago." He bears the strongest testimony to the importance of the College, as promising to have a great enlightening influence on all the countries of the Mediterranean, and speaks of the pleasure he felt at beholding above eighty well-behaved boys and youths of various nations, countries, and complexions, Abyssinians and Egyptians, Tyrians and Persians, formerly belonging to almost as many religious parties; Moslems and Jews, Copts and Greeks, Nestorians, Papists, &c., now living in the atmosphere, and under the continual influence of the pure word of God—of which a goodly number, both of boys and youths, have more or less experienced the power during their stay in the College. He says he could scarcely refrain from tears of thankfulness when he saw them all devoutly kneeling, whilst an Italian, who but a few years ago was a blind Papist, and one who was formerly a blaspheming Jew were offering up a prayer to God in the name of Jesus Christ, full of life and unction, for the outpouring of the spirit of God upon Israel, Italy, Turkey, &c. The College is divided into two classes, for boys and adults. The boys are afterwards expected to occupy the position of merchants, officials, &c., and the adults, divided into European and Eastern students, are intended for the Ministry. The Bishop says, "the department of Eastern youths to be educated as clergymen, evangelists, schoolmasters, &c., is still in its infancy. But by degrees it must not only become the most important department of the Malta College, but perhaps the most important branch of all Missionary operations." The development of this branch depends chiefly upon the support which the College shall receive from the Christian public. The European students generally seem able to pay for their own education, but the Eastern students require support from the public.

and prayers, and liberality, of those who love the gospel, and long for its spread.

— Late accounts announce the satisfactory progress made in the recovery of health of the released Madiai. They propose to reside in Nice, to attend the ministry of the Reverend Carus Wilson. The Protestant Alliance has issued an appeal for donations to form a fund the proceeds of which should enable Francesco Madiai to support himself and his wife by means of some honest industry, and at the same time in a way that would promote the good which they have been permitted so nobly to sustain.

— At the Annual soiree of the Evangelical Alliance, Dr. Malan, of Geneva, gave an account of a recent remarkable revival of Protestant zeal in the city of Geneva. He said that evangelical doctrines were now preached in the pulpit from which, five-and-thirty years ago, he was expelled for maintaining them, and that the pastors of the established church, as well as Professors Gausson and Merle, and their friends, had lately shown great earnestness in the public defence of the principles of the Reformation, in which they were enthusiastically sustained by their congregations, who assembled in vast multitudes to hear their discourses,—so that the churches were filled long before the hours of service arrived.

— We lately noticed some munificent contributions to the Bible and Missionary Societies. We see that Mr. Henderson, of Park, in Scotland, has given £1000 to the Jubilee Fund of the Bible Society. More munificent still have been the various contributions by members of the Free Church of Scotland to the "Sustentation Fund," and the fund for the Support of a Gospel Ministry. Mr. Ewing, of Levenside, gives £5000; another individual who withholds his name gives £100 a year, and property to the value of £5000; and there are gifts by others not unworthy to be ranked with these. Great at present is the commercial prosperity of England; and it would be deeply disheartening if we did not see at least a corresponding enlargement of the contributions of religious men to the cause of God and truth.

— We take the following from a private letter:—

"Mr. — says, it is the general opinion that the Jews will be restored while yet unconverted. He lately saw a letter from a Rabbi, calling on all his countrymen to meet in London to address the Princes of Europe, and interest them to unite in restoring the Jews to their own land; and a member of the British Government spoke of it as a not unlikely mode of arranging the difficulties about the guardianship of the Holy places—that they should be committed to the Jews."

— To the same letter we are indebted for the following anecdotes of Dr. Duff:—

"He (Dr. Duff) looks quite ruddy in comparison to what he did in India, in spite of all he does and goes through. On the last two Sabbaths he has been visiting some of the worst parts of London with a City Missionary, speaking and preaching to the people many times, and returning quite knocked up. He related to us that on his way home he saw a great and a lesser crowd of people, both listening to preachers. The latter was addressed by a man, whose words were true enough, but not striking. The former was making such a noise that Dr. Duff mingled in it to hear, and found that the speaker having asserted that he was a 'saint and perfect,' some one called on him to prove his words. Another man came forward and affirmed that he was one of his converts and was also 'perfect'; but as neither could prove this, one of the crowd told them they were liars, and the preacher being in a difficulty, went away to his tea. Dr. Duff then asked his neighbour his opinion of what had been said. He answered that there were so many opinions on religion that he believed none of them. Dr. Duff said, 'Well, I suppose you all know something of Geography?' 'Oh yes,' replied they. 'Well, but the Hindus have a different geography from ours'—and he related to them the absurdities of Hindu continents, and seas of milk, &c.' 'The Chinese have another, and yet you believe your own geography.' He then told them why he believed his own religion, and how he knew it to be true. He explained to them the nature of historical proof, taking Shakespeare as an illustration, appealing to the crowd throughout. Thus, having fully gained their attention, he preached the Gospel until he was so fatigued that he had to hold on by the railings. Num-

bers thanked him, and thanked God, for what they had heard, and promised never to forget it. Another time he preached to the ragged children, and again to the thieves. One poor thief, in the fulness of his heart, took him and the City Missionary to a public-house, and pressed them to accept some gin-and-water!—Our friend naively adds; 'I cannot believe that the gin wholly spoiled the cup of cold water.'

—We copy from the *Bombay Times* of the 11th instant the following translation from a Native Newspaper, of a well merited eulogium on Professor Harkness:—

"We subjoin a translation of an article from the *Chitra-Dhany Durpan*, censuring the Government for their treatment of Principal Harkness, which, considering his great exertions and eminent usefulness, and, above all, unobtruding modesty, we cordially concur in. We doubt, however, what our Native contemporary says, that he is likely to go without his reward. We trust that Principal Harkness will find that his services have been adequately appreciated, and that proud in his consciousness of desert, he may not want the wherewithal to spend the remnant of his days in peace, comfort and prosperity. The impulse he has produced on Bombay Native society is a marked one, and one too which will not stop where it now rests. The liberal ideas with which he has inoculated his pupils have already produced good fruit, and must hereafter produce greater results. We see in the worthy Principal's career the influence which the example and teaching of a great and good man can produce on the general framework of society, and we trust that when we lose the benefit of his services, we shall not want others to follow in the path he has trod.

For several days past we have had it in view to say a few words, through our columns, about Principal Harkness. They are to the effect, that no one has done so much, or more, than this distinguished and useful gentleman for the people, in this part of India. Mr. Harkness has, for the last sixteen years, been engaged in imparting liberal education to the Natives in the Government Educational establishments; and all the distinguished Native schoolmasters in the Bombay Presidency were, or are, his pupils. It thus appears that the Principal has sown the seeds of philanthropy in them. This learned gentleman has imparted a liberal education to, and rendered the Natives proficient with regard to the doings, education, feelings, and disposition of the philosophers, patriots, statesmen, and scholars of Europe; and has by professional example made so great an impression on the minds of his pupils of the Parsi, Hindu, Mussulman and other sects,—first in the Elphinstone College, and afterwards in the Elphinstone Institution, so that the excellent fruits, thereby produced, are at present to be seen everywhere and by any one. They youth, who display so much anxiety to spread civilization among the people of this part of India, and entertain feelings calculated to promote their welfare, as well as to perform their duty towards their Creator and fellow-beings, have received their education under him. Principal Harkness has had among his pupils most of the Native schoolmasters, Deputy Collectors, and Magistrates in the different districts of the Presidency—those who hold responsible and honorable offices in the higher situations under Government—those who originated and brought to a firm basis the schools for the education of our young females—the leading members of the Bombay Association—and, above all, that most excellent and useful class of them, the editors of the Native Press, who conduct the papers honorably, and in a way conducive to the welfare of the people.—for all these our kind Principal has laboured and is still labouring, hand and heart, for days and nights, in private as well as in public, and that without presumption or making any public display. The Government, and the public at large, are indeed much indebted to him. Notwithstanding this, we are sorry to learn that, after all, neither the Government nor the Board of Education have expressed a desire to remunerate our worthy Principal in a manner adequate to his industry, zeal, and talents. Although he has kept so closely to his career of utility, that he has injured his iron constitution, he has been receiving only 700 Rupees per month from the Board of Education.

Our readers will readily believe that a gentleman of his station, and education, and holding such an honorable and responsible position as Mr. Harkness must require Rs. 700 monthly for personal expenses in our country, and if he can at all save it must be but very little. Thus after spending the best part of his life in this country, he will have to return to England with but a little of his earnings and with hardly any hopes of a pension. Our Government is much to blame for displaying such indifference towards his services. Many of our civil servants, not half equal to this gentleman in acquirements, receive in the outset of their service nearly as much as Mr. Harkness does for his small stipend, and do but very little work, and are soon promoted to situations equally as remunerative as the one they are now in. We spending the greater

portion of their time in ease and no useful work. Nevertheless, when they return home they get a fourth more, as pension, than the principal has done whilst serving. This is sheer injustice. Our Government makes no provision for the old age of one who has spent his whole life in serving them with energy and effect, without receiving an adequate remuneration, whilst it rewards, with princely liberality, those who work not but for their ease and the attainment of their own views. It is greatly to the credit of our Parsi Punchayet that they have from the very commencement, paid more to the Principal in their Educational Establishment than the Government; whilst the latter, or the Educational Board, are blind to the claims of one who for a long period has been attending to their work with untiring zeal, and has made manifest to the public the excellent fruits of his labor. We are sure that he would have laboured as conscientiously on a smaller salary than he has done on that of 700 Rupees; and though our remarks may not do him much service, yet we feel bound by our duty towards him as a public man, to rouse the Government to a sense of their obligation, and it is incumbent on them to pay proper attention to what we urge. Taking into account his long service, and the advantages that they and the public have derived from it, he is clearly entitled to a becoming return for his labours, and should receive ample reward instead of empty honors. Though Mr. Harkness takes the good fruits resulting from his labors as his reward, yet it is not becoming in the Board of Education thus to neglect one to whom they are so much indebted. We hope, therefore, that our remarks may be taken into consideration, otherwise we shall be constrained to believe that the neglect has been studied and not accidental."

CIVIL APPOINTMENTS, &C.

POLITICAL DEPARTMENT.
Bombay Castle, 12th July 1853.
Lieutenant Robert Lawrie, Line Adjutant at Bhooj, has been appointed Registrar of Marriages in Kutch.

TERRITORIAL DEPARTMENT.—REVENUE.
Bombay Castle, 8th July 1853.
Mr. Alexander Gray, Acting Sub-Collector and Joint Magistrate of Colaba, assumed charge of his duties on the 2nd instant.

Bombay Castle, 13th July 1853
Mr. W. H. Havelock, First Assistant to the Collector of Khandesh, has been allowed leave of absence, under Section XI. of the Absentee Regulations, for one month, from the 1st September next, to proceed to Bombay and the Deccan, on private affairs.

Mr. C. W. Richardson, Deputy Collector of Doaba in Scinde, has been allowed leave of absence for one month, to visit Kurrachee, on private affairs.

The Right Honorable the Governor in Council has been pleased to authorize the following distribution of the Charges of Districts in the Sholapur Collectorate:—
Mr. J. P. Armstrong, Acting First Assistant Collector, to be placed in charge of Hipurga, Indee, and Sholapur.

Mr. A. Bosanquet, Acting Second Assistant Collector, to be placed in charge of Kurmulla and Barsae.
Mr. Bahadur Shreeput Vitul, District Deputy Collector, to be placed in charge of Moodebhal and Mungolee.

TERRITORIAL DEPARTMENT.—FINANCE.
Bombay Castle, 9th July 1853.
Dr. E. T. Downes, Assay Master, has been allowed leave of absence, for one month, under Section XI. of the Absentee Regulations, to proceed to the Deccan, on private affairs.

By order of the Right Hon'ble the Governor in Council,
A. MAYER, Chief Secretary.

JUDICIAL DEPARTMENT.
Bombay Castle, 9th July 1853.
The Honorable the Judges of the supreme Court of Judicature at Bombay have been pleased to appoint Mr. Edward Arthur as Attorney for Paupers, from the 1st of June last, vice Mr. John Pascal Larkins.

Bombay Castle, 13th July 1853.
Mr. W. Raymer, Deputy Magistrate at Sholapur, is vested with the power to inflict corporal punishment, under the provisions of Act I. of 1853.

Mr. J. L. Warden Assistant to the Collector and Magistrate of Ahmednuggur, has been examined in the Regulations, and found competent to transact public business.

Under the provisions of Act IV. of 1851, Captain W. P. Leeson, Deputy Magistrate in the Ahmednabad Zillah, is vested with the full penal powers of a Magistrate in the Veerungum District, excepting the power to flog and to review.

GENERAL DEPARTMENT.
Bombay Castle, 13th July 1853.
Sub-Assistant Surgeon Rustomjee Byranjee is appointed to the Medical charge of the Charitable Dispensary at Bandora.

Under instruction from the Honorable the Court of Directors, the name of Mr. Robert Hardy has been this day struck out from the list of Civil Servants on the Bombay Establishment.

The following promotions are made in the Civil Service:—
From the 12th January 1853.

William Agnew Goldbuck..... } From the 4th to the 3rd class.
Charles Forbes..... }
Astley Cooper Travers..... }
From the 13th December 1852.

Francis Lloyd..... } From the 5th to the 4th class.
From the 9th July 1853.

Alexander Ronald Grant..... }
Alexander Rogers..... }
Lestock Reil..... } From the 5th to the 4th class.
Charles James Davies..... }
Robert Salmon Bagshaw..... }
From the 6th March, 1853

Francis Stuart Chapman..... }
The Honorable George }
Augustus Hobart..... } From the 6th to the 5th class.
Richard White..... }
Charles Walter..... }
Henry Bruce Boswell..... }

By Order of the Right Hon'ble the Governor in Council,
J. G. LUNDEN, Secy. to G.

The Bombay Guardian

FRIDAY, JULY 15, 1853.

On WEDNESDAY evening the usual service and lecture at TRINITY CHAPEL at half past 6 o'clock.

On THURSDAY evening, at the AMERICAN MISSION CHAPEL, at 7 o'clock.

On the FIRST MONDAY of every month, the UNITED MONTHLY CONCERT OF PRAYER FOR MISSIONS is held in the FREE CHURCH at 7 o'clock in the evening; the CHURCH MISSIONARY SOCIETY'S Missionary Prayer Meeting at the BOYS' SCHOOL-ROOM attached to TRINITY CHAPEL, at 7 o'clock p. m.; and the FREE CHURCH OF SCOTLAND'S Missionary Prayer Meeting Ambrolle, at 7 o'clock a. m.

WE beg to acknowledge the receipt of the following sums on behalf of the London City Mission:—

	Rupees.
J. T. Zorn, Esq.....	20
“One who wishes he could give Rs. 10,000.”.....	10
Captain Phayre.....	25

INDIAN EDUCATION.—There are some important remarks on the subject of Education in India, in a speech of Dr. Duff's, delivered in the late General Assembly of the Free Church of Scotland. The Doctor first adverts to the utter apathy on every Indian question that recently prevailed in high quarters; he then proceeds as follows:

“Let us thank God that this is a apathy now entirely at an end. There was now in high places a very remarkable spirit of inquiry in connection with India. Come it of what might, there were those in high places now that were learning about Indian affairs and the Indian people in all their relationships, that which they never learned before—and indicating, therefore, that we were in a crisis which, in the providence of God, seemed pre-eminently favourable in its aspect towards that extraordinary land.”

But let us note the following passage, more particularly.

“In the matter of education—though it was doubtful whether Government would give up their monopolistic institutions—he might state that among men in high authority both in the India House and in the Home Government of this country, there was a strong disposition at this moment no longer to ignore Mission Schools in India, but to acknowledge their usefulness, and even help those Schools in the way that the Privy Council of Government at home has been endeavouring to help every church and denomination in the land in whose schools a sound education was obtained.”

We have no right to commit the Missionary body throughout India to our sentiments on this matter, for those of them who hold strong *Voluntary* views will probably object to Missions accepting aid from the State, in any shape or for any object—we cannot venture to commit even all connected with the *Guardian* to an approval of the scheme to which Dr. Duff adverts; but assuredly, very many will welcome it as a matter of plain positive duty on the part of Government, and a most important step in advance towards the Christian education of India. It will be remembered that Sir Henry Pottinger, of Madras, recently denominated this scheme “one of the happiest ideas.” We have reason to believe that the members of Government at home generally take the same view. Yet doubtless there is a strong remnant of the “old Indian party”—some of the India House men whose ideas were formed thirty or forty years ago—who must regard the proposal with utter consternation. Why, only six and thirty years ago missionaries were turned out of Bombay, to prevent the inevitable conflagration which such firebrands would create,—at a considerably later period they were compelled, on pain of banishment, to restrict themselves to the seaward side of the Ghauts,—and tract-distributors were summarily arrested at Poona and sent as prisoners to Bombay—and now, it is the breakneck pace at which we have been rushing on, even Governors in India write catches and make public speeches recom-

mending that Christian schools be supported by Government money, and the public feeling of England is all on the same side. What! did not the Abbe Dubois prove to the satisfaction of all but a few zealots, that India never would be Christian? and did not the Court of Directors take every precaution that earthly prudence could suggest to ensure the fulfilment of his prophecy?

Truly, there has been an immense revolution in public sentiment: and we believe the disgraceful policy which provoked the indignant sarcasm of Burke, that “men seemed to get unbaptized on the outward-bound passage,” will speedily be numbered among the things that were. Not that the anti-Christian feeling will be wholly extinct—but “ashamed, it will hide its face.”

We do not suppose that, in India, Government will yet support Christian schools as such. It will probably adhere to its support of secular teaching; but because of the useful knowledge communicated in Mission Schools, it will yield them aid proportioned to the extent and quality of the education they communicate. In Ceylon, it will be remembered, the teaching of the Bible is already a *sine qua non* to the reception of Government support. To that it will come in India: our non-religious educationists may fume and fret as they please, but that consummation is inevitable if India continue under British sway. Not yet, however; we are now in a transition state, and the hereditary caution of Leadenhall-street will so far affect present legislation as to prevent this result. Even the scheme mentioned by Dr. Duff is not as yet certainly agreed on.

THE BOOK OF RELIGIOUS PRECEPTS of the Thae-Ping dynasty, that is to say, of those who are directing the Chinese revolutionists, has been translated by Mr. Medhurst, of the London Missionary Society at Shanghai, and published in the *North China Herald*. The statement of the religious views professed and inculcated by that party, is much more satisfactory than we had dared to hope it would be. We beg to call the attention of our readers to some extracts given in our present issue. They will find therein a distinct acknowledgment of the unity and divinity of God; the necessity of worshipping the one only God, and him alone; the Trinity; the sinfulness of man and his need of a divine Saviour; the all-sufficiency of Christ, the Saviour of the world and the Redeemer from sin; the work of the Holy Spirit in regenerating and sanctifying fallen man: the commandments of God, man's directory and standard. It cannot be said that they are merely seeking to propitiate foreigners; for their professions have not been limited to words; witness the idols floating by thousands down the Yang-tse-kiang. They have placed a great gulf between themselves and their paternal religion.

Many expressions in this book make it manifest that they have been suspected by the people of being in league with foreigners, and of desiring to see the influence of foreigners paramount in China. They have been in danger of seeing the full force of that deep-rooted and blind prejudice against people of other nations, which characterizes the Chinese, directed against themselves. Had they not escaped this danger, had they not been able to allay the suspicion that they were acting in behalf of foreigners, all would have been lost. And it is most marvellous how they have been able to adopt, and introduce to their fellow-countrymen, a new and complete religious system, utterly at variance with the time-honored creed of their own land, and derived altogether from a foreign source, and yet have succeeded in

dependent position in the community, as patriots and friends of the commonwealth. Five things appear to have favored them; first, the fact that they for a long time carried on their operations in the interior, without any communication with Europeans; and second, the strength and prominence of their opposition to the Manchu Tartars.

We would like to call the attention of the Natives of this country, especially of the educated young men of Bombay, who shrink from following out the dictates of their enlightened consciences, and from taking any step that would compromise them in the eyes of their own people, to the Book of Religious Precepts, and to the noble example of men whose eyes have no sooner been opened to the falsity of their own systems, and to the truth of Christianity, than they have stood forth in the eyes of the world, unhesitatingly to avow and energetically to defend the opinions they have embraced. It is true that they stand forth with arms in their hands; that they do not in all respects understand the system of their adoption, and that they seek to establish it by methods which itself condemns; but the history of the Christian Church points us to many of whom the same things may be said and with far less of apology than the Thae-Ping dynasty might claim. Let the Natives of India contemplate the Revolution that is going forward in a country containing one-third of the entire population of the globe,—containing, perhaps, as many people as were in the whole world when Alexander the Great was alive; let them behold this, and see how the very course of Providence is bearing testimony to Christianity as the Universal Religion.

MAHOMED AND THE ASTRONOMERS.—In the time of Mahomed and long afterwards, both in the East and West, the Astronomer was confounded with the Astrologer. It was supposed by many that the stars contained a record of futurity, and that he who could calculate their motions had before him a tablet of the future history of the world. In these views some great men participated and others did not. Mahomed seems to have had no faith in Astrology, but with it he threw Astronomy also overboard. Long before his time among the neighbouring nations the length not only of the month, but also of the year had been determined, and our present Julian year, which errs no more than a day in a century, had been introduced, but Mahomed would have no astronomical computations. With him the month began only when the moon became visible; and if clouds or a hazy atmosphere prevented its appearance at the proper time, the good Mussulman must even wait another day till the disc of the lunar orb became visible ere he could commence his month. This system may not be attended with much inconvenience in a dry country like Arabia; but fancy yourself in the midst of a Bombay monsoon, as we are at present, and its disadvantages will become sufficiently apparent. The Bombay Mahomedans, after fasting twenty-nine days, were whetting their appetites last Thursday for a feast next day; but, owing to the cloudiness of the evening the crescent could not be seen in the western sky, and they were obliged to fast a day longer. Common sense then came to the rescue; and though the heavens on Friday evening were still overcast, they came to the conclusion that as they had fasted thirty days, the month could not longer hold out, and that the new moon must have appeared whether any one saw it in Bombay or not. Saturday of course then was a feast-day. In Tehran, according to Martyn, the prince's men are always on the watch at the termination of the Ramadan, to take care the moon does

ot hide herself behind the clouds, and lengthen out the fast.

The system of allowing only twelve months to the year, and introducing neither intercalary months nor days, to the confusion of the husbandman and chronological historian, favours of the same ignorant distrust of the Astronomers when occupying their own legitimate sphere. In the Bible the scientific determination of the commencement of the month and year is left to scientific men, and no barrier is put in the way of astronomical regulations; there was nothing laid down by Moses to prevent the Jews from adopting the Julian calculation, or any other suitable mode of reckoning they pleased. This is one of those points, though of secondary importance, which distinguishes the Bible from the Koran and Purans, but which Jews in no small degree the wisdom that directed the sacred penmen.

FAVOURITISM.—In all countries favouritism prevails more or less. Even in China, where no Government appointment can be given to any one, who has not passed a prescribed examination, the will of the Emperor interferes so as to disgrace all who displease him, and promote all who obsequiously curry his favour. Nowhere, however, does favouritism rule with so high a hand as it does in Bombay. This is the capital of its Empire,—here it brooks no rival. From the Governor and Members of Council down to the sweeper on five rupees *per mensem*, the appointment is usually made, not from any fitness for the office any one possesses, but from pure favouritism. The reason of this partly may be that there are no duties to perform that cannot be executed by any one of common capacity. When Sir Robert Grant came out fresh from the precincts of Westminster, full of ideas of progress, he found his hands tied; all his schemes required to be sent to Calcutta or the Court of Directors, and came back generally negatived for the want of funds. What is the use then of disquieting one's self when nothing can be done? We have reformers in the Commisariat and in the Judicial departments, but all came to nought through favouritism. It required a battle of a year or two with staunch Reformers in the van to bring the fitting up of casks in the Company's Cooperage, from eighteen to ten annas a piece, and thus save several thousand rupees annually. In the Revenue Department here the point of the wedge of reform, has, we trust, entered as well in the North West, which is more than can be said for Bengal and Madras.

Let us now trace this system of favouritism in the Judicial Department, back a little.

In the first quarter of this century when the English had staked their political existence upon the Empire of India, they were joined by a party of clever but unscrupulous Natives, who saw farther into futurity than most of their countrymen, and anticipated the prophecy of the famous Runjeet Sing, who, when looking at a map of India in which the British territory was marked red, exclaimed: *Sub lal ho jainga*. These natives served the British faithfully, and meanwhile served themselves at the expence of the poor ryots. They acted according to the custom of their country, which from time immemorial has been for the strong to oppress the weak, as it was in all Europe formerly, and in many parts of it still. In acting so they had no great consciousness of doing wrong, and they saw among most of the Europeans with whom they came in contact an unscrupulousness only a little inferior to their own,—no more than was fitting there should be between master and man. Times have now somewhat changed, a higher feeling of religion and morality has sprung up in the European community, and

attempts are making by education to raise the moral as well as the intellectual character of the Hindus; but among Europeans and Natives there is still a remnant of the old school, who wish to conduct affairs in the old way, who mock at any such thing as a conscience, and set down all pretences to religious principle as cant and hypocrisy. The Europeans of the old school consider themselves in honor bound to support the natives of the old school, and would esteem it an act of base ingratitude to desert them in their difficulties.

Worse motives may in some cases exist, but we truly believe that which we now mention to be far the most common and influential. A grain contractor in the Carnatic and Maratha wars made himself very useful to Government. Without him, indeed, grain could scarcely have been supplied to the troops at all; what, then, though he helped himself rather liberally, did he not deserve—when the English proved victorious—to be made *Cotwal* of Poonah, and have his son appointed to succeed him? If the son, trusting to the gratitude of the English for the services of his father, and his champagne tiffins to the staff at the Mohurrun, stretched his authority a little, and exacted for his own special use a small tax from a set of greedy cheating Banyans, what great harm was there in it after all? It was a sad misfortune that all the old hands should have been out of Poonah, enjoying themselves on the hills, when he was hauled up by a Reformer? And so with Ardaseer the *Cotwal* of Surat, whose father lost his life in the service of Government, and who received from the Court of Directors a jaghir,—how would it have done, to let such a man go to the wall for being a little one-sided in settling a dispute between two Baiyan women about a legacy, which neither of them could make any good use of? The same is the case with the Baiza Bai,—a princess who cannot be allowed to seize within the English territories the property of her slave girl, who had married one of her dependants, now dead, on account of a set of new-fangled notions imported from England, and acted on by some of our judges, though wholly unsuitable to the state of this country.

Favouritism is an indigenous plant in Bombay. You have seen a native once or twice, and returned his *salaam*. Some fine day he calls on you with a poor friend of his, whom you never saw before, and without the least hesitation asks you to give this friend of his a letter of recommendation to some government official with whom you are acquainted, and ask for him some situation that is now vacant. He assures you at the same time that if you will so far favour him, he knows you are in such high esteem with the official in question, that his friend will certainly succeed. Here you are asked by a person you scarcely know to certify to the ability of a person you do not know at all, for the performance of duties of which you may at the same time have no idea. If you attempt to explain this to your native acquaintance, he receives your explanation with as good a grace as he can, and goes away fancying you are in a bad humour, or perhaps suddenly recollecting that he has chosen an unlucky day. He waits till the stars are more propitious; bows reverently with his hands raised to his forehead to the Wellesly monument when he passes it, and in a few days you are surprised to see your old friend again with the very same request. Even when denied a second time, he has no idea that you are sincere. He fancies either that you merely want to give him a polite refusal, or that you are in a bad humour, or at best that his destiny is unpropitious. We know even of a more glaring case than the one supposed. A young man a few

weeks back came to the head of a certain educational institution, saying he had attended there about four or five years ago, when the superintendance was exercised by a different person—and without a voucher, and without a witness, asked for a certificate and a letter to a gentleman he named; and, even after being refused, he demanded the same, again by letter, and could not be persuaded that he was doing any thing out of the way.

AMERICAN SLAVERY.—Compared with past ages the present is certainly one to which may be applied the words of prophecy, "Many shall run to and fro and knowledge shall be increased." The day is yet future when "every thing covered shall be revealed, and every thing hid shall be known;" but in the meantime the veil is being rapidly withdrawn from many an iniquity that has long lurked disguised and unapprehended in the bosom of society. The sun of righteousness is scarcely above the horizon of the world at large; in scarcely any land is there more than the dawning of the day of the Lord; yet the light that we have already detected many a foul form of oppression, or of superstition, that once went unreprieved among men. The detestable features of American Slavery seem to have been disclosed for the first time, in anything like appropriate fulness and force, during the last twelvemonth. Mrs. Stowe has daguerretyped those features in her book, and sent them through the world to be gazed at by astonished millions. Her presence in England, and the speeches of her brother and husband, have contributed much to increase the excitement existing on this subject in the English mind—perhaps we may say in the European mind. The community feels as though it had made a discovery—broken one of the fetters of its ignorance; and is disposed to give a loud and long utterance to its indignation.

It is one thing to discover an evil; it is another thing to discover the means of removing that evil. Many appear prepared to expect that the excitement awakened by the revelation of the miseries and wrongs springing out of American Slavery, is by some mysterious process to bring about the overthrow of that institution. This is a fallacy. Though all Europe and all the free states of America were filled with earnest anti-slavery men and women the system would still remain in undiminished strength, and the three millions of slaves be no nearer their deliverance. The influence that shall really benefit the Slave, will be an influence exerted, not upon the inhabitants of remote lands, but upon the 300,000 slaveholders in the Southern United States. What now is necessary to be discovered is the greatness, the immensity of the difficulties in the way of the abolition of American Slavery. There are millions in the United States who deplore, and have long deplored, the existence of Slavery; who are unanimous as to the vastness of the evils of it; but who are equally aware that no effectual means of removing the curse from their borders has yet been apprehended.

We beg to present in this connection the following extract from a Quarterly of high intellectual and religious character; speaking of slavery it says:

"This is the great social evil of our country. It has more human passions and depravities pleading in its behalf, than any other sin belonging to civilized society. What power is competent to remove this wickedness without acrimony and violence? When we ask men to give up their slaves, we ask them, in the first place, to give up their property; they are wealthy this morning; our proposition is by a single dash of the pen they make themselves poor. We ask them to give up the

only means of living; for, long dependent on slave-labour, they are incapable at first of all-efficient self-supporting efforts. We ask them to yield up their dignity and importance in the community as independent gentlemen. We ask them to give up caste, and descend to what they deem the class of menials, or at least to the condition of a laboring peasantry. We ask them to give up their ease, leisure, literary and refined gratifications. When was society ever kept quiet, while the interests and prejudices of men were thus sacrificed, and the deepest affections of their nature were torn out by the roots? The institution of Slavery will be adhered to with a tenacity like the grasp of death. In many cases life will sooner be yielded, than the advantages and distinctions supposed to be conferred by the system of domestic servitude. In touching this institution it is to be recollected, therefore, that we touch a sensitiveness to rank, honor, character, wealth, enjoyments, which has often drenched the earth with blood. Besides the difficulty of peacefully breaking up this institution, arising from the fact that every fibre of fallen human nature is to be broken in the effort, the spirit of man naturally revolts against force,—against any direct legislation designed to thwart him,—against even any indirect movements which, by a violent action on public opinion, shall become virtually compulsory. Man loves to do things of his own free will, of his own independent impulses, especially great and noble things like this of slave emancipation. And all approaches to dictation will ever be in danger of arousing slave-holding communities to terrible indignation, and a determined beligerent attitude."

The above remarks are suggestive, and present an aspect of the subject that is very often overlooked.

Another thing that is often omitted from view is, that each of the United States is sovereign, and, with respect to the matter of Slavery, is quite independent of any action on the part of the general government. This is not one of the matters with reference to which they exist as a Confederation. And though there were a large anti-slavery majority in Congress, still they could not decree the abolition of Slavery in a single one of the States. The slavery of each State is under the entire control of that State. How different this from the position of Great Britain, who had but to add twenty millions to the National Debt by a stroke of the pen, and the thousands of her slaves were free.

Whence then shall come deliverance? From the preaching of the Gospel? But it must be borne in mind that the Gospel is preached, in Slave States, by men born and brought up in those States, and from childhood accustomed to regard Slavery as a great social inevitable fact. They preach against its abuses, but not against it as itself an abuse. Preachers, with strong anti-slavery sentiments keep clear of the South. The American Home Missionary Society supports a thousand Missionaries, sending them into all the Free States, even to the shores of the Pacific; but not one to a Slave State. These Missionaries would never go to the South, save on condition that Southerners could not consent to; namely, that they should preach against Slavery, and exclude slaveholders from the church. Christians in England seem disposed to approve of this abandonment, and to condemn those who are willing to labor in slave states without entering into direct conflict with the institution of slavery. We take the liberty of proposing the following question:—What would be the religious state of the slaves, and what their prospects for eternity, if all Preachers of the Gospel had adopted a rigidity of sentiment on this subject that would have excluded them from the slave states? If all had said, "Be-

cause I may not tell the master all my mind, I will not tell the slave how he may be saved? Is it not undeniable that God has greatly blessed the preaching of the Gospel among the slavery population of the United States?

We have glanced at some of the difficulties. They are great. But although the means of overcoming them has not yet come to light, though each successive scheme that has been started fails to meet all the requirements of the case, yet we cannot but hope that some sufficient plan will yet be devised by which this dreadful evil may be swept from the face of the earth. What we behold in China at this moment is an illustration of the ease with which an All-wise God can accomplish the greatest of revolutions.

There is still an aspect in which this matter is to be regarded, and we hope to resume the subject at an early hour.

BOMBAY TRACT AND BOOK SOCIETY.—The Report of this important Institution now lies before us. It is perhaps the most interesting Report of the Society that has appeared. It is the twenty-fifth from the beginning; and very judiciously, advantage has been taken of the fact that the Society has now concluded a quarter of a century of its existence, to take a retrospect of the past—a kind of bird's eye view of the Society's progress hitherto. To many the sketch of its history will be new; it will be interesting to all. We regret that the pressure of other matter forbids large extracts; but we cannot omit the following.

"On the 10th of December 1827, a few individuals assembled in the vestry of the Scotch Church in the Fort and formed a Society "in aid of the London Religious Tract Society,"—not that they expected to contribute to the funds of the Parent Institution, but that they might the more effectually co-operate in the blessed work in which that Society was engaged, and that they might the better act as instruments in extending its operations among the benighted inhabitants of Western India. Since that meeting was held a quarter of a century has passed away; and we, in the good providence of God, are this evening assembled to celebrate the twenty-fifth anniversary of the Society which was then formed.

"We still dwell in a benighted, heathen land. But if we compare our position this evening with that of those who, twenty-five years ago, met to organize this Society, we may well thank God and take courage. Only fifteen years previous to that time, the first Protestant Missionaries to the people of Western India landed at Bombay, and, with great difficulty, obtained permission from Government to remain. Just ten years before, these Missionaries had issued a Scripture tract of eight pages, the first ever printed in the Marathi language. Only five years had elapsed since peaceable tract distributors, sent forth by the Rev. Gordon Hall and his associates, had been arrested by the local authorities at Poona and sent as prisoners to Bombay; and at the same time a letter from the Bombay Government intimated that the distribution of books in the Marathi country could not be permitted. The Missionaries hereupon addressed a Memorial to Government, insisting on the harmless nature and beneficial tendency of their publications, and pleading for the liberty to diffuse a knowledge of Christianity, by means of the press, wherever the people were willing to receive books; but, in reply, the Governor in Council expressed his regret that he could not comply with their wishes, assigning as a reason that, in a territory so recently conquered, it would be dangerous to the public tranquillity if books exposing the superstitions of heathenism were freely circulated. Even up to the time of the formation of this Society, the Scottish Missionaries had not been permitted to carry out their design of commencing a mission at Poona. The work of native education, and the preparation of school books, tracts, &c. had then but just begun. For the most part unbroken darkness covered the land.

"Even among the European public of that day, little interest was felt in the work of native enlightenment. There were, as the records of this Society show,* bright exceptions; but comparatively few manifested any sympathy with efforts to spread the glorious Gospel of peace and salvation

* Of the truth of this statement the following list of the Office-bearers appointed at the first Annual Meeting is a sufficient proof:

PRESIDENT, J. Sparrow, Esq.; COMMITTEE, J. Farish, Esq., G. Smyttan, Esq., Rev. J. Clow, Rev. H. Davies, Rev. J. Laurie, Capt. W. Jacob, R. C. Money, Esq., W. Money, Esq., E. H. Townsend, Esq.; SECRETARY, Rev. D. O. Allen.

among the native population. Many indeed believed that to extend even secular education was to endanger the stability of British supremacy and prepare the way for revolt and revolution. Still more were they persuaded that the distribution of portions of the Sacred Scriptures and Christian tracts would arouse the prejudices and passions of the people, and lead to the most fatal results. Under such circumstances, the formation of this Society, on the catholic basis of the Parent Institution, was, after much deliberation, resolved upon; though not without misgivings on the part of many."

The following tabular statement is equally clear and encouraging.

"Dividing the 25 years of the Society's existence into five periods of five years each, its benevolent income contributed in this country, has, for these different periods, been as follows:—

1st 5 years.....	Rs. 6,600	4	6
2nd do. do.....	" 9,403	6	4
3rd do. do.....	" 6,120	9	11
4th do. do.....	" 7,707	11	7

First twenty years	Rs. 29,917	0	4
5th period of 5 years.....	" 21,171	9	9
Total benevolent income in India.....	Rs. 51,088	10	1

"At the close of the first 20 years, the publications of the Society were 80 in number;—now they are 140, several of them being goodly sized volumes. Eight of them are in the bi-lingual form.

"During the first 20 years, 521,250 copies of publications in the native languages, Portuguese included, were printed. During the past five years they number 316,050; making a total of 837,300.

"It is proper to add, that the tracts published by this Society have generally been much larger than those published by most other Tract Societies, so that a mere comparison of numbers would fail to convey an adequate idea of what has been accomplished.

"During the first 20 years, the publications of the Society being, for the most part, circulated gratuitously, only Rupees 392. 10 as. being received on their account. During the past five years, the vernacular publications have generally been sold at low rates, and the receipts from this source have been Rupees 4,870.11.8. A part of this was received from the American Mission for tracts taken at cost price; but, on the other hand, a portion of the monies received for tracts sold to natives has gone direct to defray the expense of colporteurs, and thus does not appear among the Society's receipts."

The Report then mentions the works that have been published by the Society during the past year.

In *Gujarati* there have been the following:—*"Abridgment of the Old Testament Scriptures,"* by Rev. J. McKee: *"Existence and Attributes of God"* by Rev. J. Glasgow: *"Course of Instruction for Schools,"* by ditto: *"Lives of the Cæsars,"* translated by Rev. H. Pestonji, with separate issues of the *Lives of Nero, Titus, and Trajan: "Pantheism,"* by Rev. W. Clarkson: *"First Lessons,"* by ditto.

In *Marathi*, *"Mother at home,"* translated by a gentleman in the unconvoyed service, revised and edited by Rev. A. Hazen: *"Barth's Bible Stories—New Testament,"* translated by Rev. W. Wood: *"Female Education—a Prize Essay,"* by Mr. Baba Pudmonjee, Teacher in the Free Church Institution: *"Subodhak Abhang, or Christian Truths in Marathi verse,"* by Rev. J. Murray Mitchell.

In bilingual form have been issued: *"Test of Truth and Falsehood,"* by Rev. W. Clarkson, (English and Gujarati): *Historical Sketch of Systems of Speculative Philosophy,* by Rev. Dr. Stevenson, (English and Mar.)

All the above are new works. The following have been reprinted in an improved form. *"The True Atonement,"* by Rev. R. Nesbit (English and Marathi): *"Life of Mohammed,"* by Rev. G. Bowen, 2nd edit. *"Letters to Indian Youth,"* by Rev. J. M. Mitchell, 2nd edit. (enlarged), with a separate issue of the chapter on Hinduism: *"Course of Divine Revelation"* (in Sanskrit) by J. Mait, Esq., Bengal C. S.; with Marathi translation by a Native, which has been revised and edited by Rev. Dr. Wilson.

The following is a brief statement of the total issues from the Depository.

"The issues of the Society's publications during the past year were Marathi 63,862; Gujarati 20,973; Pan-

si Gujarati 2,592; Sanskrit 63; English 1,055; Hindustani 3,043; Hindi 4,217; Persian 179; Bi-lingual 2,310; Portuguese, Canarese, Tamil, &c. 771;—total 105,085. This, which does not include the tracts and books from England and America, is considerably in advance of the issues of any preceding year."

Besides the works which the Society itself publishes, it receives large supplies of works in Hindi, Hindustani, Persian, Tamil, Telugu and Canarese from other Tract Societies in India. Still larger are the supplies of English works from the Tract Societies of England and America.

The Report notices with pleasure the formation of a Tract Society in Gujarat. Our northern friends have commenced their work with great zeal, and we doubt not we shall witness important results ere long.

The Bombay Society issued in the course of last year a circular respecting their Building Fund. The appeal has been generously responded to by about a hundred subscriptions of the value of Rs. 100 each, in all Rs. 10,000.

We do not think that any commentary or enforcement which we could write would be so powerful as the closing words of the Report:—

"Few of the friends who, 25 years ago, witnessed the formation of the Bombay Tract and Book Society now remain in India. Most of them have finished their course on earth or have returned to their native land. But the Society still lives. And the Committee cherish an assured hope that its days will not be numbered until India, instead of being a wide moral desolation, shall be a well watered garden, filled with the plants of righteousness;—until its abominable idolatries and its multiplied forms of error being known no longer, the incense of praise and fervent thanksgiving to God shall daily ascend from its unnumbered villages."

"We live in a day of unvoiced mental activity. Influences for good and for evil now go forth through the nations with lightning speed. Even India is awaking from the sleep of ages; her teeming millions are beginning to call for light; their condition, their opinions are undergoing a rapid change. A new literature is demanded; and whether for good or for evil, a new literature will be produced. How important that the friends of truth should, in such circumstances, prove faithful to their trust and provide a literature whose tendency shall be to enlighten and transform. The literature now provided and, through means of the press, scattered far and wide over the land, will give character to future times. This is a cause then in which the Christian philanthropist should feel the deepest interest, and towards which he should exercise a self-denying liberality. While leaving this work to others and refusing to extend to it a helping hand, he is pursuing a course wholly unworthy of his character and his professions. And to those who have hitherto looked on with unconcern and left the Society to pursue its work without sympathy and without resources, the Committee would address their respectful but earnest remonstrances. Let such come up to the help of this Society, and, by their liberal contributions, enable it to enlarge its sphere of usefulness, and to diffuse light and truth through all the towns and villages of Western India. The field is as yet in a great measure unoccupied. Now is the time to enter in and, by meeting the new and growing demand for books, to sow the seed which shall result in a harvest of blessings to the present and future generations."

WEEKLY EPITOME OF NEWS.

FRIDAY, JULY 8.

The following is from the Calcutta *Christian Advocate*.—"The Rev. J. Mullens delivered his third Lecture on Missions in the Madras Presidency in the Union Chapel on Monday evening last. Subject—"The Tinnevely and South Travancore Missions and Devil Worship. The Lecturer entered fully into the history of the Shanars, their rise, origin, religion, habits and language. He gave a vivid description of the Tinnevely and South Travancore districts, and of the commencement and progress of Mission work amongst the Shanars, and the result of the labours of Missionaries amongst them. Upwards of fifty thousand Shanars are at present under the influence of Christian Missions, and about four thousand are in Church fellowship. Christian Schools are numerous and prosperous. Mr. Mullens stated some curious and interesting facts connected with the Shanars. They are not Hindus, he supposes them to be a portion of the aboriginal inhabitants of India. They have no worship amongst them, save that of devils. Their devils are the personations

of powerful and bad men who have resided in the districts. One devil spirit worshipped by them bears the name of a British officer, and his pyramid or temple is marked by cheroots and ardent spirits, showing what a spirit he had been in life. Twenty thousand devil pyramids or objects of worship have been destroyed in the two districts of Tinnevely and South Travancore, during the last fifty years."

— A dead whale was cast ashore on Wednesday, at Back Bay.

— Intelligence was received in Bombay yesterday of the death of the Hon. A. Bell Esq. late member of Council. He was 59 years of age.

— We read with astonishment the following in a Poona letter, in the *Telegraph and Courier*; six months imprisonment is the punishment for murder committed with malice prepense and with intention to kill:—"The horsekeeper of the Officer commanding the 10th Royal Hussars, who some time back killed a *Bhisteet* by belabouring him most severely with a *lattice*, and who was handed over for 'final trial' to the Session Judge, on a charge of 'murder,' has been sentenced under Reg. XIV of 1827, ch. 26, sec 1, to six months' imprisonment in irons, the first week of each month to be solitary, it not having been proved in evidence that the assault had been committed with 'malice prepense' with intent to perpetrate murder."

— The *Madras Spectator*, speaking of the Maharajah of Mysore says:—"It must be confessed, however, that the Prince's recreations are abundantly frivolous and childish, if all we hear be correct. His expenditure is lavish to an almost incredible degree, which, if persisted in, must inevitably result in discomfort and privation during his later years. It is not long since he made a 'progress' to Chamrajnugger, some forty or fifty miles distant from his capital, where, during a brief residence of less than three weeks, His Highness managed to disencumber himself of no less than a quarter of a lac of rupees. The instances which have been detailed to us of his infatuated credulity and blind confidence in the Brahmin leeches who surround him, are beyond all parallel and conception. No trick, however infamously fraudulent, is left untried to plunder him of considerable sums of money, and it is lamentable to witness how utterly he has become the passive victim of a strictly-organised system of spoliation. Though enjoying a stipend of some eight lacs per annum, he is not allowed by the venal creatures about him to retrench; on the contrary he appears not only incapable of limiting his expenditure to his income, but exceeds it by nearly two hundred thousand Rupees yearly. A very inadequate proportion of these disbursements is assigned to his creditors, indeed we have reason to apprehend that little beyond the actual interest of his extensive liabilities is set aside to meet them. Here a question naturally suggests itself, as to the degree in which the Commission of Mysore is warranted in remaining apathetically passive under circumstances which go far to render its influence neutral, as regards the Prince individually."

— From a native paper published at Mooltan, the *Lahore Chronicle* takes the following account of the murder of Suraj-ood-deen, late vizier of Bahawalpore:—"On the 7th Ramzan (15 June, 1853,) about 5 o'clock p. m., or 4 ghurees before sunset—a Daoodpootra was sent to Fukeer Suraj-ood-deen in his place of confinement in the Derawal Fort. He spoke insultingly to the Fukeer, who mildly remonstrated with him, but in vain; on the contrary the Daoodpootra grew more and more insolent. The Fukeer at last became enraged and gave him a slap on the face. The Daoodpootra then drew his pistol from his waist, and attempted to fire at him, but it did not take effect, and the Fukeer hastily seizing the pistol from him fired at him, and he fell down from the effect of the shot. On this, the Beloch and the Daoodpootra Sirdars, who it seems were in waiting, approached the place. The Fukeer seeing that there was then no hope for escape, embraced his younger brother, Shah Nuwaz-ood-deen, weeping, and told him that he was determined to die bravely. Both the brothers then read the '*Kulma Shuhadut*.'"

"By this time the Daoodpootras drew nearer to them; Uhmud Khan, Jumadar, and Surwur Shah, being foremost amongst them. The brothers called out to them to beware of where they were coming to; their call, however, was responded to by a discharge of musquetry; the brothers then rushed on Uhmud Khan and Surwur Shah, and wresting their swords from them, disabled them by striking a blow on each."

"Seeing this brave and undaunted conduct on the part of the Fukeers, the rest of the assailants were dispirited, and drawing back, fired at them from their matchlocks and pistols, but the brothers attacked the assailants sword in hand, felling down by a single blow the parties who fired at them. At last one of the assailants struck a blow at Suraj-ood-deen from behind, which severed his head from his body. Shah Nuwaz-ood-deen turning back avenged the death of his brother by a blow, which cut the man in twain. The people then poured in from all sides, and attacked Shah Nuwaz-ood-deen with swords,

and he fell down covered with wounds. The Nuwaz hearing of this, came up to the spot and carried away Shah Nuwaz-ood-deen, who still breathed, but was not expected to live, and most probably died the following day."

"Suraj-ood-deen was in his 32d year. Shah Nuwaz-ood-deen was in the bloom of life."

"A few days before the murder of Fukeer Suraj-ood-deen, all the Punjabees and other foreigners in the service of the Bahawalpore state were turned out of that territory by the Nuwaz's officials; even all the Punjabees (several hundred men) of old belonging to the regiment of Captain John (Holmes?) were at once discharged. This, perhaps, was done under an impression that the Punjabees might espouse the cause of Fukeer Suraj-ood-deen."

"It is reported that the Nuwaz will be at Ahmudpore, on the 11th Ramzan—(19th June, 1853.)"

SATURDAY, JULY, 9.

— The *Moozuffer*, at Calcutta, brings the following interesting intelligence:—"The Burmese authorities came down to Meaday on the 14th, stating the wishes of their Government to be on most amicable terms; they had withdrawn all their troops from before Meaday and Toongoo, and requested we would raise the blockade on the river, which was to be done."

"All well in Burmah—sickness on the decrease, *Feroze*, s. v., gone to Masulipitam."

The *Englishman* supplies us with the following additional intelligence in the shape of an extract of a letter from Rangoon, dated the 20th June:—"General Godwin with his staff arrived from Prome yesterday in good spirits with the news which he brought down. It is that a very polite letter was received from the King a few hours after the General reached Meaday on his tour of inspection, and its receipt determined him to hasten to Rangoon."

He is annoyed to find that the *Fire Queen* has not arrived, and therefore the *Moozuffer* is ordered off. The Royal message was an enquiry as to whether or not a reply had been received from the Governor-General to the King's letter; and saying that if received, the messenger would take charge of it. Then, after referring to the terms of friendship so long existing between the two nations, he announced that orders had been sent down not to molest the British, and adding that Meaday and Tonghoo would not be interfered with. The epistle concluded with the observation, that it would be as well if the navigation of the river were opened, as much distress was experienced by the people living above Meaday for the want of provisions. This confirms the opinion lately prevailing that the Burmese are completely prostrated, being without either money or men."

"Conductor Quin has been liberated, and all other prisoners set free."

— The H. C. Steamer *Queen* arrived yesterday from Kurrachee in less than 70 hours.

— Ronge is said to be residing at Liverpool. "His long flowing beard and patriarchal aspect render him an object of attraction, though his diminutive figure and retired bearing would not lead one to regard him as an energetic assailant of time-honored abuses, either in church or state. His wife has opened a seminary for the daughters of her neighbours, and is eminently fitted for the vocation of teacher."

— There is a mountain in Pennsylvania, called the Fiery Mountain, which has been on fire for fifteen years. It is dangerous to travel over it, the surface being a mere shell, the interior consisting of anthracite coal, being mostly consumed. The mountain is either cracked, burned or broken into enormous and fearful depths; roots and trunks of lofty trees are charred and blackened, mingling their pyrologenic odour with the sulphurous vapors from the hot caves and crevices around."

— Dr. Whately, the Archbishop of Dublin, has given in his adhesion to Mesmerism." At a recent meeting of the Dublin Mesmeric Association, His Grace was in the chair, and observed that he was aware he had placed himself in a position which would draw upon him much of obloquy and ridicule; but he believed that he had shoulders broad enough to bear it. He was a living monument of the truth of mesmerism, having suffered severely for many years from rheumatism. When the doctors had done their best or worst, as the case might be, he was advised to have recourse to mesmerism as a last resource. In the course of one week he was perfectly cured, and had never since experienced any severe return of the complaint."

— Postage stamps have been introduced in Scinde.

— From the report of the American Ceylon Mission we learn that this Mission (at Jaffna) was commenced in 1816. There have been connected with it, in all 60 Missions, viz. 28 male, and 32 female. The average of Missionary life among these, has been twelve years. There are 71 Native Assistants, of whom 27 are Catechists and 2 are Native preachers. The number gathered into the Church since the beginning is 630, of whom 100 have been excommunicated. This gives, on an average, not

quite two to each year of each Missionary. The present number of church-members is 385.

The last number of the Dnyanodaya contains a Music manual, designed to enable those who understand Marathi, to obtain a knowledge of Vocal Music as it is taught in Europe. This is no doubt the first attempt to introduce European notation through the medium of a language of Western India. We make the following extract from the Dnyanodaya: "We have been long desirous of seeing a manual for teaching music in Marathi, and now are glad that we can offer one to the public so cheap that it can be procured by all. It is short but complete, and, we hope, so intelligible and definite in its instructions that a native, who can raise the octave, will be able with no other teacher to acquire the art of reading music. In the course of time much music which is now taught orally and generally sung in correctly may be reduced to writing, and the favorite airs now used only as solos may be sung in chorus. Much English music, too, will be liked by the Hindus when they learn to sing it themselves in their own way. If in this way any thing is done to elevate and purify the social character of the Hindus we shall not regret the large expense in procuring the means for printing music, nor the labor of preparing this manual. But we hope for higher results, that music may become a handmaid to true religion, and that souls may be won from evil and drawn to virtue by the influence of sacred song.

This manual may be had in a separate form, for four annas per copy.

MONDAY, — JULY 11.

— Lord Falkland arrived at the Presidency on Friday night, and at noon on Saturday the Hon'ble Mr. Warden took the oaths and his seat as Fourth Member of the Government of Bombay;—he remains at the Presidency, but the Governor left again for Poona yesterday forenoon.

— Some time ago the Bombay Chamber of Commerce forwarded a memorial to the Lords of Her Majesty's treasury, on the subject of the Overland Mail arrangements. Their prayer for a reformation of these mail arrangements has been answered as follows: "Considering the nature and extent of the engagements into which Her Majesty's Government have entered with the Peninsular and Oriental Company, and with the General Screw Steam Shipping Company for the conveyance of Mails to India, and the heavy payments thereby charged upon the public for six and eight years to come, My Lords regret that it appears doubtful whether any extension of the Indian Mail service, performed under contract, could be effected with advantage at present."

— The Rangoon correspondent of the *Englishman* says:—"The second Burmese war may be said to be passing into the realms of history. It is commonly believed that it is now at an end. The dominant party at the Court of Ava are resolute in opposing all measures tending to further hostilities, and are bent upon the establishment of peace and commercial intercourse. And as we shall not make any farther advance unless molested, of which there is just now not the remotest prospect, there would appear to be no longer any necessity for maintaining a war establishment in Burmah. It is, therefore, understood that ere long measures will be taken for proclaiming civil government throughout the conquered territory, and for the withdrawal of at least a portion of the combatants that at present invest the country. Should the Governor General order such arrangements to be carried out, it is expected that General Godwin will in that case immediately quit the shores of Burmah for Calcutta, and thence return to his native land. In that event also Commodore Lambert, who, I am happy to say, is much recovered in health, will it is said, proceed to Calcutta, probably in the *Mozaffer*, to have a farewell interview with the Governor General, and H. M. S. *Fox* will leave the Burmese waters and go to Trincomalee, and there wait for the gallant Naval Chief."

TUESDAY, — JULY 12.

— The *Friend of India* hears that "the King of Ava has conceded to us the right of free trade in every portion of his dominions; and the British merchant may establish himself in Ava or Bhamao as in Oude or Hyderabad, and engage in the great trade with Western China, with no greater risk than is inherent in a residence under an irresponsible despotism."

— The subjoined is from the same:—"Ecrasez l'infame," said the Encyclopedists of the Church of France. "Attack the monster evil which goes by the name of our national religion," says the *Weekly Chronicle*, a Hindoo journal, speaking of Hindooism, in an article in which he declares that it is the Brahmins and not the Government who ruin the cultivator. He gives two instances of the extortions of the priests, which every one familiar with the habits of the lower classes of natives knows to be ordinary occurrences. A poor man whom the writer had visited, who always slept on the floor, and whose hut was almost without a vestige even of the furniture common in a native house, gave the fol-

lowing account of the manner in which he had spent thirty rupees, the savings of half a life:—

Pilgrimage to Benares and Gyah	- -	16 Rs.
A feast to the Brahmins	- - - -	4 "
Presents to the Gooroo and Poorohit	- -	2 "
Debts cleared in part	- - - -	8 "

In another case, an oil manufacturer had saved Rupees 500, when the Brahmins persuaded him that the money ought to be expended for the good of his soul, and three years' "poajah" exhausted it. The instances given are not remarkable in themselves, as nothing is more common than to see a Hindoo, who has plunged himself irremediably into debt for a single ceremonial, but it is a singular sign of the times, that a native should speak so openly on the subject in print."

— "The *Citizen* remarks, says the *Friend*, that a recent attempt to place three young Hindoos out of caste for having made a voyage to Rangoon, has failed. The Fundits have pronounced that the pollution of a voyage may be wiped off by the payment of a small fine. We doubt it greatly. A voyage to Rangoon, and a voyage to England are equally offensive to the laws of caste, and it is not six months since a young man in Serampore was formally excommunicated for having performed the feat."

Natives that come in the steamers from Kurrachee to Bombay, retain their place in caste by the performance of a penance, such as eating the five products of the cow, and by giving a dinner to half a dozen brahmins. A word about the spelling of this last word. All the vowels seem destined, one after the other, to pass through the aperture of its last syllable. The *Friend of India* has taken to writing it *bramhuns*. We protest against the innovations of an insatiable pedantry. The word brahmin is a genuine English word, transmitted from our forefathers, with *brahminical* and *brahminism* nestling quietly under its wings. Latterly it has been assaulted, the *r* knocked out and an *a* substituted, to the great discomfiture of the derivatives above-mentioned. But what will they say now that they are coolly invited to write themselves *bramhuncial* and *bramhunsism*?

— We learn from the *Sindian* that while the rate of postal speed between Lahore and Mooltan is less than 4 miles an hour, and between Mooltan and Bahawalpore 5 miles an hour, the rate attained between the latter place and Kurrachee (549 miles) is 7½ miles an hour without allowing for stoppages. In other words it takes the mail 70 hours to go 266 miles on the Punjab side, and only 74 hours to go 549 miles on the Seinde side. The rate between Calcutta and Bombay very little exceeds 4 miles an hour.

— The *Lahore Chronicle* gives the following account of a very destructive hail-storm: "It commenced on the afternoon of the 11th May, in the Khutuk country, East of Peshawar, crossed the Kabul river near Akhora, proceeded parallel with the Indus and expended its fury over a strip of the Yoozoozace district. It appeared to us that some exaggeration had been indulged in by one or two correspondents whose letters appeared in the columns of a cotemporary, and we therefore did not allude more particularly to the subject, but it now seems that the damage was even greater than represented, as we have every good reason to believe that official reports were sent in of the death, by hail stones, of eighty-four men and children, and of upwards of three thousand head of cattle, besides large flocks of sheep and goats. The cattle were out grazing at the time, and far from shelter, hence the immense slaughter amongst them; such of the crops as remained uncut, were, as may be supposed, wholly destroyed. It is said that some of the hail stones weighed a seer; this is most likely an exaggeration, but that they were unusually large may be inferred from the fact that some, brought on the third day into the Tuhseel at Akhora, still weighed a tola and a half."

— The *Telegraph and Courier* calls attention to the fact, that out of 784 pupils in the Elphinstone Institution and its branches, 493 are Parsees. Then there are 500 Parsees studying in the 'Parsee Benevolent Institution.' It must be borne in mind, however, that in the Missionary Institutions the number of Parsees is very small.

— The following extract is from the *New York Herald*. Such clippers as are described in it, would bring our mails from Adep, during the monsoon, in about five days. It will be observed that a speed of seventeen miles and a half an hour, has been attained.—"Steam, with all its advantages, has never achieved so astounding a victory over space as those of the *Sovereign of the Seas* and the *Flying Cloud*. The latter has been frequently the subject of comment in these columns, and it will suffice to say that the *Flying Cloud* ran from New York to San Francisco in 89 days 21 hours—her greatest speed being 43½ statute miles in 24 hours, 19 minutes, 4 seconds. The *Sovereign of the Seas* has made a run equally as wonderful: eighty-two days from the Sandwich Islands to New York, is in itself an astonishing feat; but when to this is added the fact that she actually ran 6,245 miles in 22 days, during 11 of which she averaged 354, and during four con-

secutive days 396½ miles, her performance stand unrivalled in the annals of navigation. In the space of 23 hours, 25 minutes, 4 seconds she ran more than the distance run by the *Flying Cloud* during the same time. At this rate of speed, if we can suppose that no continents intervened, the *Sovereign of the Seas* would have made the entire circuit of the globe in considerably less than 60 days. Whatever merit—and we have not been prone to understate it—belongs to our steam vessels, our clipper ships are still the most wonderful of our nautical achievements. Steam is undoubtedly destined to absorb even more of the commerce and traffic of the world than it now possesses; but up to the present time steam has done nothing to compare with the surprising feats of our crack clippers, commanded by experienced men, and sailed on scientific principles. Neither the builder nor captain claim the whole glory of the *Sovereign's* triumph. Both contributed a fair share; if that of either preponderates, it is probably that of the latter, whose thorough acquaintance with the southern trade winds was the prime cause of the 22 days run."

WEDNESDAY, — JULY 13.

— The report of the Mechanic's Institution shows that the members have increased during the last year from 59 to 128. The library contains 2,217 volumes; of these 199 are works of History, and 565 are Novels.

— The *Bombay Times* speaking of sailors in the Bombay Jail, says:—"Any one who chooses may by visiting the Jail see them at *hard labour*. Twelve or fifteen of them may be seen turning a tread-mill at about the slowest pace one could imagine any living thing moving without going to sleep, while there is another lot of them setting, or laying asleep close by, waiting until it shall be their turn to relieve the others in their hard labor. You may very probably have at your elbow the worthy Marshall of the Jail, commiserating the poor fellows who are obliged to work so hard, and pointing out the streams of perspiration, which to other optics than his are invisible; or you may see of an afternoon some hard worked man sitting smoking a pipe and pretending to break stones, perhaps breaking one on an average every five minutes, his day's work which lies before him, being a heap which one might without difficulty put in his pocket."

— The *Telegraph and Courier* says:—"The Jail and House of Correction are at present better manned than the ships—for while some 60 or 70 sailors are taking it easy in the 'Stone Frigate,' there are, we are informed, several vessels under detention these eight or ten days, for want of seamen to complete their crews, and others have been compelled to take lascars, who have become as scarce as our Jacks."

THURSDAY, — JULY 14.

— The *Citizen* says that there is to be a public discussion in Calcutta between a preacher of Mormonism and Baboo Gonendronauth Tagore, the native convert.

The *Sun* mentions the arrival of upward of 3 of a million sterling in gold, in two days, in England.

DOMESTIC OCCURRENCES.

Bombay.

BIRTHS.—At Otacund, on the 26th June the wife of major J. Brown, Madras cavalry, of a daughter. On Saturday morning, the 2nd July, at Mhow, the wife of brevet major Sullivan, 4th Madras cavalry, of a son.

DEATH.—At his residence, Malabar Hill, on the 11th July, William Brooks, esq., late Master in Equity and Registrar of the Supreme Court of Judicature of Bombay, in his fifty-second year.

SHIPPING INTELLIGENCE.

Bombay.

ARRIVALS.—July 5th, H. C. Sloop of war Elphinstone, Lieutenant Worsley, from Sea. 7, Ship Robina Mitchell, E. Evett, from Glasgow 16th March. 8th, Ship Fatohé Barry, B. G. Schipper, from Dushire 20th June. H. C. steam F. Queen, J. W. Young, from Kurrachee 5th July at 9.40. A. M. July 10th, Ship Dawson, John Davies, from Liverpool, 8th April.

DEPARTURES.—July 6, Ship Montgomery, A. Chisholm, to Liverpool. Ship Chancellor, J. Turner, to Liverpool. Ship Tulloch Castle, W. Murray, to London. 7th, Ship Tartar, J. Guthrie, to China. July 11th, Ship Great Britain, J. Pimel to Taticotin. Ship Ann, John R. Brown, to London.

We have to announce the arrivals and departures of the following Passengers:—

Per Fathool Bary, from Dushire:—18 natives.
Per F. Queen, from Kurrachee:—Lieut. McKennis H. M. 6th regiment and servant, on sick leave; Lieut. Cornwall 12th B. N. I. from leave.
Per Pusey Dawson, from Liverpool:—G. E. Huddleston H. M. 8th King's regiment; Mrs Huddleston; Miss Newton.

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